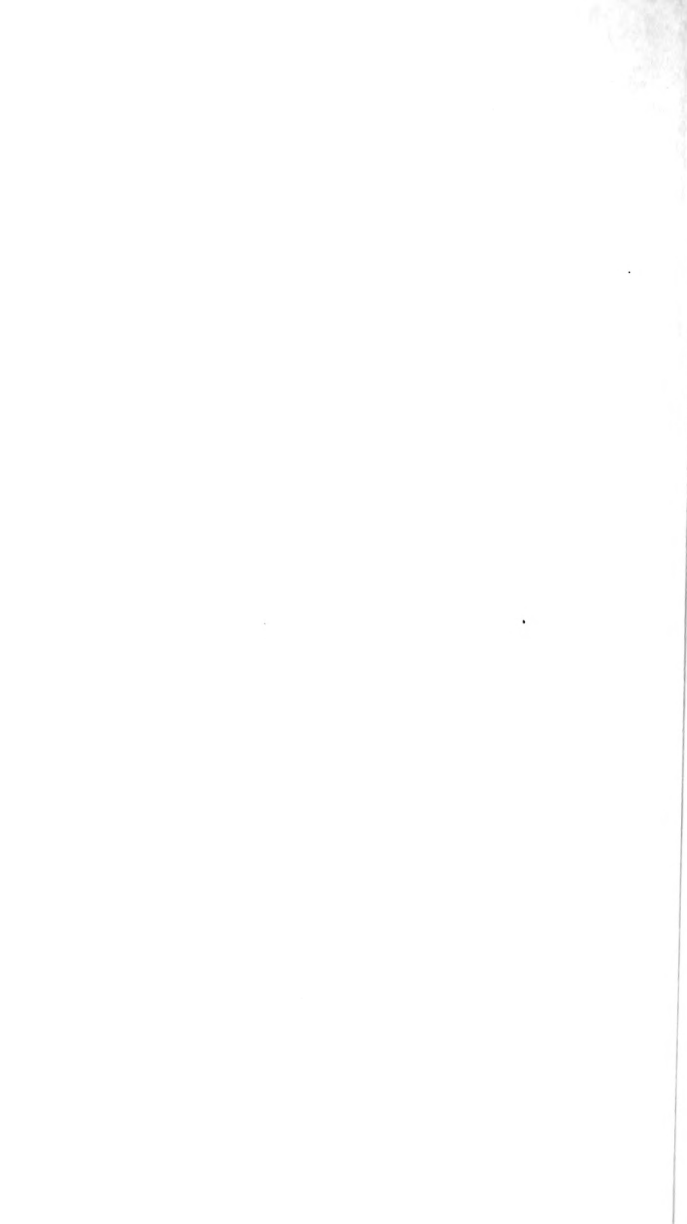




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THE
BRITISH CRITIC,

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

M DCCC VI.

Σὺν δὲ παρακολοθησαί τε καὶ εἰδῆσαι, εἰ ὀρθῶς λέγω.

THEOPHRAST.



VOLUME XXVII.

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P R E F A C E.

WRITERS of great eminence have confessed that they had their hours of apparent inspiration, and of comparative dereliction of talents; and every man must be sensible of a difference, from causes beyond number, in his inclination and ability to employ thought, and exert his powers of composition. Johnson indeed said, that a man can always write “if he will set himself *doggedly* to it;” and true it is, as we at present experience. But very *doggedly* indeed does he go to it, whose mind is oppressed by any recent affliction, or disturbed by any painful apprehension. The periodical writer, as Johnson also knew, is bound to this necessity more strongly than any other. Willing or unwilling, disposed or indisposed, he must count the steps of time; and write under his inexorable orders. The evil of this is not ideal; while we describe we feel it; and with, at the moment of writing, for a respite from our labour, which it is not possible to obtain. If our Preface, therefore, should take the tinge of our minds, the benevolent reader will excuse it; recollecting that we write at present, not because we would, but because we must; with little inclination to be eloquent, and none whatever to be gay. The causes of this feeling some readers will divine, and others not; but to us,

— Mens intus magno curarum fluctuat æstu.

DIVINITY.

The annual Lectures of Canon *Bampton*, established in the University of Oxford, have produced, and are likely to produce, some of the most important volumes in English Theology. Nor can many of them be more valuable, than two which we have noticed in our present half-year; those on *Religious Enthusiasm*, by *Mr. Nott**, of all Soul's College; and those of *Dr. Laurence* †, on a material part of the *Calvinistical Controversy*. Mr. Nott, by clear definitions and accurate deductions, points out the nature of Enthusiasm, and of the minds on which it is likely to operate; Dr. Laurence, most diligently examining the theological language of the age of our Reformers, has demonstrated that those articles of our church which are claimed by the Calvinists, as inculcating their opinions, cannot possibly have had that meaning, in the intention of those who wrote them.

This latter volume unfolds so much recondite information, that we could not do justice to its contents, or give them the support we wished, without a very extended critique. We are soon to report upon another highly valuable work, produced by the same lecture. A different institution, and one more slow in its progression, produced the *Warburtonian Lectures*, of *Mr. Nares*, Archdeacon of Stafford ‡; of which it is not perhaps too much to say, that they give a clear as well as a chronological view, of one great Class of Prophecies, and those the most important.

The chief works which we have noticed, besides these, are translated from French authors, though not without considerable accessions from the translators. These are the pious and impressive *Charges of Massillon* §, adapted to English use, by *Mr. St. John*; and the much noticed volume of *M. Villers*, on the *Spirit and Influence of the Reformation* ¶.

* No. I. p. 57. † No. IV. p. 406. V. p. 515. VI. p. 625.
 ‡ No. VI. p. 652. § No. III. p. 228. ¶ Translated
 by Mill and by Lambert. See No. IV. p. 382.

Mr. *Buchanan's Memoir on an Establishment for British India* *, is of a mixed nature, involving much of political consideration; but, as its principal object and most weighty arguments connect it with religion, we have here introduced the mention of it.

Of occasional discourses, we might enumerate several, not wholly unworthy of that distinction; but we select, as more particularly demanding it, the *primary Charge of the Bishop of Exeter* †, with the Sermon of *Mr. Gregor* ‡, delivered at the same Visitation: the Sermon of *Mr. Churton* on the *Powder-plot* §, and that of *Dr. Eveleigh*, Provost of Oriel, on the *87th Psalm* ||. These are all of distinguished excellence; but the Bishop's charge is, as it ought to be, pre-eminent among them.

The first in merit, as the first in place.

HISTORY AND ANTIQUITIES.

The consolidation of these classes, which are not always easy to separate, will afford us one of moderate extent. The *Historical View of the English Government*, begun long ago, by the late *Professor Millar* ¶, of Glasgow, and now completed from his papers, is a work of very mixed character. It has too many merits to be passed over here, and too many faults to be praised without much reserve. The author was a zealous, and at one time a dangerous republican; but, with allowance for the prejudices belonging to such a character, a man of ability and research. The former cause produces the chief errors, the latter the great merits of his work. *Mr. Glenie's* improved edition of a work, entitled *Military Memoirs* **, compiled ori-

* No. III. p. 217. † No. IV. p. 555. ‡ No. V. p. 556.
§ No. III. p. 322. || No. VI. p. 679. ¶ No. III. p. 237.
VI. p. 592. ** No. IV. p. 378.

ginally by the continuator of Watson's Histories, is a book of amusement to the common reader, and of instruction to the military student: to the one it is general history, to the other professional example. The *History and Antiquities of the Town of St. Edmund's Bury* have employed the industry and exercised the pen of Mr. Yates *; and the result has been a very useful and satisfactory work. As supplemental to one period of English History, the *Progresses of Queen Elizabeth* will often be consulted; and the third volume lately produced by Mr. Nichols †, the compiler of the two former, is not inferior to them in the curious nature of its contents. The history of the 18th century, as far as the progress of Arts, Science, and Literature is concerned, has been given by an American Clergyman, Mr. Miller, in his *Retrospect* ‡. The work has been republished here, and is likely to be well received. Mr. Clarke's *Naufragia* § is almost too trifling a work to be placed in the class of History: yet it may come in among the appendages to historical knowledge, and therefore is here noticed.

BIOGRAPHY.

A work long and anxiously expected by the literary world was Mr. Rescoe's *Life and Pontificate of Leo X* ¶. That it is equal to the work which raised that expectation, the *Memoirs of Lorenzo*, can hardly be affirmed; but, if it has faults which were not perceivable there, it has merits also, which mark the hand of the same able writer. The *Memoirs of General Thomas*, produced by Captain Francklin ¶¶, are curious in themselves, and highly illustrative of the interior History of Modern India. Among the early biographers of the illustrious Nelson, Mr. Charnock ** stands distinguished

* No. II. p. 112. † No. V. p. 473. ‡ No. III. p. 264.
 § No. III. p. 325. ¶ No. IV. p. 337. V. 536. ¶¶ No. VI.
 p. 611. ** No. V. p. 510.

by many valuable qualities: that his book will not be surpassed hereafter, when time shall have completed and matured information, cannot be promised; but, for immediate use, it is well deserving of attention. The *Memoirs of Mr. Cumberland*, written by himself*, form one of those interesting books, wherein an author of celebrity describes himself and his contemporaries. Few such pictures are ever drawn, as are thus sketched from the life by the hand of a master: and the want of some minute finishings is amply compensated by the spirit and vigour of the penciling. The *Life of Marmontel*† is a similar production, which we noticed briefly, because only in a translation: but the original affords more subject for remark than almost any other book we could name. Himself he has drawn, we believe, with tolerably accuracy; his brother Philosophers, with softened features indeed, but with many lines of truth; and he has traced the causes of the Revolution, like a man of feeling, who would have rejoiced to arrest its fatal progress. *Laycey's Life of Erasmus*‡ is confessedly only Fortin's, reduced to the standard of ordinary biography, and not without skill. *Granger's Letters*§ are illustrative of biography, as his *Biographical History* is of the *History of England*; by short and desultory communications, rather than by any connected narrative. *The Life of Voltaire*¶, and the *Female Revolutionary Plutarch*Ⓜ, are continuations of a plan calculated to show the French Revolution in all the minutiae of its horrors; and to make us intimately acquainted with the actors and sufferers in it. Had the former never lived!, we should have lost indeed some virtues of the latter, but we never should have known how like men may become to devils.

* No. V. p. 457. † No. V. p. 569. ‡ No. IV. p. 441.
 § No. IV. p. 402. ¶ No. III. p. 321. Ⓜ No. V. p. 567.

TRAVELS AND GEOGRAPHY.

Connected with these two classes by its principal subject, the work on *the Periplus of Arrian* *, which we have here seen completed, by *Dr. Vincent*, Dean of Westminster, has reference also to various other branches of learned research; to the history of ancient manners and commerce, and the transition of both into those of modern times; to classical learning; and, occasionally, even to sacred history. Investigation so extensive, and remark so acute, are very rarely united; and the two volumes of this work, with that on the Voyage of *Nearchus* †, contain more knowledge, remote from the common objects of enquiry, than has often been comprised within an equal number of sheets.

The works that remain to be here noticed are of a more common kind: such as *Capt. Beaver's African Memoranda* ‡, and the tours within our own island, by *Mr. Mawman* § and *Mr. Malkin* ||. Information and amusement may be found in each of these, but of a more light and popular kind.

Dr. Aikin, whose endeavours to instruct his countrymen have been unremitting and successful, has lately published *Geographical Delineations* ¶; a work of merit and ingenuity, and calculated to diffuse very useful information. *The Traveller's Guide*, by *Mr. Oulton* ** may be considered as a new English Gazetteer, convenient in every thing but size, or rather bulk; for its thickness only exceeds moderation.

POLITICS.

Seldom have we taken up a political work in which the information conveyed was so new, or so impor-

* No. II. p. 97. III. p. 287. For our account of the first Volume, see vol. xvi. of the *British Critic*. † *Brit. Crit.* vol. x. pp. 1. and 70. ‡ No. I. p. 48. § No. II. p. 124. || No. III. p. 256. ¶ No. II. p. 208. ** No. II. p. 203.

tant to the immediate interests of the State, as that entitled *War in Disguise* *. It is attributed now to *Mr. Stephen*, of whose very able pen it is well worthy. The subject was followed up by *Mr. Brown*, of Great Yarmouth, who in a tract, entitled *the Mysteries of Neutralization* †, illustrated and confirmed the positions of *Mr. Stephen*, by many new facts.

The remaining articles before us are of very different descriptions; on the means of security and defence, on internal arrangements, on general principles, or those of particular branches of policy. On *the means of National Safety* we have noticed a tract, written by *Mr. John Bowles* ‡, with his usual uprightness of intention, soundness of argument, and vigour of style. His vigilance is always alive, *ne quid respublica detrimenti caperet*; but unfortunately without the authority conveyed by those words to the ancient consulate of Rome. On *National Defence*, in a military point of view, two authors have written with much ability;—*Mr. Macdiarmid* §, whose *Enquiry* extends to two large volumes, in which much is well suggested, and much, in our opinion, liable to great objection; and an anonymous writer, who confines his *Observations* ¶ chiefly to the *Volunteer Force*. The principles of Politics are well laid down in a work translated from the French, we understand, by *Col. Macdonald*. It is entitled *an Essay on Sovereign Power* ¶¶, and the doctrines of the original are strongly confirmed and ably illustrated by the translator **.

With respect to internal arrangement, *Mr. Nolan* has written with distinguished ability, on that great national object, *the Poor Laws* ††; which work would indeed have belonged to the class of LAW, had we found materials to constitute such a division. On the

* No. I. p. 29. † No. IV. p. 444. ‡ No. VI. p. 657.
§ No. VI. p. 637. ¶ No. I. p. 82. ¶¶ No. III. p. 310.

** The Original was noticed in *British Critic*, vol. xxiv. p. 96.

†† No. IV. p. 423.

Highlands of Scotland, and particularly on the *Emigration* so long prevalent in those parts, *Lord Setkirk* * has well employed his pen: and the discussion, though not exhausted, is materially illustrated by his observations. The *Letters on the Commissariat*, by the late *Mr. Havilland Le Mesurier* †, though confined to a limited subject, evince ability and knowledge in it, and may be consulted with advantage, though the worthy author is no more.

COMMERCE.

As a work of great magnitude and labour, we must not omit to mention *Mr. Macpherson's Annals of Commerce* ‡; though we could have wished to find in the author some qualities which appeared to be wanting, and to expunge from the book some blemishes which we were obliged to remark. To write on ancient commerce no author is so qualified as the author of the *Periplus*, mentioned in a former section §, the learned Dean of Westminster. On a single but eminently important branch of the History of Commerce, *the Commerce of Great Britain*, a valuable tract has been composed in German, by *Dr. Charles Reinhard*, and translated into English by *Mr. Savage* ¶. On, or rather against, that disgraceful branch of British Commerce *the Slave Trade*, now speedily, we trust to be abolished, *Mr. Clarke* ¶¶, Prebendary of Hereford, has written with vigour and effect; particularly in opposition to a man whose general professions ought to have confined him to the same side of the argument.

The work of *Mr. Marshall*, on *the Landed Property of England* *, though not without a taint of opinions too prevalent with writers on that subject, is certainly deserving of attention, as an elementary book, and contains much practical information.

* No. IV. p. 375. † No. V. p. 566. ‡ No. II. p. 173. III. p. 301. IV. p. 363. § TRAVELS, p. viii. ¶ No. III. p. 326. ¶¶ No. IV. p. 446. ** No. I. p. 89.

PHILOSOPHY.

No book of its kind has been more generally approved than *Ferguson's Lectures on Select Subjects*, in various branches of Philosophy: we rejoiced therefore to see it in a new Edition, with many important accessions, from the pen of *Mr. Brewster* *. A standard book, as this is, must, from time to time, be accommodated to the actual state of science. To the labours of *Drs. Irvine*, father and son, the philosophy of *Chemistry* is deeply indebted; and the volume of *Essays* † will not only record their discoveries, but will lead to many more, of which they have disclosed the sources. Botany, a pleasing and popular branch of natural Philosophy, is enriched by the knowledge which *Mr. Dawson Turner* has collected, on the subject of the *British Fuci* ‡; and we shall hope to see the cognate and equally obscure genera of *Algæ*, *Ulvæ*, and *Confervæ*, illustrated by the same Enquirer.

MEDICINE.

Number, rather than magnitude or importance, has lately characterized the productions of this class. Out of that number, we shall select a few, more entitled to notice than the rest. Of these, one of the most conspicuous is the *Memoirs of the Medical Society of London* §, which has now arrived at a sixth volume. It is a volume of select contributions, many of which are extremely valuable. Next to this may be placed, *the Modern Practice of Physic* || by *Dr. E. G. Clarke*, a book containing more information than is usually comprised within the same compass. *Dr. Willan's* work on *Cutaneous Diseases* ¶ is still in progress, and maintains the character it originally acquired,

* No. V. p. 465. † No. VI. p. 644. ‡ No. IV. p. 370.
§ No. V. p. 504. || No. VI. p. 673. ¶ No. III. p. 260.

from the correctness of its delineations and descriptions. *Dr. Haygarth* has given a volume of no great extent, but of more than proportionable value, which he calls *a Clinical History of Diseases* *. As the materials for continuing the work are confessedly in his hands, the public may hope, with us, to see it further extended. A *treatise on the Diseases of the Stomach*, particularly useful to young practitioners, has been published by *Dr. Stone* †; and *Collections on the Medical Effects of Cold*, by *Dr. Stock* ‡. Both these authors may be consulted by students with advantage, but not too implicitly followed. A sensible Essay, though anonymous, entitled *Expositions on the Inoculation of the Small-Pox and of the Cow-Pox* §, may serve to remove some of the errors lately circulated, with but too much success, on both these subjects.

A small volume on *Hemorrhage*, by *Mr. Jones* ¶, is the only surgical work of any value that has lately passed through our hands.

A curious history of *the Plague at Marseilles* has been translated from the French of *M. Bertrand*, by *Miss Plumbtre* ¶¶; but in a medical point of view it contains little information, except that which is but too common in the history of epidemic diseases; that many different Physicians employed various methods and remedies, with equal confidence, and equal want of success.

POETRY.

The premature death of the elegant and ingenious Professor *Carlyle* was the subject of lamentation to all the friends of literature; his posthumous *Poems* **, while they further justify that regret, form also a new monument of his taste and genius, promising to be

* No. IV. p. 396. † No. VI. p. 675. ‡ No. II. p. 121.
 § No. IV. p. 435. ¶ No. VI. p. 616. ¶¶ No. I. p. 83.
 ** No. I. p. 45.

coeval with his former productions. The merits of Nelson, and the demerits of the man who commands the land of Europe, as Nelson did the seas of all the world, are most poetically displayed in a little poem, entitled *Ulm and Trafalgar* *. We long to mention the author, for the sake of his well-earned credit; but we are not authorized to do so. Very congenial in feeling, and not far remote in other points, is the anonymous *Monody on Mr. Pitt* †. Of this also we could perhaps point out the author; but the celebrators of departed patriots are not always to be encouraged to declare themselves. *The Woodman's Tale* ‡, by Mr. Boyd, the approved translator of Dante, is, as well as his other poems in the same volume, extremely worthy of our notice. *The Progress of Refinement*, by the Rev. W. Gillespie §, is a poem of no small merit; and his other compositions, in the same volume, prove him equally successful in various styles. *The Alexandriad* ¶ is an attempt, not devoid of poetical powers, to celebrate the present Emperor of Russia. The author will probably proceed to other compositions, and will then take courage to disclose his name. *The Chaplet* ¶¶ is a mere collection, but cheap and comprehensive; and contains poems of merit, not sufficiently known, as well as a few of such general fame, that few persons can have occasion to peruse them.

The drama is, as usual, unproductive; but *Miss Joanna Baillie* rescues it from oblivion, by her *Miscellaneous Plays* **, and affords a specimen of genius, which few writers will emulate, and not one in an age surpass.

NEW EDITIONS.

Spenser, though praised with sufficient liberality, has long wanted an edition, which should at once give

* No. V. p. 547. † No. III. p. 313. ‡ No. VI. p. 619.
 § No. IV. p. 432. ¶ No. VI. p. 667. ¶¶ No. II. p. 86.
 ** No. I. p. 22.

correctness to his text, and illustration to his ideas. *Mr. Todd*, whose accuracy and diligence have been abundantly proved by former works, has crowned his labours, by an edition of this poet *, which combines every requisite that an intelligent reader can demand. *Messinger*, the next dramatic poet to Shakspeare, in vigour and liveliness of genius, has been very seldom edited, and never with any care, till *Mr. W. Gifford* † undertook the task. In the hands of a true poet, the works of a congenial spirit were likely to fare well; and the result has been, as might be expected, a correct and judiciously illustrative Edition. *Mr. G. Ellis*, a poet also, of much originality and liveliness, has condescended to become the Editor of some of the earliest efforts of English Genius. For what *could* not be read, at this day, in the *early Metrical Romances* ‡, he has substituted his own elegant prose; but, wherever his authors could appear with credit, he has suffered them to speak for themselves.

Felltham's Resolves §, an early specimen of English Moral Essays, have been republished by *Mr. Cumming*. It is not clear to us that all the alterations and omissions of this Editor are real improvements; but the book deserves to attract attention, and probably will not fail to do so.

LANGUAGES.

Studying the sacred books, with the most minute and scrupulous attention, *Mr. Granville Sharp* has made important discoveries in both the languages in which they are penned. His rules for the Greek prepositive article we have long ago approved and defended; in the Hebrew ¶, he has now laid down a system for the effect of the conversive *Vau*, which reduces to exact regularity that apparently anomalous construc-

* No. II. p. 139. † No. IV. p. 347. ‡ No. III. p. 277.
§ No. V. p. 565. ¶ No. I. p. 53.

tion. He has illustrated also the pronunciation, and other peculiarities of that venerable dialect. *Mr. Newton* has employed himself in reducing the *Hebrew Grammar* * to the forms employed in other languages. *The Greek Grammar*, lately produced by *Dr. Valpy* †, has the merit of simplicity in its rules, and gives the result of much reading and information in the notes subjoined to them. His *Delectus Sententiarum* ‡, a small book, subsidiary to the acquirement of the Latin language, has already past through several editions.

EDUCATION.

To one branch of education the preceding articles belong; but there are many other parts, which require a separate consideration. For religious instruction, *Mr. Eyton's Catechism* §, formed on the divine sermon of our Saviour on the Mount, may be employed with great advantage. Nor should the suggestions be, on any account, overlooked, which *Mrs. Trimmer* || has thrown out in her *Comparative View*. *Mrs. Pr. Wakefield* combines, as usual, delight and instruction, in her *Domestic Recreation* ¶. The work, in fact, deserves an ampler form; and a place somewhat more exalted than the juvenile library. *Mr. Friend* endeavours to teach arithmetic by a method in some measure original. He calls it *Tangible Arithmetic* **, and employs a modification of the Roman Abacus, both to facilitate calculations, and to explain the principle of them. *Mr. Murray* views the *Morality of Fiction* †† in a new and pleasing light; and has produced a book of no small merit, both in sentiment and language.

MISCELLANIES.

We have found no more appropriate place than this, for a work of vast labour, and of considerable uti-

* No. IV. p. 441. † No. VI. p. 660. ‡ No. IV. p. 440.
 § No. II. p. 200. || No. II. p. 202. ¶ No. I. p. 90.
 ** No. II. p. 206. †† No. II. p. 204.

lity, *Mr. F. Twiss's Index to Shakespeare**. Among the instruments of information, especially on the subject of the English language, this work must hold a respectable place. The Oration pronounced by *Mr. Hunt*, at the opening of the *Pontcysyllte Aqueduct* † may close our present enumeration: it records a memorable event, and deserves therefore itself to be had in remembrance.

And now, gentle reader, adieu. There are few things which we have more at heart than to amuse and instruct you; "prodesse et delectare;" if at any time we are less successful than at others, in the one part or the other of this design, attribute it to any thing rather than a failure in our zeal, which would disgrace us; or a diminution of our powers, which would destroy your hopes of us. We have long been traversing the ocean of literature, on perpetual voyages of discovery. We set out in the face of enemies, prepared to combat as well as to discover; our chief enemies have destroyed themselves, but should any equally formidable arise, our hearts are whole, and our hands yet strong, and huzza! for our King and Country!

* No. IV. p. 448.

† No. IV. p. 448.

T A B L E

TO THE

BOOKS REVIEWED IN VOLUME XXVII.

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THE
BRITISH CRITIC,

For JANUARY, 1806.

Οὐδέπω ἰκανὸν ἦν μὴ εἶδῃς τὴν ἀρετὴν καὶ κακίαν ἐκάστου τῶν ἐγγεγραμμένων, καὶ συνίης ὅσους μὲν ὁ νοῦς σύμπασι, τὶς δὲ ἡ τάξις τῶν ὀνομάτων, ἔσατε πρὸς τὸν ἑρθὸν κανόνα τῷ συγγραφεῖ ἀπηκρίβωται, καὶ ὅσα κίβδηλα, καὶ ἰόθα, καὶ παρακεκομμένα.

LUCIAN.

Your duty as a Critic is not fully performed unless you discern the merit and the defect of every writing, the drift of each, the arrangement of the language, how much is suitable to the strict rules of composition, and what parts false, irregular, and imperfect.

ART. I. *Academical Questions.* By the Right Honourable William Drummond, K. C. F. R. S. F. R. S. E. Author of a Translation of *Perfius*. 4to. vol. I. 412 pp. 15s. Cadell and Davies. 1805.

AS the human mind must be employed in some way or other, and as men of rank and fortune are not under the necessity of exerting their talents to procure either the necessaries or what are commonly called the comforts of life, it is extremely fortunate for such men to have acquired when young a taste for science and literature. They have thus within themselves sources of happiness, not only more refined but more durable than those of the sensualist; and, which is of still greater importance, while they are indulging in the enjoyments which they relish most, they may be instructing

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structing

struſting the public, and contributing to the happineſs of the human race. A friend of ours, born to a ſmall fortune, was ſeriouſly exhorted by an old and rich baronet to attend, above all things, to the *pleaſures of the table*; “because,” ſaid the ſage Mentor, “they are the *only pleaſures* which a man can reſiſh through the *whole* of his life!” It is needleſs to aſk, what this man, if alive, would have thought of Mr. Drummond’s employment of his leiſure hours in tranſlating *Perſius*, and in writing *Academical Questions*; and it is equally needleſs to aſk Mr. Drummond’s opinion of him who conſidered the pleaſures of the table as the only objects worthy of a wiſe man’s regard!

There are not, it is to be hoped, many perſons, who have enjoyed the advantages of a liberal education, ſo completely ſenſual and grovelling as to avow ſuch ſentiments as thoſe now mentioned; but there are not a few, who expreſs on all occaſions their contempt of ſpeculative ſcience. Mechanical philoſophy and chemiſtry are indeed allowed to be intereſting ſubjects of ſtudy, becauſe they lend their aid to the arts of life; but whatever can be called *metaphyſics* is conſidered as intricate, abſtruſe, uſeleſs, and dangerous. The mere claſſical ſcholar, as Warburton has ſomewhere ſaid, will ſpend his days and his nights in turning round the dark-lantern of Lycophron; the antiquary, in reading the taſteleſs legends of monkish ſuperſtition; and each will think himſelf employed in a rational and liberal purſuit; while both turn with abhorrence from every work in which an attempt is made to aſcertain the laws of human thought.

Aware of the prevalence of theſe prejudices, Mr. Drummond, in an elegant preface, pleads the cauſe of the firſt philoſophy, and obviates the objections, which he doubtleſs foreſaw that the very *title* of his book would particularly ſuggeſt; but we wiſh that he had beſtowed more diſcriminating praiſe on Athenian writers and Athenian liberty; and that he had not, at leaſt in the preface to *Academical Questions*, mentioned the admiration in which Helvetius was held in the circle of Paris. The Athenians, with all their merits, were a turbulent and factious people; and in the preſent ſtate of Europe, an appeal to the ſentiments of the inhabitants of Paris will contribute nothing to remove prejudices entertained by good men againſt the ſcience of metaphyſics. We wiſh likewiſe that he had more accurately explained what he means by the word *idea*; for the vague uſe of that word has been the ſource of much con-
fuſion; and its meaning is not ſufficiently fixed by the fol-
lowing

following note, which is the only preliminary attempt that he has made to fix it.

“ I think it may not be improper to observe here, that although I have generally understood the word *idea* in the same sense with most other modern philosophers, I am yet ready to acknowledge, that it may bear another and an higher meaning. I cannot, indeed, comprehend any thing, which is neither a sensation, nor obtained from one: I do not, however, on that account, deny the existence of divine and intelligible ideas, as these were explained by Plato, to be possible.” Pref. p. 14.

Modern philosophers have employed the word *idea* in very different senses; and Locke, who with all his defects is still at the head of them, has done so in the same work, in the same book, in the same chapter, and even in the same section! With him it is sometimes confounded with actual and present sensation; sometimes it is the appearance of a sensible object recollected by the memory, or contemplated by the imagination; at one time it is a sensible quality inherent in some external substance; at another, it is the external substance itself; now, it is virtue or vice; and again, understanding or will!

Other philosophers of modern times have endeavoured in vain to banish the word *idea* from the language of science, and to substitute in its stead *notion* or *conception*; but no substitution would be attended with any advantage, if the word substituted were to be used with the same ambiguity with which Locke and some of his followers have used the word *idea*. What then is to be done in this case? Is ambiguity inseparable from the language of metaphysics? and are the cultivators of that science to go on for ever mistaking one another, and disputing about mere sounds? We hope not. Some good may surely be done by paying attention to the etymology of words, and using them always in one sense; and since the verb *idea* is evidently derived from the Greek verb *εἶδω*, it might be properly employed to denote the appearance to “the mind’s eye” of recollected objects of *sight*, or, if this meaning be thought too confined, of recollected or imagined objects of *sense* in general, while some other word is used to denote the objects of pure intellect. An author, whom Mr. Drummond has quoted as acute, proposes to employ for this purpose the word *notion*; and as that word is certainly derived from the Latin verb *nosco*, a better will not perhaps be readily found.

According to this distinction, a man has a *notion* of *courage*, and an *idea* of a *battle*; a *notion* of *substance*, and an *idea* of *figure* or *colour*, qualities or supposed qualities of substance. That we can talk and reason with as much accuracy

about *courage* in the abstract, as about a *battle*, is incontrovertible; but that the one subject of conversation does not figure in the *fancy* in the same manner as the other, must be evident to every man who has paid attention to what is passing or has passed in his own mind. When we think of a *battle*, we fancy that we faintly see two armies engaged, hear the report of their musquets, and perceive the smoke, as we have been accustomed to do at reviews; but when we think of *courage*, we *figure* nothing to ourselves, unless, perhaps, the *letters* or *sound* of the word, by which that virtue is expressed. Yet we know perfectly what courage is, and may therefore be said to have a *notion* of it, though it presents to our *fancy* no such *ideas* as are present with us when we think of a battle.

Objects of knowledge so perfectly distinct in themselves ought surely to be expressed by different words; but without contending for the propriety of the word *idea* in the one case, and of *notion* in the other, we only beg the reader never to lose sight of the distinction itself, which he will find of some importance in every metaphysical discussion.

We must request him likewise to consider well, whether all our *first* truths be not *particular*. No truth, entitled to the name of an *axiom*, in the proper sense of the word, is a *first truth*. Every man of common understanding must indeed admit the truth of Euclid's first axiom as soon as it is fully presented to his mind; but it cannot be at once fully presented to the mind of a boy in his fourth or fifth year; and we have all perceived, it is hard to say how often, that two individual pieces of matter applied successively to a third, and found to be each equal to that third, are equal to one another, before we could either give or refuse our assent to the general truth.—“ Things equal to one and the same thing are equal to one another.” We do not by this mean to assert, that the one truth follows as a *consequence* from the other, for, in the language of metaphysics, they are both necessary and eternal; but only that the progress of the human mind, being from particulars to generals, we must often have perceived and reflected on the truth of particular propositions of the same kind, before we could comprehend the *meaning* of the general axiom under which they are all included.

Having made these preliminary observations, to which we shall have occasion frequently to refer, we now proceed to consider some of Mr. Drummond's *Academical Questions*, for our limits will not admit of a discussion of the whole; but before we enter on that consideration, we must request the reader not to suppose that we think meanly of the book,

though we be found to differ often in opinion from the author. To himself we make no apology; for he would not be a true member of the *Academy*, were he to feel the smallest uneasiness at our differing from him as widely as he has differed from others. We have indeed found in his work many positions which appear to us erroneous; but justice requires of us to say, that his bias toward *immaterialism* is much less dangerous, than that mechanical and chemical *mania* which has infected the present race of philosophers, and pretends to account for every phænomenon of mind by unseen æthers, the vibration of nerves, or elective attractions!

The volume before us is only part of a great work, of which the plan and the extent are not stated in the preface. Of these therefore we shall at present say nothing. The part which is published consists of two books, in the former of which various questions are discussed in the manner of the *Academy*, and in the latter is taken a review of several celebrated systems of philosophy. Perhaps the first of the two published books is the most important, though the second may generally be found the most amusing; and therefore to the first we shall devote most attention.

The question first discussed is, "Whether we have any notion of *power*;" and as the author labours to prove that we have not, the reader will hardly be surprised at our having, in the course of the discussion, met with several positions, to which we cannot assent, and with not a few which we do not understand. The author is undoubtedly mistaken when he says, that metaphysicians "commonly *suppose*, or take for granted, that the mind is an incorporeal substance; endowed with numerous qualities, faculties, and attributes; and susceptible both of action and passion." The common people indeed take for granted, that the mind is what they call *spirit*; but when their notions of spirit are inquired into, it is found that by the word they mean, not an incorporeal substance, but a kind of aerial or ætherial fluid, which, in the opinion of the metaphysician, is as corporeal as the table at which he writes. It is not until he has compared the known attributes of mind, with the known qualities of body, and seen that the former have no resemblance whatever to the latter, that the metaphysician *infers* that the mind is an incorporeal substance. Whether the inference be fairly drawn is not the question at present before us. That question is stated in the following terms.

"Before accounting for all mental *phænomena*, by supposing the existence of a number of intellectual faculties, it might have

been perhaps worthy of philosophical accuracy to have examined, and to have explained (if it could be done) the nature of power. *Is power a cause or an effect?* Philosophers do not appear to have decided this question. Sometimes they speak of power, as if it were the principle which had occasioned all things, and by which the universe itself was produced; at other times they seem to consider it, as having resulted from some being already existing; nor do they inform us, in what way they understand *how* any thing can exist, without the previous exertion of power. Is it possible to reconcile these different opinions? Power cannot be at once the principle and the attribute of being. It cannot be both the consequence and the origin of existing substance—that by which all things were caused, and yet that, which something was necessary to cause.” P. 5.

It is not at all surprising to us, that philosophers have not decided, or attempted to decide, a question which we did not, till now, suppose it possible for any philosopher to ask. Before Mr. Drummond had put to others the question—“*Is power a cause or an effect?*”—it would certainly have been worthy, as he says, of philosophical accuracy, to ask himself, whether an efficient *cause* be conceivable by him who has no notion of *power*?

But have not philosophers contradicted themselves when treating of power? Perhaps some of them have; but we perceive nothing like a contradiction in the different opinions attributed to them in this extract. The power of God may be, and certainly is, the principle by which the universe was produced; and yet the power of men may have resulted, and certainly did result, from the power of God already existing. Philosophers do not indeed inform us *how* any thing can exist *without* a previous exertion of power; nor do such of them as are sober pretend to say *how* any thing exists *by* a previous exertion of power. That many things *do* exist *by* a previous exertion even of human power, which, without that exertion, would not have existed, daily experience renders incontrovertible; and that some all-powerful being *has existed for ever without* the previous exertion of any other power, is a truth susceptible of the most rigid demonstration (if a philosopher of the academy will admit that any thing is susceptible of demonstration;) but no men of sound mind will attempt to explain the *how* of any kind of existence. It is indeed self-evident, that the very same power cannot be at once the principle and the attribute of the same being: it cannot be both the consequence and the origin of the same existing substance; but why power, the attribute of one being, may not be the principle or efficient cause of another being, we are

yet:

yet to learn. Is not the power of any piece of machinery *, (a steam-engine for instance) the consequence of the laws of nature, and the mental powers of men? and are not the laws of nature, and the powers of men, derived from the eternally existing power of God? But, continues the author,

“ If we consider power as the cause, by which we are ultimately to account for all effects, we must acknowledge that it is itself a *boundary*, which we cannot pass—a principle, before which nothing can be placed. Where there are *separate powers*, then, there are *separate principles*; and a *principle* is that, which being derived from nothing, can hold of nothing. *Principio autem nulla est origo* (says Cicero) *nam ex principio oriuntur omnia, ipsum autem nullâ ex re; nec enim id esset principium quod gigneretur aliunde.*”

Let not the reader be misled by the authority of Cicero, for the quotation from him, when read with the context, is foreign from the subject under discussion by our author. Cicero is treating of the human soul, and gives from Plato the following argument, to prove it not barely immortal, but absolutely eternal, *a parte ante* as well as *ad partem post*.

“ *Quod semper movetur, æternum est; quod autem motum affert alicui, quodque ipsum agitatur aliunde, quando finem habet motus, vivendi finem habeat necesse est: solum igitur quod se ipsum movet, quia nunquam deseritur à se nunquam ne moveri quidem definit; quin etiam cæteris quæ moventur, hic fons, hoc principium est movendi: principii autem nulla est origo; nam e principio oriuntur omnia; ipsum autem nulla ex re alia nasci potest; nec enim esset principium, quod gigneretur aliunde: quod si nunquam oritur, ne occidit quidem unquam: nam principium extinctum nec ipsum ab alio renascetur, nec a se aliud creabit: si quidem necesse est a principio oriri omnia. Ita fit, ut motus principium id sit, quod ipsum a se movetur: id autem nec nasci potest nec mori: vel concidat omne cælum, omnisque natura consistat necesse est, nec vim ullam nasciscatur, quæ a primo impulsu moveatur. Cum pateat igitur, æternum id esse, quod se ipsum moveat, quis est, qui hanc naturam animis esse tributam neget? Inanimum est omne, quod pulsu agitatur externo, quod autem est animal, id motu cietur interiore et suo: nam hæc est propria natura animi, atque vis: quæ si est una ex omnibus, quæ se ipsam semper moveat: neque nata certe est, et æterna est †.*”

* The power of machinery is a metaphorical expression; but it is in common use, and will not be here misunderstood by him who is not determined to misunderstand us.

† *Tuscul. Quæst. lib. 1. c. 23. et Som. Scipionis, § 8.*

That there must be *some eternal* principle, the source of motion, Cicero has here sufficiently proved, though he was unquestionably mistaken when he supposed that principle to be in perpetual motion itself; but he has not proved, nor can the present author prove, that the power of self-motion, within certain limits, may not be *communicated* by that eternal principle to other beings, who, though they have had a beginning, may be considered as *secondary* principles, because they too produce effects; and therefore the conclusion, that the human soul *must be eternal*, is not more impious than it is absurd. The power of God, by which we ultimately account for all effects, is certainly, to use the words of our author, a *boundary* which we cannot pass—a principle *before* which nothing can be placed; but in the reasoning of Cicero, there is nothing to compel us to admit, that if men be possessed of power, that power likewise must be derived from nothing, and held of nothing!

As to *self-motion* (says Warburton *, commenting on this passage) the word is equivocal, and may either signify the power *given* to a being to begin motion, or a power *inherent* and essential to a being who has all things within itself, and receives nothing from without. Now we have shown that Plato and his followers used *self-motion*, when applied to the soul, in this latter sense, and from thence inferred a *NECESSARY immortality* in that being which had it, an immortality which implied increation and self-existence †. That this was the sense in which Cicero used the word is indisputable, from his saying, “cum potest igitur, *aternum* id esse, quod se ipsum moveat;” and again, “*quæ* se ipsam *semper* moveat; neque *nata* certe est, et *aterna* est;” but, with all due deference to the great orator, we have no hesitation to say, that this is no fair inference, because it takes for granted what can never be proved, that the power of beginning motion cannot be communicated.

But what has all this to do with the question agitated by Mr. Drummond concerning our *notion of power*? It is his

* Div. Leg. book iii. sect. 3.

† We recommend this subject to the study of that presbyter, who is so highly offended at the account given by us of the consequences of the first transgression. If he pay due attention to it, he may perhaps discover, that the notions entertained by too many Christians of the immortality of man, bear a stronger likeness to the doctrines of Cicero, and other Platonists, than to those of the gospel; and that we spoke not without book, when we called those who held such notions, “*semi-pagan philosophers.*”

object to prove, that we can have no such notion, because he thinks we cannot say whether power be a cause or an effect, a substance or an attribute. The reasoning of Cicero, on the other hand, evidently supposes power to be the *attribute* of some eternal *being*, which perpetually moves itself, and is the source and principle of all other motions; and it is this powerful *being*, and not *power in the abstract*, which he calls "principium e quo oriuntur omnia." But, says Mr. Drummond,

"According to this manner of considering power, it is absolutely contradictory to maintain the unity of the mind, and yet to suppose the existence of distinct intellectual faculties, or powers. If the primary cause in one *series* be different from the primary cause in another, we cannot refer both these *series* to the same principle. If we trace an action to the will, a recollection to the memory, or a judgment to the understanding, how shall we pretend that there is yet a more remote principle? By what inference shall we conclude, that the power of imagination is derived from any thing else; or that the faculty of comprehension is the delegate of any superior intelligence? All these separate powers are primary causes; at least they are so to our understandings, if we can trace only to them any series of causes and effects." P. 6.

Will Mr. Drummond forgive us, if we say that these appear to us like the observations of a man who has read more than he has thought, and to whom metaphysical speculations have not long been familiar? We do indeed talk of the distinct faculties of *understanding*, *memory*, and *will*; and not only in popular language, but in the language of even some metaphysicians, these faculties are represented as if they were so many distinct *beings*; but this is no man's real opinion. It is the same individual mind, which *understands*, *remembers*, and *wills*. In like manner we talk of *inertia**, *extension*, *figure*, and *weight*, as so many distinct qualities of body; and yet every body, however minute, is conceived as having all these qualities. The same individual body is conceived, nor can it be conceived otherwise, as at once *inert*, *extended*, of some *figure*, and *heavy*; while some philosophers †, who

* We choose to say *inertia*, because the common phrase *vis inertiae* suggests a notion diametrically the reverse of that which was intended by the author of that phrase.

† Boscovich and his followers, among whom may be reckoned the late professor Robison, of Edinburgh, and perhaps Dr. Thomson, the author of the deservedly admired system of chemistry.

think that they have dived deeper into the subject than other men, say that every body consists of innumerable *points*, which are each a centre of the opposite powers of attraction and repulsion. But if this be so, what can make it contradictory to maintain the unity of mind, and at the same time suppose each mind endowed with the distinct faculties of understanding, memory, and will? When a Newtonian philosopher attributes to the inertia of matter the resistance which all bodies make to a change of state, whether of motion or of rest, he does not mean to attribute it to inertia as *separated* from extension, figure, and weight, but to the quality which he calls inertia, united with the other essential qualities by that unknown something which he calls the *substantum* of body. When the metaphysician also traces a series of effects and causes to the *will* of God, he does not trace them to that will as separated from the Divine intelligence, or the Divine goodness. It is not the *power* of beginning or continuing motion, considered abstractly, that Cicero, in his absurd argument for the eternity of the soul, considers as the *principle* from which all things arose, but the *being* endowed with that power.

But what reason have we to consider power as an attribute of substance? We have the best reason possible: each man knows it to be an attribute of that substance which properly and emphatically he calls himself. It is from attention to the operations of our own minds alone, that we acquire any accurate notion of power*; and every man who has paid attention to these, knows, by the evidence of consciousness, which even Hume himself admitted to be infallible, that he, the same individual being, exerts *powers of understanding, memory, and will*, or, in other words, *perceives, compares, judges, remembers, and acts*. But, asks our author,

“What is the substance of the soul? If reason, perception, understanding, volition, memory, and imagination, be powers of the soul, what is the soul itself?” P. 7.

We answer; it is that which reasons, perceives, understands, wills, remembers, and imagines; just as we conceive the substance of body to be that which is extended, of some shape, inert, and heavy. When we exert the power of *imagination*, we are conscious that we are not *reasoning*, or, in the proper sense of the word, *perceiving*; and when we *perceive* any thing, or *reason* about it, we are conscious that we are not *imagining*. Imagination therefore is different from

* British Critic, Vol. xxvi. pp. 305—311.

perception and reason; but every man is conscious that he, the same individual being, who reasons or judges, or perceives at one time, imagines at another. These powers therefore must be somehow united; and that which unites them may be called the *substratum** of the soul, as the *soul* itself, or the *substance* of the soul, consists of those powers thus united. To this our author will reply:

“ I ask if it be not then evident, that all distinction must be made, not between things, but between their qualities? Material substance, considered as substance, could not be distinguished from spiritual substance; and we could not assert, that the substance of the Deity is different from that of the world, which he has created. The deist probably will not choose to come to this conclusion; and will therefore rather say, that the qualities are determined by the nature of the thing, than that the thing is determined by the nature of the qualities. Now if power have resulted from substance, it is evident that substance had the prior existence. Power only exists when action is begun, and God was before he acted.” P. 7.

That power exists only when action is *begun*, is an assertion contradicted as well by consciousness as by experience. Has a man sitting at table no power to rise up, nor a horse any power till he be yoked to the plough? What our author says of God is at variance with the doctrine of Cicero, who declares the very contrary of that *principle*, from which, as we have seen, he derives all things, but to talk of prior and posterior with regard to God, is at once absurd and impious. It is a melancholy proof of the truth of the poet's observation:—

“ That men rush in where angels fear to tread.”

* We are perfectly aware that *substratum* is not commonly employed in this sense, nor do we contend for the propriety of so using it. *Substance*, however, would be less proper, because substance, when spoken of body, implies *not that* after which our author is seeking, but the *substratum*, with all the essential qualities of body inhering in it. The word *inhering*, too, cannot be literally understood when applied to mind, nor *union*, nor even *understanding*, and numberless other words, which are all derived from sensible objects; and it is this circumstance which renders the writing of a system of universal scepticism so very easy a task, that it might be performed by any head of tolerable talents just emancipated from college. The sceptic will say that the word *system* is here improperly used, for that his principles admit not of system. Of this we are perfectly aware, and it furnishes an additional proof of the truth of our observation.

On this part of the extract, therefore, we shall make no further remarks; though we hope to show, that in the reasoning which precedes it, there is nothing to authorize so singular a conclusion.

It is indeed true, that all distinction, *directly* and *immediately* known to us, is between the *qualities* of things, and not between those invisible *bases*, or *substrata*, in which certain combinations of those qualities are conceived as inherent; but it does not therefore follow, that we may not *infer*, from the difference of the qualities, that the bases, in which they respectively inhere, are equally different. It was well argued by Dr. Clarke and Mr. Baxter, that thought and consciousness are so totally different from extension and divisibility, that they cannot be conceived as spread over a surface, or as diffused through a divisible mass; and hence it was inferred, that the basis of those powers is neither extended nor divisible, and therefore something totally different from corporeal substance. The argument, when properly understood, seems to be conclusive; but it is not always understood even by those who quote it. Many people, even philosophers, having paid no attention to the process by which we acquire the idea of extension, can form to themselves no notion of an unextended soul, but by comparing it to the smallest *physical point*; but this is not the notion suggested by the reasonings of Clarke and Baxter, for the smallest physical point is extended. It was their object to prove, and we think they have proved, that neither extension, nor such inextension as that of a point, can be predicated of the basis of consciousness, or thought; and that it is as great nonsense to talk of consciousness being combined with extension, as of the sound of a trumpet being combined with colour. We cannot with propriety, or indeed without absurdity, say, that a sound either has or wants colour; nor can we but with equal absurdity say, that the basis of consciousness is either extended, like a square inch for instance, or inextended like an evanescent point.

In all this there is nothing which to us appears difficult to be conceived, or which can reasonably be called in question; and therefore we may assert, with the utmost confidence, that the substance of the Deity is as different from the substance of the world which he created, as activity is different from inertness, or as consciousness and intelligence are from length, breadth, and thickness. When the author affirms, that "if power have *resulted* from substance, it is evident that substance had the prior existence," we are not sure that we understand him; for this is not the language of those metaphy-

taphysicians, with whose works we are best acquainted. Body cannot exist without dimensions, weight, figure, &c. and mind cannot exist without the *powers* of perception, &c. For the sake of reasoning about them, we form, or try to form, some ideas of figure, extension, &c. independent of the basis in which they inhere; and for the same purpose we try to form notions of power, independent of the being or beings of which it is an attribute; but these separations are mere creatures of our own, and cannot be conceived to have ever had a real place in nature.

“ Another difficulty results from the hypothesis in question, (of our having any notion of power.) Every power which is exercised implies another power by which it is exercised. Where power is transmitted, there must be a power to transmit. If there be a faculty, by which we understand, there must also be a power, by which we are enabled to employ that faculty of understanding. The power by which an action is performed, indicates a *prior* power, which enables the agent to make use of that which is the immediate cause of the action; and this prior power likewise implies another previous power, by which it has been exercised. Thus the *series* may become infinite; and for every power supposed, another may be pre-supposed.” P. 9.

If this be good reasoning, Mr. Drummond is certainly not the *author* of the work entitled *Academical Questions*, now under review. He may have felt a strong desire to display his ingenuity, by calling in question every received truth, and undermining the foundation of every system of science; but something must have previously excited that desire, and some prior power must have enabled him to exercise that power, by which he has endeavoured to gratify it. “ The power, by which an action is performed, indicates a prior power, which enables the agent to make use of that which is the immediate cause of the action; and this prior power likewise implies another previous power, by which it has been exercised.” Now if this series, in the present case, be *infinite*, no man is the *author* of the work entitled *Academical Questions*, which, in 1805, exists by the same kind of necessity, by which a geometrical axiom has always been true; but if the series be *finite*, the author of the work is the *first* power in that series, and not Mr. Drummond, who acted as a mere instrument, just like the pen with which he wrote! In either case, for every power supposed we may here not only *presuppose* another power, but with moral certainty of not being mistaken, *trace the series of powers* backward through more than two thousand years.

Thus,

Thus, the power immediately prior to our nominal author was unquestionably Mr. Hume, who, by his *Treatise of Human Nature*, and the second volume of his *Essays*, enabled Mr. Drummond to make use of that which was the immediate cause of the *Academical Questions*; the power immediately prior to Mr. Hume was Bishop Berkeley, who, by his *Treatise concerning the Principles of Human Knowledge*, and his three *Dialogues between Hylas and Philonous*, enabled Hume to make use of that which was the immediate cause of his *Treatise* and his *Essays*; and the powers immediately prior to Berkeley appear to have been Plato and his followers*, with whose writings the bishop is known to have been particularly conversant. The *Academical Questions*, therefore, are either the offspring of fate, or the work of some *antient Platonist*; and if their tendency be dangerous, no blame can be imputed to Mr. Drummond, who is likewise entitled to no praise for whatever ingenuity may appear in the discussion of them!

That arguments or principles which lead to such conclusions as this are not sound, will admit, we think, of no doubt; but in the present case, the fallacy is apparent. It is so far from being true, that "every power which is exercised implies another power by which it is exercised," that the very reverse is the truth, and felt to be the truth by every man of reflection. Power to do any thing implies, in the very notion of it, power to leave that thing undone; and no man ever supposed that such actions as he could not prevent were performed by his own power. Every action and every event implies power somewhere; but they are the actions of ourselves alone that we can trace, with *absolute* certainty, to the powers from which they *immediately* proceed. We walk, stand still, or sit, read or write, &c. and every man is conscious that he does so by his *own* power; our hearts too continually beat, and every systole and diastole proceed ultimately from *some* power; but, as we are not conscious of these motions, who knows not that the power from which they proceed is *not* his own?

"The motion of external bodies does not furnish us with any *idea* of what may be the motive principle. To perceive one object impelling, and another impelled, is not to perceive that which

* Berkeley did not, like Hume and the present author, call in question the existence of the human soul, or deny that we have any notion of *power*. He only denied the existence of corporeal substances; and it is well known that such substances were by Plato and his followers denominated τὰ μὴ ὄντα.

generates and continues motion. While impulse imparts impulse, I may be sensible of a repeated effect, which I may conclude is produced by a repeating cause; but I have no perception of the cause. The *vis movendi* is no object either of sense, or of *understanding*. I see the thing moved, and I cannot conceive the force by which it is moved. I suppose the earth to be carried in its orbit round the sun by the power of gravitation; and (but) I do not thence pretend that I have an idea, or notion of the power of gravitation. I am acquainted with the effect; I may suppose, though I do not perceive the occult cause. I cannot therefore conclude, that I acquire any notion of power, by observing the motion of external bodies." P. 10, 11.

The conclusion is just. No man could ever have acquired the notion of what we call power merely by observing the motion of external bodies; but having acquired that notion by attending to the operations of his own mind on his own body, every man is impelled by a law of his nature to attribute all changes among external bodies, whether from rest to motion, or from motion to rest, to *some* power exerted *somewhere*. Men aided by the imperfection of language, and disposed to perplex their readers, may indeed raise verbal objections to this assertion; but we can no more believe that any man of sound mind doubts its truth, than we can believe that any man of sound mind doubts the truth of a geometrical axiom. If there be any such man, we cannot argue with him; because his mind being differently constituted from our's, we have no common principle from which to reason. It is indeed true, that we do not *perceive* the *vis movendi* either in impulse or in gravitation, though we are sure that there is such a *vis*, and have ascertained with mathematical accuracy many of the laws by which in both cases it operates. We must take the liberty, however, to inform Mr. Drummond, that it is at least doubtful, if not more than doubtful, whether there ever was an instance of *real impulse*; and that if it were certain that, in the phenomenon called impulse, bodies come into actual contact, a metaphysical reason might be easily assigned why the impelling body often displaces the body impelled; but as the case really is, we can assign no other reason for the phenomena of impulse and gravitation, than the *fiat* of the Almighty when he established the laws which regulate the motions of the universe.

We shall not accompany the author any further, though his disquisition on power. It is his object to prove that we can have no such notion; and like all those who, of late, have undertaken the same task, he confounds *desire* with *volition*, though no two emotions, or by whatever other name they

they may be called, are more perfectly distinct. In desire the mind is often, if not always, *passive*, and knows itself to be so, while every man exerting volition believes himself to be *active*, at least during the exertion. The author wishes likewise to infer, that because our powers are very limited, they are merely imaginary; and affirms, that "there can be no such thing as power which is contingent!" This last assertion we are not sure that we perfectly understand. If it be the author's meaning that there can be no such thing as power which does not act *necessarily*, we can only reply that he is unquestionably mistaken. Whatever acts *necessarily*, does not, in the proper sense of the word, *act* at all; but is a mere instrument in the hands of some agent who in all his actions is free. "We find from experience, he says, that an idea of reflection is seldom so distinctly perceived as an idea of sensation;" and he might safely have said that we have no *ideas* of reflection at all. We have as distinct *notions* of *justice* and *power* as of *figure* and *extension*; but we cannot imagine ourselves *looking* at the former as at the latter when we think of them, because justice and power never made, through the organs of sight, impressions on the sensorium. The chapter concludes with one or two assertions, which are either inaccurately expressed, or obviously not true.

"Belief (says the author) cannot be forced, nor can conviction be coerced; and when one sentiment effaces another in the human mind, the change cannot be ascribed to any thing else, than to the prevailing sentiment itself." P. 21.

Were the author told by two men of known veracity, that they had just seen a person rendered delirious by the study, for instance, of Hume's *Treatise of Human Nature*, leap from London-bridge into the river, and drown himself; would not such testimony enforce his belief! He might doubt the reality of the *cause* assigned for the delirium, because that is a matter of *opinion*; but he could not surely doubt the reality of the *fact*, that the unhappy man had drowned himself. If by what he says of the coercion of conviction, it be his meaning that conviction cannot be compelled by external violence without internal evidence, what he says is undoubtedly true; but it is no discovery. If, on the other hand, it be his meaning that a man may give his assent, or withhold it, just as he chooses, notwithstanding the force of evidence, he inadvertently ascribes to the human mind a degree or kind of power, which it certainly does not possess. No man can withhold his assent from a mathematical proposition legitimately demonstrated, if he understand the demonstration; and in all such cases, conviction may be said to be coerced.

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The second chapter consists of a number of assertions, not very closely connected together; but all tending in a greater or less degree to promote universal scepticism. To animadvert on every one of them would swell this article beyond the size of the volume, of which it professes to be no more than a review; and as no man accustomed to such disquisitions is in the smallest danger of being misled by the arguments, we shall merely observe that the author writes, we suspect, with designed ambiguity, when he says, that "the sensible qualities of matter exist only as they are perceived." He is likewise egregiously mistaken when he supposes that "a material medium, which transmits the gravitating power, passes from the moon, and is in contact with the surface of the ocean; otherwise we could not presume, that the *phenomena* of the tides would be produced." It has been an hundred times demonstrated, that the gravitating power cannot be transmitted by *any material* medium.

The third chapter is employed in confuting the unguarded assertion of Locke, that *sensation convinces us, that there are solid and extended substances*. The task is easily performed, if it be taken for granted, that Locke meant to say that our conviction of the existence of solid and extended substances is itself a *sensation*; but we have read Locke's works with much attention, and, though his language is often inaccurate; we must declare that we never took this to be his meaning. Locke appears to have thought as we do, that every change or event is an effect, and that of every effect there must be a cause. He knew, as every man knows, that sensation is not the effect of human *volition*; that it depends not on a man himself, whether, when he opens his eyes at mid-day, he shall experience the sensations which are usually said to be produced by light; or whether when he grasps an ivory ball, he shall experience resistance. Locke might therefore infer with the utmost certainty, that sensation is excited in the mind by something quite different from the mind itself; but whether that something be another mind acting immediately on the mind of man, or solid and extended substance created and directed in all its motions, by the supreme mind, is the question at issue between Berkeley and his opponents. That it must be the one or the other has been admitted, we believe, by all philosophers, except Mr. Hume and a few followers, of whom the present author appears very ambitious to be one; and hence his numberless *verbal* objections (for they are merely verbal) to our notions of *power*. Hence too the following paragraphs, of which the tendency must be obvious to every understanding.

B

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“ There are perhaps some philosophers, who will tell us, that God has so constituted the world, that he is himself the cause, by which all essences exist, and is himself the immediate support of material substance, (aye, and of all spiritual substances too). The *supposition* is bold, and the *hypothesis* doubtful. We cannot go from any cause, which we know, directly to that, which we assume to be the first. Man cannot count the links in a chain which infinity alone can measure. He cannot trace the series of events to the origin of time. He may *think*, that a God exists, and had being before nature and the world; *but he can place no second cause* after the first. His eye cannot reach immeasurable distance; it can neither see beyond the chasm which separates finite from infinite, nor descry a limit to unbounded vision.” p. 39.

Is this philosophical reasoning, or flowery declamation? All philosophers who admit that material substance, and the minds of men, had a beginning; who perceive not the necessity of more than one self-existent being; and who have not yet learned to quibble on our notions of power, must believe that God is the cause and support of all substances, whether corporeal or spiritual. This is neither a *supposition* nor an *hypothesis*, (whatever may be the difference of meaning which our author attributes to these words) but a necessary truth; nor are we at all disposed to admit on Mr. Drummond's *αὐτὸ; ἐφεῖν*, in direct opposition to our own experience, that a *second cause* cannot be placed after the *first*. We are ourselves second causes of many things, but the first causes of nothing. But the author proceeds,

“ It may be asked how I account for sensations, if I question the existence of a material *substratum*? I might ask in my turn, how we can account for them with it? To assign causes for everything, has been the vain attempt of ignorance in every age. It has been by encouraging this error, that *superstition has enslaved the world*. In proportion as men are *rude, uncultivated, and uncivilized*, they are determined in their opinions, bold in their presumptions, and obstinate in their prejudices. When they begin to doubt, it may be concluded they begin to be refined. The savage is seldom a sceptic—the barbarian is rarely incredulous. *The less men know*, the less they are embarrassed to find a cause for any event.”

Are we to infer from this, that Aristotle knew less than Pyrrho; and Newton, less than the present author? We are satisfied that Mr. Drummond is far from wishing that such inference be drawn; and we would not have put the question, but to show by a striking example, the impropriety of endeavouring, in philosophical disquisition, to excite prejudice against any set of principles, by calling them the offspring

offspring of *ignorance* and *superstition*! It is indeed often vain to attempt to assign the *immediate* efficient causes of events; but this is not a common attempt among the disciples of Newton and Locke. Though they all know that every event is the effect of *some* efficient cause, their employment is to trace the *laws* of nature, satisfied that all subordinate causes depend upon one first cause.

In the fourth chapter we meet not with much that calls for our animadversion. The author makes himself merry at the expence of the late learned Mr. Harris, and the author of *ancient metaphysics*, for their vain attempts to illustrate the ancient doctrine of *matter* and *form*. To exhibit their illustrations of that doctrine in a ridiculous point of view, was no difficult task; but has not Mr. Drummond exposed himself to a severe retort by the following assertions?

“We have not only no clear ideas, but no ideas at all, of mathematical points, lines, *surfaces*, or *solids*. He who can conceive clear ideas of these subjects of geometry, must be able to comprehend infinite division, infinite diminution, and infinite augmentation. The boundary, which hath neither breadth nor thickness, can be no object of thought. We cannot imagine a perfect square, circle, or triangle. The existence of these may be assumed; and we may reason rightly about mathematical quantity by the help of sensible quantity.” pp. 43, 44.

We may assume then the existence of what we cannot conceive! This is perfectly new to us. Many things *may* exist of which we can form no notion, either direct or relative; but such things are to us as if they existed not, and to talk of reasoning about them, has much the appearance of nonsense. How we can know that we reason rightly about mathematical quantity, if we have no notion of that quantity, it is not easy to conceive; for our reasonings are never perfectly right when applied to such sensible quantities, or can be actually measured. But what can have induced this author to say that we have no ideas of *surfaces* and *solids*? Of mathematical *points* and *lines* indeed we can have no such ideas or figure in the imagination, like the ideas of objects which we have actually seen; but if we have any ideas at all, we certainly have of mathematical *surfaces* and *solids*. Our difference from Mr. Drummond is here about a mere matter of fact; and every man is qualified to decide between us, by considering whether he can fix his attention on *surface* without attending at the same time to *solidity*; and on *length*, *breadth*, and *thickness*, without thinking at the same time either of *metal* or of *wood*, or of any other particular

cular kind of matter. Of mathematical *points* and *lines* too, though they figure not in the imagination, or as the Greeks called it *φαντασία*, we have very distinct notions, not indeed *direct* but *relative*; but we shall have occasion to say something of such notions afterwards, when we come to our author's reasonings concerning *substances*.

In the mean time, is it not probable that Mr. Drummond here puzzles himself about infinite division, infinite diminution, and infinite augmentation, just as others have done before him, by taking these expressions in a wrong sense? Philosophers, indeed, talk of the infinite divisibility of matter, and the infinite expansion of space; but all that they have proved, is, that in the *ideal* division of *ideal* extension, we cannot proceed so far, but that we might proceed still farther; and that we might *conceive* a *wider expansion* than any that can possibly be *assigned*. That the material world is not infinite is apparent from the phenomena of motion; for were matter without bounds, there would be no vacuum, and were there no vacuum there could be no motion. That real corporeal substances are not infinitely divisible is likewise evident; for, if according to Newton and some of the ancients, all bodies consist of atoms of the very same kind, though differently arranged, it is obvious that in such body the number of those atoms, however large, must be limited; or if, according to Boscowich, they consist not of atoms, but of mere *centres* of attraction and repulsion, (and there seems to be no other alternative) the number of these centres in each body must likewise be limited, because the influence of every centre extends through a certain sphere.

In the fifth chapter the author treats of the secondary qualities of bodies, and contends, that they have no existence but when they are perceived. Admitting the existence of bodies themselves, the dispute which has been so long carried on concerning these primary and secondary qualities, and the existence of the latter, is kept alive by the most contemptible quibbling that ever disgraced pages devoted to science. The sensation of smell certainly exists not but in a sentient being, and during the time that it is felt; but we learn by experience, that something proceeds from a rose, for instance, which coming into contact with the olfactory nerves excites, through the medium of them, the sensation of smell. This something we call a quality of the rose; and because we have no direct idea of it as we have of figure, we call it a *secondary* quality. That it is not *smell*, though sometimes called by that name, is certain; but that it is to be found wherever a rose exists, no man doubts; though in the solitary
desert

desert it can produce no *smell*, because in the desert there is no sentient being affected by it.

This is the whole mystery of *secondary qualities*; and one would think that it contains nothing hard to be understood, or that should occasion controversy among men of science really desirous of understanding each other. Metaphysicians, however, are not always desirous of understanding each other; for logomachy seems to be their delight. Because Dr. Reid has expressed himself inaccurately on this subject, Mr. D. treats him with a degree of contempt, which would be altogether inexcusable, had not that philosopher too often treated Locke in the same manner for expressions, of which, though inaccurate, the meaning intended by the author is as little liable to be mistaken by him who wishes to find it, as the Doctor's is on the present occasion. It is indeed so difficult to write on such subjects with uniform and perfect accuracy, that unless metaphysicians will agree to interpret the language of each other on more liberal principles than they have hitherto done, their science will never be carried to perfection. No man of candour can read the work before us and really believe that Mr. Drummond supposes *roses* and *dung-hills* to be *sentient* beings, from which sensations are transmitted to the mind of man; and yet the following sentence, if literally interpreted, unquestionably implies this meaning.

“ They (the organs of sense) are, as Cicero describes them, *via quasi quædam a sede animi perforatæ*; and these *via quasi*, which TRANSMIT nothing but sensations to the soul, cannot inform it of external qualities.” P. 54.

We hoped to take a view of the whole first book of this work in one number of our journal, and of the second, in another; but we find this to be utterly impossible without extending the present article beyond all proportion. On our author's reasonings respecting *solidity*, *extension*, and *motion*, together with his doctrine concerning the intercourse, real or supposed, between *mind* and *matter*, we have yet made no remarks; and on these, with his notions of power, rest the foundations of his own system, as well as his objections to the systems of others. We shall therefore resume the controversy (for such we are afraid it must continue to be) and endeavour to conclude it in another number.

(To be concluded in our next.)

ART. II. *Miscellaneous Plays, by Joanna Baillie.* 8vo.
488 pp. 9s. Longman, &c. 1804.

IF the earliness of our notice were to be considered as any measure of our favour, the ingenious writer of these plays would have just reason to complain of us. But, in truth, we consider her poetry as too vigorous a plant to require any nursing from us; and secure of its natural progress, we have suffered it to give way to things which seemed more urgently to demand, from various causes, our attention. Yet we cannot but think it strange, in the present most deplorable state of our national drama, that no aid is sought by our theatres from a pen of such powers and such fascination as that of Miss Joanna Baillie. Half the originality, and half the fine writing which she puts into any one of her tragedies, might serve to furnish out a legion of common dramas. Tragedy itself, however, is little encouraged; this must be the cause of an effect, which would be otherwise unaccountable. But the public received *De Monfort* coldly; in spite of one or two of the finest scenes that ever graced a theatre. It is true: and for this neglect some causes may be assigned, neither disgraceful to the writer, nor the performers. Yet if something of the knowledge of the stage be wanting, might it not be imparted by those who are more skilful in that branch of learning? and would it not be well worth while to employ such a pen, under the guidance of a person able to advise on those points?

We are led more particularly to these remarks by the perusal of the first tragedy in this volume, *RAYNER*: a drama as full of poetical merit, nearly, as it is of verses; abounding with original conceptions, and fine situations; and displaying much knowledge of the human heart. Our judgment, as to the technical business of the theatre, may not, perhaps, be superior to that of the poets; on this, therefore, we shall not particularly insist; but, as far as we perceive, there is but one material error of this kind in the play; and this, though a gross one, is so easily removed, that the consideration of it could not occupy ten minutes. We allude only to the incident, certainly altogether comic, by which the execution of the hero is at present delayed. Remove that, which almost a stroke of the pen would do, and all would be consistent and good. Exclusive of this, there cannot be a doubt that the play contains many fine and truly original situations; much, as we conceive, that must infallibly excite interest, in representation as well as in perusal. *Rayner*

is a truly dramatic character. His sufferings are occasioned by a single deviation from virtue, into which he is led by much art of seduction. His subsequent repentance is evidently sincere, and his desire of life, while it is perfectly consistent with nature, is no where degrading to him. He every where carries with him the sympathy and the wishes of the reader, and would, we doubt not, of the spectator. He is seduced into a gang of outlaws, some of whom had been his friends, much as Jaffier is seduced to join the Venetian conspirators, without imitation, however, of those incidents. As to the writing of the drama, it has so many beauties, that the choice among them is the only difficulty. The first soliloquy of Rayner may be chosen as well opening the nature of his situation.

“ Be still, ye idle thoughts that toss me thus,
 Changing like restless waves, but ever dark ;
 Or some one of you o'er his fellows rise,
 And bear a steady rule. Adversity !
 Thou'st come upon me like an ambush'd foe
 In armed strength. If I had mark'd thy course,
 I might have girt myself for thine approach,
 While distant still, and met thee like a man.
 But when new fetter'd in a lover's bonds,
 And dazzled too with hope's deceitful brightness,
 Cam'st thou like a thick cloud of desert sand,
 And in dark night o'erwhelm'd me : deepest night,
 Thro' which no waking vision ever gleams,
 Save thy grim visage only, loathly want,
 In all thy varied forms of misery.
 My night, my day dreams, ah ! how are ye changed,
 Since in the new-betroth'd, the lover's fancy,
 Ye wove your sheeny maze of mingled thoughts,
 Like sparkling dew-webs in the early Sun !” P. 26.

There is much truth and beauty in the following dialogue, between a man condemned and his betrothed wife.

“ ACT IV.

“ *The inside of the Prison: Rayner and Elizabeth are discovered sitting sorrowfully by one another in earnest discourse.*

RAYNER.

“ Thou sayest well, my sweet Elizabeth ;
 In this I have against thy love offended.
 But in the brightness of fair days, in all
 The careless gaiety of unruffled youth,

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Smiling

Smiling like others of thy sex, I loved thee ;
 Nor knew that thou wert also form'd to strive
 With the braced firmness of unyielding virtue
 In the dark storms of life—alike to flourish
 In sunshine or in shade.—Alas ! alas !
 It was the thoughts of seeing thee—but cease !
 The die is cast ; I'll speak of it no more :
 The gleam which shews to me thy wond'rous excellence
 Glares also on the dark and lowering path
 That must our way divide.

ELIZABETH.

“ O no ! as are our hearts, our way is one,
 And cannot be divided. Strong affection
 Contends with all things, and o'ercometh all things.
 I will unto thee cling with strength so terrible,
 That human hands the hold will ne'er unlock.

RAYNER.

“ Alas, my love ! these are thy words of woe,
 And have no meaning but to speak thy woe :
 Dark fate hangs o'er us, and we needs must part.
 The strong affection that o'ercometh all things,
 Shall fight for us indeed, and shall o'ercome :
 But in a better world the vantage lies
 Which it shall gain for us ; here, from this earth
 We must take different roads and climb to it,
 As in some pitiless storm two 'nighted travellers
 Lose on a wild'ring heath their 'tangled way,
 And meet again.

ELIZABETH.

“ Ay, but thy way, thy way, my gentle Rayner—
 It is a terrible one.
 Oh flesh and blood shrinks from the horrid pass !
 Death comes to thee, not as he visiteth
 The sick man's bed, pillow'd with weeping friends :
 O no ! nor yet as on the battle's field
 He meets the blood-warm'd foldier in his mail,
 Greeting him proudly.—Thou must bend thy neck,
 This neck round which mine arms now circled close
 Do feel the loving warmth of youthful life :
 Thou must beneath the stroke.—O horrid ! horrid !

RAYNER (*supporting her from sinking to the ground.*)

“ My dear Elizabeth, my most belov'd !
 Thou art affrighted with a horrid picture

By thine own fancy trac'd ; look not upon it :
 All is not dreadful in the actual proof
 Which on th' approach frowns darkly. Rouse thy spirit ;
 And be not unto me at this dark push
 My heavieft let ; thou who should'ft be my ftay." P. 78.

The fcene in which Elizabeth folicits the Countefs, exhibits a truly original fituation, and is finely written. As a defcription of a fudden inundation, the following cannot eafily be exceeded.

" I am now come from gazing on the fight.
 From bank to bank the red fwoln river roars ;
 And on the deep and flowly-rolling mafs
 Of its ftrong centre-tide, grimly and dark,
 The wrecks of cottages, whole ricks of grain,
 Trunks of huge trees torn by the roots,—ay, fave us!
 And floating carcafes of perifh'd things,
 Bloat'd and black, are borne along ; whilst currents
 Crofs-fet and furious, meeting adverfe ftreams
 On rude uneven furface, far beyond
 The water's natural bed, do loudly war
 And terrible conteft hold ; and *fwoltring* eddies
 With dizzy whirling fury, tofs aloft
 Their furgy waves i' the air, and fcatter round
 Their ceafelefs bick'ring gleams of jagged foam,
 All fiercely whit'ning in the morning light.
 Crowds now are ftanding upon either fhore
 In awful filence ; not a found is heard
 But the flood's awful voice, and from the city
 A difmal bell heard thro' the air by ftarts,
 Already tolling for the execution." P. 127.

These will, doubtlefs, be fufficient fpecimens of the Tragedy of Rayner, to excite the attention of thofe whofe curiofity refpecting it may hitherto have been dormant. To analyze it more particularly we fhall not undertake: convinced that whatever might be thought objectionable, with a view to representation, might eafily be removed ; and that the general merit of it is fuch, as well deferves that care and attention.

We might have faid at firft, but is not now too late to fay, that the prefent volume contains three dramas: not written on the fubject of particular paffions, like thofe which Miss B. has publifhed before, but with the lefs limited defign of common dramas. The firft of the three is Rayner, which we have now commended. The fecond is a comedy, entitled, *The Country Inn*. The third, a tragedy on a great
 historical

historical subject, entitled, "Constantine Paleologus, or the last of the Cæsars."

Of the comedy, the less is said the better. With the majority of readers, we have always thought the talents of the writer much less formed for the comic than the serious drama. But, if in her former comedies she stood greatly below her tragic station, in the present she is far inferior to what she has before attempted. The Country Inn is, indeed, so feeble in character, incident, and dialogue, that, with all our knowledge of authorial partiality, we can hardly account for its introduction into this volume.

In the tragedy of Constantine are well delineated the leading circumstances of that great event, the taking of Constantinople by the Turks, which put an end to the imperial line of Cæsars. The account of this play, which the author herself has given, well deserves to be read.

"The last play of this volume was written in the hope of being brought out upon our largest theatre, enriched as it then was by two actors whose noble appearance and strong powers of expression seemed to me peculiar suited to its two principal characters. The subject of it is taken from Gibbon's account of the siege of Constantinople by the Turks. It was a subject that pressed itself upon me, at a time when I had no thoughts of writing at all, and (if I may use the expression) *would* be written upon. The character there displayed of Constantine Paleologus, the last of the Cæsars, a modest, affectionate, domestic man; nursed in a luxurious court, in habits of indulgence and indolence; without ambition, even without hope, rousing himself up on the approach of unavoidable ruin; and deserted by every christian prince in Europe, deserted by his own worthless and enervated subjects, supported alone by a generous band, chiefly of strangers, devoting themselves to him from generous attachment;—to see him thus circumstanced, nobly fronting the storm, and perishing as became the last of a long line of kings, the last of the Romans;—this was a view of a man—of noble and dignified exertion, which it was impossible for me to resist, though well aware that no play I am capable of writing can ever be equal to what such a subject deserves. So much was I pleased with those generous ties—may I be permitted to make use of a scripture phrase, and say, those "cords of a man?" binding together the noble Paleologus and his brave imperial band, that, had I followed my own inclination, delineating those would have been the principal object of the piece. But convinced that something more was requisite to interest a common audience, and give sufficient variety to the scenes, I introduced the character of Valeria, and brought forward the domestic qualities of Constantine as well as those of the unfortunate prince and beloved leader." P. xiv.

Who

What circumstance prevented the reception of this play, at the theatre alluded to, we are not told, To us it seems that the theatre might have found its account in producing it. There is enough of bustle and show to please the multitude, and there is abundance of that finely written dialogue, which judicious hearers could not but approve. Who will not feel the merit of these lines?

“ Ah! whereunto do all these turmoils tend—
The wild contention of these fearful times?
Each day comes bearing on its weight of ills,
With a to-morrow shadow'd at its back
More fearful than itself.—A dark progression—
And the dark end of all, what will it be?” P. 308.

Difficult as it must be to give on the stage the ideas of a general assault of a great city, we think that the author has well selected the circumstances for that purpose. The character of Constantine is also rendered interesting, and is, throughout, well drawn. His asking pardon of his friends before his last solemn act of religion is well conceived, and as well expressed. We give a part of this passage.

CONSTANTINE.

“ My friends, there greatly presses on my heart
Somewhat I've much desir'd to say to you,
If a full heart will grant me so much voice.

OTHUS.

“ Then speak it, royal sire, we all attend
With ears of love and most profound respect.

CONSTANTINE.

“ Thus station'd on a dark and awful verge,
In company with you, my noble friends,
I have desired, in this solemn act,
To make my peace with God. But, on my soul,
If any unforgiven wrong to man
Yet rests, how shall I lift my hands to him
Who has made all men, and who cares for all,
As children of one grand and wond'rous house,
Wherein the mightiest monarch of the earth
Holds but a little nook?
I have been one, plac'd on a giddy height
Of seeming greatness, therefore liable,
In nature's poor infirmity, to acts
Of blind and foolish pride. I have been one

In much real feebleness, upheld, defended,
 By voluntary aid and gen'rous zeal
 Of valiant strangers, owing næ no service,
 And therefore liable, in the mind's weakness,
 Its saddest weakness, to ungrateful thoughts
 Tinctur'd with jealousy. If towards you,
 My noble friends, I have contracted guilt,
 I trust—I know—I beg—what shall I say?
 Your gen'rous hearts to all your deeds of love
 Will add a last forgiveness.

OTHUS.

“ O no, most royal Constantine! to us
 And to all men thou'st ever worthy been,
 Noble and gracious; pardon at our hands
 Thou needest none.

OMNES.

“ O no, thou needest none!
 As we to thee have faithful followers been,
 Thou'st ever been to us a gen'rous lord.” P. 376.

It will detract very little from the merit of these two tragedies to mention, that here and there, though in very few instances, we have observed inaccuracy of language. It is very difficult for a writer, not educated learnedly, entirely to avoid these blemishes. Of the few instances we have noticed, a part may be errors of the press; we shall not therefore call them forth to notice. It is a very high praise of Miss J. Baillie's poetry, that it is perfectly free from modern affectations. She employs our language as she finds it prepared for her in pure and classical writers*, and a noble instrument it is in her employment of it. The strained expressions and new-coined words of affected writers never produce the effect intended by them. The words of this poetess have all the weight she wishes to give them, and cause no surprize, but such as is consistent with admiration, and with pathos.

* We may except the words *sombre*, and *sombre-looking*, pp. 324 and 319. *Sombre* is not English; nor even *sombrous*, which some write.

ART. III. *War in Disguise; or, The Frauds of the Neutral Flags.* (Concluded from Page 622.)

HAVING thus exposed the frauds of neutral merchants, and shown the evils arising from them, the author proceeds to point out the remedy for those evils, and to prove our right of applying it.

“ If,” says he, “ neutrals have no right, but through our own gratuitous concession, to carry on the colonial trade of our enemies; we may, after a reasonable notice, withdraw that ruinous indulgence; and, in the mean time, hold those who claim the benefit of it, to a strict compliance with its terms. If, after the revocation of the licence, the commerce shall be still continued, we may justifiably punish the violaters of our belligerent rights, by the seizure and confiscation of such ships, as shall be found engaged in the offence, together with their cargoes.”

He further shows, that this remedy is an allowable course, and that it cannot fail to be effectual; for that the enemy would then be obliged to hoist again their own commercial colours, and often to hazard their squadrons and fleets for the relief of their colonies, as was usual in former wars; and he thinks, that Buonaparte, from his known partiality to the windward Antilles, might be induced to incur risques for their protection greater than their value, in a national view, might warrant.

The author then examines the question, whether this is a case in which we have a right to any remedy at all? Admitting fairly, that if the suppression of this commerce requires a breach of justice, we ought to follow the advice of Aristides to the Athenians, on a well-known occasion, and inflexibly abstain.

He proves, however, our right, first, because “ the neutral powers have all assented to the rule of the war 1756, in point of principle, by submitting to its partial application.” But, admitting that we are bound to show a reason for withdrawing our indulgence, we may fairly alledge, that it has been very grossly abused, and that self-preservation demands from us the revocation of the licence which we gave. If, therefore, this commerce were lawful in its origin and objects, still if its further prosecution be inconsistent with our safety, the obligations of peace and amity call on the neutral powers to abstain from it. But he insists, that there are no such conflicting rights, and referring to the
argument

argument against this trade cited in page 13*, proceeds to answer the objections that have been offered on the other side.

He very properly declines answering those objectors, who, like the tyrant of France, dispute our right to suppress this commerce, on principles that impeach the practice of maritime capture at large. Those also who maintain, that a neutral flag may protect hostile property, he disdains to answer. Their fallacies have indeed been fully exposed by other writers. But to the objections of those, who, without openly contending for such doctrines, maintain that neutral powers have an unlimited right to trade with the powers at war, he gives, in our opinion, very satisfactory replies, discussing separately each of their arguments, and showing its futility.

The author then, in order to point out and justify more clearly, the remedy meant to be proposed, distinguishes the colonial trade from those other branches of commerce, which have been the subject of a like belligerent policy. As his reasoning in this part appears to us equally ingenious and just, we will give it in his own words.

“ It differs from them, not only in the peculiar strictness, and broad generical character of the monopoly by the parent state during peace, which is fraudulently suspended in war; but in the nature of those interests which it involves, and in the principles on which it is, in its natural course, conducted.

“ Strictly speaking, it is not commerce; though, in conformity to common usage, and for want of an appropriate term, I have hitherto given it that appellation; and I cannot help thinking, that the difficulty (if to any impartial mind there really appears any difficulty at all, attendant on this plain question) would never have been imagined, if the anomalous intercourse between a mother country and its colony, had not been confounded in idea, through the use of a vague general name, with ordinary commerce or trade.

“ Commerce, in its proper signification, implies both buying and selling; and in a commercial voyage, goods are usually either transmitted from the seller in one country, to the buyer in another; or sent on the buyer's account, for sale in a different market.

“ But what is the general object of shipments in time of peace, from Europe to a West-India island? To send for sale, merchandize which has been purchased or ordered, on account

* See pages 626 and 627 in our preceding volume.

either of the shipper or consignee? No such thing—If we except small quantities of provisions, clothing, and other necessaries, destined for the supply of the few white inhabitants, which are bought in Europe by the agents of the West-India store-keepers, and sent to them on their account, to be retailed in their stores or shops; the outward cargoes are all shipped by planters, or the agents of planters, and consigned to them, their attorneys, or managers, for the use of their estates.

“ Again, on the return voyages, are the cargoes composed of goods, the subjects of mercantile enterprise, which have been shipped by merchants in the colony on their own account, or on account of merchants in Europe, by whom they have been ordered? By no means—they consist, almost universally, of the produce of the plantations, sent by the planters to their own agents in the mother country; or which is much more common, to the planter himself in that country, by his own manager in the colony.

“ Am I asked how such transactions differ from commerce? I answer—in the same degree, that a man sending his own wine, from his cellar in London to his house in the country, differs from commerce; and in the same degree that a gentleman farmer, who sends his own corn to his factor in the market town, differs from a merchant.

“ In these cases, indeed, inland carriage is used, and in the former, a passage by sea, which, from habitual association of ideas, seems to us to give a mercantile character to the transaction; but let us divest ourselves for a moment of this prejudice, and that transmission of goods across the Atlantic by the owners, which we call the colonial trade, will be seen to be, in its general nature, no more commercial, than the carriage of the wine or the corn, in the cases I have mentioned.

“ The plantation stores, indeed, are purchased by the planter, previous to their shipment; and the produce will be sent to market by the consignee, and sold, after its arrival: but the commercial transaction in the one case, was finished before the commencement of the voyage; in the other, it does not commence, till after the voyage has ended. Till the planter, or his agent, sends the produce from the warehouse to the market, it is not in any sense the subject of trade; and even the ultimate sale, on account of the grower of the commodity, cannot strictly be regarded as a mercantile transaction. If it be such, every farmer is a merchant.

“ These are far from mere verbal distinctions. They go to the root of the pretences, such as they are, by which the neutral intercourse between the enemy and his colonies is defended; for if the subject of acquisition by the neutral, is not of a commercial nature, or was not such till made so for the purpose of enabling him to acquire it, there is an end of all the arguments or declamations that turn on the variable and assignable nature
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of commerce in time of peace, and to all the supposed analogies between this commerce, and other new-born branches of neutral navigation. This is not, like the other cases, merely the carrying on of a trade in foreign bottoms, and on foreign account; which before was carried on in native bottoms, and on native account; but it is the converting into a trade, of that which before was a mere removal of goods, without any transfer of property.

“ A new character, as well as a new conveyance, is given to the exports and imports of the colonies. The alledged right to protect them, is founded on their being commercial; but they were first made commercial, in order to be protected; and if the neutral merchant really carries them on his own account, he does more than was done by the enemy merchants, before the war. Not only the ancient system of navigation, therefore, but the ancient course of colonial economy, is inverted, for the sake of eluding our hostilities.

“ But there is another, and perhaps a still stronger ground of distinction, between this and all the other branches of commerce, which neutrals have been allowed to conduct in time of war.

“ The capital employed in colonial agriculture belongs, for the most part, to the mother country, where the owners or mortgagees reside; and the produce sent to Europe is chiefly the returns on that capital: consequently the mother country has a beneficial interest in the remittance, quite distinct from its commercial use, and which equals or bears a large proportion to, its entire value. It is not merely a medium or vehicle of commercial gain, or a subject of manufacturing profit; but is, abstractedly from its specific form and use, substantial wealth and revenue. It differs from ordinary commercial imports, as corn-
rent paid to a landholder, differs from the purchased corn of the miller or speculator in grain.” P. 165.

Having thus ably and clearly distinguished the supplies sent to colonies, and carriage of colonial produce, from ordinary commercial transactions, the author proceeds to show the effects of this difference, as to the perils of carriage in war. In other branches, you ruin the trade when you cut off the gains of the merchant. But his colonial produce is, for the most part, the returns of a transmarine capital, already laid out and invested. The importation of it, therefore, cannot cease to be beneficial to him, unless you could raise by your hostilities, the price of carriage, till it equalled the gross value of the commodity, or could actually intercept the produce by capture. In other cases also, by forcing your enemy out of his ordinary channels of trade, you might destroy the trade itself; but the case is very different in respect of the returns of his colonial capital. He thence

infers, that if we were bound to submit to all the other encroachments of the neutral flag, their admission into the ports of the hostile colonies, might still be fairly and consistently resisted.

This part of the subject is summed up in the following just and forcible observations.

“ After all that has been, or can be said, on this important subject, one plain question will probably be felt to be decisive, by every equitable mind.

“ *Quo animo?*—With what intention, did the enemy open the ports of his colonies to foreign flags?

“ If it was with commercial views, or for the mere sake of imparting a benefit to friendly powers, their acceptance of the boon may, perhaps, be justifiable: but if the single, manifest, undissembled, object was, to obtain protection and advantage in the war, to preserve his colonial interests without the risk of defending them, and to shield himself in this most vulnerable part, against the naval hostilities of England; I say, if such was the manifest, and known purpose of the measure, I see not how any dispassionate mind can doubt for a moment, that a co-operation in such an expedient, by powers in amity with England, was a violation of the duties of neutrality.

“ The motive, indeed, on their part, may not have been hostile; it was the covetous desire, perhaps, only of commercial gain; but if they give effect to a belligerent stratagem of our enemy, whether of an offensive, or defensive kind, knowing it to be such, they become instruments of his insidious purpose, and accomplices in his hostile act. If the commercial motive, can defend them from the charge of inimical conduct, then let the hired assassin, who acts without malice to the victim, be absolved from the guilt of the murder.

“ Is it then a doubt, I will not say with any statesman, but with any individual merchant, in America, Prussia, or Denmark, that security and advantage in the war, were the sole objects of this measure with the belligerent governments that adopted it? They themselves have never lent their neutral accomplices so much countenance, as to pretend the contrary. Some of them did not scruple even to recite the obvious truth, in the public instruments, by which their ports were opened.

“ But the avowal was unnecessary; and could a doubt on this subject have existed during the last war, it would have been precluded in the present, by the intermediate conduct of those powers, after the peace of Amiens. So far was the change of system from being permanent, as was argued, on behalf of the neutral claimants in the last war, that orders were sent to reverse it, the moment the sword was sheathed. Even those foreigners,

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who had a right to remove their property from the hostile colonies, within a limited time, by virtue of the treaty of Amiens, could not obtain liberty to use their own ships for the purpose: nay, Buonaparte, with all his predilection for the slave trade, refused permission to the planters of Tobago, to import negroes on their own account in foreign bottoms.

“ On the other hand, the first advices of a new war with Great Britain, were accompanied, in all the colonies, with orders to open their ports again to all the former extent.

“ The hardiest champion of this commerce then, will now scarcely venture to deny, that it not only grew out of, but is to end with the war. Should we, however, hear again of any doubt on that point, or of the title to commercial advantages under a grant from our enemies, let the grant itself be produced; let a treaty between our enemies and any neutral power be shewn, by which the possession of these advantages is secured for a single moment.

“ Some engagement of that kind, might seem necessary, even to the security of the neutral merchants, if they really carry on the colonial trade, as they pretend, with their own capitals, and on their own account: for how are they to collect and bring away the immense funds, which they are continually representing, in our prize courts, to have been intrusted by them to their correspondents in the colonies, and to purchasers of their outward cargoes, resident there, if the ports, on the cessation of war, are suddenly subjected again to the ancient monopoly? We have, however, I admit, heard of no inconvenience having arisen from this source, subsequent to the treaty of Amiens. The doors were suddenly shut, but there have been no complaints that any neutral wealth was shut in. It had vanished, no doubt, like the gold and jewels of an Arabian tale, on the reversal of the talisman that produced it.

“ If then his trade has not the promise, or hope of existing beyond the war, that gave it birth, the advantage arising from it in the war, is the palpable and only object of the enemy in opening it: and the neutral cannot in this, as in former cases, pretend that there was a different, or even a concurrent motive, such as may excuse his acceptance of the benefit. The service to the enemy, in a belligerent view, is the rent paid for the possession of a commerce, which is strangely pretended to be neutral: and the term is by tacit compact to cease, when that rent can be rendered no longer.

“ But, it is not only in its motive and purpose, that the transaction is of a hostile character. I have shewn, also, that the effects actually produced, are of a kind most directly hostile and injurious; that the commerce in question, not only protects, but strengthens our enemies, and puts maritime arms again into their hands, for our future annoyance and ruin.” P. 176.

Some

Some general remarks on the abuses of the neutral flag, are here introduced. Those abuses chiefly consist (says the author) in the fraudulent carriage of hostile property, under the cloak of a fictitious neutrality, in voyages which fall within the lawful range of neutral navigation. He shows with what ease, and to what an extent, deceptions have been, and are almost daily practised on our Prize Courts, and the shocking system of perjury by which they are supported; and he suggests, in addition to the penalty of confiscation, (whenever such frauds can be detected) an appeal to the justice of the neutral states against their offending subjects. This, he says, would at least have the effect of putting such offenders (who are always the loudest in their complaints) on the defensive, and make it prudent in them to remain silent.

In the third and last division of his work, the author considers "the prudence of applying the proposed remedy in regard to the colonial trade." The sum of all the considerations, that oppose our resort to this remedy, being this, that "we may provoke a quarrel with the neutral powers," he considers first, the degree of this danger; and next, whether the evils of such a quarrel, would be greater than those to which we at present submit. The neutral agents, he admits, would exclaim aloud against the measure; the neutral governments would, no doubt, complain and remonstrate. "But would they," (he asks) if "firmly, though temperately resisted, push the controversy into a quarrel?" He shows, to a great degree of probability, that they would not. With our late fellow subjects in America, he hopes that the equity of our cause will have a direct and powerful influence; for with their supreme assembly, (he thinks) a reverence for moral principle prevails, in many instances, over the suggestions of an ungenerous policy; and it cannot (he adds) be supposed, that the body of the American people are at this period partial to France, or inimically disposed to Great Britain. The reasons for this opinion are given with such force and ability, that they well deserve general attention, we will therefore extract a part of them.

"If, (says the author) they are insensible to the ties of a common extraction, and if the various sympathies of religion, language, and manners, that ought to incline them favourably towards us, have lost their natural influence, they still cannot be regardless of the interesting fact, that we alone, of all the nations in the old world, now sustain the sinking cause of civil liberty, to which they are so fondly attached. They see that

the iron yoke of a military despotism is now rivetted on the neck of that powerful people, which aspires to universal domination; and which has already deprived its defenceless neighbours of the freedom they formerly enjoyed; nor can they doubt that the subjugation of England, would be fatal to the last hope of liberty in Europe.

“ Is the Atlantic thought a sufficient rampart for themselves, against the same despotic system? The people of America are neither so ungenerous, nor so unwise, as to act on that mistaken confidence. They will advert to the state of things, which a disastrous issue of the present war might produce. They will contemplate the possible approach of a political prodigy, more terrific than any that earth has yet beheld—France lord of the navies, as well as the armies, of Europe. They will look to the South, and see the resources of the Spanish American empire in the hand of this Colossus; they will look behind them, and regard a large country, in which, were the British government subverted, religion, extraction, and language, would favour the ambition of France. Nor will they forget, that this unprincipled power is crafty, as well as audacious; that she well knows how to divide those whom she means to subdue; and has already broken confederations as sacred, as that of the American states.

“ It will not be thought, that the new world has no adequate temptations to attract the ambition of the French government, or to excite it to arduous efforts. The armies of St. Domingo will be remembered. Nor will the constrained and prudent cession of Louisiana, efface the recollection of that alarming line of policy, by which it was acquired.

“ But should America be safe, in her distance, in her unanimity, and in her interior defensive resources, still what would become of her commerce, if France were enabled to give law to the maritime world.

“ Is it supposed, that Buonaparte, or his imperial successors, will tolerate in their ports, a moment longer than is necessary, a republican flag? Vain imagination. Had he even no antipathy to freedom, the plague, or the yellow fever, would have less terrors, than such a mischievous memento to “ his best and greatest of peoples.” At this moment he relies on the evident necessity of removing such dangerous examples, as a sufficient apology to Europe for putting crowns on the heads of the nominal republics around him.

“ The citizens of the United States are a sagacious people, and will reflect on these things. They will see that they have a commercial interest, at least, if not interests of far greater importance, which forbid their aiding France at this alarming conjuncture, to overthrow the independence of Europe.” P. 188.

Many excellent reasons are added, to show that neither the

the insidious arts of our enemies, nor even the clamours of their own interested subjects, are likely to prevail with the American government, against the justice of our cause, and their own real interests. Of the neutral powers in Europe, the author speaks with less confidence; but he thinks their plain interests will incline them to a peaceable course; as a few merchants only are enriched by the present traffic, and it produces no *lasting* good effect on the commerce of the country.

Lastly, the author supposes for argument sake, that the only alternative to the sacrifice of our maritime rights, is a quarrel with the neutral powers.

If so, he hesitates not to pronounce that, of the two evils, the former is beyond comparison the worst; and he demonstrates this, by showing that the arms of the powers now neutral, added to our enemies, (if so monstrous a coalition could be supposed) might increase our dangers, but that acquiescence in the present abuses, must insure our ruin. Insisting that the injury to our trade, by their hostility, would not be so great as might at first be supposed, and that our manufactures must, in spite of all opposition, force their way to every part of the globe. He also specially points out the security we have against any quarrel with America, at the present conjuncture. Some excellent observations on the motive of Buonaparte's inveteracy against this country, conclude this meritorious work. After the abstract which we have made, and the specimens which we have given, of the reasonings and style of this author, it is needless for us to add our high approbation of the public spirit, which animates his performance, or of the ability which pervades it. Whether or not the measures recommended by him shall be deemed expedient, by the constitutional advisers of the Crown, every friend to his country must rejoice to find, that all the measures hitherto pursued by her rulers, on this important subject, have been just and equitable; every one must be gratified by the reflection, that a fuller assertion of our rights, if necessary, would neither tarnish the honour, nor endanger the vital interests of our country.

ART. IV. *The Guide to Immortality; or, Memoirs of the Life and Doctrine of Christ in the Four Evangelists: digested into one continued Narrative according to the Order of Time and Place laid down by Archbishop Newcome; in the Words of the established Version with Improvements; and illustrated with Notes, Moral, Theological, and Explanatory, tending to delineate the true Character and Genius of Christianity.* By Robert Fellowes, A. M. Oxon. 3 Vols. 8vo. 11. 4s. White. 1804.

THOUGH in general it may appear to be the business of a Reviewer only to give an account of what any particular work *contains*, and by no means to meddle with what it *does not* contain, yet there are undoubtedly exceptions to this rule, of which the work now before us is an eminent instance. This fact seems to be acknowledged by the author himself; Mr. Fellowes having forewarned his readers in his preface, (p. xiv.) that he has been guilty of *omissions*, which perhaps may be *exceptionable* to *some* of his readers. Though the work extends to three volumes, our remarks will not be many. Of the *contents* we shall have a very short account to give, and of the *omissions* it is not our wish to say a word more than what we think strictly necessary.

Mr. F. has taken for the model of his work the learned Dr. White's *Diatessaron*, with some variation in regard to parts of the work, in which he rather follows Archbishop Newcome; and for such *corrections* and *improvements* of the established version of the evangelical memoirs, as Mr. F. has thought proper to adopt, he tells us he has chiefly had recourse to the same learned archbishop, to Symonds, and Wakefield. The notes accompanying this English harmony of the Gospels, consist chiefly of moral remarks, or critical illustrations of ancient manners and customs. There is nothing particularly new or striking in the former, and the latter are chiefly selected from works well known, and we believe very generally consulted; so that though we would by no means wish to depreciate Mr. F.'s labours, as far as they tend to enforce the moral precepts of the Gospel, or to explain what is not immediately intelligible to the illiterate, yet we must confess we do not think the world was in want of this new "Guide to Immortality;" nor do we regard Mr. F. as by any means so competent or so safe a guide as many of his predecessors. Mr. F. acknowledges, that, as to the *contents*, he has been particularly *cautious* not to give *offence* to the gainsayer of Christianity, and he even expresses a hope that

if Jews, Turks, Infidels, or Heretics should be induced to read his work, they may be disposed to lay aside their *Antichristian antipathies*. When we read this, we cannot wonder that the work should be chargeable with *omissions*; for if the Jew, the Turk, the Infidel, and the Gainfayer, may be expected to become Christians by adopting Mr. Fellowes's View of Christianity, we confess we are not able to discern why the Christian may not continue a good Christian, though he should deny that our Saviour was the Messiah, should acknowledge Mahomet to be a true prophet, should reject all revelation whatsoever, or make a mockery of the most solemn and awful doctrines of both the Old and New Testament. Mr. Fellowes alledges indeed that the "objections of the *Gainfayer* are never levelled so much at the genuine doctrine or moral precepts of the Gospel, as against the numerous corruptions and absurdities with which it has been blended in the lapse of ages by artifice and folly." But if this should be true in regard to the Gainfayer, Mr. F. had just expressed his hopes and expectations that his book would induce the Jew, and Turk, and Infidel to lay aside *their* "Antichristian antipathies;" and he could not surely mean to say that the objections of the latter were not directed against the "genuine doctrine," or "moral precepts of the Gospel." The real fact seems to us to be, that instead of smoothing the way for the removal of the "Antichristian antipathies" of Jews, Turks, Infidels and Gainfayers, Mr. F. has done all he can to remove the anti-jewish, anti-mahometan, and anti-deistical antipathies of the true believer, without one single advantage on the side of morality or Christian charity.

We know of no Protestant church or Protestant creed (and we are taught to believe the same *now* of the Papal church and Papal creeds) that encourages any antipathy to the *persons*, but only to the doctrines of our adversaries; in which we are but upon a footing with those adversaries themselves, who, if they have no antipathy to the genuine doctrines, or moral precepts of Christianity, will cease of course to be Jews, Turks, or Infidels; and the point which Mr. F. seems to have so much at heart, will be gained without any further concessions. How Mr. F.'s antipathy to creeds, and tests, and articles, is to induce the Jew to acknowledge Jesus to be the Messiah, or the Mahometan to abandon the Koran, or the Infidel to submit to a divine revelation, we know not; and among all Mr. F.'s concessions, we must do him the justice to say, he has not conceded one of the above points, either to Jew, Turk, or Infidel. Though in making Christianity "nothing more than a rule of life," (see note 40.

vol. i.) a doctrine Mr. F. continually enforces as the genuine and sole principle of the Gospel, he, in our opinion, so depreciates the character of the Messiah, as to render it a matter of perfect indifference to the Christian, whether the Jew, Turk, or Infidel, acknowledge his divinity, provided they will but subscribe to the purity and propriety of his precepts.

But to advert more particularly to Mr. Fellowes's omissions, his own account of them is this :

“ In the following work, it will perhaps be objected that I have introduced no mysteries, but whatever is mysterious is unnecessary. The Essentials of Religion consist in a few, and those the plainest truths. For Religion is the concern of all men, and therefore all that is really important in religion, will be found to be comprised in what all men (in the possession of reason) may understand. *False* religion may extol the importance of mysteries, but there is NO MYSTERY in the *true*.”

Really we thought, that, on the word of an Apostle, “ without controversy,” great was “ the mystery ” of the Christian Revelation in the sight both of men and of angels. “ *God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.* ” 1 Tim. iii. 16. Which shall we trust, Paul or Fellowes? Does Mr. F. disbelieve *this* “ mystery of godliness?” No, we cannot say that he does; he believes that God was manifest in the flesh, some how or other, and in the person of Jesus Christ. Is this to be accounted among the *events* and *doctrines* of “ *real importance* ” in the “ Christian Religion.” We find nothing to the contrary in Mr. F.'s book; he fully believes, that the *Logos* of St. John was *God*, and that in “ becoming flesh,” he “ assumed the human nature, or fixed *his* abode in the humanity of Christ.” Sect. ii. note 13. We have only then to ask, whether this doctrine of Christianity, which Mr. F. professes to believe, is one of those which, “ all men (in the possession of reason) may understand?” No, says Mr. F. for I do not understand it myself; and therefore since I do not understand it, I will say so, but I will be careful at the same time not to acknowledge it to be a mystery. In this manner only can we understand Mr. F.'s profound commentary on the term *Logos*. Note 3. Section ii.

“ *Logos*,” commonly rendered “ *Word*,” by others, *Reason, Wisdom, Power*; I do not mean to employ much time in discussing a question so very intricate and obscure, and on which many good Christians entertain very different opinions. Without, therefore, giving any new translation of this *mysterious* term,
I have

I have retained in the text, the original word *Logos*; to which I leave every reader at liberty to annex whatever interpretation he may think best."

This is *cautious* enough in all conscience, and so certainly is the following; note 5. sect. ib. "*and the Logos was God.*"

If we suppose the word *Logos* to mean the reason, or wisdom, or power of God, what can that reason, or wisdom, or power be, but "God?" Really it is easy to be a critic and a commentator upon such terms as these; but in our humble opinion, we might almost as well be taught the Bible by the village-schoolmaster in the Picture. "Sir, here's a hard word," says the boy, "hard word, you blockhead," rejoins the teacher, "why then skip it and go on."

Mr. F. deals so roughly with the supporters of creeds, and articles, and mysteries of faith, he pronounces them to be all so ignorant, credulous, and intolerant, that he must not think it unfair if we indulge in a smile at his own avowed ignorance, or if we retort the charges of credulity and intolerance. A doctrine that he cannot comprehend, we take to be a mystery to him as well as to others. If he believes in any such mystery, we take him to be as credulous as others; and if all that he chooses to reject, is, on that account to be denounced at once, as no better than the "corruptions of artifice and folly," the "crafty device or sophistical invention of hypocrites and impostors," we conceive him to be as intolerant in such abuse of his opponents, as the greatest enemy to free-thinking and free-speaking can be. It is exceedingly obvious, though Mr. F. alone perhaps may not be aware of it, that in his zeal to conciliate Jews, Turks, Infidels, and Gainfayers, he does all he can do to irritate many believers of different denominations, who, even if they are wrong, might excite some compassion in a breast, so feelingly alive, as Mr. F. would have us think his is, to all the charities of social life. There *may* be hypocrites in every sect and persuasion, and we abominate the character as much as Mr. F. but we are very certain that some of the doctrines which Mr. F. objects to, in terms the most uncharitable, have been entertained by men as free from any superstitious credulity, and as incapable of deliberate imposture, as Mr. F. can possibly be himself.

Among the doctrines most obnoxious to Mr. Fellowes, is that of the atonement; the considering the death of Christ as a penal satisfaction for the sins of the world. Mr. F. often treats this doctrine as if it *immediately* led to the most extravagant notions concerning imputed righteousness. We are quite prepared to agree with him in objecting to that system

of imputed righteousness, which tends to render men careless of their own righteousness, and easy under the weight of their personal transgressions; but we must beg leave to deny, that such a system is inseparably connected with the doctrine of atonement. We believe, and are assured, that the sacrifice of the body and blood of our blessed Saviour did for the world, all that the world could not do for itself, in regard to the power and dominion both of sin and death; but certainly without setting the world free from the obligation of any law either of religion or morality; and indeed the more strictly enforcing its obedience thereto, not only by proving to us that sin required an atonement, but by the positive assurance which the scriptures contain, that "if we sin wilfully, after that we have received the knowledge of the truth," "no further sacrifice for sin remains, but a fearful looking for of judgment." The benefits of this one sacrifice are all we have to trust to in the way of atonement; no blood of bulls or of goats, no fasting, no almsgiving, no ablutions, no confessions will of themselves have any efficacy to wash away the stain of our sins; we must follow the blessed Jesus to become partakers of the blessings he has purchased for us. If any think that the righteousness of our great Redeemer is to absolve them from the obligation of any law of personal righteousness, we must declare we "have not so learned Christ," but regard every Christian who hath been taught as the truth is in Jesus, bound by every obligation of duty, gratitude, and interest, to the utmost of his power, and in every act of his life, to "follow peace with all men, and holiness, without which no man shall see the Lord." Heb. xii. 14.

The death of Christ, Mr. F. conceives (*with the Socinians*) to have been only calculated to supply an example of patience and resignation, to confirm the truth and divinity of his doctrine, and sensibly to assure us of the possibility and certainty of a future resurrection from the dead. This is very much to depreciate the value and importance of our Lord's sufferings, first because many other teachers of righteousness have done as much; and secondly because the possibility of a future resurrection had been sufficiently demonstrated before, in the revival of Lazarus, and that with no hazard to the souls of others, no shedding of innocent blood. We do not mean to say that these ends were not all eminently accomplished by the death of Christ, but we do not see how the accomplishment of these objects could render Christ a "ransom for all," 1 Tim. ii. 6. or a "propitiation for the sins of the whole world," 1 John ii. 2. It is nothing to us that Mr. F. adopts the Socinian sense of the term *Ασίζον* :
its

its application to the doctrine of atonement has been in our estimation sufficiently vindicated, and we cannot give Mr. Fellowes the credit of having added any weight to the opposite argument. We shall transcribe his comment upon the word, only reminding our readers, that Mr. F. is one of those Christians who think that the death of Christ was *not* propitiatory.

“ *A ransom,*” &c. Matth. xx. 28. That by dying and rising again from the dead, he might deliver us from the fears of death, and give us the assurance of a happy immortality, the death of Christ, by which he bore the most undeniable testimony to the truth of his doctrine, and set his followers an example of patience and hope, under similar circumstances of affliction, is spoken of *under the idea* of a *λύτρον*, or ransom, or price paid for our release from the captivity of the grave, and as a price paid for the liberation of any prisoner, *may be considered* as a pledge given and received for the recovery of his liberty; so when the death of Christ, (which was the necessary precursor of his resurrection) is spoken of as a ransom or price given for the rising again of others, it *may be regarded* as a pledge of their resurrection. “ In Adam all die, but through Christ,” who is the first-fruits from the dead, “ shall all be made alive.”

So far Mr. Fellowes; but surely this is odd language for one who denies the world to have been involved in Adam's guilt, or subject to any punishment or loss immediately in consequence thereof; for “ original sin” is more obnoxious to Mr. F. if possible, than even the doctrine of atonement. We are satisfied that Christ's death is not only spoken of *under the idea* of a ransom, as an event, which by a forced construction, if not by a direct equivocation, “ *might be considered,*” and “ *might be regarded,*” as such; but was really and truly, and as Mr. F. against his own opinion, seems to us to admit, “ a ransom,” or “ price” paid to *deliver* the world from the consequences of Adam's transgression. We conceive death to have been, in every sense of the term, the “ wages of sin;” and being inevitable, and extending to all the sons of Adam indiscriminately, (for, as Mr. F. reminds us, “ in Adam all die,”) we judge it to be a becoming *vindication* of God's providence to conclude that the wages being inevitable and universal, the guilt or contagion in some way or other has been general. Mr. F. may hold mysteries in as much abhorrence as he pleases, but his own exposition of matters seems to us quite as mysterious as any system of penal satisfaction. In note 82, vol. iii. p. 46, Mr. F. adopts Grotius's remark, that Jesus was not amenable to death, because death is the *wages of sin*; nor yet then are infants amenable,

able, upon Mr. Fellowes's principles. But why then did Jesus suffer death, Mr. F. asks? He himself tells us, John x. 17. "Therefore doth my father love me, because I lay down my life that I may take it again." Can the same be said of infants? Doth not the Father love them? Not according to Mr. F., for he would have the love of the Father towards Christ to be particularly in consequence of the "voluntary and unforced act of obedience," by which he subjected himself to the pains of death, not being personally amenable thereto, note 82, vol. iii. and note 246, p. 152, vol. ii. That is, he, who was not by any guilt of his own, amenable to the wages of sin, subjected himself to them voluntarily for the good of others; and God was particularly pleased with this act of *obedience to his will*; that is, God was *well pleased*, that for the behoof and advantage of the *guilty and unjust*, the *innocent and just* should suffer the wages not personally due to him: has Mr. F. then any right to quarrel with the doctrine of atonement? Add to this, according to Mr. F. God was *well pleased* that a man, a mere man as to his own person, should voluntarily submit to what, by the will of God, no mere man could possibly escape; that is, the pains and penalty of death; and God is well pleased, that the same man should have boasted of this *voluntary* compliance with God's will, and even of his *power not to have complied*; for all this is expressed in note 146, vol. ii. sect. 84.

Mr. Fellowes's plain reasoning is indeed to us a mystery, tending to reflect both on God and his blessed Son. But if Christ, having originally a divine principle of life in himself, voluntarily took our frail nature upon him, on purpose to pay in his own person, the forfeit of Death, for our Redemption from "*the Curse*," (see Galat. iii. 13.) then we can well understand why God was pleased with *such* an atonement; then we can well understand, but not otherwise, how his death comes to be spoken of "*under the idea of a Λύσις, or ransom, or price paid for our release from the captivity of the grave.*" This is not to depreciate the value and importance of our blessed Lord's resurrection; his death was a triumph over sin; his resurrection a triumph over the grave." If Mr. F. should continue to think this "absurd," "sophistical," "diametrically opposite to reason and to scripture," "a system replete with presumption and intolerance," the "fruit of ignorance and superstition," or of "artifice and imposture," we cannot help it. We shall not be offended that Mr. F. finds mysteries in our system of belief, for we avow that there are such; but we must have leave to express our astonishment that Mr. F. finds none in his own, for we think it is full of them.

ART. V. *Poems suggested chiefly by Scenes in Asia-Miner, Syria, and Greece, with Prefaces extracted from the Author's Journal. Embellished with Two Views of the Source of the Scamander, and the Aqueduct over the Simois. By the late J. D. Carlyle, B. D. F. R. S. E. Chancellor of Carlisle, Vicar of Newcastle-upon-Tyne, Professor of Arabic in the University of Cambridge, and Chaplain to the Lord Bishop of Durham.* 4to. 149 pp. 1l. 1s. White. 1805.

THE elegant talents, various learning, and early fate of Mr. Carlyle, infuse a strong interest for this volume into the breast of every classical and feeling reader. The poems with which the collection opens are particularly attractive, they relate to striking scenes in the East, and are prefaced by extracts from the author's journal, which fully explain their subjects. From this journal, further improved by the author's hand, and adorned with these poems, such a book of travels might have been formed, had his life been continued, as the world has seldom seen. In a poem on a moonlight view of Athens, the author seems in some melancholy lines, to prognosticate his own fate. The leading thought of the passage is taken from that, which has been so often copied, the exquisite passage of Moschus in the epitaph on Bion,

Αἶ, αἶ, τὰ μαλάχαι μὲν ἐπὶ κατὰ κᾶπον ὄλωνται, &c.

Nevertheless, much originality is thrown into the imitation by the mode of conducting it. The view of Athens recalls to the poet's mind the picture of Cambridge, where he had so often meditated on the fame of that city:

“ Some fond remembrance—some connected thought
Hovers around each antiquated stone—
Each scene retraced with conscious pleasures fraught,
And Athens' youth recall'd recalls my own.

“ While History tells the deeds that graced yon vale,
The spot where oft I've mark'd them memory shews—
The rising picture hides the fleeting tale—
Ilyffus vanishes and Granta flows.

“ Again I see life's renovated spring
With every opening hour and every smile,
Unnipt by care—unbrush'd by sorrow's wing,
That welcom'd pleasure when they welcom'd toil.

“ Again

“ Again I see that gay, that busy band,
 With whom I wander'd by the willowy stream;
 Where nature's truths or history's page we scan'd,
 And deem'd we reason'd on the various theme.

“ Where are they now? some struggling in the waves
 Of care or trouble, anguish, war, or fear—
 Some sunk in death, and mould'ring in their graves,
 Like the once busy throngs that bustled here.

“ Dim waning Planet! that behind yon hill
 Hast'nest to lose in shades thy glimmering light;
 A few short days thy changing orb shall fill
 Again to sparkle in the locks of night:

“ And thou fell'n city, where barbarians tread,
 Whose sculptur'd arches form the foxes den,
 In circling time perhaps mayst lift thy head
 The queen of arts and elegance again.

“ But oh! lov'd youths, departed from the day,
 What time, what change shall dissipate your gloom?
 Nor change, nor time, till time has roll'd away,
 Recalls to light the tenants of the tomb:

“ Ye're set in death—and soon this fragile frame,
 That weeps your transit, shall your path pursue—
 Each toil forego—renounce each favourite aim—
 Glide from the fading world, and sink with you.

“ Father of spirits! ere that awful hour,
 While life yet lingers let it feel thy ray,
 Teach it some beams of scatter'd good to pour—
 Some useful light, as it flits on, display!

“ I ask no following radiance to appear
 To mark its track, for praise or fame to see,
 But oh, may *Hope* its last faint glimmerings cheer,
 And *Faith* waft on the spark unquench'd to Thee!” P. 59.

The advantages and disadvantages of unpolished nature, are beautifully expressed in the first poem, which was written “on passing an evening with a caravan of Arabs and Caraminians, in a Cemetery near Akshcher.”

“ No thoughts but what the tongue dare speak
 Within the artless bosom dwell;
 Or were it mute, the mantling cheek,
 And sparkling eye, the tale would tell:

“ Each rising image stands confess—
At once display'd—at once descried—
As ocean's smooth expanded breast
Shews every rock that crowns his side.

“ Nature, these genuine charms are thine!—
How different are the scenes of art?
Where all is fair, and all is fine,
And all is finish'd, but the heart.

“ There's the soft speech—the polish'd style—
The complimentary reply—
The practis'd look—the ready smile,
That hides a truth, or hints a lie.

“ But hark yon shout! yon cry of rage—
The sabre starting from its sheath—
See the mad youths in fight engage,
Hear, hear the dreadful shriek of death!

“ Nature, these charms are thine!
The ocean's breast that mocks controul,
Where passion, rage, revenge, combine
To wake the tempest of the soul.

“ These charms are thine!—and should I e'er
With rapture swell thy praise again,
Memory shall raise that shriek I hear,
To dissipate the idle strain.” P. 11.

Nothing can be better expressed than the third and fourth of these stanzas. The imitations from the Arabic, which form the second part of the collection, are not many nor extensive. The chief part of these stores was given in the author's "Specimens," commended by us long ago*. The original poems at the end are rather in a lighter style, and that in particular which alludes to Mrs. Wolfsoncraft is not devoid of elegant humour. A learned lady is visited in her study by Oberon king of the Fairies.

“ What saw he there? no silken robes
But quadrants, telescopes, and globes,
In learn'd confusion pil'd,
And pickled toads, and ponderous books,
And pot-hooks, diagrams and crooks—
The Elfin monarch smil'd.

* See Brit. Crit. Vol. viii. p. 577.

“ Bertha was in a reverie,
 An open folio on her knee,
 Her finger on her cheek ;
 “ Ho, ho,” quoth Oberon, “ I vow
 The mystery’s unravell’d now—
 The lady studies Greek.”

“ The king advanc’d, and bowing said,
 “ Your eyes are bright, my charming maid,
 But one seems somewhat bloody.”—
 “ Ah, fire,” cried Bertha with a sigh,
 “ Who can preserve a cloudless eye,
 And stick to midnight study ?”

“ Your fingers, too, would sure display
 Their rosy tips more clear, if they
 From fable stains were freed.”—
 “ ’Tis only ink, my lord, and know
 I prize the glorious tints that shew
 I write as well as read.”

“ Mistaken maid, the king replied,
 “ Why shall the gloomy mists of pride
 Extinguish beauty’s beam ?
 Ah why, why cause the female mind,
 For every native sweet design’d,
 With learning’s weeds to teem !” P. 119.

This volume has given to us, and will to many others, a portion of very gratifying amusemeut, not unmixed with instruction. We travel here in the East with more pleasure than we ever travelled before, because the Muse goes hand in hand with us. As a memorial of a man whose merits were very various, and whose span of life was short, it will remain distinguished, even in extensive collections.

ART. VI. *African Memoranda: relative to an Attempt to establish a British Settlement on the Island of Bulama, on the Western Coast of Africa, in the Year 1792. With a brief Notice of the neighbouring Tribes, Soil, Productions, &c. and some Observations on the Facility of Colonizing that Part of Africa, with a View to Cultivation; and the Introduction of Letters and Religion to its Inhabitants: but more particularly as the Means of gradually abolishing African Slavery. By Captain Philip Beaver, of His Majesty's Royal Navy.* 4to. Price 11. 11s. 6d. Baldwin. 1806.

A FEW individuals, wishing to make the experiment, how far it was practicable to cultivate traffic or productions on the coast of Africa, by the means and assistance of native Africans, who were to be in a state of freedom, instituted a society for that avowed purpose. This, however, was not the only motive of their proceeding: a wish was excited, to ascertain by actual experiment, how far the native African was capable of enjoying the unrestrained benefits of freedom, and to what an extent the various degrees of civilization could be communicated to him. A committee being appointed for the regulation and conduct of this plan, the island of Bulama, at the mouth of the river Grande, was fixed upon for the purpose. The present bulky volume details the particulars of the expedition, and the causes of its ill success.

The work is divided into three parts; the first describes the proceedings of the Bulama Society in England, and the transactions of the colonists from their departure from England, to their final abandonment of the island.

The second part exhibits the author's journal on the island; and the third part recapitulates the causes of their failure, with a description of the African coast, between the rivers Gambia and Grande, of the island Bulama itself, and of the other islands in its vicinity. This is the most interesting portion of the work, and will justify our inserting a specimen; for the contentions and misunderstandings of the individuals concerned in the expedition, or the injudicious conduct of those, to whom its failure may be imputed, are matters foreign from our consideration, and on which we are incompetent to decide.

“ OF THE BIJUGAS.

“ The nations and tribes, of whom we have hitherto spoken, resemble each other, not only in their general manners and customs, but also in the degree of progress they have made from absolute barbarism; but the Bijugas, of whom I am about to speak, have not the smallest resemblance imaginable, except in colour, to any of the African nations, by which they are surrounded.

“ These, of all the Africans, on this part of the coast are the most uncivilized, faithless, and warlike; and are distinguished among the neighbouring nations by the appellation of wild men.

“ The Bijugas are above the middle size, muscular, bony, and well-proportioned; they have the appearance of great strength and activity; their noses are more elevated, and their

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lips

lips less thick, than their neighbours; their teeth good, which are sometimes filed to a sharp point like the teeth of a saw; their hair woolly, and shaved into every fanciful form, or shape, which can be imagined, from wearing the whole of it to none; what they do wear is generally dressed with red ochre and palm oil, as ours is with powder and pomatum.

“ Every Bijuga is a warrior; his amusement the chase, his delight, war. Not so far advanced in civilization as their neighbours, they are yet ignorant of weaving the cotton into cloth; a deer, or a goat skin, is therefore the only dress of the men. In their arms they are more splendid: A long buccaneer gun, kept in the most perfect order, is carried in the right hand; a solingen sword, about four feet long, and as sharp as a razor, not figuratively speaking, for it is sometimes employed as one, is slung on the left shoulder; the hilt of it coming close under his arm. In his left hand he holds a round convex shield, formed of interlaced withies, covered with buffaloe's hide. The same hand grasps a spear.

“ Except a few days in the year, when he prepares the ground for, and sows rice, war and the chase is his sole occupation; and he is never without his arms; to keep which in the most perfect order is his greatest pride. No people understand the use of them better than they do; with their gun they seldom miss their object; and with their spear, or assagaye, I have seen them strike a reed, about ten inches long, and not thicker than a tobacco pipe, at the distance of twenty yards; and in the use of the broad sword they are more active and expert than any people whom I have ever seen.

“ When they attack, they first discharge their guns, kneeling and supporting the left elbow on the left knee, they then throw it down, and advancing to a proper distance, covering themselves with their shield, they launch their assagaye, and then have recourse to their sword. They approach squatting, with their shield nearly covering their whole body, its convex form is admirably adapted to turn off the enemy's shot, indeed a musquet ball will not penetrate it*.

“ Uncon-

“ * During the time that I was in Jalorem's village on the island of Canabac, waiting for poor Mrs. Harley to get ready to embark, one of these Bijugas, probably with a view of amusing me, went through all these motions, and I was the object of his attack; having first snapped his unloaded piece at me, he threw it down, and approaching a little nearer, launched his assagaye close by my ear, and then coming within the length of his sword, he made with it such quick and rapid flourishes round my head, as seemed highly to delight the spectators, making at the same time the most hideous faces, with a countenance that he had previously rubbed all over with white ashes, probably to
make

“ Unconnected by any ties with the neighbouring nations, whom they generally hold in contempt, they consider the world as their own; and that what it contains they have a right to plunder. If they can be compared to any state known in Europe, it must be to the Algerines; they war with every body, and always plunder the weak; but there is one nation against which they are particularly inveterate, no living person in either remembering even traditionary peace between them; this nation, mild and inoffensive, as the Bijugas are the reverse, is held in such sovereign contempt by them, that, regardless of numbers, wherever they meet, they attack them.

“ This nation is the Biafara. Bulama was for a long time the chief object of contention between these hostile nations, till at length the Biafaras, tired and worn out with the continual attacks of their martial neighbours, evacuated the island, and retired to Ghinala, up the Rio Grande. Here, however, they would not be safe, if, happily for them, the Bijugas were not far behind all their neighbours, in their knowledge of the adjacent shores, and the management of boats. This is the more extraordinary, as an insular situation has always been supposed favourable to early improvement in the navigation and management of boats and small vessels; yet these people, although all their predatory incursions are made on the water, have not yet learned to use a sail, notwithstanding all the boats, that visit their islands, or are navigated by the neighbouring nations, use sails as well as oars; and they have never yet ventured so far up the Rio Grande as Ghinala. This one fact is, I think, sufficient to shew how far they are behind their neighbours in their progress from absolute barbarism.

“ The nearest of the inhabited Bijuga islands to us at Bulama was that of Canabac, the inhabitants of which had, (besides Bulama till we purchased it from them) the islands of Galenas, so named from the quantity of Guinea fowls upon it, Ilhos dos Porcos, or Hogs Island, and those of Mayo, Jamber, and Honey, all uninhabited, for hunting islands; on the last two they annually cultivate rice.

“ It did not appear to me that the Bijugas of Canabac had any slaves in their island; those of their own nation are probably never reduced to that state, unless for the crimes of witchcraft and adultery; and then, most likely, instantly sold to the Portuguese, as well as all those who might have fallen into their hands by the chance of war.

“ Their women, who seemed to perform all the menial domestic duties, are as simple in their dress as the men; a thick fringe

make himself look like their devil. I thought it prudent to smile, and look pleased at these tricks; but was very glad when they were over.”

made of the shreds of palm leaves, about six inches long, tied round their waist, formed their only covering.

“ Their government, like all others on the coast that I know any thing about, is monarchical, but the power of the sovereign seems trifling; he cannot be known from his subjects by any external mark of dress, or respect shown to him; and he eats out of the same calabash with any of his people.

“ As to their confined notions of religion, I believe that they are the same as those of their neighbours; but they have one peculiarity; and that is, of sacrificing a cock, prior to their undertaking any thing serious, or sanctioning any weighty measure: such as the undertaking an expedition for plunder, felling one of their islands, or even entering into trade with a person whom they have not known. Should a white stranger go to their island, with a view to make a treaty or the forming of any connexion with them, they would previously sacrifice one or more cocks; and from the examination of the gizzard (I was given to understand) they pretend to ascertain whether the motives of his visit are good or evil. When in Jalorem's house, I observed a little round place made of clay, somewhat resembling an oven, in one corner, and I asked Gillion, my interpreter, what it was, and said that I should like to look inside of it. He desired me *not to look at it too much*, for Jalorem's people would not like it, it was “ *his gris-gris house* :” now in this place, I believe, but am not certain their sacrifices take place.

“ It is singular that the presents which I received from the women of Bellchore, Jalorem, and the king of Suoga, were always cocks, and generally perfectly white ones.

“ On Canabac there are two towns or villages, each governed by a separate king, who, when I was at Bulama, were named Bellchore, and Jalorem.

“ Bellchore is the dread of the neighbouring people, and is reckoned the greatest warrior the Bijuga nation ever produced. He still boasts of having set fire to the town of Bissao, notwithstanding its strong fort and numerous garrison; and, to others, he will probably boast of his triumph over us on the western point of Bulama. He is old, but upright and active, and stands full six feet high; his large black eyes, the fire of which seventy rains have not yet extinguished*, are the most penetrating I ever saw; his nose his long, large, and projecting; his teeth regular and white; his limbs well proportioned; his understanding clear and acute; and in both body and mind he stands pre-eminent among his countrymen. But his courage, his policy, his restless activity, his daring enterprizes, and his love of war, which have rendered him the admiration of his own countrymen, have procured him, at the same time, the hatred and detestation of

* * The year is divided into the dry and rainy reason.”

all those nations that lie within the reach of his lawless expeditions.

“Jalorem, on the contrary, is distinguished from the rest of his countrymen, by his mildness and peaceable disposition.

“These people, like those before-mentioned, have their poultry, goats, and cattle; cultivate rice, yams, &c.; and have all the common fruits of the country. Fish, which surround, in numerous shoals, their fertile little island, they have no idea of catching, but with their spears; and these they throw with such unerring certitude, as abundantly to supply their wants.

“Warang, or Formosa, is the most western, the most populous, and the largest of these islands. Caracoe is the easternmost, and that which is best known; with the inhabitants of none of the other islands had we any communication, except by one boat from Suoga, which lies to the N. W. of it. There has not, it is said, been any known instance of these islanders having warred with each other.” P. 334.

There is a long appendix subjoined, which comprehends a variety of papers and documents, explanatory of the conduct of the author; and containing various particulars, relative to the expedition, but of little interest except to those more immediately involved in its contrivance and execution. But a very excellent nautical map is prefixed, which must be of important use to future adventurers. It was originally constructed by the late C. B. Wadstern, but has been altered and corrected by the author, Captain Philip Beaver.

ART. VII. *Three Tracts on the Syntax and Pronunciation of the Hebrew Tongue; with an Appendix, addressed to the Hebrew Nation.* By Granville Sharp. 12mo. 387 pp. 4s. Vernor and Hood, &c. 1804.

TO the public, rather than to the author, an apology is necessary for a delay of this book in our pages, very contrary to our intentions: The close and accurate attention paid by Mr. Granville Sharp to the original languages in which the scriptures are written, (an attention not distracted, as in most scholars, by other objects of learned investigation,) has enabled him to make discoveries of great importance. His publication on the use of the Greek præpositive article, which has made the Socinians so angry with him, was one

most valuable fruit of those exclusive studies* ; and pointed out an undoubted idiom of the Greek language, noticed indeed by some scholars, but not attentively applied, which removes all kind of obscurity from some texts respecting the divinity of our Saviour, and proves others to express it, which had not usually been so considered. The tracts now before us are almost equally important with respect to the Hebrew language, particularly the first of them, the separate title of which is this.

“ *A Letter to a learned Friend, respecting some particularities of the Hebrew Syntax, which have not hitherto been sufficiently explained by the Hebrew Grammarians, or by any other commentator, on that most ancient and valuable language.*”

To explain this, it may be sufficient to mention that the letter *vau*, often prefixed to Hebrew verbs, has occasionally a power which is called *conversive*; namely, the power of changing the signification of præterites into that of the future, and on the contrary, the futures into præterites. These changes, however, were not known to follow any certain rule, except by the aid of the Masoretic distinctions, and consequently threw an appearance of ambiguity into the language. The attention of Mr. G. Sharp has enabled him to deliver a few certain and invariable rules for these conversions, and consequently to introduce a complete regularity into their construction. We cannot by any means so well explain his discovery (for such in the most essential points it is) as by inserting his rules, which are only five, or rather only four, the fifth being an addition of small comparative weight.

RULE I.

“ *v* prefixed to *future tenses* converts them to *perfect tenses*; and when prefixed to verbs in the *perfect* tense it regularly converts them to the *future* tense. This is the *necessary construction* for both cases (not only “*interdum*,” “*sometimes*,” as the grammarians tell us, but) *always*, constantly and regularly, in *every sentence*, that is independent of the three particular circumstances described in the subsequent three rules, or *general exceptions*.

“ But there is one instance of *irregularity*, or *particular exception*, which is the more extraordinary, because I believe it to be the only *particular exception* throughout the whole *Hebrew Scriptures*; and *particular exceptions* in all other languages are numerous; for

* See Brit. Crit. vol. xv. p. 70. Also vol. xx. p. 15.

instance, there are more than three hundred *particular exceptions* to the most comprehensive rules that can be formed for the pronunciation of the English tongue!

“ The only instance, then, of *irregularity* or *particular exception*, respecting γ , that I have been able to find, is in that portion of the 119th Psalm, wherein γ is the leading letter of each sentence, as an *acrostic*, or *alphabetic psalm**; which probably ought to be considered merely as a *poetical licence* for that kind of composition.

RULE II.

“ When γ is prefixed to a verb, which immediately follows another verb of the *same tense*, without a prefixed γ , and in the *same sentence*, the γ in that case is *merely conjunctive*, and the second verb to which it is prefixed (and even a third or fourth, if they are of the *same tense*, and follow in the *same sentence* with a prefixed γ to each) must be construed according to its *proper tense*, whether *future* or *imperative*, and often also the *perfect* tense; but *not always*; as there are a few instances of exception, some of which shall be mentioned hereafter.

RULE III.

“ A prefixed γ does not affect or convert any verb, in the *imperative* mood, nor any verb or verbs in the *future* tense, which follow an *imperative* mood in the *same sentence*. But to *perfect* tenses the prefixed γ is *conversive* without hindrance from a preceding *imperative* verb.

* “ There are six other *alphabetic* psalms, in none of which, however, is any such *irregularity* to be found respecting γ . In the first (*viz.* Psa. xxv.) the γ is prefixed to a verb in the *imperative* mood, which, according to the third rule, is not affected by it. And in the third *alphabetic* Psalm, *viz.* the xxxvii. the γ is prefixed to a verb in the *perfect* tense, which the context requires to be regularly converted to the *future*. And in the second, fourth, fifth, and seventh *alphabetic* psalms, *viz.* the xxxiv, cxi, cxii, and cxlv, the γ is placed *before nouns*; so that no *irregularity* is produced; but in the sixth *alphabetic* Psalm, the cxix, in seven verses out of eight, wherein γ is the leading *alphabetic* letter, the γ is placed before verbs in the *future* tense, which, according to the first rule, or rather according to the grammatical idiom of the Hebrew tongue, ought to be rendered as *perfect* tenses, and which nevertheless the sense of the context requires to be rendered in the future time; so that this particular exception must be deemed a *poetical licence*.”

RULE IV.

“ After an *interrogation*, either of the emphatical ׀, or of the *interrogatory* relatives ׀ or ׀, the prefixed ׀ doth not influence any verb or verbs of the *future* tense, or the *present* tense; but in *perfect* tenses the ׀ is regularly conversive, and is not influenced by a preceding *interrogation*.

ADDITION.—RULE V.

“ [The following rule is an addition to this letter (since it was first written, and communicated to several learned men,) being drawn from a *parenthesis* in a sentence of *Rabbi Eliás**, which the author of this tract did not understand, for want of an example, when he first wrote this letter; but having since found an example in the sacred text, he thinks himself bound in justice to *Rabbi Elias* to adopt his rule, and to add it to the other rules; viz. “ If a *future* tense put for a *preterperfect* tense” (which must be by having a prefixed ׀) “ precedes a *preter tense*,” (having also a prefixed ׀,) “ the latter is [merely] copulative.” The use of this rule, most probably, will very seldom occur, but the following example has been found in 1st Samuel vii. 16. וישפט שמואל (a future tense converted to the preter tense) “ and *Samuel* JUDGED *Israel* all the days of his life: והלך and HE WENT from year to year, וסבב and HE CIRCUITED *Bethel*, and *Gilgal*, and *Mispeh*, (the vau prefixed to the two last verbs are merely copulative, because the preceding verb is a converted future, “ *loco præteriti positum*,” and the next verb which follows is also a converted future) וישפט “ and HE JUDGED *Israel* in all these places.” Thus the *parenthesis* of *Rabbi Elias* is in some degree established on Scripture authority.”] P. 13.

* “ Cited by Buxtorf, see note, p. 9. “ Si præcesserit alium præteritum (vel futurum loco præteriti positum) tum copulativum est: sin minus, conversivum judicabitur: ut ועשה מי פעל מי *Quis fecit et operatus est.*” *Jes.* xli. 4. This text is an example to the first part of the rule, which is a case included in the second general rule, relating not only to PRÆTER TENSES, but also to *future* tenses, which *Rabbi Elias* (as far as appears by Buxtorf’s quotation) has not explained; neither has he given any example for the rule included in the parenthesis. But when the two rules are separated, they are more intelligible.—“ Si præcesserit alium præteritum tum copulativum est: sin minus conversivum judicabitur; ut ועשה מי פעל ועשה. This is an imperfect statement of the second rule, being only a part of it. The parenthesis included therein must then be stated as above, which being distinct from any of the former rules, deserves to be added to them, as soon as an example is found, as above.”

Every student in the Hebrew language will feel himself obliged to Mr. Sharp for these rules; which are so abundantly supported, in his book, by examples, as to leave no room for doubt.

The second tract contains, "*An Account of some other Peculiarities of the Hebrew Tongue.*" It includes also some further confirmations and illustrations of the first tract. The third tract is entitled,

"*A short tract on the pronunciation of the Hebrew Vowel letters, without points: being an attempt to restore a regular sound to original Hebrew Vowels, by a fair and reasonable exertion of etymology, in comparing derivatives of various languages with their original Hebrew source.*"

In this tract, much ingenuity is exerted, to a less important point indeed, but yet to an object of very reasonable curiosity, and some utility, and it will be read with great satisfaction, by those whose studies tend to similar objects. The appendix, which is very copious, is full of arguments and applications of prophecy, with an intention to convince the Jews of their error respecting the Messiah. Many other points are also collaterally introduced, too many to admit of any regular analysis.

ART. VIII. *Religious Enthusiasm considered; in Eight Sermons, preached before the University of Oxford, in the Year 1802, at the Lecture founded by John Bampton, A. M. Canon of Salisbury. By George Frederic Nott, B. D. Fellow of All Souls College. 8vo. 502 pp. 8s. Oxford printed, Rivingtons, &c. 1803.*

WE are sorry to find ourselves in arrear with so valuable a class of books as the Bamptonian Lectures, and shall hasten to repair our omission. The Sermons now before us have great merit in discussing a momentous question, which they bring to such a conclusion, as none but those whose unhappy case is the subject of them, can fail to admit. Mr. Nott considers the subject of Enthusiasm in general, and particularly those instances of it which appeared within the memory of some persons now living, in the sects formed by Whitfield and Wesley. Enthusiasm, which, depending upon fancy and imagination, is always shifting its appearances, has, since the time of those teachers, taken a different form; but its
general

general characters still remain, and are well laid down in these discourses. As the author has carefully analysed his own sermons, in his table of contents, we cannot give a general view of his publication in a more perfect manner than by copying this analysis.

SERMON I. 1 John iv. 1. "Beloved, believe not every spirit, but try the spirits, whether they be of God."—Enthusiasm defined—either divine or natural—the difference between the two stated—the latter only treated of—causes of natural Enthusiasm—impulses of feeling to be carefully distinguished from the gracious assistances of the Holy Ghost—some misapprehensions on this head considered—Sincerity no just plea to defend the conduct of Enthusiasts—in what manner Reason may be made our guide in spiritual concerns.

SERMON II. Luke xvii. 1, 2, 3. "Then said he unto his disciples, It is impossible but that offences will come: but woe unto him through whom they come! It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones. Take heed to yourselves."—Schism one of the immediate consequences of Religious Enthusiasm—Schism considered—what particular acts may be said to constitute that offence—Schism defined—of the sinfulness of Schism, and of the nature of that authority upon which the Church is founded—Of the sacredness of Religious Unity, and of the obligations which bind men to preserve it entire.

SERMON III. John xiv. 15. "If ye love me, keep my commandments."—The confutation of the errors of those Enthusiasts who lived at remote periods seldom productive of much general good—why the pretensions of Mr. Wesley and Mr. Whitfield are made the subject of particular consideration—whether Mr. Wesley and Mr. Whitfield are to be regarded as Separatists from the Church of England—on what the charge of Schism brought against them respectively is founded—our love to God is best shewn by our obedience to his commandments.

SERMON IV. John x. 37, 38. "If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works."—Whether Mr. Wesley and Mr. Whitfield were Enthusiasts—the circumstance of their having claimed a Divine Mission established, and considered—of the testimony requisite to prove the reality of a Divine Mission—of external Evidence—Miracles and Prophecy—of internal Evidence—consistency of the doctrine taught with prior revelations, and with itself—necessity of conducting all religious controversy with great moderation and gentleness of spirit.

SERMON V. Micah vi. 8. "He hath shewed thee, O man, what

what is good ; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God ?” —Whether the Enthusiasm of Mr. Wesley and Mr. Whitfield may be considered as having originated in spiritual Pride and Ambition—how far their conduct justifies such a supposition—enumeration of the several points which have been established respecting Mr. Wesley and Mr. Whitfield—of the manner in which this part of the enquiry has been treated—and why it was adopted—of the general conclusions, and reflections which are to be drawn in consequence.

SERMON VI. James iii. 5. “ Behold ! how great a matter a little fire kindleth.”—Of the fatal effects of Religious Enthusiasm—extensiveness of the evil considered—In what manner Religious Enthusiasm tends to corrupt the purity of the Christian Faith by leading the mind to form wrong apprehensions concerning the Truth—In what manner Schisms produce the same effect—more particularly those Schisms which are made by Enthusiasts—human happiness, in a great measure, dependant on Religious Unity.

SERMON VII. Matthew x. 34. “ Think not that I am come to send peace on earth : I came not to send peace, but a sword.”—Tendency of Schism to dissolve the bonds of Civil and Domestic Union—of the manner in which it operates to excite public dissensions—whether it do not supply the means of subverting governments—Religious animosity considered—what effect Schism produces on domestic happiness—it destroys the natural affection which subsists between the several relations of life—it destroys the mutual confidence in the several orders of society—how it affects the minds of the poor—religious dissensions frequently the cause of national calamities.

SERMON VIII. Acts xxiv. 16. “ Herein do I exercise myself, to have always a conscience void of offence toward God, and toward men.”—Whether liberty of Conscience can be said to be infringed by what has been advanced in the course of this Enquiry—Definition of Conscience—misapprehensions concerning its nature, offices, and original—real principle on which Conscience depends considered—recapitulation of the whole argument—of the causes which contributed to suggest the present enquiry—that Unity will at some future period be restored to the Church—conjecture how this will be accomplished—powerful motives supplied for wishing to see Religious Unity established—Conclusion.” P. xi.

Pride and ambition are well argued, in the first discourse, to be the great and operating causes of Religious Enthusiasm, the progress of which is thus ably described, in a person of a sanguine and aspiring temper.

“ Should

“ Should then a person of this character persuade himself that the knowledge of divine truths is to be attained by immediate revelation, rather than by the study of Scripture, it will be easy to trace the progress of his Enthusiasm. Having once admitted the possibility of receiving some divine communication, he will naturally be led to hope for the attainment of it; but being ignorant what is the knowledge to be imparted, and what the means to be employed, great but confused expectations of holy warnings, mysterious voices, and rapturous sensations, will be for ever present to his fancy. This will be the beginning of his error; and then, having for a long time expected the desired communications in vain, by degrees he will figure to himself, what are the most probable; and these, though he may not be aware of the preference, will be such as are the most conformable to his wishes. Being advanced thus far, he will next indulge in the contemplation of their fancied accomplishment; and he will suffer his mind to be absorbed in the pleasure which this contemplation will impart. He will now become melancholy and recluse; the intercourses of society will be judged importunate, as they prevent him from dwelling on his favourite meditations; and these he will be drawn insensibly to pursue in such places, and at such seasons, as may serve to heighten their effect; either amid the gloom of impending night, or the horror of surrounding solitude. In these moments he will so abstract himself, that he will even become unconscious of external impressions; and though this absence be occasioned solely by the vehement intention of his mind, cooperating with the strong propensity of his inclination, he will nevertheless persuade himself that it is a supernatural rapture. And now heated with this persuasion, and conceiving himself to be an immediate object of divine favour, there is not any wild suggestion which he will not admit, because there is none which may not be defended under the plea of inspiration. The farther his conceits are removed from human probability, or common experience, the more they will be considered as proper subjects for revelation: and, finally, having deliberately excluded every appeal to reason, by prejudging it incompetent to decide in his peculiar case, he will perpetuate his delusion, by depriving himself of the only means by which it might be detected.

“ Such probably, with little variation, is the gradual progress of delusion in the mind of the Enthusiast: and from the very circumstance of its being thus gradual, we draw a strong presumptive proof of the truth of our conclusions. Could it be shown, as some have imagined, that Enthusiasm rushes suddenly upon us; in a single moment overpowering our faculties, and subjugating our reason; then the whole question would assume a different appearance. But when it can be established by a variety of examples, that it is the growth of many years; inasmuch that

that it might be almost necessary to complete the definition of Enthusiasm, that it should be *slowly progressive*; what argument can be adduced to prove that it is not, as we have stated it to be, a delusion, which is to be referred to the inordinate action of the imagination, and to the perversity of the will?" P. 48.

This doctrine is afterwards strongly applied to the examples of Whitfield and Wesley, and shown to agree with their actual history. The following caution is well worthy of notice.

"Were we to grant that new Revelations are to be expected by individuals, what means shall we have left, to expose the falsehood even of the most heretical doctrines? In vain should we afterwards attempt to refute them from the concurrent sentiments of the learned; from the uniform testimony of past ages; or from the express words of Scripture itself: for the Enthusiast asserting that his authority is superior to all these, must be permitted uncontrolled to propagate his opinions, though the most inimical to the designs, and the most contradictory to the commands of God.

"This however will prove but the beginning of offences. Having framed a new doctrine, the Enthusiast will proceed to frame a new establishment. He will plead, that the same commission which entitled him to teach, will entitle him to govern. In consequence of which, he will do far worse even than the sons of Corah: for he will not merely arrogate the priesthood to himself, but he will frame a new one after his own conceits; he will invent strange ordinances, and will call them God's appointed means of grace: he will persuade simple ones that salvation is to be found within the limits of that fold, which he has without authority created; and, as far as human means can operate, he will destroy the Church of Christ, by violating its Unity." P. 76.

Much, in the course of these Lectures, is very powerfully argued on the correlative subjects of Church Unity and Schism, but in too extensive a way for us to attempt giving a view of the arguments. That, however strong, they are urged in the true spirit of Christian love, may be seen in the following passage.

"And now, what remains for us but to urge, that we, who have received an Apostolical Commission; we, who enjoy the blessing of an Apostolical Communion, should steadily oppose, in every instance, the pretensions of the Enthusiast? He, before whom we serve, is not the author of confusion, but the God of order, and of truth. May we not therefore venture to hope, that we are then faithfully employed in his service, when we
endeavour

endeavour to stop the progress of those errors and irregularities, which result from spiritual delusion?

“ Nevertheless fatal might be the consequence, were we to presume so far upon the goodness of our own cause, as to employ any unreasonable asperity in exposing the errors of the Enthusiastic Sectary. If we find that, even in temporal concerns, it is always prudent to urge our pretensions with gentleness, we cannot but acknowledge, that the way to make the claims of the Established Church respected, is to enforce them in the Spirit of Charity and Forbearance. Conscious that those claims are founded on a Rock, which can never be moved, even though the waves of Enthusiasm should rage horribly, and though the tide of popular innovation should beat unceasingly against it, let us ask, what good can be derived from the use of indiscriminate censure? We are not to vilify the persons of our opponents; it is only the erroneousness of their principles that we are called upon to disprove. Allowing therefore, that their wilful contempt of Church Unity; that their perversion of the simple truths of Scripture; and that their unjustifiable assumption of a divine commission, involves them in a responsibility of the most fearful nature, are we to add to their sorrows, by mixing unkindness and severity in our reproofs?

“ Surely this ought never so to be. If it become us, with the unshaken constancy of St. Paul, to declare, that we have not given place to the Enthusiast *by subjection, no, not for an hour*; yet, remembering that common hope of Salvation to which we have all alike been called, it becomes us equally with the Prophet of Bethel, to mourn over the disobedient, and to say, *Alas! my brother.*” P. 257.

Many of the notes to these Discourses are extremely important, both from the matter which they suggest, and from the authorities which they adduce: and among these we cannot refrain from copying one, which is, to our feelings, of peculiar moment.

“ There is no one single circumstance which ought to convince Enthusiasts of their delusion more forcibly than this: That the doctrines which they believe themselves to have received, as new communications from Heaven, or which they affirm the Almighty has raised them up to teach, are nevertheless such doctrines as have been advanced by former heretics, or impostors; and which having been found to be erroneous, had sunk into oblivion. Exactly thus the pretensions which were advanced by Mr. Wesley and Mr. Whitfield; the opinions they maintained, and the conduct which they pursued, are nothing more than repetitions of the pretensions, the opinions, and the conduct, of that wild Enthusiast Montanus. See this remarkable coincidence proved from

from the History of Montanism, published several years before the appearance either of Mr. Wesley or Mr. Whitfield, by Bishop Lavington. *Enthus. &c.* Vol. I. part i. p. 1. to 8. In the same manner, were we to refer to Edwards's *Gangræna*, we should find that there are perhaps few of the doctrines which are taught by the Sectaries of the present day, and few of the practices adopted by them, which were not professed or maintained by the licentious Fanatics of the Rebellion. See *Gangræna*, part i. p. 18. et seq." P. 391.

The conclusion of the volume is completely worthy of the spirit in which the whole is written. Since, therefore, says the author, the divisions of Christians tend to make their name a reproach among the heathen,

“ Let us hope that we may yet be heard, when, in the spirit of brotherly love, we once more entreat the Enthusiast to employ those means which are supplied him to detect the fallacy of his pretensions. Passion indeed may obscure his judgment; and inaccurate conceptions concerning the nature of religious duties may dispose him towards delusion. But reason, and the unerring word of Scripture, will at all times enable him, under the gracious influences of the Holy Ghost, to detect the causes, and to trace the issue of his error.

“ Is it that he is blinded by pride and ambition? Let him consider how rapidly that period is approaching, when all those objects which now appear to him important, will be found so insignificant, that they shall not even obtain a place in the mansions of the blessed.

“ Is it that he is misled by his zeal to do God service? Alas! what service can man render unto God but obedience? And how can his obedience be made manifest but by his fulfilling the law? His impatient spirit perhaps may depreciate the duties of an humble station, as if the performance of them would not conduct him to that height of glory after which he aspires. But let him remember, that our divine Master received the servant who had been *faithful over two talents* only, with the same title of love and approbation with which he received him who had been faithful over many.

“ Not that we are forbidden to encourage an holy ambition, in aspiring after the brightest portion *in the inheritance of Saints*. The Scriptures themselves, though they teach us to regulate that ambition, lest it fail of its object, do not only encourage it, but point out the mode in which it should be exercised. They assure us that “ they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever.”

“ What a powerful, what an exalted motive is here presented,

mented, to animate the zeal of the appointed Steward in the household of Christ! How ought it to make him strive to reclaim his brethren from the fatal dominion of vain imaginations!

“Wherefore, *O man of God, be patient, be vigilant: and while thine own conduct, pure in all things, praise-worthy, blameless, shall make the good any well spoken of; by every argument that reason, enlightened by Grace to understand the unerring dictates of Revelation, can supply, endeavour to remove from the mind of the Enthusiast, the veil of his delusion. In long suffering forbear; in gentleness exhort; in charity reprove. Shouldest thou thus gain a single soul, which might otherwise have perished, thy reward hereafter shall be great in the heavens.*

“Here let us conclude. And should any thing have been suggested in the course of this enquiry, which may arrest the attention of the Enthusiast, and the Schismatic, and make them pause, and weigh the awful event, before they presume to rend the Church, *which is the body of Christ:*

“Should any thing have been proved concerning the tendency of Schism, which may convince the several orders of society that Church Unity is necessary to the well-being of the State, and the happiness of mankind:

“And, finally, should any thing have been said, which may incite those who prepare themselves to exercise the sacred functions of the Ministry, towards a fuller investigation of those great principles, an adherence to which alone can maintain the beauty of Holiness in the Church; can alone preserve the purity of that Faith, which they will be commissioned to teach; then, I cannot *but rejoice in the labour of my hand; reposing with humble confidence on the assurance given us in Scripture, that there is no instrument, however weak, which, through the infinite goodness of God, may not sometimes promote (when so it shall please him to grant a blessing) the glory of his name.*” P. 498.

The learning and acuteness employed in these Discourses will do permanent honour to the name of the author; while the piety and Christian temper which pervade them in every part, ought to preserve him from the obloquies of those who are most interested to combat his opinions.

ART. IX. *Cyclopædia: or, a New Dictionary of Arts and Sciences, &c. (Continued from Page 244.)*

IN turning over the pages of the 2d and 3d volumes of this work, and reading such articles as attracted our attention,

tion, we were in general pleased, as in the preceding volume, with the articles in BOTANY, LAW, and SURGERY. Sometimes, indeed, we observed too partial a fondness for foreign science, and a seeming neglect of the science of our own country; but we have not in these volumes observed the importation of any impiety from the continent; though the compilers repose greater confidence, than we are inclined to do, in the philosophers of France. Such is their veneration for the science of that country, that their translations from the *Encyclopédie Methodique*, are sometimes so literal, as to be neither sense nor English; of which the first remarkable instance that we observed, is in the article

AMATEUR, in *Music*; where we are told, that "concerts entirely composed of gentlemen and lady performers, are not uncommon; but *persons at all difficult*, are much dissatisfied, if the principal parts, at least, are not guided by able professors." *Difficult persons*, for those whose taste is nice, is an expression more current in French, than in English: and why should such persons be dissatisfied; since we are assured, in the sentence immediately preceding, "that there are few private concerts, in which more talents are not displayed by amateurs of both sexes, than the most celebrated professors possessed in France, twenty years ago?" The statement evidently belongs to France, not to England; where neither such concerts are common, nor consequently such objections usual.

AMBIDEXTER, in *Law*, we are told, denotes a person who takes money "from *both* of the contending parties, to aid them in their cause. In this sense, the word may be applied to a *judge, juror*, a solicitor, or the like. The penalty on a juror, in such a case, is to forfeit *decies tantum*, ten times as much as he receives." The writer of this article, surely did not *mean* to persuade foreigners, that *judges and jurors* may in England take a bribe from *one* of the parties, to aid him in a cause, to be decided by them; and that they are culpable in the eye of the law *only* when they take bribes from *both* parties; but it is certain, that the words of the article admit of no other meaning! We miss here the lawyer, with whom we have been so often pleased.

AMERICA is an article very ill drawn up. A number of hypotheses are piled one upon another, to account for its comparative coldness; for the inferiority of its animal and vegetable productions; and for the manner in which it was peopled; but they succeed one another without order; and,

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though we found some good things borrowed from Robertson, and the Abbé Clavigero, we rose from a perusal of the whole, with no satisfaction. We are surprised that the writer, whoever he may be, should have passed over unnoticed, the claims which have lately been preferred, for the discovering of *America*, by MARTIN BEHEM, of Nuremberg, eight years before the first voyage of Columbus. These have been stated at some length, and with much plausibility, both in Nicholson's Journal, and in the Encyclopædia Britannica*; and they ought not wholly to have escaped the notice of the Editor, or his coadjutor. He should have confuted them, if he believed them groundless; or contributed, if he believed them just, to make them more generally known. It is perhaps needless to inform our readers, that, in giving an account of those disputes between the mother-country and the British colonies, which produced the American revolution, our Cyclopædistis represent the British government as uniformly in the wrong, and the colonists as constantly in the right!

AMPUTATION, in *surgery*, is a good article; but it furnishes a very striking proof of the truth of our objections to the arrangement here employed. Although this occupies something more than fifteen quarto pages, the reader is *directly* referred to *nine* other articles, and *indirectly* to many more, scattered at a distance from each other, through the dictionary, and yet necessary to be read, before this treatise on amputation can be thoroughly understood! It is, indeed, hardly conceivable, upon what principle the articles are sometimes divided and subdivided. Thus, though we have four consecutive botanical articles, each under the title

AMYGDALUS, yet from the last of these, called AMYGDALUS in *gardening*, we are referred to no fewer than *thirteen* other articles, of which several have no closer connexion with *Amygdalus*, than with any other fruit tree, which is commonly propagated by grafting. Of these references, though one is to BUDDING, another to INOCULATION, and a third to STOCK, there is not one to GRAFTING.

* Supplement, Vol. I, under the name BEHEM (Martin). In Pinkerton's geography, the globe of Martin Behaim, (so he writes it) is mentioned, as not containing any part of the discoveries of Colon, or Columbus. But no notice is taken of the documents advanced by Nicholson, &c. That globe (wherever extant) might have been constructed prior to Behem's personal discoveries.

The biographical articles in this work are not often of much value; but we should have been pleased with the life of

AMYRAUT, *Moses*, had it not been disgraced by a palpable contradiction. In one part of the narrative, it is said, that "the sentiments which AMYRAUT inculcated, very nearly coincided with those of the Pelagians and Arminians;" and in another, that he published, "a defence of Calvin, in relation to the doctrine of absolute reprobation!" This is not the place to show, that the sentiments of the Arminians, are essentially different from those of the Pelagians; but the biographer ought to have known, that the sentiments of *neither*, can be reconciled with the Calvinistic doctrine of *reprobation!*

ANALOGY, in *philosophy*, is a very extraordinary article. After informing us, that the word is Greek, and how it is rendered by the Latins; the compiler favours us with the scholastic definition of the term, which is hardly intelligible in itself, and which he contrives completely to obscure, by scholastic *illustrations*. Then follow some excellent reflections on *analogy*, and *analogical reasonings*, by Dr. Reid; but the doctor is mentioned in such a way, as to lead the reader to suppose, that not above one sentence is taken from his *Essays on the intellectual powers of man*; and, as if to prevent detection, the article concludes with—"See Butler's Analogy of Religion, by the bishop of Gloucester, 8vo. 1788; preface page 34, &c.; and introduction page 13, &c." To this reference, no solid objection can be urged; for certainly much may be learned, respecting analogy, from the excellent work of Butler; but the compiler should honestly have acknowledged, that every thing in the article, which is of any value, is taken from the writings of Dr. Reid. The article ANALOGY, in the Encyclopædia Britannica, is drawn from the same source, in nearly the same words, and without *any acknowledgment* also; but it is not disgraced by the scholastic jargon, with which the subject is here introduced.

ANATOMY, is a science of such vast importance, that too much attention to it can hardly be paid. The plan, however, of this Cyclopædia, admits not of a systematical compendium; and accordingly, of human anatomy, we have nothing more than a brief *history*, with references to *Osteology*; *Syndestmology*; *Myology*; *Angeiology*; *Adeonology*; *Splanchnology*; and *Neurology*, for more particular information. By this we may suppose is meant, that he who shall have read those seven articles with due attention, and in the

order in which they are here enumerated, will have acquired as thorough an acquaintance with the structure of the human body, as any man of letters, not professionally a physician or surgeon, can be supposed to have occasion for. Unfortunately, however, there is no such article in the order of the alphabet, as *Adenology*; so that the gentleman anatomist, who trusts to this work, must remain in total ignorance "of the glands, in which various liquors are separated or prepared from the blood." ANGIOLOGY, does indeed occur, but it consists of nothing more than the etymology of the word, with references to ARTERIES, VEINS, and ABSORBING VESSELS. The articles ABSORBING VESSELS and ARTERIES, are very good ones, as we doubt not VEINS will likewise be; but if the other articles OSTEOLOGY, SYNDESMOLOGY, &c. be divided and subdivided in this manner, what a troublesome and laborious task will his be, who shall study ANATOMY in this work! The history of the science, which is here given, is necessarily short, but sufficiently perspicuous; and the student will probably have recourse to some of the systems which are there enumerated, rather than ramble from reference to reference, through a number of quarto volumes.

ANATOMY *comparative*, is short and superficial; but, as usual, we have references, though not exactly such perhaps as we should have expected. They are to CLASSIFICATION OF ANIMALS and FUNCTIONS.

ANATOMY *of vegetables*, which immediately follows, refers us to *bark, wood, pith, vessels, root, trunk, stem, branches, buds, leaves, flower, seed, fruit*, and PHYSIOLOGY, *vegetable*.

ANATOMY, *picturesque*, is an article which seems to be much out of place. It would make a good lecture on *painting or sculpture*; but it has a very unscientific appearance, as standing under the general head of ANATOMY; whilst such an arrangement renders repetitions absolutely unavoidable. We have here, in something more than eight pages, a general description of the bones and muscles; but these must be again described more minutely, under the terms OSTEOLOGY and MYOLOGY!

ANATOMY, *veterinary*, is a complete, though short system, and therefore of more value than the article *human ANATOMY*. This has surely a very incongruous appearance; especially, as the author of the article admits, that "human anatomy, in point of interest and importance to mankind, evidently holds the first place; that of brutes, particularly
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such as are domesticated, and employed for various important purposes in society, *in respect to their anatomy*, holds the second place!" The clause which we have printed in italics, should certainly have been omitted, as it makes the author say, "the anatomy of brutes, in respect of their anatomy, &c." The article, however, is an excellent one, containing more important information, respecting the anatomy of the horse, than will readily be found elsewhere, within so narrow a compass.

ANIMAL *matter*, in *chemistry*, is a very defective article, though the author might have made it a valuable one, had he availed himself of Dr. Thomson's *System of Chemistry* but half as much as, in the article ANIMAL, he has availed himself of the *Encyclopædia Britannica*, to which Dr. Thomson so largely contributed. But, in this work, nothing relating to chemistry seems to be considered as valuable, if it come not *directly* either from Dr. Priestley or from the French school.

ANTIMONY is a long article, and contains much information; but it is a confused assemblage of natural history and chemistry, the consequence of the plan of the work.

In a book which contains so many descriptions of insignificant villages, of which the history, at no period of their existence, excites the smallest interest, we were surprised at finding no description of the famous grotto of

ANTIPAROS! The island is indeed described, and the grotto is mentioned, together with one or two authors who have given a fuller account of it; but he who knows nothing of it, but what is to be learned from this article must be doubtful whether the grotto of Antiparos be any thing more than a quarry, from which marble has been dug from time immemorial!

Under the title ANTIQUITY, we have a sceptical disquisition on the antiquity of the world, and on the comparative credit due to the Hebrew, the Chaldean, the Egyptian, the Chinese, the Greek and Roman annals. The writer of the article seems to give the preference to the Chinese annals over all the others mentioned; and, of course, to consider the Mosaic account of the origin of the world as mythological. This is not indeed expressly said, for it could not have been said with decency; but the writer tells us that "the different systems of the chronology of the Greeks, the Egyptians, the Jews, the Hebrew text, and the Septuagint version of Scaliger, of Pezron, and of Sir Isaac Newton, &c. to say nothing of the Chinese annals, leave the point infinitely embarrassed!"

As we know the author's meaning, we shall not stop to point out the absurdity of his language, which supposes Scaliger, Pezron, and Newton to have had each a Septuagint version of his own; but we may ask why it is that no mention is made of the astronomical observations of the Bramins, from which those pious men, Bailly of Paris, and Playfair of Edinburgh, have inferred that the world is so extremely ancient. Was it because the writer knew that Mr. Davis had overturned the system of these philosophers, by proving* that the prodigious age which they attribute to the world, is inferred not from observations really made and regularly recorded by the Bramins, but from scientific calculations, which every one knows may be carried backwards through any extent of duration? If this was his reason for passing unnoticed the Hindoo chronology of the world, how can he be supposed ignorant that Sir William Jones, and others, have proved the Chinese annals also to be much less ancient than the Mosaic? We have already said, and we repeat it, that impartiality is the greatest virtue which a Cyclopædist can possess. We should therefore have had no objection to the mention of these extravagant fictions of the Chinese and others, or of the arguments by which they have been attempted to be proved authentic, had the arguments against their authenticity been likewise stated; but we cannot think it quite decent, in any compiler in a Christian country, to sink the Hebrew below the Chinese annals, or even to place them on the same footing, without assigning some reason for an opinion irreconcilable with the first principles of our religion.

As it gives us always more pleasure to praise than to censure; and as we are ever unwilling to bring any men's sincerity into question, especially in what concerns religion, we cheerfully bear our testimony to the excellence of the short article, entitled

ANTI-RATIONALISTS, in which the proper employment of reason on matters of revelation is ascertained with a precision not often to be met with. The article concludes with this most certain truth, that "reason, the first endowment conferred on mankind by their Creator, though unduly depreciated by some, has been extravagantly extolled by others, who have been enabled to extend and improve the exercise of it, especially in the province of religion, by the extraordinary communications of a divine revelation."

* Asiatic Researches, vol. 2d.

APOCALYPSE is likewise an excellent article. The arguments for and against the authenticity of that book are very fairly stated, and the statement is followed by a judicious summary of its contents. The compiler appears to us to doubt whether St. John the Apostle was the author of the Apocalypse; whether it be an inspired book; and, of course, whether it ought to have a place in the sacred Canon; but though we think very differently from him on each of these questions, we give him credit for his candour in urging so ably the arguments of those who have maintained opinions contrary to his own. This is an instance of that impartiality by which every compiler of a Cyclopædia should be influenced, when treating a question of any importance.

APOCRYPHA, though disfigured by some useless repetitions, is, on the whole, a very good article.

In the life of APOLLINARIUS the younger, we meet with an error for which we cannot account. "Lord Chancellor King," says the writer, "the *reputed* author of the Apostles' Creed, &c. calls him the great Apollinarius." This is very carelessly said: Lord King was the reputed author of a "History of the Apostles' Creed," but this is expressed as if he was supposed to be the author of the Creed itself.

We could wish that the author of the article APOLLO BELVIDERE had not gratified, as he has done, the ridiculous vanity of Buonaparte. Either the man should not have been mentioned, or his plunderings should have been painted in their genuine colours.

Under the term APPLICATION we meet with a number of separate articles, which no principle of science could have led us to look for under such a title; but what is called APPLICATION of *algebra*, or *analysis* to *geometry*, is absolutely ridiculous. We are there taught how to solve geometrical problems *algebraically*; and several such solutions are given, which, considered by themselves, we readily admit to be elegant; but under the term APPLICATION might have been given, with as much propriety, a system of surgery! In surgery there is the *Application* of a plaster to a sore; the *Application* of a tourniquet to stop hæmorrhages; and the *Application* of compresses and bandages to fractured limbs, &c. &c. but who would think of detailing a system of surgery, or any part of a system of surgery, under the title APPLICATION?

As we cannot peruse every article of such a work as this, we hastened from ARABIA, which is well compiled, to ARCH in *architecture*, for the purpose, we confess, of comparing

paring it with the admirable treatise on the same subject, written by the late professor Robison of Edinburgh, and published in the supplement to the Encyclopædia Britannica. The comparison however at present is rendered impossible, by the plan of this work; for the application of theory to practice, the only part of the professor's disquisition which lays claim to originality, is here referred to other articles as they occur in the order of the alphabet. These we shall consider of course, as the subject is of great importance; and we shall make the proposed comparison, if furnished with an opportunity.

We were very agreeably surprised to find the article **ARIANS** unexceptionable. We could wish, however, that to the list of modern writers on the subject, with which the article concludes, the compiler had added the names of Bull, Jones, and J. Whitaker.

ARITHMETIC is an article to which we have objections, similar to those which we urged to the article **ALGEBRA**; while we acknowledge with pleasure that the history of the science is well written. To make **ARITHMETICAL division of the octave, in music**, the title of a separate article, is little less ridiculous than the title **APPLICATION of algebra, or analysis to geometry!**

ARK of Noah is an excellent article, to which nothing, we think, could have been objected, had not the author needlessly extended its length by quoting the strangely absurd opinion of Dr. Geddes, that "the ship, or ark, of Noah, was a large coffer formed of twigs!"

ARMOUR is a curious article, containing such an account of the defensive armour of antiquity, illustrated by engravings, as is not perhaps to be found in another work of the same kind in the English language. The reader may however be excused though he sometimes regret the want of method, and sometimes harbour a suspicion, that the figure referred to is no figure of the armour of that particular nation, of which the author is treating in the text.

ARSENIC extends through not fewer than fourteen pages; but the length of the article will be excused for the sake of the important information which it contains.

Under the title **ASCARIS** parents and other guardians of children will find much plain and useful information, which should prevent them from employing the medicines sold by quacks as infallible vermifuges. It is well known that these medicines generally consist of calomel in such quantities, as a regular physician would be afraid to prescribe.

ASIA is a pleasing article, taken mostly from Pinkerton's Modern Geography. Under the title ASTRONOMY, we have a concise history of that science, in which we are again informed of the antiquity of the Chinese astronomy. The observations of the Bramins are likewise mentioned; and praise is bestowed on Bailly and Playfair, though no notice is taken of the papers of Mr. Davis in the Asiatic Researches! It seems however to be allowed, in this article, that much dependence cannot be placed on the registers of the eastern nations. To the modern writers on astronomy, who are here recommended to the reader's attention, we beg leave to add Dr. Robison of Edinburgh, of whose Elements of Mechanical Philosophy, we shall very soon give an account.

ATHEISM is a very meagre article; though the author, by his references to Cudworth, Newton, Clarke, &c. &c; shows, that he knew where to find materials for something on the subject that might have been valuable; and something valuable on that subject was never more loudly called for than at present.

On the ancient city of ATHENS, and the history of the ATHENIANS, we have forty-two pages! To the length of these articles the critic would be worse than fastidious, who should object; for the detail, taken mostly from Dr. Gillies's History of Greece, is extremely interesting; but if regular and complete HISTORIES may be inserted into this Cyclopædia, why not regular and complete *systems of science*?

Sixteen pages are employed on those properties of the ATMOSPHERE, of which the greater part would, in regular systems of science, be considered under PNEUMATICS, ELECTRICITY, and OPTICS. The *temperature* of the ATMOSPHERE more properly belongs to the department of CHEMISTRY. If the reader imagine that all the properties of the atmosphere are here discussed in *one* article, and that each discussion naturally leads to that which immediately follows it, he will be greatly mistaken; for they occupy at least nine articles, which follow one another with very little regard to method, and which cannot be thoroughly understood without some knowledge of the subjects, of at least twenty other articles, to which references are made! The discussions which are at present under our review, are indeed able, being taken from the best writers on the subject; but they are fragments of science, and it is to the publication of them in that form, only, that we feel ourselves inclined to object.

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ATOMICAL PHILOSOPHY, is on the whole a good article, though the following sentence is to us unintelligible.

“ The scholastic divines among the Mahometans, who are very orthodox as to the creation of the world by God, do also admit both atoms and a vacuum; but their atoms are different from those of Leucippus, for they have *no magnitude*, and are *all like one another*: and they suppose, *as that philosopher ought to have done*, that every atom of a living body is alive, that every atom of a sensitive body, is endued with sense, and that the understanding resides in *an atom!*”

How can atoms which have no magnitude be either like or unlike one another? The hairs of a man's head and the nails of his fingers contain innumerable atoms of a sensitive body; is every one of those atoms endowed with sense? and what leads the writer to suppose that the understanding resides in *an atom*? He is, however, unquestionably in the right in adopting the opinion of Cudworth rather than that of Warburton and Brucker, with respect to the *origin* of the atomical philosophy; but why is no mention made of Boscovich among modern atomists? and why are we here again referred to the Monthly Review* for further information?

ATONEMENT in Theology would have been an unexceptionable article, had the compiler given a more complete list of the authors of eminence who have written on the subject. We think likewise that he should not have stated *last* the extravagant Socinianism of Dr. Priestley; for such an arrangement gives room for those who are so inclined, to infer that he is a Socinian himself. He refers, however, to five other articles, in which we trust that what is here omitted will be amply supplied.

ATTRACTION in *natural philosophy* is admirably explained, in language, which, when reading it, appeared familiar to us. We do not, however, by any means, charge the author with plagiarism. The phenomena of attraction are such, that they must be explained in the same way by all who have paid attention to them, and have minds formed for philosophical speculation; and similar ideas naturally clothe themselves in a similar dress.

The name of AUGUSTIN furnishes three consecutive articles in biography, curious enough in themselves, but arranged without the smallest regard to chronology. The

* See British Critic for September last, p. 239.

first, is, the life of Anthony Augustin Archbishop of Tarragona, who flourished in the 16th century; the *second*, of Augustin, the first Archbishop of Canterbury, who flourished in the sixth and seventh Centuries; and the *third*, of Augustin, the famous Bishop of Hippo, who flourished in the fourth and fifth centuries! This arrangement is very awkward; but it is of less consequence than the omission of those particular tenets, and the arguments by which they are supported, that have led the Calvinists to claim the Bishop of Hippo for their own. It is on account of those tenets alone that the life of St. Augustin can now much interest the reader; but the biographer has taken not the smallest notice of them, though he has given a minute account of the Bishop's squabbles with the Donatists and Manichees, which can excite no interest. He likewise quotes Erasmus, as calling him a "writer of obscure subtlety, and unpleasant prolixity;" but in justice he ought to have added, that the same Erasmus says, *Solus Augustinus præstat omnes scriptoris Christiani dotes, in docendo sedulus, in redarguendo nervosus, in exhortando fervidus, in consolando blandus, ubique pius, et verè Christianam spirans mansuetudinem.*

AURORA *Borealis* is a well written article, but we cannot say so much for the article AUTOGRAPHUM. Why the editor chose, under that title, to enquire what became of the original MSS. of the *New Testament* in particular, rather than of the original MSS. of any other ancient books, it is not easy to conceive. The inquiry, if it be of any importance, might have been made under the title SCRIPTURES, or under NEW TESTAMENT; but it is in fact, as Michaelis and others have completely proved, of no importance. An ancient manuscript, professing to have been written by St. Paul himself, could not have been proved authentic by any other kind of evidence than that which proves his epistles to have been transmitted to us by a series of faithful copies; and indeed there could have been no proof of the one fact so complete as that which we possess of the other. This cyclopædist had surely forgotten the late invention of the art of printing, when he hazarded the following absurd sentence: "The early loss of the autographa of the New Testament affords just matter of surprize, when we reflect that the original MSS. of Luther and other eminent men, who lived at the time of the reformation, whose writings are of much less importance than those of the apostles, are still subsisting." The comparative insignificance of the writings of Luther is the very circumstance, which, combined with the facility of multiplying copies

by means of the press, has preserved his original manuscripts, for had those MSS. been transmitted from church to church, and copied by a hundred hands, it is not probable that they could have been read fifty years after they were written.

AUTOLITHOTOMUS is surely a very superfluous article; for if there be, as we are here told, *one* instance of a man who cut himself for the stone, the practice is not likely to become so frequent as to require a compound Greek name for such operators! We have the same pedantic trifling, and in the very same words, in the Encyclopædia Britannica.

No man accustomed to philosophical arrangement would have thought of making a separate article of AZOT, in *agriculture*, and placing it too before AZOT, in *chemistry*! What makes this arrangement still more ridiculous, is that we are informed of nothing in the former article, but that, "the effects of azot on vegetation are not yet fully ascertained; and that some plants exposed in it soon droop and die, whilst others continue to grow in a perfect manner."

We have now run rapidly through the articles under the letter A in this Cyclopædia, and have characterized such of them as particularly attracted our attention. If we have found some calling for reprehension, we have likewise found some entitled to praise; and we doubt not but that there is much to blame, and still more to praise, that has escaped our notice. In the second and third volumes we have found nothing so exceptionable as one or two articles, which, in our opinion disgrace the first; but we beg leave to assure the editor, that, in the minds of those who are acquainted with the French Encyclopædia, and know the effects produced by it through all Europe, he will excite suspicions not friendly to his undertaking, if he shall continue to suffer religious or political discussion to be introduced into articles, where nothing could naturally lead the reader to look for it. We could likewise wish him to banish from his work all useless and uninteresting biography; and not to subdivide his articles more than the plan that he has adopted absolutely requires. Of typographical errors we have not observed a greater number than are perhaps inevitable in works of the kind; but we entreat the correctors to pay more attention, if possible, to the dates; for we have repeatedly found the deaths of men placed, at the end of an article, in the century preceding that, in which, at the beginning, they were said to have been born.

In examining this work thus far, we have not thought it necessary to collate it with the former editions of this Cyclopædia; because, if any thing was there objectionable, it is

little less faulty to have retained it in this edition, than to have introduced it on the present occasion. With respect to the execution of the work, in point of typography, and still more as to the plates, it is but justice to say that it is very greatly superior to any thing that has hitherto appeared. The Plates of the *Encyclopædia Britannica* were, and continue in the second edition to be contemptible; but here they are in general the work of the best artists, and such as would do honour to any publication.

BRITISH CATALOGUE.

POETRY.

ART. 10. *The Rustic. A Poem; in Four Cantos. By Evan Clark.* 12mo. Price 2s. 6d. Ostell. 1805.

This Poem is the production of a writer, who avows himself to have seen his seventeenth year. It is in four cantos, and describes, in pleasing verse, the life, pursuits, qualifications, and employments of a rustic. It certainly is not remarkable for any lofty flights, or bold conception, "for words that breathe, or thoughts that burn," but it is never mean nor tedious, and we have read it with much satisfaction. The following represents a scene which we must all remember, and all have pursued with greater or less avidity.

“Come, blushing Spring, with thee the school-boy train,
Rush joyous forth to plunder round the plain;
Each brake, each bush, with eager eye survey,
And burn to bear the speckled spoils away.
Through fen and forest, wet and wearied roam,
Till frowning Evening chace them to their home.
No nest escapes with whate'er art disguised,
And not a twig is left unscrutinized;
Each crannied wall their eyes and hands explore,
And tits and red-tails must resign their store.
Some youth, the hero of the daring train,
Risks his young neck the magpye's nest to gain;
With labour vast attains the topmost bough,
And waves a living gibbet to the view.
Eggs, his last wish, th' ventrous school-boy's all,
And one string more shall grace the shining wall.
Then with each youth, triumphantly detail
The chequered fortunes of the hill and vale;

Boast in what bush the lackbird's nest he took,
 On what tall oak despoiled the cawing rook ;
 Beneath what hillock the wild duck betrayed,
 What antic stratagems the dam display'd.
 From what close copse, the glory of the day,
 He bore the full-fledg'd goldfinches away ;
 What dangers he escap'd, what risks he braved,
 And down which precipice his limbs he saved ;
 With thousand incidents of dread import,
 And ends the tale—"Now this is glorious sport." &c. &c.

ART. 11. *Inspiration. A Poetical Essay. By Martha Savery.*
 8vo. Arch. 1s. 6d. 1805.

We do not remember the name of this writer, but it seems as if it will be her own fault if her name be not more generally known, and esteemed too.—The following specimen of this work will justify the assertion.

“ O'er hill and valley, o'er the barren heath,
 Or soil matur'd by every art of man,
 Breathing the incense of his various fruits
 And flowers all beauteous, still thy voice is heard.
 But oh! most awful, most sublime thou reign'st
 O'er the tall cliff, the rugged precipice,
 The roaring cataract, and rolling wave
 Dashing its foam against th' unshaken rock,
 Repelling all its fury—there on high,
 O'er Appenine, or o'er the tow'ring Alps,
 Wrapt in a misty cloud, thou sitt'st enshrin'd
 In majesty supreme. The wand'ring bard,
 Struck by thy magic wand, arrested stands
 To contemplate their greatness, full of thee,
 O'er all his form a heavenly radiance shines,
 As wrapt in thought sublime, he feels thy breath
 Sweep gently o'er his lyre, and wake to life
 The song immortal ; then to rapture rising,
 As o'er the soft'ning view the sun declines,
 He sings the wonders of the scenes around him
 In all their wild sublimity, till fir'd
 To nobler daring, his mellifluous strains,
 Wound to a higher pitch, accord the praise
 Of their great architect, and to the soul
 Of philosophic piety present
 The noblest picture—*Man, the child of Heaven,*
 Singing, thro' all his works, his Maker's praise.” P. 10.

ART. 12. *Soldier's Fare, or, Patriotism and Hospitality. A
 Poem. Respectfully inscribed to Robert Wigram, Esq. M. P.
 Lieutenant*

Lieutenant Colonel Commandant of the 6th Regiment L. L. V.
(Loyal London Volunteers) Second edition. 4to. 19 pp.
 1s. 6d. Jones. 1805.

The patriotism rather than the poetry of the writer before us seems to have carried his work to a second edition: for several of the passages remind us of the celebrated couplet—

“ And thou, Dalhousie, the great God of War,
 “ Lieutenant Colonel to the Earl of Mar!”

But, when the intentions of an author are so good, we will not dwell upon defects in the execution of them. The Poem celebrates (we doubt not with truth) the public spirit of the 6th Regiment of London Volunteers and the hospitality of their commander. Long may the author witness that spirit and partake of that hospitality! for “*Soldier's Fare*,” however plain, is, we can assure him, far preferable to the usual Fare of a Poet.

ART. 13. *Half An Hour's Lounge; or Poems.* By Richmal Manguall. Small 8vo. 80 pp. 3s. Longman, Hurst, &c. 1805.

We see not much to censure in this little volume of poems, but still less to commend, not one of them appearing to us to rise above mediocrity. The following, though not faultless, is not only one of the shortest, but one of the best. We are, however, concerned that the fair author should have occasion to reproach any man with deceit.

“ THE REPROACH.

“ AGAIN another dawn of woe!
 Yes, Henry, this I bear for thee:
 Grief steals on true affection's glow,
 And bids my troubled heart be free.

Why did that heart thy vows believe?
 Why doat upon thy soothing tale?
 Wert thou not aiming to deceive?
 And *slighted Love* removes the veil.

Frequent beneath a winning form,
 Dark and unmanly arts appear;
 Thus bright the glance of pleasure's morn,
 But lurking dangers chill with fear.

Nor triumph in the work of death,
 Nor turn thee from my ardent pray'r;
 May heav'n receive my parting breath,
 I *pardon*—and would meet thee there.” P. 33.

The strange names in the title page, we should suppose, must be fictitious.

DRAMATIC.

- ART. 14. *Youth, Love, and Folly, a Comic Opera, as performed at the Theatre Royal, Drury Lane, with distinguished Success. Written by Mr. Dimond, Jun. Author of the Hero of the North, an Historical Play, &c. &c.* 8vo. 54 pp. 1s. 6d. Barker. 1805.

There is much love, and undoubtedly some *folly* in the little opera before us; but we think it has, upon the whole, as much merit as the generality of dramas of the same kind, and more than most of those five act pieces, which the courtesy of the stage denominates comedies. With the aid of music we can easily suppose it may have had considerable success. The plot (which turns chiefly on the obstinacy of an old baron, in attempting to force a match between two young persons, disinclined to each other) is not ill wound up, though some highly improbable circumstances occur in the course of it. Some of the songs, of which the following is a specimen, are tolerably written.

“ The fable Maid, to bondage sold,
 With throbbing heart and streaming eyes
 Beholds the unknown billows rise
 And mourns the dire abuse of gold.
 The gun is fir'd—sails swell to air—
 Her home dissolves in sky and wave—
 She beats her breast—she rends her hair—
 And calls on those, who cannot save!

“ Nor yet to Afric's *savage* race
 Is Freedom's shameful sale confin'd;
 Thro' Europe's realms, Man's *polish'd* Mind
 Incurs for gold the same disgrace.
 There, many a Maid must vainly claim
 The dearest rights which Nature gave;
 And, mock'd with Freedom's empty name,
 Sink, chain'd in state—A **SPLENDID SLAVE!**”

P. 15.

NOVELS.

- ART. 15. *Memoirs of Bryan Perdue. A Novel. By Thomas Holcroft.* 3 Vols. 12mo. 15s. Longman. 1805.

A more strange, inconsistent, and improbable tale than this, was hardly ever put together. It is the life of a man, the son of an Irishman, a professed gamester. The first volume excites no interest whatever. It seems a sort of ridicule of the Irish nation; that is of a certain part of it, considered and stigmatized,

as adventurers and gamesters. The father, at a most premature age, is represented as teaching his son, a boy at school, the arts of cogging the dice, dealing himself the honours, and other similar artifices. The father loses his life in a broil at the gaming-table. The son is received, nobody knows why, at the mere recommendation of a tutor, into the family of a man of fortune, as a sort of companion to his son. He misleads this son by temptation and example; and would have been discarded with disgrace, but that by the trite stale incident of a fire, he saves the favourite daughter and the family writings. He is transferred to the counting-house of a British merchant, who is painted in colours so different from those, in which we have had the opportunity of contemplating British merchants, that we acknowledge no resemblance whatever. The British merchants we have known, have been men of enlarged, noble, and generous sentiments; refined in their manners, and liberal in their opinions. Whereas the Mr. Hazard of Mr. Holcroft is painted as mean, vulgar, artful, and malignant. The disposition of the hero of the piece plunges him in difficulties, and he commits forgery. He is acquitted; retires first to France, and afterwards to the West Indies; is totally reformed; marries a Quaker; lives respectably; and enjoys the comforts of domestic tranquillity.

The defects in the publication are so numerous, that it would be a work of some time, and perhaps but little use, to point them out circumstantially. The sneers at the established government, at public schools, with the processes of legal investigations, are so futile, that a child may discern and answer them. The only inferences which we should presume the author wishes to be drawn from his narrative, are these:—That it is possible for a man to be avoided and driven from society, who has some good qualities, over which passion and vice are suffered to predominate; and that a man may be hanged, whose preservation might lead to repentance and future usefulness to society. But what if this be conceded? and where is the line to be drawn? The disposition of this country is rather in the other extreme; we perhaps tolerate too long and too much the irregularities of vice; and where one man suffers death, whose peculiar situation might merit clemency, many hundreds escape whose atrocities deserve not the lenity they experience. The long familiarity of this author with writing, has given him much ease and occasional elegance in his style and composition; but in the present instance, literature will not be much benefitted by his labour, nor morality by his narrative. We cannot say, indeed, that either will be injured. The Work is not ill written, and punishment is the consequence of crime; but many sentiments are interspersed, which might properly be combated, and various expressions which deserve critical reprobation; some being petulant, and others very mischievous in their tendency.

The principal moral is however good. Young men may be deterred from fashionable vices, by seeing their pernicious consequences; and, in particular, the miseries of gaming are exhibited in the colours which they justly merit.

MILITARY.

ART. 16. *Observations on National Defence, and on the Means of rendering more effective the Volunteer Force of Great Britain.* 8vo. 30 pp. 1s. Ford, Manchester. 1804.

We have not often met with a tract on the subject of National Defence written apparently with so much impartiality, or containing so many useful suggestions, as the publication before us. The author begins by stating and accounting for the success of the French, during the war of the revolution. He then considers the present formidable state of their army, and recommends that our attention should be turned to the improvement of those descriptions of force, in which they greatly excel, and in which we are certainly deficient, if not in quality, at least in number. "The staff officers, the horse artillery, and the light infantry," says this writer, "are the pride and the strength of the French army. To oppose them with decision, and, what is most important to the welfare of the state, with *immediate* success, must be," he thinks, "our great object, so far as respects the regular army." But he proceeds to discuss more fully the measures which seem to him expedient for the improvement of the volunteer system, having first briefly, and we think justly, animadverted upon the attacks made on that system by Colonel Crawford and Sir Robert Wilson.

After stating, from official returns, the number of the volunteers at nearly 310,000 men, he observes, that about two-thirds of this number consist of corps of less than 500 rank and file, each. The whole of these small corps he would convert into light infantry, and recommends that the remaining third part (about 160 battalions) should be drilled with minute diligence in some parts of duty, which have been too much neglected, viz. 1st. The position of the soldier under arms, as ordered in the rules and regulations. 2d. The cadenced march, regulated by the plummet. 3d. The frequent charge with bayonet, by whole brigades, with all the velocity consistent with order.

His third proposition, which seems to us of the highest importance, is, "to appoint an officer, high in rank, reputation, and talents, to the post of inspector general of volunteers, with a view to secure exact uniformity in the whole system." One of our best regiments of infantry is proposed to accompany him, as a model for the volunteers.

The above propositions are well illustrated by facts, and many striking observations are added, which show the author to be well informed

informed on the subject which he has chosen, and appear to flow from an ardent and sincere friend to his country. We heartily wish it were in our power to give such a publicity to this work as would bring it before those who have the ability to determine on its suggestions, and the power to give them effect.

MEDICINE.

- ART. 17. *An Historical Relation of the Plague at Marseilles, in the Year 1720; containing a circumstantial Account of the Rise and Progress of the Calamity, and the Ravages it occasioned; with many curious and interesting Particulars relative to that Period. Translated from the French Manuscript of Mons. Bertrand, Physician at Marseilles, who attended during the whole Time of the Malady. By Anne Plumbtre. With an Introduction, and a Variety of Notes by the Translator.* 8vo. P. 364. Price 7s. J. Mawman. 1805.

During a residence of twelve months at Marseilles, Miss Plumbtre had the fortune to meet with the manuscript of M. Bertrand, containing this account of the plague which raged there in the year 1720. It had been purchased at a stall during the late revolution, and had never, Miss P. understood, been printed. But Eloy, in his account of the author, John Baptist Bertrand, see Dict. Hist. gives the title of a treatise by him on the subject—"Relation Historique de la Peste de Marseille, 12mo," without doubt the same work as this, of which we are now presented with a translation. The book may however be presumed to be scarce, as it is not noticed in any of the parts of Haller's Bibliotheca; probably also it had not been seen by Eloy, as he neither gives the date, nor place of its publication. After a short description of the town, its climate, and situation, showing its general healthiness, we are presented with a circumstantial detail of the irruption of the plague there, of its progress, and the ravages committed by it in the city and neighbourhood.

The disease was brought thither, the author shows, from the Levant, by a trading vessel, commanded by Capt. Chataud, on the 25th of May, 1720. Though the vessel was furnished with certificates of the healthiness of the places whence it came, yet five men having died during the passage, on whom symptoms of pestilence had appeared, the Captain gave notice of the circumstance to the Magistrates at Marseilles. This however did not awaken their fears, or put them on their guard against the introduction of the disease into the place. The physicians and surgeons, who attended the first patients who had received the infection on shore, and called the disease the plague, were discredited, and treated as disturbers of the peace of the public, and those only listened to, who declared it to be a malignant fever, and not infectious.

Thus,

Thus, though Marfeilles was better provided with means for preventing the propagation of the plague, than almost any place in the universe, their situation having often obliged them to have recourse to expedients for that purpose, these were, at this time, all neglected, lest the inhabitants should fall under the imputation of having the plague among them. It is not therefore to be wondered, that the disease became soon general through the city, which being extremely populous, the destruction was proportionably great; nearly 50,000 persons are said to have perished by it, during this visitation. It began, as we have before mentioned, towards the end of May, raged with its greatest violence in the months of August, September, and October, when it gradually declined, and had nearly ceased its ravages in the January following.

From the abundant opportunities for observation that must have occurred, it might be supposed that the physicians would have made some discovery into the nature, or established, by general consent, some regulations for the treatment of the disease; but an unfortunate disagreement as to the nature of the disease, its manner of being introduced, and afterwards propagated, prevented all community of sentiment, and almost all communication among them. Some contended that the infection had contaminated the air they breathed, and was by that means conveyed into the blood. These philosophers declaimed against the severity of the quarantine, which they considered as nugatory; but the more rational, among whom was the author of this treatise, held that the disease could only be propagated by actual contact with infected persons, their clothes, bedding, or goods that had been handled by them, calculated to retain the miasmata. Disagreeing on these points, they could not be brought to accord in any thing. Some thought the disease could only be cured by bleeding, others placed their whole confidence in purges, emetics, sudorifics, &c. In short, there appears to have been as great a diversity of opinions as to the nature and treatment of this disease, as there exists at this time, among the Physicians in America, and the West Indies, on the management of persons afflicted with yellow fever. Each of them insisting that his own is the only true method, and all boasting of the numerous cures they have performed: though from the proportion of deaths occurring on every new irruption of the fever, it is evident, that no generally successful mode of treating it has yet been discovered.

The introduction to the volume before us, contains a sketch of the Life of the Author, by the translator, who has also enriched it with some curious anecdotes, elucidating the subject. The work therefore contains, probably, a more complete history of this dreadful affliction than is elsewhere to be found. It also contains accounts of the Lazaretto, and of the manner of performing quarantine, as well as of the various regulations adopted by the inhabitants of Marfeilles for their preservation; to the observance of which

which they probably owe their freedom from the disease, for near a century past: which must make the account particularly interesting at this time, when it is thought prudent to take similar precautions in this country.

ART. 18. *Observations on the Nature and Cure of Gout, on the Nodes of the Joints, and of the Influence of certain Articles of Diet in Gout, Rheumatism, and Gravel.* By James Parkinson, Hoxton. 8vo. 174 pp. 5s. 6d. Murray, 1805.

The author of this treatise, well known by several useful productions, for the information of students in medicine, and for families, has here attempted the more arduous task of investigating the nature, and prescribing for the cure of gout. For this he appears to be not altogether unqualified, his attention having been called to the subject, he says, first, by the sufferings of a respected relative, and for the last fifteen years, by having been himself severely afflicted with the complaint. Among other remedies, it appears, that he had early and repeated recourse to the application of cold water to the inflamed parts, but was so far from finding the beneficial effects resulting from that practice, Dr. Kinglake has taught us to expect, that, after many trials, he abandoned it, having reason to fear, from its continuance, the most serious consequences. In this opinion we entirely accord with the author, though his adoption of it seems to have resulted as much from a preconceived idea, that gout owes its origin to a peculiar constitution of the blood and juices, as from any injury he had actually experienced from the practice.

“Gout (he says) is an hereditary disease, chiefly affecting with pain and inflammation, parts possessing a ligamentous or tendinous structure, on which it deposits a concrete saline substance, which is sometimes accumulated in considerable quantities, particularly on the joints of the fingers and hands.” This concrete has been found, he says, by chymists, to be composed of the uric acid, and soda, forming a compound salt, the lithiate or urate of soda. Having made this advance in discovering the nature, the author proceeds to state the proximate cause of gout. “This appears (he says) to be a peculiar saline acrimony existing in the blood, in such a proportion, as to irritate and excite to morbid action the minute terminations of the arteries in certain parts of the body.” Admitting this conjecture, as to the proximate cause of gout, to be correct, the cure can only be effected by administering medicines having the power of destroying, or of neutralizing, and rendering mild this “saline acrimony;” but as we know nothing of the nature of this acrimony, the author not pretending that it can be made palpable, or be in any way manifested to the senses, we have no clue to guide us in our search for an appropriate remedy; and if such remedy should at any time be discovered, it must, one would suppose, be rather the effect of chance,

chance, than the result of reasoning on the subject. The author, however, seems to entertain a different opinion; and, from finding the concrete deposited by the gout on the joints, to consist of the uric acid, combined with soda, concludes the acrimony to be of an acid quality, and of course, that the proper correctors are alkali's; and, by adopting a practice consonant to this idea, has been able, he says, to administer a considerable portion of relief to many of his gouty friends. The regimen recommended by him is abstinence from all fermented liquors, or where, from long habits, a total abstinence cannot safely be submitted to, that such wines be selected as least abound with acid, or a mixture of spirits and water be substituted. Fruits, and all other articles tending to acidity, are to be avoided. By this means, the further accumulation of acid in the constitution will be prevented, and to destroy that already formed, small doses of any of the fixed alkalis are to be given daily, and to be continued for many weeks, or months, or until the gouty matter be corrected or discharged. The constitution is then to be strengthened by bark, or other bitters and tonics. Some cases illustrative of this practice are added. We have not followed the author through the ingenious train of argument, or reasoning, by which he supports his hypothesis; if the practice prove, on further experience, to be successful, it will be adopted, though the cause of gout should happen to be very different from that here assigned. In the 5th chapter, the author treats of nodes in the joints, in persons who never had a regular fit of the gout. They take their origin, he thinks, from the same cause, and are to be cured by the same means as those used for the gout. In the 8th and last chapter, he examines and refutes some of the opinions advanced by Dr. Kinglake, particularly he shows, that the application of cold water, or of any means capable of repelling gout from the extremities, may be productive of dangerous consequences.

DIVINITY.

ART. 19. *The Use and Abuse of Reason in Matters of Faith.* A Sermon preached at St. Chad's, in Shrewsbury, at the Triennial Visitation of the Hon. and Right Reverend James, Lord Bishop of Litchfield and Coventry, May 28, 1805. By Samuel Butler, M. A. Head Master of Shrewsbury School, and late Fellow of St. John's College, Cambridge. Crown 8vo. Price 1s. 6d. Longman. 1805.

It would indeed be happy, if they who are distinguished for learning and talents, would employ both, rather in enforcing the doctrines and duties of christianity, than in vain and protracted disputations; or in pursuing the speculative inferences which may seem to them deducible from partial and peculiar passages of Scripture. It is the object of this discourse to assert and confirm

firm this undeniable truth, and the preacher has done it well and ably. We agree with him also most unequivocally in another position; that amidst all the wild, preposterous, and impious opinions, the operation of which has desolated Europe, the preservation of this kingdom under the Divine Providence, may be in part imputed to the fortitude, the firmness, the piety, and the learning of the British Clergy. This author is known and distinguished by his works of learning and piety.

ART. 20. *A Funeral Oration to the Memory of his Royal Highness the late Duke of Gloucester and Edinburgh, delivered at Grosvenor Chapel, Grosvenor-square, on Sunday, the 8th of September, 1805. By the Rev. T. Bafely, A. M. Chaplain to the Right Rev. the Lord Bishop of Lincoln.* 4to. Price 2s. Rivingtons. 1806.

We were at first inclined to doubt the propriety of the term oration, conceiving this to be a Funeral Sermon on the author's patron; but on perusing it, we accede to its accuracy; or perhaps it is rather a declamation. It exhibits uncommon sentiments, in florid language, on the subject of death: but the author was evidently under strong impressions of sensibility, gratitude, and personal attachment.

ART. 21. *The Doctrine of the Bible; or Rules of Discipline. Briefly gathered through the whole Course of the Scripture. By Question and Answer. Corrected and revised from an ancient Copy belonging to the Library of Trinity College, Cambridge.* 12mo. 278 pp. 6s. Rivingtons, &c. &c. 1805.

This is the first instance that has fallen under our notice, of the mere republication of an old, and very common book, being made the pretence for collecting a large subscription. The book is of a useful kind, and was probably in great vogue about 150 years ago, for the instruction of children; for we have before us a copy printed in 1699, which is stated in the title page to be the "One and thirtieth edition." Nothing but very current use in schools, or families, or both, for the purpose of instruction, could have exhausted so unusual a number of editions. The present editor chooses to call it *very scarce*; but whether that can be the case with respect to a book of which so many thousands have been circulated, we leave our readers to decide. It is by no means probable that the edition of 1699 is the latest. The copy in our possession cost sixpence; and we see another, in a catalogue of the most common books, charged a shilling. The book is anonymous, nor has the present editor made any discovery of the author. But his edition is in some respects worse than the old ones. First, by the omission of the notes of Question and Answer; and secondly, by wanting that which is subjoined to them,

them, called "An English Dictionary, or Bible Expofitor:" containing a brief account of the money, weights, &c. mentioned in the Scriptures. This fhould have been corrected from later authorities, but by no means omitted. As to the corrections made "from an ancient copy in the Library of Trinity College, Cambridge," we have not been able to trace them. If the inæfatigable art of fubfcription hunting, ufed in promoting this edition, fhould tend to revive the knowledge of a pious book, from which fome may gain inftruction, the event may be good; but we can by no means applaud or encourage what appears to us a mere impofition. The purchafe of a copy would have been a fhilling; and the coft of printing, the mere expence of paper and prefs-work; what call then could there be for an extenfive fubfcription? Such an impofture furely tends to difcourage fubfcriptions of real propriety; and, after all, the book is, in many refpects, extremely inferior to "Watts's Scripture History;" the plan of which, though not the fame, is very fimilar, and the fuccefs of which has probably caufed the editions of this little book to ceafe.

ART. 22. *An Admonition againft Lay-Preaching.* By Edward Pearfon, B. D. Rector of Remfeyne, in Nottinghamfhire. 12mo. 51 pp. 6d. Tupman, Nottingham; Hatchard, London, 1805.

Mr. Pearfon's arguments, in this little tract, are excellent; but, alas, they are fuch as, we fear, will not be admitted by thofe whom he wifhes to convince. The analogy between the firft and fecond covenant, however certain, is a matter too refined for the confideration of fuch teachers. We recommend it, however, as excellent in itfelf, and very ufeful to thofe who will confider it. The following text, and the note upon it, are perhaps as likely to gain confideration as any part of the tract.

"As they miniftred to the Lord, and fafted, the Holy Ghofit faid, Separate me Barnabas and Saul for the work, whereunto I have called them. And, when they had fafted and prayed, and laid their hands on them, they fent them away. Acts xiii. 2. By this text, the famous Mr. Skelton once filenced, if not convinced, a Methodift preacher. What commiffion, Sir, faid Skelton, have you to preach the Gofpel? A commiffion from above, replied the preacher. By whom were you ordained? By the Spirit, he answered. Well, Sir, fuppofe you have got the Spirit, as you fay, it is ftill neceffary, that you fhould be ordained by the laying on of hands, before you attempt to preach. Paul and Barnabas, it is allowed, had already got the Spirit, but they were not permitted to go abroad to preach, till they were firft ordained by the laying on of hands. Hence your preaching, without being ordained, is contrary

rary to the practice of the apostles. The man, being confounded by this objection, made his escape as fast as he could." P. 28.

AGRICULTURE.

ART. 23. *On the Landed Property of England, an elementary and practical Treatise, containing the Purchase, the Improvement, and the Management of Landed Estates.* By Mr. Marshall. 4to. 444 pp. 1l. 11s. 6d. Nicol, &c. 1804.

On some former occasions, we have spoken favourably of this author's works; particularly on the score of respect for the laws and institutions of his country. He has now thought fit to begin a new score with the public, and we must do the same with him. He has joined the herd of agricultural writers, in vilifying the laws and customs of his country; generally, with much ignorance concerning them; and (which is certainly far worse) in labouring to bring the holy scriptures into contempt, by applications of them, witty (no doubt) in his judgment, but in ours stupidly profane. If there be a set of men upon the earth, who ought to be affected beyond all others at every step which they take, with a profound sense of the power, wisdom, and perpetually renewed mercies of the Deity, tillers of the ground are those men. But what can we say of a writer who thus extols *landed property*, in what he calls an analytic view of the subjects:—"On it alone, mankind can be said to live, to move, and have their being," p. 1.—Farmsteads, built in a wrong manner, are said to be "without form, and void." P. 158.

When the word of God is thus treated, they who preach it, and their concerns, will expect no favour. "It stands part of the statute-law, I believe, that lands, which have never been *under tillage*, shall not pay tithes during the first seven years of their cultivation." P. 122. That Mr. M. and his agricultural patrons, are willing to *believe* this, is very probable. But the statute, 2 and 3 Ed. 6. c. 13. which is doubtless here referred to, speaks of "barren, heath, or waste ground, which, before this time, have lain barren, and paid no tithes by reason of the same barrenness." The question, in these cases, is not, whether lands have been *actually under tillage* or otherwise, but whether they be in their own nature barren. "In the case of Stockwell and Terry, July 14, 1748, it was held by Lord Hardwicke, that such land only is within this clause, as above, the necessary expence of inclosing and clearing, requires also expence in manuring, before it can be made proper for agriculture; and he decreed tithe to be paid, on its being proved, that the land bore better corn than the arable land in the parish, without any extraordinary expence in manure, 1 Vezey, 115."—"The clergy, in
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their praise be it suggested, are not unmindful of their temporal concerns." P. 123. The vulgar malice of this sneering compliment is sufficiently obvious. We wish there were some degree of truth in it: for we believe that the want of this *mindfulness* is every day diminishing the legal rights of the church.

Having done justice to this author, in one way, we shall now do it in another; by acknowledging, that his book contains many observations, which, being carefully selected by land-proprietors, will tend materially to the improvement of their estates: and we think he would do a real and considerable service to the public, by revising his work, with the assistance of a judicious friend, and expunging all that is exceptionable or superfluous; thus reducing it to a fourth part of its present bulk, and rendering it purchaseable by all readers, at the very sufficient price of about seven shillings.

MISCELLANIES.

ART. 24. *An Historical Memoir on the Political Life of John Milton.* By Charles Edward Mortimer, Esq. 4to. 82 pp. Vernor and Hood. 1805.

Mr. C. E. Mortimer is a complete admirer of the political sentiments of Milton, and consequently applauds the murder of Charles I; and considers it as a glorious effort for subjects to try and condemn their Sovereign. He adopts the opinion that a king may legally be punished for three principal crimes. "1. for squandering the money of the subject; 2. for breaking the covenants or constitutional promises to his subjects; 3. for being guilty of murder, though he does nothing with his own hands, but consent to employ instruments." p. 84. But he forgets that it is impossible, in the nature of things, for him to have an impartial trial, so deeply must interest and ambition be concerned in the issue of such a trial. It is impossible for him to have the common privilege which the equity of english law gives to the meanest individual, that of being tried by a jury of his equals. But we almost blush to discuss at all such abominable doctrines. It is of less consequence that Mr. Mortimer (in p. 15, &c.) intimates a hatred against bishops, tithes, &c. all this is to be expected from such a writer.

Yet even he is compelled to say, "It must, however, be allowed, that a republic *by no means suits the genius of England.* The character of an Englishman, has for its principle, a calm, sedate temper, peculiarly *averse* to faction; and more inclined to tranquil enjoyment of domestic pleasures and security of property, than to that perpetual watchfulness, that continual tumult, which is so often excited by faction, and which gives so undecided a character to democracy." P. 78.

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Some ludicrous blunders, such as *Eikon Basilicon*, repeatedly, prove that he rather affects learning than possesses it : but certainly when he affects patriotism, with sentiments so perfectly hostile to the laws and constitution of his country, the pretence is still more delusive. We can conceive no immediate purpose for this publication, but that of reviving, if possible, Dr. Price's exploded doctrine of the cashiering of kings.

ART. 25. *Instruction for Mariners respecting the Management of Ships at single Anchor, also General Rules for Sailing, to which is annexed, an Address to Seamen.* By Henry Taylor, of North Shields, &c. 12mo. Vernor and Hood. 1805.

This little manual may be recommended as containing some useful hints for young navigators ; but is rather calculated for those who serve on board merchant ships, than in vessels of war. This observation is not intended as any disparagement of the work, for we do not forget that Captain Cook first learned his art on board a coal and coasting vessel.

ART. 26. *Domestic Recreation; or Dialogues illustrative of natural and scientific Subjects.* By Priscilla Wakefield, Author of *Mental Improvement*, &c. 12mo. 2s. 6d. Darton and Harvey. 1805.

We are always delighted to meet the name of this most diligent and meritorious writer ; for we have never yet perused any of her various works, (and we believe we have carefully examined them all) without feeling the strongest incentive to promote their circulation. Mrs. Wakefield's publications seem all calculated to inspire in the youthful mind a due sense of religion and morality, and an ingenuous emulation for mental improvement. The present work merits, in our opinion, a better form ; but perhaps, and this we entirely approve, the object was cheapness. It is a very entertaining and useful publication, and a valuable accession to the juvenile library. What relates in particular to the description of the Sea Anemonies is curious, and to children must be particularly interesting.

MONTHLY LIST OF PUBLICATIONS.

DIVINITY.

A Sermon preached in the Parish Church of St. Andrew, in Holborn, on Sunday, January 5, 1806; on Occasion of the Death of the Rev. Charles Barton, M. A. late Rector of the said Parish. By the Rev. Charles Pryce, M. A. 1s.

A Sermon preached at the Parish Church of Chertsey, in Surrey, on the 5th of December, 1805. By the Rev. John Stonard, M. A. 1s.

A Discourse delivered at West Walton, in the County of Norfolk, on Thursday, Dec. 5, 1805. By George Burgefs, A. B. 1s.

A Sermon preached at St. John's Church, Blackburn, Lancashire, on Thursday, Dec. 5, 1805. By the Rev. S. Stevenson, A. B. 1s.

An Address to Methodists, and all other honest Christians, who conscientiously secede from the Church of England. By the Rev. W. Cockburne, M. A. Fellow of St. John's College, Cambridge, and Christian Advocate in that University. 1s. 6d.

The Destiny of the German Empire; or an Attempt to ascertain the Apocalyptic Dragon, and to shew that the binding of the Dragon, called the Old Serpent, and the Devil and Satan, and the Millenary State, are likely to be altogether different from what Christian Writers have taught us to expect. By J. Bicheno, M. A.

A Sermon preached at the Great Synagogue, Duke's Place, on the 14th Kislay (A. M.) 5565, answering to Thursday, Dec. 5, 1805, being the Day appointed for a General Thanksgiving. By the Rev. Solomon Hirschil, presiding Rabbi (erroneously styled the high Priest) of the German Jews in London. 4to. 1s. 6d.

A Sermon preached on the Day of Thanksgiving. By the most Rev. T. L. O'Beirne, D. D. Lord Bishop of Meath. 2s.

The Duty of Thanksgiving, a Sermon. By S. Smallpage, M. A. Vicar of Whitkirk. 4to. 1s.

A Sermon preached at the Scots Church, London Wall, Dec. 5, 1805. By Robert Young, D. D. 2s.

A Sermon sacred to the Memory of the honoured Dead; and particularly of the late James Currie, M. D. F. R. S. By the Rev. G. Walker, F. R. S. and President of the Literary and Philosophical Society of Manchester. 1s. 6d.

Lord Nelson's Funeral Sermon, preached in Norfolk, near the Birth-Place of this great Man. By the Rev. George Cook, M. A. Fellow of St. John's College, Cambridge. 4to. 2s. 6d.

Moral Reflections and Anticipations of the Opening of the present Year. A Sermon addressed principally to Young Persons, delivered at the annual Lecture, at Carter-Lane, Jan. 1, 1806. By Joseph Barrett. 1s.

Sermons on various Subjects and Occasions. By Alexander Grant, D. D. Vol. III. 8s.

A Dissertation on the Prophecies, that have been fulfilled, are now fulfilling, or will hereafter be fulfilled, relative to the great Period of 1260 Years; the Papal and Mohammedan Apostasies, the

the tyrannical Reign of Antichrist, or the Infidel Power; and the Restoration of the Jews. By George Stanley Faber, B.D. Vicar of Stockton-upon-Tees. 2 vols. 8vo.

TOPOGRAPHY. TRAVELS.

Collections for the History of the Town and Soke of Grantham. By Edmund Turnor, Esq. F.R.S. F.S.A. 4to. 11. 1s.

Bath, illustrated by a Series of Engravings from the Drawings of John Claude Nattes. Super-Royal Folio. 71. 7s.

An Excursion from Sidmouth to Chester, in the Summer of 1803. In a Series of Letters to a Lady. By the Rev. Edmund Butcher. 2 vols. 12mo. 8s.

Memorabilia of the City of Perth. 8vo. 10s. 6d.

A Restoration of the ancient Modes of bestowing Names on the Rivers, Hills, Vallies, Plains, and Settlements of Britain; recorded in no Author. By G. Dyer, of Exeter. 8vo. 7s.

An Account of the State of France during the last three Years, particularly as it has relation to the Belgic Provinces, and the Treatment of the English detained by the French Government. By Israel Worley, late a Prisoner at Verdun.

BIOGRAPHY.

Genuine Memoirs of Lord Nelson. By Mr. Harrison. 10s.

Memoirs of Lord Viscount Nelson. By John Charnock, Esq. F. S. A. 10s. 6d.

Life of Thomas Dermody; interspersed with Pieces of original Poetry, and containing a Series of Correspondence with several eminent Characters. By James Grant Raymond. 2 vols. crown 8vo. 16s.

Memoirs of Public Characters for 1805 and 1806. 10s. 6d.

PHILOSOPHY.

Elements of Intellectual Philosophy, or an Analysis of the Powers of the Human Understanding; tending to ascertain the Principles of a rational Logic. By R. E. Scott, A. M. Professor of Moral Philosophy in the University and King's College, Aberdeen. 8vo. 9s.

MEDICINE.

A Reply to the Antivaccinists. By James Moore. 2s.

Essay on the Effects of Carbonate of Iron upon Cancer, with an Inquiry into the Nature of that Disease. By Richard Carmichael, Member of the Royal College of Surgeons, Dublin. 8vo. 4s.

A Practical Account of a Remittent Fever frequently occurring among the Troops in this Climate. By Thomas Sutton, M. D. 2s.

POLITICS.

An Hour's Chat, being the Substance of a Discussion which actually took place between two Persons of Consideration, on the Conduct and Merits of two distinguished Statesmen.

Prospects of better Times; in a Letter addressed to the Right Hon. William Pitt. 6d.

Two Letters on the Commissariat, written to the Commissioners of Military Inquiry. By Haviland Le Mefurier, Esq. 2s.

LAW.

Report of the Trial at Bar of the Hon. Mr. Justice Johnson, one of the Justices of his Majesty's Court of Common Pleas in Ireland, for a Libel, in the Court of King's Bench, Saturday, November 23, 1805. Taken in Short Hand by T. Jenkins and G. Farquharson. 2s. 6d.

The Creditor's and Bankrupt's Assistant, being the Spirit of the Bankrupt Laws, with Observations. By Joshua Montefiore, Solicitor. 8vo. 8s. 6d.

NOVELS.

Vicissitudes Abroad, or the Ghost of my Father. By Mrs. Bennett. 6 vols. 1l. 16s.

Domestic Scenes, from the German. 3 vols. 13s. 6d.

A Winter in London, or Sketches of Fashion. By T. Surr. 3 vols. 13s. 6d.

St. Botolph's Priory. By Thomas Horsely Curties, Esq. 5 vols. 1l. 5s.

DRAMA.

School for Friends, a Comedy. By Miss Chambers. 2s. 6d.

THE ARTS.

A New Year's Gift for Old New Year's Day; or Architectural Hints to those Royal Academicians who are Painters, written prior, as well as subsequent, to the Day of Annual Election for their President. By Fabricia Nunez, Spinster.

POETRY.

The Trident of Albion, an Epic Effusion; and an Oration on the Influence of Elocution on Martial Enthusiasm, with an Address to the Shade of Nelson, &c. By John Thelwall. 2s. 6d.

Verses on the Death of Lord Nelson. 1s.

Nelson, an Elegy. 1s.

A Poem on the Death of Admiral Lord Nelson, with Hints for erecting a National Monument. By Thomas Marshall, late of the Theatre, Covent Garden. 1s.

The Victory of Trafalgar, a Naval Ode, in Commemoration of British Heroism. By Samuel Maxey, Esq. 2s.

A Funeral Ode, in two Parts, on the Death of Lord Nelson. By Edward Atkins Bray, F. A. S. of the Middle Temple. 4to. 2s. 6d.

Original Sonnets, and other small Pieces. By Anna Maria Smallpiece. 5s.

Verses on the Death of Lord Nelson. By the Earl of Carlisle. 1s.

Trafalgar; a Rhapsody on the Death of Lord Nelson. By Robert Bellew, Esq. 2s. 6d.

The Death of the Hero.—Verses to the Memory of Lord Viscount Nelson. 1s.

The Harper, and other Poems. By Quintin Frost, Esq. 5s.

Poems, chiefly descriptive of the softer and more delicate Sensations and Emotions of the Heart; original and translated, or imitated from the Works of Gesner. By Robert Fellows, A. M. Oxon. 4s. 6d.

The Remonstrancer remonstrated with; or some Observations suggested by the Perusal of a Couplet, and the Note attached to it, in Mr. Shee's Rhymes on Art. By W. H. Watts. 1s. 6d.

The Poetical Works of Arthur Bligh, Esq. 5s.

MISCELLANIES.

The Christmas Fireside; or Juvenile Critics. By Sarah Wheatley. 3s.

Ceremony to be observed on the Public Funeral Procession of the late Lord Viscount Nelson. 6d.

A List of the Irregular Preterites; or Præterperfects of the Supines, and also of the Past Participles of Deponent Verbs, showing from what Verbs they are derived. By Edmund Philip Bridel, LL.D. 1s.

Commercial Phraseology, in French and English. By William Keegan. 3s. 6d.

Historical Dialogues for Young People. 3s. 6d.

New Annual Register for 1804. 14s.

The Spirit of the French Anas. 3 vols. 15s.

A Meteorological Journal of the Year 1805, kept in Paternoster-Row, London. By W. Bent. 8vo. 1s. 6d.

LIBRARIES SOLD IN JANUARY.

The Library of the Marquis of Lansdowne. By Leigh and Sotheby, Jan. 6, and thirty successive Days.

ACKNOW.

ACKNOWLEDGEMENTS TO CORRESPONDENTS.

Quæ regio in terris nostri non plena laboris!—We have received a very pleasant invitation from a friend in the remote regions of the North, offering us hospitality if we should direct our horses heads that way. Alas, we have no horses, but have been pedestrians all our lives, and shall probably remain so. We return, however, grateful thanks to our new correspondent, and will make a point of attending to the publication he mentions.

It is not our custom to dilate much on novels, but we think Mr. D. may well be satisfied with what is said on Aubrey. Neither was any thing harshly said, or intended with respect to his other publication; but, in the present lax state of public morals, it becomes us to be vigilant in reprobating whatever has, *even in appearance*, a tendency towards indelicacy. He alludes to a former letter, which does not appear ever to have come to our hands; but we are not conscious of intending in his, or any other case, either to “damn with faint praise,” or to censure with injustice.

LITERARY INTELLIGENCE.

Mr. Bowyer, of Pall-Mall, is preparing to publish, under the sanction of Royal Patronage, a *Life of Lord Nelson*, accompanied with splendid illustrations, of the more remarkable engagements in which his Lordship was distinguished.

Mr. Derrick, of the Navy Office, will publish in the spring, *Memoirs of the Rise and Progress of the Royal Navy*, from the reign of Henry the Seventh to the year last past.

The posthumous works of the late Dr. Holmes, Dean of Winchester, are immediately to be prepared for the press.

Sir William Forbes is employed in an elaborate account of the *Life of Dr. Beattie*.

An edition of *The Proverbs of Ali*, with a Latin translation and notes, by Cornelius Van Waener, is printing at the Clarendon press, in a quarto volume. Mr. Mousley, of Baliol College, is the editor.

Mr. Vanmildert is printing his *Sermons at Boyle's Lecture*. The work will appear in the course of the spring.

Dr. Harrison intends shortly to publish a Pamphlet on the *imperfect State of the Practice of Physic in Great Britain*; to which will be added, Hints for its Improvement.

THE
BRITISH CRITIC,

For FEBRUARY, 1806.

Οὐ πάύσομαι τὰς Χάριτας ταῖς Μέσαις
Συγκαταμιγνύς, ἦδ' ἴσαν συζυγίαν.

EURIP. *apud Stobæum.*

Still in delightful sympathy be join'd,
Genius and Grace; strong thought, and style refin'd.

ART. I. *The Periplus of the Erythrean Sea. Part the Second. Containing an Account of the Navigation of the Ancients, from the Gulph of Elana in the Red Sea to the Island of Ceylon. With Dissertations. By William Vincent, D. D. 4to. 642 pp. 1l. 1s. Cadell and Davies. 1805.*

WE return, with particular pleasure, to the review of this learned and elaborate work; not only because a publication of peculiar interest to the oriental historian and geographer, is here brought to a conclusion; but because the distinguished author, who has merited so much from his country, in many important respects, *has* in the interval obtained something of that *otium cum dignitate*, that well-earned reward of a life of unwearied exertion, which good men and good scholars so universally wished for him. These pages are the first-fruits of that learned *leisure*, that *tranquility*, and that *health*, which in a former preface were declared necessary to the completion of an undertaking, arduous in the extreme, upon ground little trodden, and abounding with few flowers to alleviate the toil of investigators. The Dedication to his Majesty modestly and gratefully expresses the author's sense of the royal favours conferred on toiling literature; and notwithstanding the

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cogent reason urged in the preface, that at *sixty-six* it is time to drop the pursuits of literary curiosity, we still indulge a hope that this will not absolutely close the researches of this discerning writer. The field of ancient geography is still vast, and very inadequately explored; and the plains of Thebes and of Persepolis afford ample scope for the exertions of a genius which, as it appears, no labour can daunt, and no difficulties retard. The literati, not of England only, but of Europe, when they reflect upon what has already been done, amid the distractions of a high public station, will naturally expect some further exertions from "leisure, tranquillity, and health," continued, as we hope they will be.

In the portion of the Periplus, which has already passed under consideration, whatever had relation to commerce and ancient discoveries in Egypt, and on the coast of Africa, was extensively detailed; the same line of investigation is here pursued respecting ARABIA and INDIA.

Dr. Vincent, appealing to the authority of that most ancient and sacred book, (too little regarded by some modern geographers in their investigation of oriental antiquities) which expressly mentions, seventeen centuries before Christ, the Ishmaelites trading to Egypt with the spices of India, and the balsam and myrrh of their own country, contends for the Arabians being the earliest traders and navigators in the *eastern seas*: for, with respect to the Egyptians he observes, they not only abhorred the sea, but all those connected with it. The ancient Indians were prohibited by their religious code, from passing the Attock, *or forbidden river*; the more ancient Persians, the worshippers equally of *fire and water*, were also restrained, by the code of Zerdusht, from becoming a nation skilled in naval concerns; and with vast engines had even dammed up the mouths of their great rivers, the Tigris and Euphrates, opened afterwards, with great labour, by Alexander; while, at this day, their descendants, the *Guebres*, who build the finest ships in the world at Bombay, *dare* not navigate them. On the contrary, the Arabians, in their maritime pursuits, had neither religious nor civil difficulties to contend with; they received from Egypt, from Persia, and India, the rich produce and manufactures of those countries, and were the carriers of them to the Tyrians and Sidonians, the first merchants and navigators of the *western world*. LEUKE KOME, or the *white village*, distant from Myos Hormus, on the opposite Egyptian coast, about three days sail, was the port of this ancient traffic, the point of immediate communication with PETRA, the capital of the country, called thence Arabia Petraea, whose

whose king, at the period when the Periplus was written, was named Malichas, a tributary of the Romans. From this capital, the treasures of the east were dispersed in all directions by caravans; and the author thinks that it continued to flourish in this distinguished manner till the fleets of the Ptolemies appeared upon the Red Sea, and the exertions of that illustrious dynasty gave at once new vigour and a new channel to commerce.

On this subject, the disputed situation of OPHIR naturally coming under discussion, the Dean of W. gives his reasons, which are very forcible, for differing from Bruce and D'Anville with respect to it, and coincides with Prideaux and Gosselin in opinion that it need not be sought for further than the shore of Arabia Felix, p. 239. A short history of Idumea is subjoined, with a catalogue of its princes, who reigned at Petra, as far as by diligent research into Josephus, Strabo, and other authors, it could be made out, with a view to illustrate this important head, on which considerable pains have evidently been bestowed.

Under the next general head, we find some interesting observations relative to the COMPASS, referring also to an important paper in the Appendix, by Lord Macartney, containing his reasons for concluding that the instrument of that kind in use among the Chinese, is *not* derived to them from Europeans, p. 257. In considering the WEALTH OF ARABIA, the sixth object of the author's attention, the care of that people to avoid all ostentatious display of the treasures acquired by their amazing commerce is remarked upon, and accounted for. It is observed that, while immense edifices were constructed in Persia, Chaldæa, and Egypt, from the same source, no remarkable monuments of national grandeur and prosperity could well be expected among a people whose proud spirit of independence ever revolted at monarchical sway, by means of which those monuments have been generally erected. A nation of merchants and marauders, as they continue to this day, not firmly united among themselves, but individually influenced by jarring interests and views, devoted to private luxury and gratification that wealth which in Egypt covered the Thebaid with magnificent temples, and in Assyria raised the superb palaces of Nineve and Babylon. Of habits and manners wholly different from his neighbours, the crowded city had no charms for the Arabian; the grove and the tent were his delight, if affluent; if not, to secure that affluence, he adventurously spread the sail of commerce on the shores of India, of Persia, and of Egypt.

The preceding observations, however important, must after all be considered as, in some degree, only introductory to the main subject. At p. 261, we again return to Leukè Komè, or the *white village*, so denominated in common with several towns or villages on this coast, of which various instances are adduced; its scite is placed, by Dr. V. at the mouth of the bay of Acaba, the Elanitic gulph of the ancients; and in a curious dissertation, in which Mr. Irwin, the modern traveller, is made satisfactorily to explain the text of Agatharchides, the Arabian port of Moilah is assumed, for a certainty, to have been the Leukè Komè of ancient geographers, and the Periplus. Leaving the White Village, we traverse the desolate Arabian coast to two places, alone noticed in a voyage of more than a thousand miles, (the distance from Leukè Komè to the mouth of the Streights) called here, the BURNT ISLAND and MOOSA. The people inhabiting this vast and wild tract, are described as being a savage and perfidious race, plundering and dooming to slavery the ship-wrecked mariner; and the coast itself as destitute of convenient harbours, and abounding in those rocks, shoals, and dreadful breakers, which induced the ancients to denominate its various ports and havens by appellations denoting a succession of disasters, as METE, *the harbour of death*, and GARDEFAN, *the cape of burial*. From regions terrible as these we are glad to make our escape, as the writer of the Periplus appears to have been in his voyage. MOOSA is noticed as the point at which agriculture and civilized society re-commence after this inhospitable tract; as a mart of great traffic, situated in a bay near the termination of the gulph, twelve hundred miles from Berenice; and as carrying on a considerable commerce with Barugaza, on the opposite continent of India. The unfortunate EXPEDITION OF ELIUS GALLUS, undertaken by the command of Augustus to explore and conquer Arabia, forms the next subject of Dr. Vincent's learned discussion. Whatever can be gleaned from Strabo, Pliny, and other ancient authors that record it, is sedulously employed; but the materials are so scanty, and the statements so contradictory, that, with all the labour the Dean has bestowed upon it, our geographical knowledge of the interior of Arabia, is very little advanced by it. He differs materially concerning many places mentioned in the expedition, from the accounts of D'Anville and Gosselin, and, as usual, fully states his reasons for that dissent. In our review of the former portion of this work, we inserted the particulars of the cargo of a vessel trading, at the period when the

Periplus.

Periplus was composed, from Egypt to ADULI, a distinguished mart on the Abyssinian coast, the modern bay of Masuah. We now present our readers with an equally curious account of the goods imported and exported at Moosa about the same period, and add, in his own words, the learned author's subsequent remarks.

“ At Moosa, the IMPORTS specified are these :

Πορφύρα διάφορος καὶ χυδαία,	-	-	-	Purple Cloth, fine and ordinary.
Ἰματισμὸς Ἀραβικὸς χειριδωτὸς, ὁ τε ἀπλῶς καὶ κοινὸς καὶ σκοτυλάτος,	-	-	-	Cloaths made up in the Arabian fashion, with sleeves, plain and common, and (<i>scutulatus</i>) mixed or dappled.
Κρόκος,	-	-	-	Saffron.
Κύπερος,	-	-	-	Cyperus. Aromatic Rusk.
᾽Θόβιον,	-	-	-	Muslins.
᾽Αβόλλαι,	-	-	-	Cloaks.
Δώδικες ἔ πολλοὶ ἀπλοῖ τε καὶ ἐντόπιοι,	-	-	-	Quilts, a small assortment; some plain, and others adapted to the fashion of the country.
Ζῶναι σκιωταί,	-	-	-	Sashes, embroidered, or of different shades.
Μύρον,	-	-	-	Perfumes.
Χρῆμα ἰκανόν,	-	-	-	Specie for the market, or in considerable quantity.
Οἶνος τε καὶ σῖτες ἔ πολλὸς	-	-	-	Wine and Corn, not much. The country produces some corn, and a good deal of wine.

EXPORTS :

Ἐμύρα ἐκλεκτῆ,	-	-	-	Myrrh, of the best quality.
Στακτὴ ἀβειριμιναία*,	-	-	-	Stactè, or Gum.
Λύγδος,	-	-	-	White Stones. Alabaster.

“ Added to these were a variety of the articles enumerated at Adûli, which are brought over from Africa and sold here. But there were likewise several others imported as presents both to Charibâel and Cholêbus ; such as horses, mules, gold plate, and silver embossed, robes of great value, and brass ware of various kinds. Of these it may be presumed that Charibâel had the largest share ; for to him embassies were frequently addressed, and he was considered as the friend of the Roman emperors.

“ The importance of this commerce, as it appears in the Periplus, is manifestly far inferior to the representation of it in Agatharchides ; and the trade of the Sabæans declining, after the fleets from Egypt found their way to India direct, was pro-

* “ A doubtful reading ; but probably containing Μιναιία, i. e. from the country of the Minæi.”

bably not only the cause of their impoverishment, but of their subjugation also by the Homerites. Still it is evident that the manners of the people in this quarter of Arabia were civilized; that the government was consistent, and that the merchant was protected. This character, as we learn from Niebuhr, Yemen still maintains, in preference to the Hejâs, and the whole interior of the peninsula. The same security is marked as strongly by the *Periplûs* in Hadramaut; and the whole coast on the ocean being commercial, the interests of commerce have subdued the natural ferocity of the inhabitants.

“ It is a circumstance foreign to the object of the present work, but still curious to remark, that in the age previous to Mahomet, Yemen was in the possession of the Abyssinians, whose power terminated with his birth; and that in the short period which intervened between his assuming the prophetic office and the Caliphate of Abubecre and Omar, all this part of Arabia was, almost without an effort, subjected to their power. In the sixteenth century the Turks were masters of the coast, and some places inland, but were driven out by the founder of the present dynasty, Khassem el Ebir, whose posterity assumed the title of Imâm, and fixed their residence at Sana, the present capital of Yemen, which cannot be very distant from the ancient metropolis of Sabêa.

“ On this coast, the first fleets that sailed from Egypt met the commerce from India. Agatharchides seems to say, that the ships from Persia, Carmania, and the Indus, came no farther than the coast beyond the straits; and that the fleets from Egypt received their lading without passing them. Now the fleet from Carmania and the Indus could not reach Arabia without experiencing the effects of the monsoon, as Nearchus had done; and the knowledge of this once obtained, could not be lost. We cannot go farther back, historically, than the journal of Nearchus; but in that we find manifest traces of Arabian navigators on the coast of Mekran, previous to his expedition. And whether the Arabians sailed from Oman or Sabêa, it is still a proof that the monsoon must have been known to them before the time of Alexander; and a high probability that they had reached the coast of Malabar, or that vessels from that coast had reached Arabia, from the earliest ages.

“ The distance from Moofa to Okêlis is short of forty miles. Okêlis has a bay immediately within the straits; and at this station the fleets which sailed from Egypt in July, rendezvoused till they took their departure the latter part of August, when the monsoon was still favourable to conduct them to Muzîris, on the coast of India. For Okêlis we have Okîla in other ancient authors, and Ghella is the name it bears at present. D’Anville has marked it sufficiently in his *Ancient Geography*; and in Capt. Cook’s chart, which is upon a large scale, the entrance of this bay is two miles wide, and its depth little short of three. Added to this, if it is considered that the projection of Bab-el-Mandeb point is a complete protection against the contrary monsoon, we find

find here all the conveniences that were requisite for a fleet constructed like those of the ancients." P. 285.

Under the *tenth* head, or BABEL-MANDEB, to which straits we have, at length, a second time arrived in our extended *circumnavigation*, will be found a very curious and useful table, bringing at once before the eyes of the historian and the geographer, the different objects previously investigated, with the latitude and longitudes of cities, promontories, &c. and comprising the most material authorities of the ancients for the respective positions assigned to them, compared with the results of modern enquiries upon the same subject. The passage of the straits, Dr. Vincent thinks, was very early attempted, though esteemed a hazardous undertaking. Sesostris is the first hero on record who passed them with a fleet, and the exploit is as celebrated *in the east*, as the voyage of Hercules through the straits of Gades was *in the west*. The referring of these facts to those fabulous characters marks, at once, the presumed arduousness and the remote antiquity of the enterprizes performed. The straits, or rather the headland of BABEL-MANDEB, are represented as lying in latitude $12^{\circ} 39' 20''$, and about seven miles wide; with an impetuous current setting through them, both of wind and tide. P. 293.

ADEN forms the *eleventh* head of this book, and being governed by the Sabean Arabians, who made this the centre of their trade carried on with India on the one hand, and the Sinus Arabicus on the other, is considered by Dr. V. as the undoubted *Arabia Felix* of the Periplus; the distance from Okelis, 120 miles, and many other local circumstances uniting to prove their identity. The next head is *Syagros*, the modern Cape FARTAQUE, and a contrary opinion of the author's, before hazarded, viz. that it was RAS-EL-HAD, is retracted in a manly and satisfactory manner. Kane follows, at the distance of 200 miles from Aden; easily recognized in its modern name of CAVA CANIM; a considerable port where all the *incense* produced in that country, in which it abounds, is collected and exported. It is in the district now called Hadramaut, and its proximity is ascertained by these lines:

“ As when at eve an eastern merchant roves,
From Hadramut to Aden's spikenard groves !”

Sir William Jones.

Here we have another catalogue of articles imported and exported in a Greek merchant vessel seventeen centuries ago.

“ At Kanè likewise, as there was an established intercourse with the countries eastward; that is, with Barugaza, Scindi, Oman, and Persis; so was there a considerable importation from Egypt, consisting of the following articles :

Πυρὸς ὀλίγος,	-	-	-	A small quantity of wheat.
Οἶνος,	-	-	-	Wine.
Ἰματισμὸς Ἀραβικὸς,	-	-	-	Cloths for the Arabian market.
κοινὸς,	-	-	-	Common sort.
ἀπλῆς,	-	-	-	Plain.
νόθος περισσότερος,	-	-	-	Mixed or adulterated, in great quantities.
Χαλκὸς,	-	-	-	Brass.
Κασσίτερος,	-	-	-	Tin.
Κοράλιον,	-	-	-	Coral.
Στύραξ,	-	-	-	Storax, a resin.

And many other articles, the same as are imported at Mooza. Besides these also, there are brought

Ἀργυρώματα τετορευμένα,	-	-	-	Plate wrought, and
Χρήματα τῷ βασιλεῖ,	-	-	-	Specie for the king.
Ἴπποι,	-	-	-	Horses.
Ἀνδριάντες,	-	-	-	Carved Images.
Ἰματισμὸς διαφόρος ἀπλῆς,	-	-	-	Plain Cloth, of a superior quality.

“ The exports are the native produce of the country :

Δίψανος,	-	-	-	Frankincense.
Ἄλγη,	-	-	-	Aloes.

and various commodities, the same as are found in the other markets of the coast. The best season for the voyage is in Thoth, or September.” P. 302.

We arrive next at the *Bay Sachalites*, and HADRAMAUT itself; a fine town at the present day, situated by the seaside; but the character of the country around is painted in terrible colours, in unison with its Hebrew name of *Hatzar-maveth*, or the Court of Death. The incense, says the Periplus, is collected by slaves and malefactors; the air is pestilential, and loaded with vapours, “caused (as is supposed) by the noxious exhalations from the incense-bearing trees. The tree itself is small and low, from the bark of which the incense exudes, as gum does from several of our trees in Egypt.” P. 305. Dr. Vincent remarks on the word *our*, (*παρ ἡμῶν*) that it decisively marks the country of the writer of the Periplus, while the mode of the narration sufficiently speaks that the writer was also the actual navigator. *Dioscorida*, the modern SOCOTRA, or ZOCOTORA, constitutes the 15th head; an island 100 miles long and 30 in its greatest breadth, abounding

abounding as at present with *aloes* of the best quality though not mentioned by that name in the Periplus. A drug, which he denominates Indian Cinnabar, and by Dr. V. thought to be the *fanguis draconis*, in which this island abounds, and Tortoiseshell, which was fabricated into cases, boxes, tablets, &c. are distinctly specified as the object of its traffic.

We approach now to *Moskha* and *Omana*, which from similarity of sound, should be the modern MASKAT, which is in OMAN; but here the learned geographer finds great and insuperable difficulties, for in situation Maskat, he observes, lies beyond Ras-el-had, at which we are not yet arrived by 400 miles. Even his acumen here proves insufficient, and he is compelled to leave those difficulties only in part resolved. In truth, a writer, who explores a vast range of coast, with a book in his hand written eighteen centuries ago, the copy perhaps not very correct, from the fault of transcribers, must frequently expect to find the perplexities alluded to. The ravages of war and of time, the retreat of the sea from the shore at one place, and its irruption at another; with the perpetual accretion of sand thrown up by the tide in the course of so many ages, necessarily give a new aspect to many parts of the coast. The rocky headland, and lofty projecting promontory remain the only secure guide of the contemplative geographer; but cities disappear and islands are submerged amidst the fury of waves and tempests.

It is probably from this cause that, under the succeeding head, of the *Islands of Zenobius*, marked in Ptolemy's map as *seven*, only *four* now appear, of which the modern names are given at p. 313. Whatever doubts may have previously occurred, no point in all the voyage seems to be more clearly ascertained than that the ancient *Sarapis* (discussed under head 18) is the well known, modern port of MAZEREA, 200 miles distant from the Zenobian islands. 2000 stadia more being past, we arrive at a group of Islands called those of *Kalaius*, or SUADI, "formed into four ranges for the space of seven leagues together, with a clear passage between them," p. 315. At length the great promontory of RAS-EL-HAD, according to the author's corrected statement mentioned above, appears before us; and steering round it in a north west direction we expand our sails, and launch into the celebrated GULF OF PERSIA.

Here occur the *Islands of Papias*, and the *Fair Mountain*, (forming the twentieth head.) The first are probably those islands called, in modern Geography, THE COINS; which lie immediately off the entrance of that gulph; though it is
not

not quite so clearly ascertained that the latter is the **CAPE FILLAM** of our charts. The black mountain of *Maceta*, the *Afaborum Promontorium* of Ptolemy, is decidedly recognized in the modern **MOÇANDON**: *Sabo*, or with the Arabic article prefixed *Afabo*, implies the *south*, as being the extreme point *south* of the gulph of Persia. Moçandon is probably formed from the ancient word *Maca*, a tribe of *Ichthyophagi*, who gave their name to the promontory. This mountain is of vast height, and forms with mount *Elbours*, on the opposite shore, the entrance to the gulph, which is nearly forty miles broad. The author of the Periplus is not supposed by Dr. V. to have advanced beyond this Cape, so as to have entered the Gulf itself; but to have passed immediately from the Arabian to the Carmanian coast. His reason for at least, entertaining strong doubts on this point, are that he mentions but two particulars within the straits, the celebrated pearl-fishery at *Teredon*; and *Apologus*, the modern **OBOLEH**, situated upon the canal that leads from the Euphrates to Basra.

An extensive view is now taken under several successive heads of the *ancient oriental commerce* carried on in the Gulf of Persia, and the subsequent routes by which it was conducted through Arabia, and the whole eastern world. It is extremely ingenious, and in many parts quite new; but it is too connected for an extract, and too long to be wholly inserted: the reader is therefore of necessity referred to the volume itself. P. 321.

Gerrha, the last place of note on the coast, remarkable for having ramparts and walls built of fossil salt is immediately recognized in *El-Katif*. It was a most distinguished emporium thronged with eastern merchants, and five miles in circumference, the *Ormus* of the Portuguese. The *Mineans*, a people situated north of Hadramaut, and to the eastward of Sabea, shared in this lucrative trade, and were the carriers to all the neighbouring provinces of the precious commodities imported at *Gerrha*, from the Indian continent, while they brought to that part the costly drugs, gums, and aromatics of Arabia. Their caravans, according to Strabo, passed in seventy days, from Hadramaut to Aila, a place but ten miles from Petra, whence we set out on this Arabian voyage, and which at this place terminates, together with our observations upon it.

Throughout them we have endeavoured to do that justice to Dr. V. which a work of such Herculean labour merits. The minute accuracy with which the particulars of an expedition undertaken eighteen centuries ago, are detailed, together

together with the exact distances of places, and the modern names, where possible, of celebrated ancient emporia, constantly accompanying those details, cannot fail of exciting the admiration, and securing to the author the applause both of the ancient and modern geographer. The oriental voyager, in those distant and dangerous seas, must, in particular, be deeply sensible of the advantage of a work the most clear in its statements that a publication of this kind, where Ptolemy and D'Anville were to be compared, and the most jarring authorities to be reconciled, could admit; and illustrated by the best charts that ingenuity could plan, or abilities execute. In the never ceasing vicissitude of human events, and in times when the most unexpected revolutions have taken place, who shall place bounds to the utility of such a work as the present; or what rewards can adequately remunerate the author for the toil and anxiety of such unwearied research, in a field where few flowers spring up, though Arabia be the theme! The voyage along the Indian shore will evince still greater industry and profounder research, while some separate essays of a more general nature in the Sequel and Appendix demonstrate an enlarged view of Asiatic commerce and politics, and a mind equally enlightened by virtue and by science. Throughout, indeed, the whole of his works of an oriental aspect, the Dean of W. never fails, wherever he can, to point out to the *present* possessors of the Indian regions and commerce, that fatal rock of inordinate ambition on which their predecessors have been wrecked; and evinces an anxious desire to see both government and commerce in those regions conducted on such sound and solid principles of equity and moderation, as bid fairest to perpetuate the one, and secure the other.

[*To be concluded in our next.*]

ART. II. *Reflections on the Spirit, &c. &c. of Religious Controversy.* 8vo. pp. 206. 5s. Keating. 1804.

NO writers have a greater claim to the attention of the public than those who have to complain of misrepresentation. They are not only doing justice to themselves in rectifying such mistakes, but conferring a great benefit on the public, who must always be interested in the vindication of truth. The author of the work before us is of the Romish church, and if we may judge from the style of the greatest part of his book, so respectable a one, as to deserve to be listened to upon any point he thinks it necessary to discuss. Among those writers whom he has particularly to complain of,

of, we find even the names of the present Bishops of London and Landaff, as well as of one of our Metropolitans *. We are confident, that if the complaints are just, there is not one of the very learned and respectable prelates alluded to who would not rejoice to be set right. We were concerned therefore to find, that notwithstanding the general respect the author professes for the characters of these great men, he could for one moment entertain the idea, that in their descriptions of popery any one of them could be "illnaturally illiberal," or "disingenuously inaccurate." When the worthy Bishop of London stated, that the common people among the Catholics were forbidden to read the scriptures (*wherever they dared to refuse them that liberty*) the truth was surely on his side; and though he is blamed for not making enquiries, we have no doubt that he had made such as to him appeared necessary. The author indeed states a strong fact in opposition to the assertion of the Bishop, had it been *unqualified*; namely, that "the *English* scriptures are in the hands of every Catholic who pleases to procure them; that the poor *deluded* people (as the Bishop had called them) are often urged to read them, and that they are often distributed *gratis* to the indigent, who are unable to purchase them." Though this does not do away the Bishop's exception ("wherever they dared to refuse them this liberty,") yet we are glad to hear that it is the case any where. Nevertheless, when we know after all, that in reading the scriptures, they are still not left to collect their meaning from any source but the infallible determinations of the Papal chair, (for this is still insisted on as their only reasonable and proper *security*) we cannot think the indulgence so liberal, as the author would have us believe it to be. He still regards it as an insurmountable objection to Protestantism, that the faith of a Protestant is left to repose on private judgment and opinion.

Though the book is not written altogether in a vindictive spirit, and the author must be allowed to feel for the misrepresentations he thinks he has to charge us with, yet much that he advances is in the way of *retaliation*. The author is highly offended that popery (or, as he in preference terms it, *Catholicity*) should have been represented as "the parent of modern infidelity," and that it should have been pretended that "the horrors of the late revolution in France derived their origin from the same prolific source of guilt." P. 152. To combat this charge, the author enters into a laboured vin-

* Dr. S. probably Stewart.

dication of the principles of popery contrasted with those of protestantism, and endeavours to prove, that while the former was particularly calculated to prevent all revolutions and changes, the latter must have been eminently conducive to them. But we think he has fallen into a mistake upon both these heads. We do not apprehend that the *principles* of Catholicism have ever been considered as tending to encourage revolutionary movements, nor do we know that it has ever been denied, that the principles of Protestantism have a tendency to promote the assertion of private opinion. We rather apprehend the principles of Catholicism to have been *provocative* of revolutionary movements, where Protestantism would have given no offence. That principle of popery, which inculcates the necessity and the existence of an infallible director of the conscience, *where it is believed*, may certainly be considered as a check to all revolutionary movements, as well as to all freedom of thought and speech; for as the author insists, p. 145, it is certainly among "the effects of popery, to restrain the licentiousness of passion, and the liberty of thought." But where this principle *is not believed* and acknowledged, surely it may particularly provoke resistance and opposition. In the same manner, that principle of Protestantism, which asserts the right of private judgment, may certainly be considered as friendly to the cause of liberty, and eventually, or occasionally, perhaps, to the abuse of liberty, licentiousness; nevertheless, that very principle of Protestantism being calculated to give freedom to mens' thoughts, should, by rendering resistance unnecessary, be conducive to the peace of the world, as well as to the cause of religion; which, at all events, to be efficacious should be as much as possible voluntary. We should be heartily sorry if the "horrors of the French revolution" could be traced to the reformation; but even if the revolution itself could really be proved to be the direct consequence of the reformation, this would be far from being any demonstration, that the reformation was the parent of those horrible disorders and shocking violences which disgraced the progress of the revolution. We say this, because some friends of the French revolution have, in *commendation* of the reformation, considered it as the remote cause of that effect; and though indeed none can deplore more sincerely than we do the dreadful excesses of that momentous period, yet we never can lament, that, in opposition to what we think the groundless pretence of papal infallibility, the reformation taught men to judge for themselves in matters of religion. It has however been unfortunate, we must confess, that, because Catholicism

and

and Royalty were attacked together, and fell together in the course of the French revolution, while Protestantism *escaped*, as the author remarks, p. 298, 299; not only Catholicism has been regarded as the main support of arbitrary power, but Protestantism has been considered as peculiarly favourable to rebellion, and the republican spirit. This indeed is even M. Villiers's remark in his prize Essay on the Spirit and Influence of the Reformation; but, if we mistake not, it exactly accords with our view of the matter. It is the despotism of Catholicism that gives the offence; which, leaving no alternative between popery and infidelity, drives men, in turbulent times, from one extreme to the other. Just as in politics, though a limited monarchy and free government may afford more scope than an absolute despotism, for the assertion of private opinion, yet an opposition to an arbitrary government cannot fail to be violent, because it leaves no alternative between unqualified submission and open rebellion. Though then we would avoid saying, in direct opposition to the arguments and feelings of the author, that Catholicism was the cause of French atheism and infidelity, yet we must say, that it was far more likely, in revolutionary times, to drive men into the extremes of infidelity than Protestantism would have been. Freedom of thought may certainly sometimes lead to a dangerous freedom of action, but where the mind is straightly fettered and confined, nothing but violence can set it free.

We are sorry to perceive, the learned author thinks Atheism connected with Protestantism, by a very few links, in the chain of infidelity. 1st. The Right of private Judgment; next, Socinianism; then Deism; and lastly, Atheism. But this is as much as to say, that the Bible has less power to restrain Atheism than the Pope; for when the supremacy of the latter was renounced, the Bible was particularly put in its place; and the only difference, perhaps, has been, that Protestantism has served to bring to light the Socinian, Deist, and Atheist, by the free scope she has given to the exercise and avowal of private opinions, which all existed in disguise, it is to be feared, in the bosom of the Papal communion. All men know they cannot trifle with or dissemble before God; but many, it is to be presumed, from the first establishment of the church of Rome, have been able to discern that the Pope was not God. Under Protestantism men may pervert, misinterpret, and even reject the Bible, but their sentiments will be known; and besides this, men will certainly be more cautious how they do these things, when they know it is themselves who are to answer for their errors, and God who is to be their judge, than when they may repose

in quiet under the authority of the Pope's infallibility, and be responsible to a visible and temporary, rather than to an invisible and omnipresent head of the church. We have judged it fair and allowable to enter into this vindication of Protestantism against the strictures of the learned author, whose feelings we can nevertheless enter into, and whose attempt to rescue his own religion from what he thinks undeserved reproach, we cannot but admit to be laudable. It still however does not appear to us that the reproach is undeserved. The doctrine of the infallibility of the Pope, that of transubstantiation, and the restraints upon private judgment, which the papal system imposes, and this author defends, are all as objectionable, in our estimation, as they were in that of the first reformers.

As a specimen of the author's style, we shall select the following account of the progress of infidelity:—

“ If, therefore, instead of obeying the impulses of religion, or corresponding with the insinuations of grace, men listen to the invitation of their passions, and the seductions of bad example; not only vice becomes the natural consequence of their indocility, but incredulity becomes the natural consequence of vice. The first position is evident; the latter reposes upon reasons which are almost equally obvious. For, let it be admitted only, that the heart is corrupted, and that the dominion of vice has succeeded to the dominion of virtue; in this case, it is certain, that the alarms of a guilty conscience will, frequently, intervene to disturb the career of guilt; piety will utter its reproaches; the frown of an angry God will cast a gloom, even upon the scenes of debauchery and pleasure; religion becomes a monitor, whose importunities passion cannot endure. In such situation, what consequence can appear more natural, than that guilt should tear out the sting which torments the conscience; pleasure turn away from the object which alarms it; passion shut its ears to the admonitions which condemn it? It is, unfortunately, the interest of vice, pleasure, and passion, to remove every obstacle that impedes their gratification, and to do away whatever gives them uneasiness and pain: it is their interest that the truths of the gospel should be fictions, and the punishments, with which it threatens them, fables and chimeras. As, therefore, men can shut their eyes to the brightest beams of light, and do actually shut them when the light becomes painful, so they may close them to the evidences of religion, and turn away from the contemplation of what is only a source of anxiety and remorse. “ *The sinner loves darkness better than light, because his deeds are evil.*” Indeed, while it is the interest of passion to love darkness, it is likewise the property of passion to create it; for passion spreads a cloud over the eye of reason, and frequently extinguishes the light of the understanding;

it subjects the soul to the senses, and filling full the vast capaciousness of the heart, it neither loves, seeks, sees, nor admires aught which does not tend to gratify its sensuality. Hence, having considered the interests and the properties of vice; if we consider how luxuriantly it vegetates in all the walks of life; how its votaries crowd all the circles of society; we shall cease to wonder that it rejects what condemns it, or that it has eagerly adopted the convenient creed of incredulity. I believe, for my own part, that if all the haunts of society were examined, there would be found few unbelievers, who are not the public or the private slaves of passion, whose unhappy interest it is to disbelieve, because it is their unhappy interest to sin without remorse. Let any one look round the sphere in which he moves, and examine the conduct of his acquaintance who profess incredulity, he will not discover that they are men distinguished for their virtue, their chastity, sobriety, and moderation; men who reason with wisdom, and reject revelation, because they have made it the serious subject of their study. He will find that they consist of men who sport with what virtue reveres, and laugh at what wisdom most respects. Such, at least, is the *general character* of the school of infidelity. It is composed of the children of libertinism, and the victims of dissipation; who reject whatever is not corrupt as their own hearts, or low as their own ideas; who are profane in their professions, because they are profane in their practices; atheists in their creed, because they are atheists in their conduct; the worshippers of Venus, and the votaries of Bacchus." P. 166.

The author excuses the intolerance of Catholicism, upon the plea of the Papist's believing that his religion is alone true, and all others impious, erroneous, and false. Surely then it is no intolerance in the Protestant also to reject what he believes to be impious, erroneous, and false.

ART. III. *An Illustration of the Monastic History and Antiquities of the Town and Abbey of St. Edmund's Bury.* By the R. Richard Yates, F.S.A. Of Jesus College, Cambridge: Chaplain to his Majesty's Royal Hospital, Chelsea; and Rector of *Essa*, alias *Asben*. With Views of the most considerable Monasterial Remains; By the Rev. William Yates, of *Sidney Sussex College*, Cambridge. 4to. 318 pp. Miller. 1805.

WITH the exception of the work of Dr. Battely, which never was completed, and a very inferior anonymous publication, the public has had no regular account of the Monastery of St. Edmund's Bury. But if we consider its ancient

ancient magnificence, its valuable and extensive possessions, its civil and ecclesiastical communities and privileges, there were very few indeed of the conventual establishments in England, to which it was not superior. Its remains also are in a state which excites the curiosity, and justifies the investigations of the antiquarian scholar, Mr. Yates has therefore undertaken and performed a very meritorious office in illustrating the rise and progress, grandeur and decay of this formerly splendid establishment.

The author's useful labour is not yet entirely completed, but as this quarto volume has been some time before the public, as it comprehends a great deal of important and valuable information, as it merits the greatest encouragement to proceed to its final accomplishment, we think it just and candid to notice it in its present state, and to give the author our hearty good wishes for his ultimate success. Mr. Yates's object and plan is first to give a description of what relates to the Monastery, and afterwards to represent the antiquities and history of the town of Bury. His first chapter is employed in a dissertation on the names and original condition of Bury. The second describes the foundation of the Monastery. The third chapter exhibits the life of St. Edmund. As this historical narrative is derived from authors not in the ordinary line of reading, a short extract in this place may be acceptable.

“ On another occasion, the Pagans having surrounded Edmund in one of his fortresses, found it so strongly fortified that they determined to retreat; but an old blind mason, one of the King's pensioners, and who had superintended the construction of the works, seduced by a bribe, discovered to the enemy the weakest part of the wall. The King, finding their machines likely to force the place, mounted on a swift horse, rushed out at the gate; being pursued by the Pagans, they enquired of him where the King was; he answered, “ Return quickly, because when I was in the fort the King was there.” Hearing this they immediately returned to search the fort for the King; but not finding him, it then first occurred to them that it was the King himself who spoke to them; and fearing his return with an army, immediately retreated. Edmund, having collected his forces, pursued them; after many conflicts, and much exertion of the Saint and his army, the Pagans were compelled to leave that country, but were still able to march into Yorkshire and Northumberland in the third year from their first attack.

I

“ What-

“ Whatever credit these relations may obtain, it is very evident that about A. D. 869 * the destructive torrent proceeded from Yorkshire in a southern direction, overwhelming in its progress every vestige of civilization. The monasteries of Croyland, Thorney, Peterborough, Ramsey, Soham, and Ely, were successively plundered and burnt, and their inhabitants subjected to every possible indignity, and then murdered. During the year 870, it appears to have reached East Anglia; and Ingwar gained possession of Thetford, then King Edmund's capital. Edmund collected his forces, and marched to oppose the invaders. The hostile armies met near Thetford; and after an engagement, maintained during the whole day with the utmost vigour and determined courage, and with a great slaughter on both sides, victory remained undecided †. During the night, Edmund (in the language of the monkish writers) reflecting not only on the immense loss of his own brave soldiers fallen in the defence of the country and the Christian faith, and who he doubted not had obtained a crown of martyrdom; but also on the death of so many Pagans, *who* dying unconverted, he considered as doomed to endless misery, retired to Eglestone.

“ An embassy from Ingwar, who was shortly after the battle joined by his brother Ubba, with ten thousand fresh troops, soon followed Edmund; and the speeches supposed to have passed upon this occasion are given by Abbo ‡ in a style of oratorical declamation, interspersed with quotations from the Classic Poets. King Edmund, attended by Bishop Humbert and his council, received the Danish messenger, who thus delivered his master's proposals:

“ Our Lord formidable on sea and land, King Hinguar, most invincible, by conquest subjecting to himself many countries, with a numerous fleet, has landed on the shore of this province, intending here to pass the winter, and therefore demands that you divide with him your treasures and paternal dominions. If you despise his power, supported as it is by innumerable legions, you will be deemed unworthy of either kingdom or life. And who art thou, that thou should'st dare insolently to speak against such power? Protected by the favouring elements, the tempests of the ocean assist our oars, and retard not the designs of those,

* “ R. Hoveden, 235. W. Malmsh. 49. 139. H. Hunt. 250. Weever, 274. Spelman de Icen. 159. Turner. Martin's Thetford. Blomefield, Norfolk, vol. I. p. 195. Batteley, 123.”

† “ Near Rushforth, Easton, Barnham, and Thetford, are ten or eleven Tumuli; where most probably was fought that dreadful battle between King Edmund and the Danes. Blomefield, Norfolk, vol. I. p. 195.”

‡ “ Abbo Flori. MS. Bibl. Cott. Tiberius, B. 2.”

over whom the tremendous thunderings of Heaven, and the rapid blasts of lightning, pass without injury. Submit, therefore, to this potent commander, on whom the elements attend, and who, in all cases, determines to favour the obedient, and vanquish the presumptuous*.”

“ Bishop Humbert, anxious to preserve the life of the King, earnestly recommends immediate compliance with this imperious demand.

“ Edmund with downcast eyes was long silent; † but at length declared that he should die with pleasure, if his death would restore to its former peace his desolated beloved country.

“ The Bishop states, that the country is already covered with slain; and without means of defence; and, therefore, urges his beloved monarch to avoid the impending punishment.

“ The King perseveres, and again declares his wish to die for his subjects. Flight would tarnish his former glory. Could he now sustain the disgrace of deserting his brethren in arms? It is honourable to die for our country ‡. He had devoted his life to Christ, and would not now begin to serve two masters. Then addresses the ambassador:

“ Polluted with the blood of my subjects, you deserve death; but, following the example of Christ, I am unwilling to defile my hands; and, for his name, am prepared to submit to fire and darts: hasten therefore to complete your injurious purpose, and bear to your master this answer.

“ A true son, you imitate your father the devil, who, swollen with pride, fell from heaven, and desiring to involve mankind in his own falsehood has subjected many to his own punishment.

“ You, his chief follower, shall neither intimidate me with threats, nor decoy me with flattering allurements. You will find me unarmed, restrained by the faith of Christ. The treasure bestowed on us by Providence your avidity may seize and consume. This frail carcase you may break as an earthen vessel, but the freedom of the mind you can never for a moment constrain. To assert immortal liberty, if not with arms, at least with life, is more honourable, than with weeping complaints to seek it when lost. For me, to die is glory—to live contumacious bondage. Never for the love of temporal life will I submit to a Pagan

* “ *Parcere subjectis, et debellare superbos.*”

VIRG. lib. vi.

This quotation, given by Abbo, in the express words of Virgil, closes the address of Hungar's ambassador.”

† “ *Sic demum ora resolvit.*”

‡ “ *Pro patria mori.*”

leader; preferring rather to be a standard-bearer in the pavilions of the King Eternal *."

"Inguar and Ubba, incensed at this answer to their embassy, march to Eglefdene; and Edmund surrenders to their superior force without further contest; and still refusing to comply with the conqueror's terms, is bound to a tree, and beaten with "short bats †." They then wantonly made him a mark to exercise the skill of their archers ‡, and his body was covered with arrows like a porcupine with quills. Inguar, still finding his mind invincible, ordered his head to be struck off. "And thus he died, Kyng, Martyr, and Virgyne §," on the 20th Nov. A. D. 870, in the 15th year of his reign, and the 29th of his age. His faithful friend, Bishop Humbert, suffered at the same time with his royal master." P. 36.

The history of the Monastery, is now continued through the eventful period of the English annals, to the time of William the Conqueror, in which is interwoven an account of the mitred abbots and their privileges; these were of no ordinary description. The abbot of Bury held Synods and appointed the Parochial Clergy of Bury. He was a spiritual Parliamentary Baron, had the power of trying and determining causes within his franchise, with various other prerogatives of important consideration. The subject next

* "The substance of these speeches, and evidently founded on the oratory of Abbo, may be found in some of the Registers; in Lydgate's poetical work; in Monf. Caseneuve's Life of St. Edmund; and other legendie writers."

† "Lydgate."

‡ "The Anglo Saxons and the Danes were certainly well acquainted with the use of the bow; a knowledge they derived at an early period from their progenitors. The Scandinavian Scalds, speaking in praise of the heroes of their country, frequently add to the rest of their acquirements a superiority of skill in handling the bow **. It does not, however, appear, that this skill was extended beyond the purpose of procuring food, or for pastime, either by the Saxons or by the Danes, in times anterior to the Conquest ††.

§ "Lydgate."

** "Olaf Worm. Lit. Run. p. 129. Barthol. p. 420. Pontoppidan's History of Norway, p. 248."

†† "It is indeed said, that Edmund King of the East Anglians was shot to death with arrows by the Danes; but, if this piece of history be correct, it is no proof that they used the bow as a weapon of war. The action itself might be nothing more than a wanton piece of cruelty; and cruelty seems to have been a prominent feature in the character of those lawless plunderers."

"See Strutt's Sports and Pastimes of the People of England, P. 39."

considered

considered is the contest, which ensued betwixt the abbots of Bury and the Bishops. N. B. At P. 115, for *insidious* attack, read *insidious* attack. We have next an entertaining and interesting account of the Fratres Minores or Grey Friars, their founder, rules, names, &c.

The part which follows is of no inferior interest, it represents the sanguinary and turbulent conflicts between the Monastery and Townsmen. We next come to the representation of the Royal Visits, and the grandeur and magnificence of the Monasterial Establishment. This is a very curious Chapter, and at the end is a Latin Poem in Hexameters, describing its celebrated window, from Sir Henry Spelman's, MS.

The reader is afterwards presented with an account of the Monastic officers, and part of this we shall transcribe.

“ The number of monks and officers, like that of all similar bodies, was fluctuating and various. The full establishment appears to have been eighty monks, fifteen chaplains attendant on the Abbot and chief Officers, about one hundred and eleven servants in the various offices, and chiefly residing within the walls of the monastery; and upwards of twenty * priests officiating in the several chapels, chauntries, and monastic appendages in the town. The Abbot was termed supreme, and all the others obediential or *obedientiarum*.

“ *Abbas*, Abbot. The supreme and entire government of the monastery was vested in the Abbot; and in all things not explicitly defined by the rule of the Order, respecting the internal regulations of the house, his will was the law, and his determination final †.

“ The Mitred Abbots, of which rank was the Abbot of Bury, were distinguished from Bishops by some small variations in their official ornaments. The mitres of Bishops were adorned with gold and precious stones ‡. By an ordinance of Pope Clement the Fourth, those of Abbots were embroidered with gold only. The Abbots also carried the crozier in the right hand; which the Bishops did in the left.

“ These pastoral crooks were sometimes barely curled, sometimes more ornamented, and like maces rather than croziers.

“ The public dress of an Abbot was also nearly episcopal; consisting of the dalmatic, or seamless coat of Christ, signifying

* “ A writer quoted in Collect. Buriens. says forty.”

† “ Bernard, in Dev. Vie Mon. vol. I. p. 226. Fosbrooke, vol. I. p. 117.”

‡ “ Preface to Tanner's Notit. Monast.”

holy and immaculate piety; of the mitre, emblematic of Christ the head of the church; of the crozier, or pastoral cane; of the gloves, which, because occasionally worn or laid aside, typified the concealment of good works, for shunning vanity, and the demonstration of them for edification; of the ring, as Christ was the spouse of the church; and of the sandals, because, as the foot was neither covered nor paked, so the Gospel should neither be concealed, nor rest on earthly benefit*. Their parliamentary robes were a gown, hood, and cassock.

" Abbots rode with splendid caparisons and numerous retinues. They had the title " Lord Abbot," and styled themselves by " Divine permission," or " by the grace of God."

" In the monastery of St. Edmund, the Abbots were elected to the office by the members of the convent, and consecrated by an Archbishop or Bishop; but, being exempt from the episcopal authority and jurisdiction of the diocesan, did no homage, nor made profession of ecclesiastical obedience, except to the see of Rome itself, on receiving confirmation; and the convent granted the new Abbot a sum of money, to defray the expences of his journey and the enormous fees exacted upon this occasion by the papal see †.

" Whenever the Abbot appeared, all were to bow or incline to him as he passed. In every conference when the Abbot was present, the Prior alone was to sit by his side, and no other person, till his order for that purpose was given.

" The Abbot, with the chaplains whom he shall chuse out of the convent, might sleep in his own chamber; and his bed was not to be transferred from his chamber on account of any one under royal or metropolitan rank.

" The Abbot was never to be alone, one of his chaplains (*bajulus*, or domestic monk ‡) always being in attendance with him.

" The monks delivered any thing to the Abbot on their knees, kissing his hand, if he were seated; but, if standing, without genuflection; if he gave a command, the monk who received it was immediately to kneel. A monk, on coming into his presence, was first to say *Benedicite* §, and then to relate the cause of his coming; and he was not to sit or depart without the Abbot's leave.

* " Rab. Maurus de Instit. Cleric. lib. I. c. xxii. p. 574. Fosbrooke, Monachism, vol. I. p. 119. 122."

† " Mon. Ang. vol. I. p. 299. See chap. iv. § 7. p. 170."

‡ " Bajuli, table companions, and privy counsellors. Newcome, St. Alban's, part ii. p. 243."

§ " Mabillon, Annales Benedictini, iii. 244. Fosbrooke, vol. I. p. 83, 84, 87—114."

“ The great duty of the Abbot was to be an eminent example in the observation of the rule of the Order *.

“ Their subordinate duties, to confer the lesser Orders; to give benediction; to consecrate churches, cemeteries, and other monastic ecclesiastical appendages; to appoint, and, if necessary, depose the obediencial officers, and the Priors of dependant cells; to hold visitations when necessary, in which they received the homages of their tenants, corrected abuses, and enacted statutes for the regulation of the nuns and ecclesiastics subject to their jurisdiction †.

“ The *Prior* was next in dignity to the Abbot, and assisted him in the discharge of his duties. During the vacancies, and in the absence of the Abbot, the Prior governed the convent; and was then in mitred abbeys, by courtesy, addressed Lord Prior ‡.

“ At *St. Edmund's Bury* the Prior was allowed a chaplain, two servants, two palfreys, a baggage horse, and two others; and had a splendid and extensive apartment, as may be inferred from his entertaining King Henry the Sixth and his attendants §.

“ The *Sub Prior*, appointed for the ease and convenience of the Prior, to assist him in the general discharge of his duties, and to supply his place and exercise his authority and power in his absence ||. The Sub Prior had also some peculiar duties appropriated to his office. He was to go every night at midnight to every monk's chamber-door; to call upon him by name, to see if any were stolen out in pursuit of unlawful business ¶. He saw the interior doors locked, as the cellar door, refectory door, &c. and kept the keys of these doors till five in the morning, and then re-delivered them to the porters. The visitation of the infirmary was his peculiar care; and, like the Prior, he could punish the servants, but not add to their number or dismiss them.

“ The Sub Prior's chamber was over the dormitory door, that he might hear if any stirred or went out.

“ In some of the larger monasteries, a third and even a fourth Prior was sometimes appointed.

“ *Cellerarius*, the Cellarer or burfar, who may be said to have been the father of the whole society, had the charge of every thing relating to the food of the monks, provided all the provisions for the convent, dispensed the daily allowances, and had

* “ Reg. Benedict. c. 65.”

† “ Mon. Ang. vol. I. p. 299. Fosbrooke, vol. I. p. 119—125.”

‡ “ Fuller, Church History, b. VI. p. 284.”

§ “ Lib. Alb. MS. Harl. Bibl. 1005. p. 44.”

|| “ Fuller, Church History, b. VI. 284.”

¶ “ Fosbrooke, vol. I. p. 151.”

the superintendance of the refectory, kitchen, cellar, bake-house, &c. *

“ The qualifications of a good cellarer are thus described : “ The brethren should have a cellarer, not a wine-biber, not proud, not dull, not prodigal ; but of discreet manners, and fearing God ; who faithfully distributes the allowances, and diligently performs his duty, in such manner that none of the brethren may have cause of sorrow or complaint. To him also the care of the bake-house is to be committed, which he is to superintend with such vigilant attention, that the servants there employed may not injure the brethren by wasting the provisions, by privately stealing them, or by living in any negligent manner ; he is also to take care that these servants be properly chosen, and fit for their office. In the same manner also he is to superintend and take charge of the cooks †.”

“ Fuller says, “ this was a place of more power and profit than the name may seem to import ; and that these cellarers were brave blades, much affecting secular gallantry ; for I find it complained of, that they used to swagger with their swords by their sides like lay gentlemen ‡.” P. 183.

A List of the Lord Abbots follows, which is succeeded by an account of the dissolution of the Monastery.

The second part of the work is to be devoted to the discussion of the architectural antiquities of the abbey, but which, in the present portion, describes only in part the grand western entrance.

The undertaking is highly deserving of encouragement, and will be a very acceptable gratification to all who are curious in antiquarian and topographical research. We might have been excused perhaps, if we had delayed our attention to the work till the period of its final accomplishment, but we wished to cheer the authors in their progress ; being well aware that works of undoubted labour and precarious emolument are entitled to every reasonable encouragement and assistance.

* “ Fosbrooke, vol. I. p. 156. Blomefield, vol. II. p. 440.”

† “ Spelman, Glossary, p. 131.”

‡ “ Fuller, Church History, b. VI. p. 285.”

ART. IV. *Medical Collections on the Effects of Cold as a Remedy in certain Diseases. With an Appendix, containing an Account of some Experiments, made with a View to ascertain the Effects of Cold Water upon the Pulse.* 8vo. 200 pp. Pr. 6s. Longman and Co. 1805.

THIS volume, consonant to its title, contains a collection of facts, or of observations that have been published under that name, by a variety of writers, to shew the effects of cold, particularly of cold water, and principally applied outwardly, in the cure of diseases. It formed the subject of the author's Inaugural Thesis, printed in the year 1797. Since that time he has increased the collection by extracting from such works as passed through his hands, whatever he met with illustrating the subject. The first part of the volume is employed in discussing the question, whether cold, though generally acting as a sedative, is not sometimes stimulant. The author decides, and we think on good grounds, in the negative. It operates on the living body by tempering heat, and quieting spasm, and pain; its range is therefore extensive. It has been used advantageously, we are told, in ophthalmia, catarrh, gout, rheumatism, and mania, in small-pox, measles, erysipelas, scarlet fever, the plague, yellow fever, in hæmorrhages, and in various nervous and spasmodic cases. To each class of complaints, a chapter is allotted, in which a short account of the diseases is given, and of the medium through which cold is applied to the body, with the authority on which the practice is founded. The sources from which the cases are principally taken, are the works of Darwin, of Rush of Philadelphia, and of Dr. Currie. In colic, dysentery, and some other affections of the bowels, cold water is ordered to be drunk in large quantities, or administered as glysters; in local and topical affections, sponges or cloths dipped in cold water, are applied to the parts; in maniacal cases, the cloths are wrapped round the head, or the head is covered with ice. In fever, the patients are laid on the floor, on blankets, or in a trough, and the water dashed over them. The effect of cold applied in all or any of these ways, in curing the most dangerous diseases, is represented as truly wonderful. "Could prejudices be overcome," the author says, p. 170, "perhaps water might be as generally used to cool febrile heat, as to extinguish elementary fire." We are not disposed to controvert the position, but admitting the efficacy of the affusion of cold water, to be as great as it is stated to be, it may be worth the enquiry whether the same advantages

advantages may not be procured, by drinking the water, as are supposed to be obtained by applying it to the surface of the body. If the authority of a reverend divine, Dr. Hancock, is to be admitted, it is equally so, at the least. In the beginning of the last century he published his *Febrifugum Magnum*, containing the result of the experience he had had, in his own family, and among his friends, of the use of cold water, in curing fever, and various other complaints, for the space of near thirty years.

“ I have now done,” he says, (in a short preface) “ what for above these twenty years I have intended to do, sometime before I died, only delayed it to enlarge my experience. If cold water, in the beginning of fevers, will do, what I, from long experience, verily think it will, the common benefit it will be to mankind, will sufficiently excuse my divulging my experience. If, upon a fair trial, it be found to fail, I must bear the disgrace of amusing the world with such a proposal.”

This is candid, and we have no doubt that the author meant to relate nothing but what he had actually experienced; but it is necessary, as Dr. Heberden somewhere observes, to be upon our guard against experience itself, where the mind is occupied with some pre-conceived opinion upon the subject.

The author's first experience was in scarlet fever. It was of the infectious kind, as four of his children took it. Their principal, and indeed sole beverage, was cold water, or water with a toast in it. They all recovered. Some time after, one of his children being taken with fever, he sent him to bed, and gave him plenty of cold water for his drink, which soon reduced the fever, and on the fourth day variolous eruptions appeared. Though the eruptions were numerous, they were of the distinct kind, and by continuing the same drink, the boy passed easily through the disease. Reasoning upon this case the author says, p. 36: “ Hence it appears, the life of the game in the small-pox, and I believe in all other fevers, that are to be attended with eruptions, is to quell the fever at the very first; which if it can be done, I dare almost engage the eruptions shall be kindly, and without any dangerous symptom attending them,” and in support of this maxim, he quotes the authority of Sydenham, who says, *quo sedatior est sanguis, eo melius erumpent pustulae*. The author afterwards gave it, with advantage, in quinsy, erysipelas, pleurisy, rheumatism, cholic, asthma. “ It is good,” he says, “ for the stone, though not to cure it, yet to give ease in the paroxysms.” Some small time before publishing his *Febrifugum Magnum*, he met with a book by Vander Heiden, *De fero lactis, Aqua Frigida, et Aceto*, which confirming his opinion of the value of water, appears to have given him great pleasure.

Vander

Vander Heiden, we will give a few passages, as quoted by Dr. Hancock, for we have not seen the work. "Cold water preserves from the gout; immersing of the hands and feet in cold water does not repel the humours, but cools them, softens the skin, and draws out the vapours. Dr. Kinglake* may profit by this authority. The sciatica, or hip gout, if taken at the beginning, is cured in four or five days, only by drinking cold water; it also cures the heart burn, and gives ease in fits of the stone." We see therefore that the same effects are attributed to water, taken into the stomach, by those writers, which we are now told result from affusing it over the surface of the body. Dr. Hancock's book became very popular, as appears from its having passed through six editions, there can be little doubt therefore, that the remedy was frequently tried. To what then are we to attribute its falling into almost total disuse? Did this arise from the prejudice of the medical practitioners of the time, against the cooling regimen in fevers, or from the failure of the remedy in producing the promised advantages? Perhaps both causes might operate. In the work before us, we are taught to expect the promised benefit, principally from affusing cold water over the surface of the body, but as the process by which this is proposed to be done, particularly in cases of fever, is extremely inconvenient and distressing both to the patient and the attendants, and, as we suspect, not altogether free from danger, and as the advantages to be obtained from it are no greater than what we are assured will be procured by using the water as a beverage, there can be little difficulty in giving the latter mode the preference.

These observations are not intended to affect the merit of Dr. Stock's publication. He may not, perhaps, be sorry to see them, as the Febrifugum Magnum is not now often met with. His object was to collect in one point of view what has been written on the subject, as far as it fell in his way. This he appears to have done, and to have arranged the observations with ingenuity and judgment. To those therefore who wish to know to what extent the affusion of cold water has been carried, we recommend this volume, as containing an abstract of every thing material on the subject. The author has also attempted, and with ingenuity, to give the rationale of the practice. In an appendix there are some observations on the effects produced on the pulse, by bathing. The pulse is generally found to be quick, and feeble, after immersion in cold water; as a sedative, we might expect a contrary effect, and that it would become slower.

* Printed Kinglake, by mistake, in our last, pp. 85, 6.

ART. V. *An Examination of Mr. Dugald Stewart's Pamphlet, relative to the late Election of a Mathematical Professor in the University of Edinburgh. By one of the Ministers of Edinburgh. Second Edition, with an Appendix. 8vo. 152 pp. Hill, Edinburgh; Longman, &c. London. 1806.*

Δίκαιος ἐαυτοῦ κατήγορος ἐν πρωτολογίᾳ.
Ὡς δ' ἂν ἐπιβῶλη ὁ ἀντίδικος, ἐλέγχεται.

THE truth of this scholastic aphorism has seldom been more completely evinced, than by the controversy occasioned in Edinburgh by the appointment of Mr. Leslie, to the professorship of mathematics in the university of that city. The character of Mr. Dugald Stewart stands so high in the republic of letters, that every thing stamp'd with the authority of his name must command a degree of attention and respect, which it would not have obtained had it come from a writer of less celebrity; and whatever such a man asserts as a *fact*, is entitled to unlimited credit, unless it can be contradicted and disproved by sufficient evidence. When his *short statement*, therefore, was put into our hands, we read it with the fullest conviction that every thing asserted in it was unquestionable; and we rose from the perusal with a settled persuasion, that the ministers of Edinburgh had entered into a combination for securing to themselves the professorial chairs in the university; and that it was not a regard for truth, so much as the interests of their own body, that had induced them to draw, from some unguarded expressions employed by Mr. Leslie, inferences which involved a charge of nothing less than atheism against that gentleman.

Under these impressions we reviewed Mr. Stewart's pamphlet *; and, in the course of the review, spoke of the conduct of the ministers in terms, which, as exhibited by him, it certainly deserved. Soon indeed we received from Scotland, and even from Scottish universities, information which led us to suspect, that the terms which we had employed were by far too strong; and we embraced the first opportunity that was afforded us, to render to the ministers all the reparation to which they then appeared to us entitled †. The case, however, seems now to be totally changed; and if Messrs. professors Playfair and Stewart do not make a satisfactory reply to the pamphlet before us, we shall be compelled to be-

* July, 1805, p. 33, &c.

† September, 1805, p. 303, &c.

lieve, that the combination, if there be any, is not of the ministers against the interests of the university and of science, but of the philosophers against the church and religion.

The anonymous author of the tract under immediate review, after accounting sufficiently for his long silence, as well as for withholding his name from the public, invites his reader's attention to an examination of Mr. Stewart's pamphlet, under the following heads or divisions:—

“ 1. Remarks upon a Paper, originally transmitted by the Senatus Academicus of the University to the Presbytery of Edinburgh, and now published by Mr. Stewart. 2. Reply to the Argument against the Appointment of Ministers of Edinburgh to Chairs in the University, contained in the Letters of Mr. Stewart and Mr. Playfair, addressed to the Lord Provost of Edinburgh, and inserted in Mr. Stewart's Pamphlet. 3. Examination of Mr. Stewart's Historical Facts relative to Mr. Leslie's Election. 4. Review of Mr. Stewart's Defence of Mr. Leslie's Doctrine of Generation. 5. Answer to the Charge of Atheistical Doctrine brought against the Ministers of Edinburgh, who opposed Mr. Leslie's Appointment, on account of their use of the words *necessary connection*. 6. Miscellaneous Observations in Reply to Mr. Stewart's concluding Remarks.”

The paper alluded to in the first of these heads, was not in the edition of Mr. Stewart's pamphlet that came under our review, or we should probably have given of that pamphlet a character in some respects different from that which we did give. The professors in the university of Edinburgh have not, it seems, for half a century, subscribed the national confession of faith, though, by several acts of parliament, each of them is expressly required to do so, when inducted into his office. To us, who are acquainted with the statutes and customs of no other universities than those of Oxford and Cambridge, this omission has a very culpable appearance; but with whom the blame lies seems not so evident. Perhaps it ought to be shared between the university and the presbytery; but the presbytery, become sensible of its error, appointed, on the 27th of February, 1805, a committee of its own body, to intimate to the principal of the university the desire and expectation of the presbytery, that the laws on this subject should be observed. The letter, signed HENRY GRIEVE, dated Edinburgh, the 9th of March, 1805, and addressed to the Rev. Dr. Baird, Principal of the University of Edinburgh, is here published; and though not remarkable for elegance of composition, it is apparently as respectful as the case required.

The answer of the *senatus academicus*, which is the paper referred to by the present author as transmitted to the presbytery of Edinburgh, is in the highest degree ironical and sarcastic, and such as no college, in either of our universities, would have dared to write to its legal visitors, in answer to so reasonable a request. That request indeed, as it appears to us, ought to have the force of a *command*, and, we trust, that the reverend presbyter is prepared to enforce it; for though we have certainly no partiality to the peculiar dogmas of the Westminster confession, we are decidedly of opinion, that in every christian country, the established instructors of youth ought to profess the established faith. Such is the law in England, and such it is, or ought to be in Scotland. Mr. Stewart indeed, in a note subjoined to the paper of the *Senatus Academicus*, complains that the enforcing of such a law would exclude, from academical chairs, men of the most eminent talents, who, though sound in all the great and fundamental principles of religion, could not subscribe to every article, however unimportant, of the established creed. This is admitted by the examiner; but, as he observes,

“ It has not appeared to the legislature a sufficient reason for breaking down the fences of the ecclesiastical establishment of either country (England or Scotland.) It is obvious, therefore, that every complaint on this ground must be exclusively against the law itself; and we, of course, learn from the note that has been quoted, what it would have been very injurious to suppose without decisive evidence,——That in this age of innovation, one of our teachers of youth, and one of considerable name, *would willingly dispense with those laws which the wisdom of our fathers deemed essential for the guard and security of our national church, and which the act of union between the two kingdoms has declared unalterable.* As the wisest legislators are liable to err, our constitutional laws may be wrong; but when the opinion that they are wrong is so distinctly avowed, they who still think them not only right, but *essential*, are unquestionably called to be on their guard.” P. 34.

It always appeared to us very extraordinary, that Messrs. Stewart and Playfair should deem it impossible for the same man to read mathematical lectures from the professorial chair in any university, and serve the cure of a church in the same city with that university. No such incompatibility was ever dreamed of in England; and the incomparable Sermons of the late Dr. Blair, together with his Lectures on Rhetoric and Belles Lettres, prove that, even in Scotland, there is no incompatibility between the duties of some professorships and those of a parish priest. It seems, indeed, as the present author observes under the second head of examination,

“ Difficult

“ Difficult to imagine a reason why the functions of a clergyman should any more preclude the possibility of his discharging, at the same time, the duties of a professor in any department of general literature, than the functions of a practical physician are found to preclude *his* discharge of the duties of a medical chair. For, though it has been conceded to Mr. Playfair, that the ministers of Edinburgh *have something to do*, their professional duty is not *more* laborious than that of a well employed physician. And the two learned gentlemen will find it difficult to convince the world, that either of them discharges his academical functions with more advantage to the public than Dr. Monro, Dr. Gregory, and others.” P. 42, &c.

The examiner having stated this reasoning in various points of view, and shown that Mr. Macknight, Mr. Leslie's rival candidate, actually discharged the duties of *two* professors in the university, as well as the functions of a parish minister, during what he calls the *last session*, to the satisfaction of all concerned, even of Messrs. Stewart and Playfair themselves, very naturally concludes, that the incompatibility supposed between the two offices is altogether imaginary. He then adverts to the argument, founded on a supposition that, for some time past, there has existed among the clergy of Edinburgh, a *combination* for promoting as many as possible of their own number to professorships in the university.

“ To this charge, or insinuation, the only reply that can be given is *an unqualified denial*. No such combination ever existed. The allusions to it are *false and groundless*. It was solemnly disavowed by one of the ministers of Edinburgh, at the bar of the general assembly; and it was expected that some degree of credit would be thought due to his public declaration upon a subject, in regard to which *it was impossible that he should be mistaken*. But, as the charges or insinuations of this kind, in Mr. Stewart's pamphlet, appear still to be believed by some men, the reader will not be surprized, that it has been thought necessary here, to stigmatize them with the epithets which they deserve.” P. 49.

“ But though no such *combination*, as has been alluded to, was ever thought of by the Edinburgh clergy, it may admit of a question, whether the letters of the two learned gentlemen do not *favour* of a combination *elsewhere* existing. Certain it is, that a party has *lately* arisen, belonging to no profession, but calling themselves *men of letters*, who may have a wish to exclude clergymen from being competitors with them for university chairs, and whose interests the argument of the two learned gentlemen may have a tendency to promote. But it remains for the public to judge whether, notwithstanding the respectable character of some of that class, it would be expedient to commit to them *exclusively* the education of youth.” P. 50.

“ A separation of the interests of religion and literature is unfortunately no *chimera*. Plans for the accomplishment of this object have not only been devised, but, in some measure, carried into effect. The late Dr. John Robison, whom Mr. Stewart himself so justly characterizes as one of the *ablest supporters and brightest ornaments of the university of Edinburgh*, has, in his work entitled *Proofs of a Conspiracy, &c.* unfolded the plans, that were formed for this purpose, by a class of literary reformers on the continent. It there appears, that one of their *peculiar* objects was *to seize on the universities, and exclude clergymen from the places of trust and influence which they had occupied in those seats of learning.* And the success of their plan, in a neighbouring land, was the prelude to that monstrous revolution which had nearly subverted the foundations of civil society in the greater part of the christian world.” P. 54.

In the third section this author examines Mr. Stewart's historical *facts* relative to Mr. Leslie's election; and proves by evidence, which seems to be incontrovertible, that the ministers of Edinburgh had acted a very different part indeed, from that which by Mr. Stewart they are said to have acted; that only *one*, or at most *two* of them, had so much as *recommended* Mr. Macknight to the vacant professorship; and that so far from “*openly avowing* their determination that Mr. Macknight should either enjoy both offices, or give up all thoughts of the professorship,” they formed no determination at all by which that gentleman's conduct should be regulated.

“ If the reader now looks back upon Mr. Stewart's *facts*, he will find that those which are, in any measure, calculated to affect the question at issue, have, without a single exception, proved to be *misrepresentations*. Yet there is no desire, on this account, to prejudge his *reasoning*, in the case of Mr. Leslie, where it is not founded on these *facts*. To the consideration of it we now proceed, and by its own merits let it be tried.” P. 73.

It is tried in the fourth section of this acute examination; and high as our respect is for Mr. Stewart, truth compels us to admit, that his reasoning does not now appear to us as it did, when we first read his pamphlet. It is the object of Mr. Stewart to persuade his readers, that it was of *physical* cause alone that Mr. Leslie could be supposed to speak in the note which had attracted the attention of the ministers of Edinburgh. But, says the examiner,

“ The language, which he would have us to understand as exclusively applicable to a *physical* subject, is incapable of being so understood in any consistency with the ordinary import or meaning of

of words. Not a tenth part of that Essay of Mr. Hume's, which is declared; without *any* reserve, to be a model of clear and accurate reasoning, is at all *physical* in either its object or its argument. And the language of Mr. Leslie's note, so far from leading us to understand the eulogy pronounced upon the essay, as restricted to what is *physical*, is rather calculated to exclude the physical argument. For Mr. Hume is admired and applauded by Mr. Leslie, not so much on account of the general merits of his doctrine and reasoning, where they coincide with the opinion of authors who had preceded him, as on account of what was *peculiar or new* in his views of causation. He is declared to be the *first* who had treated of causation in a truly philosophical manner. And it is unquestionable, that all that was in any measure *new* in the doctrine of the essay is purely *metaphysical*. In this view, indeed, Mr. Stewart seems to admit, that Mr. Leslie is somewhat incorrect, but concludes, that he must have been guilty of an oversight, to the extent of supposing that Mr. Hume's doctrine was equally *new* in its reference to *physical* causes; and to justify this supposition, he asserts that Dr. Beattie, and many others, have been guilty of the same oversight. But though it may at first seem impossible directly to controvert this assertion, since no evidence whatever is stated, nor any passage of any author's writings referred to, we have, by chance *, something like absolute evidence, that neither Mr. Leslie, nor any man who had read the *Essay on Necessary Connexion*, could possibly be ignorant, that many philosophers, *before Mr. Hume*, had denied all power or efficiency in what are denominated *physical* causes. For a considerable portion of that essay is employed in examining the doctrine of a *class* of philosophers, who acknowledged 'mind and intelligence to be not only the ultimate and original cause of all things, but the immediate and sole cause of every event which appears in nature;' contending, 'that the true and direct principle of every effect is *not any power or force in nature*, but a volition of the Supreme Being, who wills that such particular objects should for ever be conjoined with each other †.' 'The man, therefore, who can still suppose Mr. Leslie to have accounted Mr. Hume the *first* who had denied the existence of power in *physical* causes, must at least suppose that he never read that essay of which he declares his profound admiration.'" P. 79, &c.

This reasoning certainly proves, that the ministers of Edinburgh were fully justified in the opposition which they at

* In a metaphysical controversy about causation, the mention of *chance* ought surely to have been omitted. *Rev.*

† See Hume's *Essays*, p. 73, of the edition published in 1800.

first made to Mr. Leslie's nomination to a professorship in the university. It does not, however, prove, that they were justified in *continuing* that opposition, after Mr. Leslie, in his letter to the professor of divinity, had explained his notions of causation, and expressly declared, that he approved of Mr. Hume's doctrine only as it related to *physical causes* and effects. It must indeed be confessed, that, if his approbation was meant to extend no farther than this, the language in which it was expressed is far from proper, but in this there is nothing remarkable; for no man can read even the short extract from his note, which is published both in this pamphlet, and in Mr. Stewart's, without perceiving that, in perspicuity and precision of language, Mr. Leslie does not excel.

The object of the present author, in the fifth section of this examination, is to answer the charge of atheistical doctrine brought against himself and his friends by Mr. Stewart and others; and to every candid mind the answer will appear satisfactory. We cannot indeed admit, that the ministers of Edinburgh expressed themselves happily, when they rested their objection to Mr. Hume's doctrine on his denial of such a necessary connection between cause and effect, as implies an *operating principle* in the cause; for in *physical causes*, which are included in this general expression, an *operating principle* cannot be conceived, without supposing matter endowed with powers at least analogous to volition and intelligence. Neither do we approve of the expression *conditional necessity*, which is very needlessly introduced into this controversy, by both Mr. Stewart and this author; for where a change has certainly taken place, we are under an *absolute necessity* of inferring that there has been a cause, and a cause, *somewhere*, endowed with power. It is shown, however, by the examiner, that the language objected to has been employed by philosophers of the highest eminence, including even Mr. Stewart himself, without bringing upon them the suspicion of atheism; and it is surely not without reason, that he expects the language of the ministers of Edinburgh to be interpreted with the same candour, that has been extended to the language of others.

“ Were it possible to suppose that Mr. Stewart considered the ministers of Edinburgh as having asserted the doctrine of *necessity*, not in the relation of cause and effect, but in the *BEING that becomes the cause*, this would account for his accusation; for this doctrine would indeed represent the supreme mind as a necessary agent. But obvious as it is, that the necessity of which they speak, refers not to the *Being* denominated the *cause*, but merely

to its connexion with the effect, the whole amount of their assertion is, *that where there is an effect (event *) there must be a cause.* And considering how undeniable this position appears, and how universally it has been asserted by others, in terms so much less guarded; their being charged, on this account, with atheistical doctrine, by a man of considerable name as a philosopher, and who had expressed himself upon the same subject in language so very similar to theirs, is perhaps one of the most singular facts in the history of science." P. 129.

* We have introduced this word, because there never was, nor ever can be, any controversy whether, "where there is an *effect* there must be a *cause*." The question at issue is, whether every *event* or *change* must be considered as an *effect*; for when an *effect* is allowed, a *cause* is allowed likewise. Mr. Hume, in consequence of not perceiving that *necessary connexion* between events, to which he absurdly gave the name of *power*, did not admit that every *event* is likewise an *effect*; and even the author of this tract, who contends for a necessary connection between *cause* and *effect*, does not always express himself as if he knew where that necessity is to be looked for. Thus, in a note, p. 129, &c. he says, "If the connexion between cause and effect be not *necessary*, it must be *contingent*. If it be contingent, then it *may* happen that instances will occur, in which one of the related objects shall be found without the other, or, in other words, in which we shall have *causes* without *effects*, and *effects* without *causes*." But such instances as these can never occur, whatever be the relation of cause to effect. Every *cause* as certainly implies an *effect* as the number *four* implies *twice two*, and *vice versa*; for *no being*, with whatever *power* it may be endowed, can be considered as a *cause* till it has actually produced an *effect*; nor would an *event*, if by the laws of human thought it *could be conceived* otherwise than as an *effect*, necessarily imply a *cause*. When we contemplate the nature of *change* in our own minds, we are under the necessity of concluding that *every change* must be produced by something having sufficient *power* to produce it; just as when we contemplate the relation of *equality*, we are under the necessity of admitting, that *all things* which are equal to one and the same thing are equal to one another. We are likewise under the necessity of concluding, that in both these cases all beings endued with reason think exactly as we do; but this is all the necessity that there is in either case. When we contemplate *power* by itself, we are under no necessity of inferring that *it must* produce those effects to which we may know it to be adequate; and every man who admits *creation* in the proper sense of the word, must be aware that there was for ages (we might have used a stronger expression) Almighty power, without producing *all* the effects to which it is adequate, and which therefore, during those ages, was not such a cause as it has since been, and now is.

Rev.

In the concluding section of this tract we have an able defence of the expediency of the conduct of the ministers of Edinburgh, in opposition to Mr. Stewart's assertion, that it was more particularly inexpedient "in the present circumstances of this country, and after the times we have witnessed of late years!" There is surely nothing in the present circumstances of the British Empire, or indeed of Europe, which can render it inexpedient for the ministers of religion to be vigilant in their charge; but, on the contrary, every thing to make them more than usually careful to prevent, as much as they can, the poisoning of the minds of youth with those principles, which prepared the way for that torrent of anarchy and irreligion which burst forth in France, and has overwhelmed the whole continent. Still we could wish that the ministers of Edinburgh had put a stop to their proceedings, when they received Mr. Leslie's explanation of his doctrine through the hands of the professor of divinity; for every step which they took, subsequent to that event, was surely inexpedient. From the conduct, as it is here stated, of the magistrates of Edinburgh, they could not but perceive that those *philosophical* patrons of the university were determined, regardless of their remonstrance, to appoint Mr. Leslie to the vacant professorship, unless he should be legally convicted of holding such principles as rendered him utterly incapable of such preferment. But after he had sent his letter to the professor of divinity, every attempt to convict him of this was obviously vain; for all that he could have been required to do respecting the obnoxious note, he had in that letter actually done. It was indeed a private letter addressed to an individual, and the language in which it is written is not very respectful; but the ministers themselves, so far as Mr. Leslie was concerned, were but private individuals, preparing matters for his arraignment before the competent court; the professor of divinity, who is likewise a minister, had authority to make of the letter what use he might think proper; and supposing Mr. Leslie untainted with atheistical principles, his indignation at being charged with such principles by individuals who had *then* no authority over *him*, was surely natural, and entitled to excuse. To cancel, as he seems to have been required, the leaves of his book, which had for some time been in circulation, was not in his power; and all that he could do, till a second edition had been called for, was to publish, in the literary journals, such an explanation of his principles as he had already given to the professor of divinity. To this, indeed, he seems to have had no objection; for

“ It has since been understood,” says the author of the examination, “ that Mr. Leslie himself was *willing* to explain his doctrine, or retract his language, to an extent that must have been in a great measure satisfying; that in conversation, he did not attempt to defend the language he had employed relative to Mr. Hume's essay, but accounted for it, by stating that he had not fully recollected the import of Mr. Hume's doctrine; and that the reason he assigned for not giving an explanation to the presbytery of Edinburgh was, that he was prevented by his friends. If Mr. Leslie's friends did prevent him, those concerned in the measure best know what end they have gained by it. But putting the satisfaction of the presbytery out of question, if they had a view to the credit and interest of Mr. Leslie himself, they may judge whether such an explanation would not have left him in more pleasant circumstances than those in which he *is* left, by a sentence of the General Assembly, simply refusing to consider the note that was referred to them.” (P. 137, &c.)

We have now furnished our readers with the means of judging for themselves between the ministers of Edinburgh and Mr. professor Stewart, respecting the appointment of Mr. Leslie to the professorship of mathematics; and if the two pamphlets be read with attention, they may perhaps furnish strangers with the means of discovering what kind of principles are likely to be imbibed by youth in the university of Edinburgh. On this account they are both valuable, and deserve indeed to be generally read; but we trust that we shall not be called upon to review any other publication in this controversy; for when men of character contradict each other in the statement of *facts*, with which they must be supposed to have been equally acquainted, it belongs to a tribunal very different from ours, *tantus componere lites*. The language of the minister is certainly more temperate than that of the professor, and he seems to have proved completely that there was no combination between him and his brethren to secure to themselves the professorships in the university; but there are scattered through his publication insinuations respecting the party-politics of those who supported the cause of Mr. Leslie, which, as we have no opportunity of judging whether they be well or ill founded, we have industriously kept out of view. Whether the controversy is, on the whole, a matter of regret, it is impossible for us to form a decided opinion. It has been carried on in such a manner as is likely to prevent, for a long time, any harmony between the ministers of Edinburgh and a large party in the university; and this is certainly an unfortunate circumstance; but if it has been, or shall be the means of bringing to light any

where "the hidden works of darkness," the public will gain by it; and the interest of the public is surely to be preferred to the fame or fortune of a few individuals.

ART. VI. *An Excursion to the Highlands of Scotland and the English Lakes, with Recollections, Descriptions, and References to Historical Facts.* 8vo. 291 pp. 9s. Mawman, 1805.

THIS is one of the most agreeable and interesting descriptions of a Highland Tour, that we have for a long time seen; and except that allowance must occasionally be made for a little affected quaintness of style, it is a very well written volume.

The author's route was through Huntingdon, Peterborough, Newark, York, Ripon, Durham, Newcastle, Berwick, Edinburgh, Falkirk, Dunbarton, and Inverary; he returned by Glasgow, Lanark, Annan, Carlisle, Keswick, Kendal, Lancaster, Preston, Liverpool, Chester, Stafford, Birmingham, &c.

This narrative is very amusing altogether, and may be fairly recommended as an agreeable companion in the post-chaise of whoever shall undertake to accomplish the same journey. We shall select, as a tribute of respect which the work deserves, one or two short specimens.

"We next walked upon the walls which surround the city, and from this elevation enjoyed an agreeable prospect of the neighbouring country, particularly on the west side, whence we beheld Severus's-hills, erroneously supposed to have been raised by the Roman soldiers in honour of that emperor; and the Ouse, winding its lengthened way through the level country, with its eastern bank adorned by the picturesque ruin of St. Mary's abbey, rebuilt in the reign of Henry II. after having been accidentally burnt, with the cathedral and other religious houses, together with a well furnished library. A fence has probably surrounded the city, ever since the time of the Romans; but the period seems approaching, when not a vestige of this will be left remaining. The walls are at present in a most ruinous state; and the rebuilding of them, without answering any useful purpose, would occasion a most grievous expence.

"The shady walk (a mile in length) on the banks of the Ouse, which is here in consequence of a lock a great stream, cannot be traversed without grateful commemoration. The river in which

which all the principal waters of the county terminate, is navigable up to York for vessels of a hundred and twenty tons; though it has not yet received it's noblest tributaries, the Wharfe, the Air, the Don, the Derwent, and the Trent. Nor should the middle arch of it's bridge be left unnoticed, as it is thought equal to the Rialto at Venice, being eighty one feet in the span, and fifty-one in height. We must regret, however, that this fine structure which connects the two parts of the city, intersected by the Ouse, is so steep and narrow as to be dangerous to passengers.

“ At a splendid entertainment at the Mansion-house, to which we were invited immediately upon our arrival, we met many of the principal inhabitants, whose sprightly and intelligent conversation afforded us considerable amusement: we also enjoyed, what distinguishes good company, a delicate and light pleasantry, uniting decency with freedom. If good living and much leisure could produce happiness, no people in the world would have more enjoyments than those of York.

“ This city possessed a woollen manufactory in the reign of Henry the Eighth, at which time Camden supposes it to have been introduced into the county. The inhabitants are, however, accused of want of spirit in discontinuing it; but their not having coal and force of water is, probably the true reason why they are less successful than their neighbours in the west. The trade here is principally carried on in gloves, fustians, livery-lace, and books; a glass-house and white-lead works have lately been erected, but the manufactures are not yet sufficiently extensive to affect the price of agricultural produce.

“ York, having a good theatre and a very respectable company of performers, genteel assemblies, and polished society, has long been, and is likely to continue, the residence of numbers of families independent of trade, who find it a cheap and agreeable place of retreat.

“ It is well known that York was the seat of government in this island under the Romans, and that in this city the emperor Severus died. It has been justly observed, says Gibbon, ‘that the possession of a throne could never yet afford a lasting satisfaction to an ambitious mind. He had been all things, as he said himself, but all was of little value.’ It is the misfortune of strong faculties, when distracted with cares and oppressed with age and infirmities, to feel the most melancholy depression; and to forget the sprightliness of youth, the fair cheeks and the full eyes of childhood, their early years of careless gayety and vivid hopes; their delightful moments in maturity, of “fulness of heart” and pride of victory; and while, in spirit softened to the lowness of a child, they are exposing to those around them their weakness by unavailing complaints, they imagine themselves displaying the wisdom of sages.

“ York is also renowned for being the burial-place of the emperor Constantius ; but more for giving the imperial purple to his son Constantine, whose fame has subjected every minute circumstance of his life to investigation. It was impossible that the establisher of the Christian church should not have two characters : and he seems to have merited both. At the commencement of his reign, he was diligent, indefatigable, and attentive to the complaints of his subjects. In the field, he displayed the talents of a consummate general ; and for some time, the regular course of his administration and of his private conduct was guided by wisdom and justice. But in his old age he degenerated into a cruel and dissolute monarch, corrupt in his morals and oppressive to his subjects.

“ This city was likewise the metropolis of the great kingdom of Northumbria, and suffered dreadful devastations from the Danes, the Normans, and the Scots. Before the burning of it by that pitiless destroyer, William the Conqueror, authors scruple not to compare it with Rome. In importance, it has long been regarded as the second or third city in England. About the middle of the sixteenth century, complaints were made of it's decay, and an ecclesiastical historian attributes it to the dissolution of monasteries.

“ Down the Ouse, within about eight miles of the city of York, landed from five hundred ships the army of the king of Norway, with Tosti, brother of Harold ; and at Fulford they defeated Morcar, the governor of the city, and Edwin earl of Mercia. They afterwards took possession of York ; but on the approach of Harold, they withdrew to Stamford-bridge, about six miles distant on the banks of the Derwent : there however, though they had judiciously entrenched themselves with the river in their front, the Saxon prince determined to attack them. The passage over a narrow wooden bridge was effected, after having been disputed for three hours by a single Norwegian, who killed forty men with his own hand : Harold then attacked the enemy in their entrenchments, and after a severe conflict put them entirely to the rout. But this was a dear-bought victory ; for to it may be indubitably attributed the loss of the battle of Hastings. Harold's refusal of plunder to his troops, as well as the fall of many of his best soldiers, caused a great diminution of his forces ; while the fatigue of a forced march into Suffex, and the time allowed to the Normans to recruit themselves after the sickness of their voyage, but too certainly secured the success of a prince who taught the English by bitter experience the miseries infallibly attendant on subjugation.” P. 46.

The following description of the Highlanders is written with much accuracy and great spirit.

“ It cannot be doubted that elegance of dress and manners gives

gives a lustre to beauty, and excites the senses through the medium of the imagination: It has even been observed, that were it the fashion to go naked, the face would hardly be noticed; certain it is, that the bare feet very much attracted our attention. The conspicuously-active spring of the ball of the foot, and the powerful grasp of the toes, increased our knowledge by exhibiting the beauty and utility of that member. All the Highlanders walk with firmness and agility. We saw not a single instance even of a female turning in her toes, or stepping with a stiff bent knee.

“ We remarked that, north of Glasgow, we had not beheld one individual, man, woman, or child, crooked; and that, though their feet were freely applied to rugged roads and gravelly shores, they yet did not appear to have received any injury.

“ The rude mode of living of the Highlanders seems in many respects not dissimilar to that described by Hollingshed, at the close of the fifteenth century in England. “ Considerable towns,” he observes, “ had hardly a house with a chimney to it, the smoke sought it's way out at the roof, or door; the houses were nothing but waling, plastered over with clay: pillows were only used for women in child-bed. Students dined at eleven, and supped at five o'clock. The merchants of London seldom dined before twelve at noon, or supped before six at night.”

“ We naturally expected to have seen the tartan-plaid much worn, but we did not meet any one in this highland-dress; in the philibeg and bonnet very seldom; and the ancient costume seems here to be entirely laid aside.

“ We observed that all the people in the highlands had linen next their skins. In this respect, if the humorous remark of the learned Arbuthnot be true, they are more comfortable than were the imperial Cæsars; for “ Augustus had neither glass to his windows, nor a shirt to his back.”

“ The young women let their hair grow long behind, and twist and fasten it on the top of the head with a comb, and thus wear it without caps. They, as well as the men, are uniformly short in stature, unincumbered with flesh, and very active; but their faces are rarely handsome, and generally, as we thought, indicated the appearance of premature old age. Their features are probably hardened by exposure to the severe blasts of winter, contracted into a most unsightly grin by labour, soured by want and misery, and oppressed with deep dejection of spirit.

“ The manners of the people however are easy, respectful, and agreeable, showing simplicity mingled with intelligence, and an openness of manner and behaviour superior to disguise or artifice; and possessing great presence of mind and ready wit, which have often been remarked to appertain to those living in
mountainous

mountainous countries. Their general agility proved that they could

“Foot it featly here and there;”

but, alas! when the heart does not rejoice, gladness cannot be communicated to the feet. Though there was much equability of temper, there was no mirth. Were they indeed disposed to those amusements which require the participation of numbers, they are commonly too thinly scattered to form such harmonizing sports.

“The powerful influence of the bagpipe over the Highlanders is well known; it roused them from security, and collected them when dispersed; their attachment to it was not unlike the love of the ancient Germans to the animating strains of their bards, which excited the desire of fame, and the contempt of death. At the battle of Quebec (1759) we are told that general Frazer, in answer to a complaint made of the misconduct of his regiment, informed the commander-in-chief, he had done wrong in forbidding the pipes to play. “Let them blow,” he exclaimed, “like the devil, if they will but bring back the men.” The moment the pipes struck up a favourite martial air, the Highlanders formed with the utmost intrepidity.

“It seems hardly possible to be amongst a people, whose wild and inhospitable country prevents their participating in the comforts of their neighbours, without sympathizing in their wants, and feeling a strong interest in their welfare. We doubted if the traveller could be more safe from harm, even amongst the simple and innocent Laplanders. Dr. Johnson’s remark, that “mountaineers are thievish,” is erroneous; and, applied to the Scotch Highlanders, is particularly unjust.

“Their patient sufferance of toil, connected with an almost total exclusion from enjoyment, fills the stranger with regret that these high-spirited and virtuous natives should be driven to emigration. The inhospitable ruggedness and sterility of the country might seem to be hardship enough: but the ingrossing of farms is necessarily inflicting a much deeper wound on the vitals of the country, than the greatest severities could do. It is in vain for the advocates of large farms to affirm, that this system, by increasing the rent of the landlord, must therefore increase the general population. The ruinous vestiges of cottages, with their small appendant inclosures, containing grass, corn, and potatoes, which had been cultivated with infinite labour, too plainly evince the contrary. These now mingling with the general waste, furnish but too incontrovertible proofs of the decay of those intrepid mountaineers, who in any struggle for independence would form our best national security.

“Though ferocity, authorized and cherished by their chiefs, once entered into the composition of the Highlanders, that seems

seems now to have left them; but ferocity does not constitute courage. Give their ætieve souls, visible in their lively eyes, but a proper sphere for their bravery; and be assured, though their dignity is depressed, and though happily their courage is not whetted by domestic animosity, that their military ardour will not be found abated. To their rugged lives war would be a scene of festivity. The little, necessary to the support of a Highlander, would astonish an English soldier; and the little, that would sustain a still more hardy race, would astonish both.

“The Highlander, on long journies over hills, destitute of human support, will for a long time repel the attacks of hunger by eating dried roots. The Tartars, we are told by Gibbon, on the sudden emergency of a hasty march, provided themselves with a quantity of little balls of cheese, or hard curd, which they occasionally dissolved in water; and that this unsubstantial diet would support, for many days, the life and even the spirits of the patient warrior.” P. 151.

A very neat map of the author's route is prefixed to the volume, and views of Inverary, of Loch-Lomond, and of Patterdale, very elegantly executed. The book is also remarkably well printed.

ART. VII. *The Works of Edmund Spenser; in eight Volumes, with the principal Illustrations of various Commentators. To which are added Notes, some Account of the Life of Spenser, and a glossarial and other Indexes. By the Rev. Henry John Todd, M. A. F. A. S. Rector of Allhallows, Lombard-street, London, &c.* 8vo. eight Volumes, 4l. 4s. Rivingtons, &c. &c. 1805.

DURING the long interval in which the language of our earlier poets was not thought worthy of enquiry, their works were printed, if at all, without the least attention, or at best with a very imperfect attention to the phraseology and idioms of the times in which they were written. The revival even of the knowledge requisite for producing judicious editions of such works, we owe to the great and long increasing celebrity of Shakespeare. For his sake, books have been collected and read, which would otherwise have been buried in perpetual oblivion; and the knowledge has been recovered, without which the writings of former ages could neither be appreciated nor understood. Few writers more deserved or required a new edition, on
_this

this account, than Spenser, whose language is surely more antiquated than that of his time.* The text of this author, partially modernized by Hughes, and professedly restored to the original orthography by Church, has never yet obtained that critical collation, which an editor, who should unite the qualities of knowledge, acuteness, and diligence, would wish to give it. That Mr. Todd abundantly possessed these qualifications, was made sufficiently evident by his excellent edition of Milton†; nor has he, in the present publication, failed to justify, or even to improve the opinion thence conceived of his editorial talents.

Mr. Todd's edition of Spenser, now before us, is truly a *Variorum* edition. From all the best editors and commentators, he has carefully selected the most useful and valuable notes; adding modestly and properly, from his own sources, such further information as appeared to be desirable. We should conceive, that of Upton's notes, he may have taken about half; of Jortin's, about a third; of Warton's rather more, besides preliminary remarks; of Church's a less proportion, perhaps not more than a fourth: and in like manner from others, wherever illustration was to be found. But the more peculiar merits of the edition, (for selection perhaps was easy,) will be found in the corrections and explanations of the text, furnished from Spenser's own editions, or from an exact and extensive knowledge of the literature of Spenser's age; from attention to Italian literature in particular, then preeminently fashionable, and to works of chivalry and romance, now very little known, and some indeed almost exclusively mentioned by the present editor. Mr. Todd brings also illustrations from manuscript authorities, which could not before have been consulted; and in a word, appears to have spared no exertion to render his edition greatly superior to any which had preceded it.

* Mr. Todd, in the life of Spenser, p. clxiii, denies this to be true of the *Faerie Queene*; but if even that be compared with Shakespeare, with the remains of Sir John Davies, and other authors, we still think it will appear that Spenser has a much greater proportion of obsolete words and phrases. His admiration of Chaucer, probably occasioned this effect, which has always appeared to us perfectly evident in the perusal of all his works. The Pastorals, to be sure, are much more antiquated than the rest, and might even be called uncouth.

† See Brit. Crit. vol. xix. p. 258,

In the life of Spenser, which follows the editor's short and very modest preface, many corrections of former biographers are introduced, and Mr. T. speaks far too dissidently of this part of his labour, when he says in the preface, "I have added a *very humble account* of the life of Spenser, drawn from authentic records, the curiosity and importance of which will, I trust, be admitted by the liberal and candid, as an apology for the want of biographical elegance." We have read the life with care, and must say, that we think the apology unnecessary. The narrative indeed is unadorned; but, of biography, simplicity is often rather a recommendation than a fault: and after the long labour of collation, correction, and annotation, an editor may surely be excused, if he rather collects the materials for an authentic life, than attempts to give them that captivating form and elegance, which might be necessary in a separate publication.

Spenser was born, according to the date now ascertained, in 1553, and in London. Where his education was begun, is not recorded; but it was concluded at Pembroke-hall, Cambridge, where he entered of no higher rank than that of a sizer. Of his early intimacy with Gabriel Harvey *, a contemporary of Christ's College, some particulars are here related, not entirely to the credit of Harvey's taste; who appears to slight the Fairy Queen, and to advise his friend to write English hexameters and pentameters. From the university, after taking his degrees, he is said to have gone to reside with some relations in the north of England, where he composed several of his early works, and among them the Shepherd's Calender. In these eclogues the strength of his love and the immaturity of his taste are chiefly observable; and we are far from being able to join with the present, or any other commentator in the praises of this juvenile effort. E. K. the original commentator on them, being mentioned, in one of Spenser's letters, in the next paragraph to "*Myllresse Kerke*," has been not improbably conjectured to be Edward Kirke. Though as the letter to Harvey prefixed, must certainly be by Spenser himself, we

* All Spenser's letters to Harvey are here printed, and Harvey's letters to him are often quoted; but these latter are not so attractive as to make us wish for more of them, than the editor has given as curious specimens. They are full of debates on English dactyls, spondees, &c. which the writer much admired. A Dr. Drant, of St. John's, Camb. seems to have been the great legislator for such verses. (See p. xxii.)

are more inclined to attribute the whole comment to him. (See p. xxi.) In 1580 Spenser removed to Ireland, as Secretary to Lord Grey, of Wilton, who then went out as Lord Lieutenant; and with him he is supposed to have returned in 1582, but not to have relinquished his relation to that country; where, in 1586, his friends obtained him a grant of 3028 acres, at Kilcolman, in the county of Cork. This residence, the ultimate cause of his heaviest afflictions, attracted him again to Ireland, to cultivate the land assigned to him, as the patent required. The situation was romantic and beautiful, as is proved by many allusions in Spenser's writings, as well as by subsequent descriptions. Here he was visited by Sir Walter Raleigh, whose persuasions are thought to have induced him to commit the three first books of his great poem, immediately to the press, which he did in 1590.

It does not clearly appear that Spenser had, as some have supposed, the office of poet laureate; but early in 1591, a pension of fifty pounds a year was settled on him by the Queen, which may be considered as equivalent to such an appointment, though without the name. His patent for this pension, was discovered some time ago, by Mr. Malone, in the chapel of the Rolls. The publication of Spenser's *Fairy Queen* occasioned the same bookseller to collect and publish his smaller poems early in the ensuing year, encouraged, as his address to the "gentle reader" expresses, by the favour shown to that poem. Of the pieces contained in this collection, Mr. Todd gives a satisfactory account in this life, and well explains the design of the sonnets and *Epithalamion* following them, as describing a real courtship and the marriage by which it was concluded*. He was married on St. Barnabas's day, (June 11) 1594, and of this marriage three children at least were the issue, one which perished in his house at Kilcolman, when it was burnt by the rebels, and two sons, who survived him, and had descendants. The second part of the *Fairy Queen* was published in 1596, and this biographer thinks it probable, that of the remainder much more was written than was published in the two imperfect cantos on *Mutability*; though perhaps the whole was not properly finished, as Sir James

* A trifling oversight in point of expression occurs in this part of the life; it is said, "to those who would deny that the sonnets of Spenser are not addressed to the object of his love," instead of "would deny that the sonnets are addressed."

Ware states, in his preface to Spenser's View of Ireland. This opinion is here strongly supported by a Latin epigram of John, afterwards Sir John Straddling, a friend of Camden and Sir John Harington, which has not before been produced. It is entitled, "ad Edm. Spenser eximium poetam, de exemplaribus suis quibusdam manuscriptis, ab Hibernicis exlegibus igne crematis, in Hibernica defectione." The epigram is of no great merit, but clearly illustrates the fact.

When Spenser was in England, in 1596, he is supposed to have presented to the Queen, and officers of state, his "View of the State of Ireland," a tract which gained him high estimation, as an antiquary and a politician. In 1597, he returned to Ireland, and in 1598, was proposed by the Queen, as Sheriff of Cork, for the ensuing year; but, the furious rebellion of Tyrone breaking out in October of that year, he was obliged to fly for his life, and with the loss of his goods, his house, and one of his children, impoverished and distressed, to take refuge in England, where he survived his misfortunes only a very few months. It is made clear by Mr. Todd, that Spenser died in King-street, Westminster; and that he could not be, by any means, either in that deserted or that indigent state which some authors have chosen to represent. He was too famous to be forgotten, and too worthy to be deserted; nor would his pension of fifty pounds, as the value of money then was, allow him to be in absolute want. It is sufficiently melancholy that he should die oppressed with grief, at the early age of 46; and we are happy to be relieved by Mr. Todd, from the additional regret which the love of exaggeration had endeavoured to produce.

Besides enumerating the works of Spenser as they appeared, Mr. T. has mentioned occasionally, and given at the end of the life, a list of those which are lost: which we shall the more readily transcribe, in the hope that the enumeration may possibly lead to the discovery of some of the number. They are these—1. a Translation of Ecclesiastes; 2. of the Song of Songs; 3. the Dying Pelican; 4. the Hours of our Lord; 5. the Sacrifice of a Sinner; 6. the Seven Psalms; 7. Dreams; 8. the English Poet; 9. Legends; 10. the Court of Cupid; 11. the Hall of Lovers; 12. His Purgatory; 13. a Sennight's Slumber; 14. Pageants; 15. nine Comedies*; 16. Stemmata Dudleiana;

* Named after the nine Muses, in imitation of Herodotus. See Harvey's letter in p. xlv. and the note upon it.

17. Epithalamion Thamefis. A translation of the Socratic dialogue of Æschines, called Axiochus, has also been attributed to Spenser, which the editor would have subjoined to his works, he says, had he been able to procure it. *Britain's Ida*, though printed here, as has been usual in Spenser's works, is acknowledged by the best critics, and among them by Mr. T., not to belong to him. Of the original information obtained by Mr. T. for this life, some very remarkable parts will be found at pp. cxliii. iv. and v.

The first volume, besides the life, contains the Shepherd's Calender, to which Mr. Todd has added the general remarks of other writers, but very few of his own. The high commendations of these eclogues, by Dryden and Pope, will now indeed be read rather with surprise than conviction; and the opinion of Dr. Aikin will more generally be received, that "in the progression of critical taste, the Shepherd's Calender would have been consigned to oblivion, had it not been borne up by the fame of the Fairy Queen;" notwithstanding some passages "marked with the writer's peculiar strength and liveliness of painting."

The Fairy Queen, with preliminary remarks, and other illustrations, extends in this edition from the second volume to the middle of the seventh. Throughout this extensive space, the original illustrations produced by Mr. Todd, besides those which he has selected, as abovementioned, from all other commentators, are extremely numerous and important. We cannot give, perhaps, a better specimen of the knowledge of ancient authors, which the present editor brings to his work, than by quoting the following additional remarks on Spenser's language and versification, which he has subjoined to those of Mr. Warton, in vol. ii.

"A few additions may be made to the preceding REMARKS ON SPENSER'S LANGUAGE AND VERSIFICATION.

"Indeed it is proper to inform the reader, that, in consequence of the poet's frequently converting words of one syllable into two, words of two syllables into three, &c. and in consequence also of his remarkable accentuation of words; the several words, so employed, will be found thus distinguished, *armès, safety, inchantiement, infâmous, prostrate, courage*, &c. In pronunciations of this kind likewise, Spenser follows his old master. See Tyrwhitt's Essay on the Language and Versification of Chaucer, prefixed to the *Canterb. Tales*, 4to edit. Oxford, 1798, p. 61. Nor will the reader omit to observe that Spenser, like Chaucer and all our elder writers, uses no apostrophe in his genitive cases. By elisions intended in the pronunciation,
however,

however, he sometimes reduces words of two syllables into one, as *iron*, which must be read *ir'u*; and *cruelly*, which must be read *cru'lly*, &c. This practice has been abundantly imitated by Milton.

“ Alexander Gill, master of St. Paul’s school, London, (under whom Milton was educated,) published in 1621 a treatise in quarto, entitled “*LOGONOMIA ANGLICA, quâ Gentis sermo faciliùs addijcitur:*” His numerous examples, under the various figures of *Syntax*, are principally drawn from the *FAERIE QUEENE*; and I am surpris’d that the work should have escap’d the notice of the commentators, especially Mr. Upton, who delighted so much in accommodating old English expressions to learned rules and construction. Take an example or two from Mr. Gill’s illustration of *Figures in sound*: I must previously observe, however, that the spelling adopted by the critick would hardly be legible; as he was an advocate for a new English orthography, formed partly in subserviency to the pronunciation of the words, intermixed also with Saxon letters, and distinguished by other marks of his own invention. To enumerate all the forms, under which he has ingeniously placed passages from Spenser, the *Autonomasia*, the *Metalepsis*, the *Onomatopœia*, the *Barbaralexia*, &c. &c. would fill many pages, and might not, I fear, completely gratify the curiosity which these high sounding names excite. The following examples are from the *Figures in sound*, cap. xxi. p. 108, &c.

“ *Ἐπιζευξίς, sive Subiunctio.*

“ *Unam si gemines vocem, Subiunctio fiet:*

“ His lady sad to see his fore conitrait,

“ Cride out, Now, now, Sir Knight, shew what ye bee.”

F. Q. i. i. 19.

“ *Conuersio, Ἀντιστροφὴ al. Ἐπιστροφὴ.*

“ *Pluria membra sono Conuersio claudit eodem.*

“ For truth is one, and right is euer one.”

F. Q. v. ii. 48.

“ *Ἐπανάληψις.*

“ *Incipit & finit verbo Epanalepsis eodem:*

“ Bold was the chalenge, as himselfe was bold.”

F. Q. iv. ii. 39.

“ The following is an example, taken from the critick’s *Figures of sentence*, p. 128.

“ *Ἐπάνδος, Regressio.*

“ *Quum semel in toto totum proponis, et inde Diuidis in partes; REGRESSIO dicitur esse.*

“ —All that pleasing is to living eare

Was there comforted in one harmoniee;

L

Birdes,

“ Birdes, voices, instruments, windes, waters, all agree.
 The ioyous birdes, shrouded in chearefull shade,
 Their notes unto the voice attemptred sweet ;
 Th’ angelicall soft trembling voyces made
 To th’ instruments divine responce meet ;
 The silver-sounding instruments did meet
 With the base murmure of the waters fall ;
 The waters fall with difference discrete,
 Now soft, now loud, unto the wind did call ;
 The gentle warbling wind low answered to all.”

F. Q. ii. xii. 70.

“ A writer, subsequent to Gill, has concisely and very properly noticed a peculiarity sometimes observable in Spenser’s versification. “ His making the end of one verse to be the frequent beginning of the other (besides the art of the Trope) was the labour and delight of Mr. Edmund Spenser, whom Sir Walt. Raleigh and Sir Kenelm Digby were used to call the *English Virgil*.” Preface to the reader in *The Chast and Lost Lovers*, &c. Digested into three poems, by Will. Bosworth, Gent. 1651, 8vo. Lond. About twenty years after, a work was published, entitled “ *Angliæ Speculum Morale: The Moral State of England*, &c. 8vo. Lond. 1670.” In which the consideration of the poetry of this country forms a chapter, p. 65, &c. The remarks on Spenser’s *imagery* and LANGUAGE may here be properly introduced, as they serve to show the estimation in which the moral poet was held at that period: “ The Bards and Chroniclers, in the isles of Britain and Ireland, have been in former times even ador’d for the ballads in which they extoll’d the deeds of their forefathers ; and since the ages have been refined, doubtless, England hath produced those, who in this way have equall’d most of the Ancients, and exceeded all the Moderns. CHAUCER rose like the morning starr of Wit, out of those black mists of ignorance ; since him, SPENCER MAY DESERVEDLY CHALLENGE THE CROWN ; for though he may seem blameable in not observing decorum in some places enough, and in too much (in the whole) countenancing Knight-errantry ; yet the easie similitudes, the natural pourtraicts, the so refined and sublimated fancies, with which he hath bestudded every Canto of his subject, will easily reach him the guerdon : and though some may object to him that his language is harsh and antiquated ; yet his design was noble ; to shew us that our language was expressive enough of our own sentiments ; and to upbraid those who have indenizon’d such numbers of forreign words.” Compare this with E. K.’s criticism, before cited, p. cxxxv.

“ Respecting the Alexandrine verse, which closes every stanza with greater dignity than an heroick line, and which Dryden professedly used in imitation of Spenser ; it must be remarked that

Spenser was not the inventor of this fonorous termination, as Mr. Upton seems to have imagined. For I find, in Puttenham's *Arte of English Poesie*, 1580, p. 60, that "Sir Thos. Wiat the elder was the first who used the Alexandrine verse in the English tongue."

"It remains only to call the reader's attention to the beautiful construction of Spenser's numbers, and to the forcible expression of his ideas, in the happy description of the poet given by that judicious critick, the late Dr. Joseph Warton: "The characteristics of this sweet and allegorical poet are not only strong and circumstantial imagery, but tender and pathetick feeling, a most melodious flow of versification, and a certain pleasing melancholy in his sentiments, the constant companion of an elegant taste, that casts a delicacy and grace over all his compositions. TODD." P. cxxxix.

Of the notes on the text of Spenser, we may take that which is subjoined to these lines :

"And knighthood took of good Sir Huon's hand,
When with king Oberon he came to Fary-land."

F. Q. B. II. C. I. St. 6.

Mr. Todd thus observes,

"Upton thinks that Sir Huon de Paganis, founder of the Knight's Templars, is here intended by the poet. Mr. Warton merely observes, that there is a romance called *Sir Huon of Bordeaux*, mentioned among other old histories of the same kind, in Laneham's Letter concerning Queen Elizabeth's entertainment at Kenelworth Castle." Mr. Warton also mentions that it was a translation from the French, and passed through three editions, but nothing more on the subject. Now as Mr. Upton thinks that Spenser intended *not to leave us in the dark* concerning this Sir Huon, (whom he erroneously supposes to be Sir Hugh de Paganis) and as neither Mr. Upton nor Mr. Warton have thrown further light upon the passage before us, I must inform the reader that from the original romance of *Huon de Bordeaux*, the poet's meaning may be ascertained. King Oberon appears to have been particularly attached to *Huon de Bordeaux*. After having become acquainted with him as he wished, the *Faery King* proceeds to show him every attention, viz. "Des grandes merueilles que le Roy Oberon racompta à Huon de Bordeaux, et des choses qu'il fit:" and afterwards, "Des beaux dons que le Roy Oberon fit à Huon." The *Faery King* succours him in many dangers, and finally presents to him his kingdom of Faery:—"Comment Oberon donna à Huon son Royaume de Faerie."—"Mais pour ce que je vous aime loyaument," says the king to Huon, "je vous mettray la couronne dessus votre chef, et serez Roy et seigneur

neur de mon Royaume, &c." The poet therefore alludes to the hero's exercise of the kingly power in creating knights*."

To these remarks we may add, that the tale of Huon de Bordeaux has been modernized, with fanciful additions, by Wieland, in his German poem of Oberon, which has been so very ably translated into English by Mr. Sotheby †. Huon is therefore, at present, a personage much better known to general readers than in Warton's time. The notices of Spenser's imitations of Italian authors are much extended by Mr. Todd, in addition to the remarks of that kind supplied by Upton and Warton.

In the seventh and eighth volumes of this edition, all the smaller poems of Spenser are contained; followed by an accurate edition of his very important "View of the State of Ireland." To this only a few notes are subjoined, the chief of which are from Sir James Ware's edition. The note on "Bawnes," in p. 399, appears to us erroneous. In Swift's Works, where one poem is called "the grand question debated: whether Hamilton Bawn should be turned into a barrack or a malt-house," the note (probably written in Ireland) says, "A bawn was a place near the house, inclosed with mud or stone-walls, to keep the cattle from being stolen in the night †." This agrees with Spenser's expression of *square bawns*, and seems to be the right interpretation.

In general, however, Mr. Todd's notes on this tract are explanatory and correct. The eighth volume is closed by a glossarial index of words and phrases explained in the notes, by means of which a vast variety of information may be resorted to with great ease; by an accentual index, extremely illustrative of the various changes in that important part of our language; and by an index of the principal matters contained in the life, preliminary illustrations, and notes.

On an edition of an ancient English poet, thus conducted and illustrated, it must be superfluous to expatiate by way of commendation. It is, we hesitate not to say, what every reader must wish to have, who either admires already, or has a desire to become acquainted with the great cultivators and improvers of our language. No man did more for its harmony than Spenser; and no man has yet done so much for Spenser as his present editor.

* Knights, however, conferred knighthood, without possessing kingly power. *Rev.*

† See *Brit. Crit.* vol. xii. p. 513.

‡ We pointed out this explanation before to Mr. G. Mason. See *Brit. Crit.* vol. xxii. p. 381.

ART. VIII. *Academical Questions, &c.*

(Concluded from our last, p. 21.)

THE author having proved, as he imagines, the non-existence of what philosophers call the secondary qualities of bodies, proceeds to inquire into the origin and nature of the notion which we have of their primary or essential qualities. He very justly considers *solidity* as the first of these; but seems not to have accurately distinguished between *solidity* and *hardness*.

“*Hardness*, we all know, is a relative idea of resistance. Solidity consists in such a repetition of our idea of hardness, as is distinctly perceptible to our minds. Thus, when we touch the table, we have a simple idea which we call hardness. If we continue to press the table, we are perceptive of the repetition of the same idea. By this repetition of the same simple idea of hardness, or resistance, I understand the simple mode, which I call solidity.” P. 62.

In this short paragraph there seems to be almost as many mistakes as there are sentences. We are not indeed sure that we know precisely what the author means, when he calls *hardness* a relative idea of *resistance*; but we are sure that the resistance which indicates *hardness* is very different from the resistance which indicates *solidity*. When a man presses the table with his finger, he feels indeed resistance; when he touches a pound of butter with his finger, he feels resistance likewise, but in a very inferior degree; and when he puts his finger into a basin of water, he feels no resistance. The table is therefore considered as *hard*; the butter as *soft*, when compared with the table; and the water is so much *softer* than either, that its softness has obtained an appropriate name, and is called *fluidity*; yet the table, the butter, and the water may be all equally solid. The hardness of a body depends upon that cohesion of its parts to each other, which renders it difficult to disengage them by mechanical force; but the solidity of a body depends upon that repulsion of its parts, which renders it difficult or impossible to bring them nearer to each other by pressure exerted equally on all sides of the body. The parts of the table certainly adhere to each other more firmly than the parts of water or of butter; but if the author will repeat the experiment of the Florentine academicians, he will find that they do not resist universal pressure with greater force. Nay, we have no hesitation to say, that his

table must be made of some very particular kind of wood, with which we are utterly unacquainted, if a pound of it make equal resistance to pressure on all sides, with a pound of distilled water; whatever may be the case with respect to a pound of butter, on which we are not aware that any such experiments have been made.

Now, whatever resists universal pressure in this way, is said to be *solid*; and as all bodies are found to do so, *solidity* is considered as one of their *primary* or essential qualities. Let it be remembered, however, that it is not *solidity* in the abstract which resists, but the solid *substance*; just as it is not *power* in the abstract, but a powerful *Being*, from which, as we have seen, Cicero derives all things. Let it be remembered too, that *solidity* is neither a sensation nor an idea. When a man grasps in his hand a stone, he feels resistance; and, if the stone be not smooth, some degree of pain. The resistance and the pain are each a *sensation*; and as, when reflected on afterwards, they figure in the imagination an *φαντασια*, they may be called *ideas*; but the man being conscious that those sensations were not originally excited by a *mere* effect of his own, refers them not to such an effect *alone* as their cause, but likewise to something external, which he endeavoured to compress, and which is called *solid*, because it resisted the pressure, and *rough*, because it excited the pain which he felt.

Many late experiments prove, that the particles of the most solid substances with which we are acquainted, are not in actual contact. The substitution of the word *impenetrability* for *solidity*, therefore, may not appear absolutely proper, though the author's objections to that substitution seem to be of very little value; but the *primary* atoms of matter must still be conceived as solid, and even impenetrable, to mechanical force. To this notion Mr. D. opposes two arguments, which, as he seems to consider them as demonstrations, we shall give in his own words.

“ *First*, if there be infinite force, there cannot be infinite resistance. The force without limit *may* (must) meet with no obstacle, and cannot exist with infinite resistance. If God be omnipotent, matter is not impenetrable. If there be infinite force in any thing, there cannot be resistance, which may be also infinite, in any thing else. *Secondly*, if there be not infinite force, nothing can prove infinite resistance. Finite force can only demonstrate (demonstrate only) finite resistance; for that which has limits, cannot measure that which has none. Man can only apply (apply only) a degree of force to measure resistance; and it is only a degree of resistance which he can prove.” P. 61.

All

All this is undoubtedly true; but it is so obviously foreign from the purpose, that we are astonished at meeting with it in the work of a philosopher. Though matter is incompressible and impenetrable by any force applied by the power of men, who ever supposed that it is incompressible and impenetrable by a force applied by the power of God? As the atoms of every body, gold and platinum not excepted, are unquestionably distant from each other, it is impossible to conceive them united in their metallic state, but by *some force* which must, by the laws of human thought, be ultimately referred to the power of God. But God, if he should see fit, might make that union so much closer than it is, as to compress the whole matter of the universe within a compass we know not how narrow; and whoever admits a creation, in the proper sense of the word, must perceive that were God to alter the volition by which all things exist, the universe itself, minds as well as bodies, would be instantly annihilated. As long, however, as it shall please God to continue matter in existence, we may safely pronounce it incompressible and impenetrable by a mechanical force, or indeed by any force applied by a created being; and if so, we must consider it as *solid* in the most proper sense of the word.

The author next endeavours to prove, that body cannot be extended, and begins his disquisition on that subject with some objections to Locke's account of *abstract ideas*, and to the doctrine of the Peripatetics concerning *extension*. We are not writing an answer to his book, nor a system of metaphysics, and shall therefore only say, that with the Peripatetic notions, we have at present no concern; and that without admitting Locke's *abstract ideas*, it is easy to conceive the process by which we acquire the notion of what is called pure extension*. We shall have occasion to give some account of this process by and by, and shall only observe now, that the present author's experiments against the extension of body, derived from what is called the *infinite divisibility of matter*, are palpable sophisms. He divides the extension of *real* body by the *ideal line* of the mathematicians, without breadth or thick-

* We are not acquainted with any thing on this subject more worthy of the attention of the metaphysician, than *An Enquiry into the Ideas of Space, Time, Immensity, and Eternity*; by Edmund Law, M. A. who was afterwards Bishop of Carlisle. The Enquiry was published at Cambridge, 1734; and we have not seen a second edition of it.

ness; and because there can be no end to this *ideal* process, he infers that an inch contains as many separable parts as a mile, which, implying that a part is equal to the whole, shows the falshood and absurdity of attributing extension to material substance! But we wonder that it did not occur to Mr. Drummond, that the ideal division of the mathematicians produces, by their own account, no separation of parts; and that the parts of the subject on which they operate are conceived as incapable of separation. The subject of their infinite divisibility is not matter but *pure space*, which some of them consider as a real thing, and some only as the imaginary attribute of an imaginary substance; but it is by all considered as immoveable and absolutely incapable of being divided into separate parts; and therefore the demonstration of the fourth proposition of the first book of the Elements of Euclid, is by the most eminent mathematicians considered as not a legitimate demonstration, because the operation required cannot be performed, the two triangles being absolutely immoveable. This is not the case with respect to any *body*, which, however large, must be conceived as moveable, and consisting, as we have already observed*, of a limited number of primary parts; but whether body, in the philosophical sense of the word, really exists, is a quite different question, of much less importance, in our opinion, than seems to be generally supposed, as well by those who deny, as by those who maintain its existence.

The attempt of Mr. D. to prove that *extension* is a simple mode of *duration* is, to us, utterly unintelligible; but when he affirms, that the mind cannot contemplate more than one *idea* at a time, he is palpably mistaken. If this were true, how could ideas be compared with each other, or the shortest process of reasoning be carried on? Nay, we will venture to say, though rather out of place, that no man could have any idea of duration, were not he conscious at once of the transient nature of his train of thought, and of the permanence of that which thinks.

The author begins his inquiry into our idea of *motion* by sneers, rather of a petulant kind, against *Aristotle* and the late *Lord Monboddo*. These, we think, might have been spared; both because the ancient philosopher and his modern interpreter were men of unquestionable merit, and because their definition of motion is not surely at all more ridiculous than that of Mr. Drummond. Aristotle is here represented as

* Brit. Crit. for January 1806, page 20.

defining *motion*, by calling it "a certain energy that is imperfect." This is bad enough, but assuredly it is not worse than calling *motion* "Mutation in the combinations of our ideas of extension," which is the present author's definition! What is *mutation*? Change! But there is change of *place*, change of *colour*, change of *intention*, &c. &c. As this change or *mutation* is combined with extension, it is probably change of *place* that is meant; but can change of *place* be conceived without *previous motion*? Motion is rather the *act of changing place* than *absolute change*; and this is probably what Aristotle meant by calling it "a certain energy that is imperfect or incomplete." But the obvious truth is that neither *motion*, nor *rest*, nor *change*, nor *white*, nor *black*, nor any other simple idea is susceptible of definition; and he who attempts to define such ideas, and then reasons from his definitions, can only shew, as Bacon observes, how readily *verba gignunt verba*. Motion must be perceived in order to be understood; and when it has been perceived, and attentively considered, there cannot afterwards be any mistake about it.

The object of the chapter on *motion*, is to prove that there can be no such thing as the *motion of bodies*; but we find not one argument that is intelligible in support of that paradox, except the *Achilles* of Zeno the Eclectic, to which the author barely refers, as to an argument that has not yet been answered in a satisfactory manner. Did he then never read Bayle's elaborate answer to it? Did he never hear of the summation of an infinite series? or does he not know that Zeno's Achilles may at any time be confuted by one of the simplest computations in arithmetic?

From motion, Mr. D. recurs again to extension; and says that

"All our ideas of extension are obtained from the sensible *images* of touch and sight. We consequently always find, that our *idea* of extension is combined with some other sensible *qualities*. The Bishop of Cloyne has asserted, that extension is never perceived, where all sensible qualities may not be also perceived; and he thence argues, that that which is always associated with ideas of sense, must itself be a sensation. There is some inaccuracy in this statement, which has been taken advantage of by the acute author of the article of metaphysics in the *Scottish Encyclopædia*. Ideas of extension may be distinctly conceived by a man in the dark, who associates with them no idea of colour. But if Berkeley had stated, that no idea of extension can be conceived, but as existing with some other sensible quality, it would have been less easy to have denied his conclusion. A man in the dark may possibly

possibly conceive an idea of extension, without associating it with colour; but he must blend it either with hardness, or softness, or roughness, or smoothness, or with some other idea of sense." P. 82.

What is meant by the *images* of touch and sight, and how *ideas* can be combined with sensible *qualities*, we shall perhaps find some better opportunity than the present to enquire; but we may now observe, that the author of the article referred to in the Scotch *Encyclopædia*, possesses not that acuteness which is attributed to him, if he would admit this correction of Berkeley's language, as furnishing any additional support to his theory. When Berkeley published his *Principles of Human Knowledge*, they were only the *secondary qualities* of body, that philosophers considered as mere *sensations*; and if in this assertion the bishop meant any thing else than *secondary qualities*, the argument, which he is said to have drawn from it, takes for granted the very thing to be proved. Mr. D. does not quote the chapter or section in which Berkeley makes this assertion, and forms this argument; but from the article referred to in the *Encyclopædia*, it appears that the following is the bishop's argument.

"They who assert that figure, motion, and the rest of the *primary* or original qualities, do exist without the mind, in unthinking substances, do at the same time acknowledge that colours, sounds, heat, cold, and such like *secondary qualities*, do not, which they tell us, are sensations existing in the mind alone, that depend on, and are occasioned by, the different size, texture, and motion of the minute particles of matter. This they take for an undoubted truth, which they can demonstrate beyond all exception. Now if it be certain that those *original qualities* are *inseparably* united with the other *sensible qualities*, and not, even in thought, capable of being abstracted from them, it plainly follows that they exist only in the mind. But I desire any one to reflect and say, whether he can, by any abstraction of thought, conceive the extension and motion of a body without *all other sensible qualities*. For my own part, I see evidently "that it is not in my power to form an idea of a body extended and moved, but I must withal give it some *colour*, or other *sensible quality* which is *acknowledged to exist only in the mind* *."

Here it is evident, that by *sensible qualities*, which are acknowledged to exist only in the mind, the bishop means

* *A Treatise concerning the Principles of Human Knowledge*, part 1. § x.

those qualities which by Locke, and others, have been called *secondary*; and not, as Mr. D. seems to suppose, *hardness*, *softness*, *roughness*, or *smoothness*, not one of which is *acknowledged* to exist only in the mind. Mr. Drummond admits that a man may conceive extension, without associating it with colour; but may he not likewise conceive it without blending it with *taste*, *smell*, or *sound*? What is the taste or smell of a piece of pure platinum? No man can form a notion of body which is not solid, extended, and of some figure; but there is surely no difficulty whatever in forming a notion of body which has neither taste nor smell. Bishop Berkeley was perhaps the first philosopher who taught clearly, in his *Essay towards a new Theory of Vision*, that colour and extension, as *first* perceived, are not associated or blended together; and it would be very easy to show how the association is gradually formed, and becomes at last so strong, that it is broken with much greater difficulty than the association between the primary and any other secondary qualities of body. It is at present sufficient for our purpose to have shown, that whether extension united with solidity, figure, and a capability of motion, belongs to any thing without the mind or not, the bishop's argument for its being a mere *sensation* or *idea*, is inconclusive; and that the distinction between the primary and secondary qualities of matter, is well founded. Extension is not a sensation, though our notion of it is suggested by something conceived as external, which excites sensations. Not one of the primary qualities of body is a sensation, or like a sensation, or conceived as existing in the mind. *Resistance* to universal pressure; a firm or loose *cohesion of parts*; and a certain *arrangement of parts*, phrases which imply what we mean by the terms *solidity*, *hardness*, or *softness*, *figure*, and *roughness* or *smoothness*, are not *sensations* like *red* or *blue*, or *sweet* or *bitter*, but are even in thought universally predicated of something external.

The concluding chapter of the first book of these Academical Questions, ought undoubtedly to have been the first chapter of the whole work. Its object is to trace the connection, if possible, between mind and matter; and to ascertain the nature and extent of that information which we derive through the medium of sense; but through the medium of sense, external or internal, are derived all those ideas to which we *first* pay attention, and therefore the senses are the objects to be first considered in every regular system of *metaphysics*, whether academical or dogmatic. We must follow the author, however, through the track in which he has chosen

chosen to travel, without altering even the order in which he has thought fit to arrange the five senses; though it is not easy to conceive what could induce him to consider the sense of *smell* before that of *touch*.

In his preliminary observations, the first thing that attracted our attention, was the following sentence.

“ Aristotle is said to have held, that nothing is in the understanding, which had not been first in the sense—*nihil in intellectu, quod non prius fuerat in sensu*. Since the time of Mr. Locke, this maxim has been very generally adopted among the moderns.” P. 90.

This maxim has been so often repeated as to have become almost proverbial, and yet the language in which it is expressed, is strongly metaphorical. *Things* cannot be literally either *in* the sense or *in* the intellect. The metaphor is likewise capable of two interpretations, according to one of which the maxim must be admitted; though, according to the other, it must be rejected with scorn. If it was the meaning of Aristotle and Locke, as we believe it to have been, that we can form no such ideas as figure in the *imagination*, but of things with such qualities as we have seen, or handled, or tasted, or smelt, or heard; in other words, that we can conjure up no *phantasms*, which shall not consist of ideas derived immediately from sense, the maxim is undoubtedly true, as any man may soon be convinced by making the experiment. If, on the other hand, the maxim be understood to imply that we have no *notion* of *any thing* or *quality*, which we did not derive immediately from sense, it is unquestionably false, as the whole science of pure geometry demonstrates; for that science is conversant about such points, lines, and surfaces, &c. as were never seen, or handled, or tasted, or smelt. In this sense, however, the maxim has been adopted by no modern philosopher of eminence, with whom we are acquainted, excepted by Hume. Mr. D.'s favourite, Berkeley, repeatedly disclaims it, contending with much correctness and sound reasoning, that we have not indeed *ideas* or *phantasms*, but very distinct *notions* of *power*, and *mind* the subject of power, though neither mind nor power was ever seen or handled. That Clarke and Baxter, Law and Paley, Buffier and Price, together with Dr. Reid and his pupils—Beattie, Oswald, and Stewart, &c. &c. maintain likewise that we have distinct notions of *power*, is known to every man who has looked with any degree of attention into the writings of these philosophers; nor is it indeed conceivable to us, how any man in his senses can deny

deny that we have such notions, and yet call himself a philosopher, and pretend to reason about the laws of nature. The acute Campbell, after enumerating a collection of self-evident propositions, including among them the maxim "Whatever has a beginning has a cause," adds, (*Philosophy of Rhetoric*, 2d edit. vol. 1. p. 97.)—"This proposition, however, so far differs, in my apprehension, from others of the same order, that I cannot avoid considering the opposite assertion as not only false, but contradictory." But this could not have been said by a man who had not a distinct notion of *power* as something very different from that *invariable sequence*, by which some pretenders to science have lately endeavoured to divert our attention from the fundamental laws of human thought.

We are now ready to accompany the author through his disquisition on the sense of *smell*; but we shall pass over his chemical and anatomical observations, barely observing that the former are not all correct*; and that however correct the latter may be, they contribute nothing towards the ascertaining of the manner in which the mind and sensorium mutually affect each other. We are conscious of the fact; but *how* an impression by the effluvia of a rose or of a dunghill on the olfactory nerves, excites the sensation to which we give the name of smell, we know not, and probably shall never know. We admit, however, that it would be very improper to call the effluvia of the rose a good smell, and those of the dunghill, a bad one, meaning by the word smell, the *sensations* which those effluvia excite; but we do not believe that any man aspiring to the name of a philosopher ever fell into such a blunder as this. The word *smell*, by the *jus et norma loquendi*, is used in two senses, in one of which it denotes the *sensation*, and in the other, the external *cause* of that sensation. It was undoubtedly taken in this last sense by the eminent metaphysician, whoever he may be, at whom Mr. D. is so indignant (p. 94) for having said that he found no difficulty "in conceiving the air perfumed with aromatic odours in the deserts of Arabia, or in some uninhabited island, where human feet never trod." On this point, all men, whether they admit the reality of material substance or not, must agree with this eminent metaphysician, provided they admit that every change of state is an effect.

* Besides carbon, hydrogen, and oxygen, he will find among the elements of some vegetables, *lime*, and of others, *iron*; but this is not of the smallest importance in the present enquiry.

and that every effect must proceed from a cause. Berkeley, at least, who thought that all sensations were produced by the power of God operating immediately, though by fixed laws, on the mind of man, would certainly have agreed with him, and pronounced the man mad who should have seriously maintained a contrary opinion; nor, indeed, except the present author and Mr. Hume, are we acquainted with any metaphysician to whom the conduct of the bishop in so doing could have appeared inconsistent, either with the fundamental laws of human thought, or even with the principles of his own system.

We are rather surpris'd that an elegant scholar, as the author before us certainly is, should delight so much in the use of technical terms, and that he should be so desirous of displaying, in a work on the mind, so much anatomical knowledge. Such superfluous matter only interrupts the reader, without adding any thing to the perspicuity or force of the arguments for the opinions which are endeavour'd to be established. Thus, whether the nervous papillæ spread under the nails of the fingers, be possess'd of more exquisite sensibility, or not, than any other part of the human body*, is a question of no importance whatever, in an attempt to ascertain the nature and extent of that knowledge, which we derive through the medium of the sense of touch. That it is by the sense of touch that we acquire our notions of solidity, extension, figure, hardness, or softness, &c. is admitted by all philosophers,—probably by all men; but these notions are not copies or relics of sensation. Solidity or hardness is not a sensation, but conceived as the quality of something external, which excites sensation. No man, we apprehend, while grasping a ball of wood, or stone, or metal, ever dream'd of calling his feelings *solidity*, *hardness*, and *figure*. His feelings are inability to shut his hand; and, if his grasp be forcible, some degree of pain. Of these he is conscious, and conscious that they are in himself; but being likewise conscious that they are not excited by a mere effort of his own will, and that they cannot be excited but when he is grasping something, he refers them to that something as to their external cause, and calls it *solid*, *hard*, and *figured*, &c. This, we apprehend, to be the process by which all mankind acquire the notions of hardness and solidity; and if so, hard-

* That they are *not* possess'd of this superior sensibility, is a fact, of which very few persons can be supposed ignorant.

ness and solidity cannot be, as the present author contends, ideas in the mind.

“ It requires, says he, little reflection, one would think, to perceive that hardness, softness, roughness, smoothness, heat, and cold, are nothing else than sensations. Every animal perceives these differently, according to its peculiar organization. That which seems hard and inflexible to an infant, is crushed or bent with ease in the grasp of a giant. The surface of the table, which feels smooth and polished to your hand, appears rugged and uneven to the minute and almost imperceptible insect which travels over it.”

We shall not stop to ask the learned author a few questions which have been suggested to us by the mention of the *organization* of an animal which has *no body*, but we must take the liberty to say, that the arguments which are here urged against the solidity and hardness of bodies, prove only, (if they prove any thing), that the writer of them has not thought sufficiently on the subject. Would the giant, who is so needlessly introduced into the drama, crush with equal ease a mass of iron and a mass of earth? or would he bend with equal ease the sturdy oak, and the reed of corn, a rod of untempered steel, and a rod of whalebone of the same dimensions? Does the surface of the table appear to the minute insect as rough as the surface of a file, and no rougher than the polished mirror? As to the solidity of matter, we have no hesitation to say, that it could not be overcome by the united strength of all the giants that ever figured in romance; for when it shall be overcome, matter will be annihilated, and to annihilation we hold no power to be competent, but that of the Creator.

When Mr. D. says that “ could we receive a visit from an inhabitant of our neighbouring planet, *Venus*, he would suffer as much cold under the line, as a native of Sumatra would do at Stockholm, or St. Petersburg,” he affirms what no man can know to be true, as his masters in chemistry will doubtless inform him. But granting the case to be as he supposes, would this inhabitant of Venus feel as much cold under the line, as he would at Stockholm or St. Petersburg? Every being must conceive that body to be hard, of which he finds it difficult, by mechanical force, to overcome the cohesion of parts; and every being susceptible of the sensations of heat and cold, must feel cold in that temperature of the surrounding objects, which occasions too rapid an escape of the caloric generated in his own body; but let it be remembered that caloric, though the cause of sensations, is itself neither a sensation nor an idea.

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“ Mankind in every age and nation have admitted the variety of their tastes to be so great, as to be scarcely submitted to any rules. Now while one person contends that the flavour of any thing is pleasant, and another pronounces it to be the reverse, it is *absurd to say*, that there are qualities in the sapid body which are the causes of these opposite sensations. I think that the apple is sweet, but my friend finds that it is sour. Shall we, upon reflection, declare, that the apple has two qualities in itself, which have caused our different opinions? If external things exist at all, they cannot exist with opposite and contradictory properties.” P. 105.

By this argument, stated in various forms, and illustrated by something like an ostentatious display of his acquaintance with the art of cookery, this author thinks he has demonstrated the non-existence of *sapid* bodies; and by a similar mode of reasoning, he might demonstrate the non-existence of *fire*. That which is called fire, softens or melts wax, and hardens clay; but it is *absurd to say*, that there are qualities in the same fire which are the causes of those opposite effects! This is surely downright trifling. Might not the author have thought of his favourite phrase, *organization*, and have inferred that the same qualities in the sapid body excite different sensations by an impression on palates or tongues differently organized? But as a complete answer to his *demonstration*—(complete we mean in the judgment of those who believe that every change of state is an effect, and that every effect proceeds from some cause or combination of causes) we beg leave to ask him, whether he and his friend can, without the application of the apple to the tongue, excite each in himself that peculiar sensation, which he, *unphilosophically*, supposed to have been excited by the apple?

In his reasonings on sound and hearing, the author displays, as usual, much physiological reading; but he seems not to be acquainted with the latest discoveries of Monro, Scarpa, Comparetti, and others, respecting the structure of the ear. This, however, is of no importance to his subject; for we may venture to predict, that no anatomist will ever discover *how* the least corporeal impulse or vibration excites in the mind the sensation of sound. The fact however is certain, and the reasonings which are here employed to bring it into question, are of the same nature, and may be answered in the same manner with those employed to render doubtful the existence of any external causes of taste and smell.

We have the same objections to urge against this author's reasonings on vision, that we have urged against every other argument.

argument, which he has stated in this chapter. Had he read with due attention Berkeley's *Essay towards a new Theory of Vision**, much logomachy, and what to us appears quibbling, would probably have been omitted; for in that ingenious tract, he would have found it proved with the force of demonstration, that by sight we do not perceive directly either distance, magnitude, or figure. Bodies indeed reflect according to their magnitude, distance, and figure, different numbers of rays of light, which falling differently arranged on the retina, make different impressions on the sensorium, and excite, of course, different sensations. These are gradually discovered to have such an uniform and constant relation to the distance, magnitude, and figure of the objects discovered by means of the sense of touch, that the latter come soon to be so associated with the former, as, in familiar objects, to be instantly indicated by them without any perceptible effort or inference made by the mind. That this is not the case originally, every man may be convinced, by attending to the awkward efforts of infants to touch with their hands what has attracted their attention through the medium of the eye. Such things, though placed within their reach, and kept steadily in one position, they pass and repass a dozen of times before they catch them, which at last they *seem* to do rather by accident than design. An unknown object appears to vary its magnitude, as perceived by sight, according to its distance; but this is not the case of objects, with which we are familiarly acquainted. A book or a table appears to be of the same size when viewed at the most distant corner of the room, as when beheld at the distance of three feet; and an old tower, which the writer of this article can hardly avoid seeing every time that he looks from his window, appears to his mind just as large when viewed at the distance of three quarters of a mile, as when he is standing within a hundred feet of it. This could not be the case, were the images of things formed on the bottom of the eye, the immediate objects of vision; for these images *must*, by the demonstrable laws of optics, vary in magnitude

* We recommend this work in preference to others of equal value; because its author was a profound metaphysician, and called in question the existence of what philosophers mean by matter. He cannot, therefore, be supposed to have had any vulgar prejudices against the ideal system.

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according to the distance of the objects reflecting the light by which they are formed.

With respect to distance, figure, and magnitude, therefore, the sensations of sight are, as Berkeley well observed, a kind of visual language, deriving its import, like other languages, from association; with this difference indeed, that the association between tangible magnitude, &c. and the visual sensations by which it is indicated, is formed by nature, and not by the arbitrary compact of men. The sensations of sight are colours, and perhaps colours only; and without entering at all into the doctrines of opticians, respecting the reflexion and refraction of light, the images on the retina, or the inversion of those images; the only question to be discussed between the present author and his opponents, is whether the sensations of sight be excited by any thing external. If they be not, they are effects without a cause; for no man can excite them at midnight, by any voluntary effort of his own, nor open his eyes at mid-day and prevent them from being excited. An effect without a cause, is as palpable an absurdity as that a part is equal to the whole; and he that can seriously maintain the one absurdity is, to our apprehension, as unfit to be reasoned with as he that maintains the other.

The theory of Berkeley is ingenious and consistent; nor have we ever perceived in it those fatal consequences to science and religion with which it has been charged by his Scotch antagonists. He admits the existence of mind and the reality of power, of both of which he says that he is conscious; and he seems to consider as mad, every man who calls in question either the one or the other. He admits likewise the reality of every thing that we perceive by our senses; of colours, when we look at the rainbow; of taste, when we eat a cherry; of heat, when we approach the fire; of the smell of a rose; of the sound of a bell, or trumpet; and of figure, hardness, extension, and resistance, when we grasp an ivory ball of three or four inches diameter. All these feelings, however, are, according to him, mere sensations; and the question between him and his antagonists is only this:—Are they produced by the immediate agency of the supreme mind on our minds, or by the impulse, attraction, or repulsion of corporeal substances on the organs of sense, from which motion is communicated to the sensorium, where, by a law of nature, it excites sensation? No man will say that Berkeley's theory is absurd or impossible; nor can any man, we think, be of opinion that it differs essentially from the theory of Boscovich;

covich; but the common theory, which implies the existence of extended solid substances, is likewise possible, for it may be clearly conceived; and if both theories be possible, surely that ought to be received which has, from the beginning of the world, been received by all mankind, except a few metaphysicians who have bewildered themselves by enquiries, to which the human faculties are not equal.

The theory of Hume, however, and, as it appears, of Mr. D. excluding from it all notions of *power*, and admitting the reality neither of mind nor of matter, but only of sensations and ideas, which, though perpetually changing, are changed by nothing, seems to be a farrago of paradoxes and absurdities, which no man can receive who understands the language in which they are expressed, and pays any attention to what passes in his own mind when he thinks of *change*. But we wish it to be understood that this is said of the theory of the author before us, only as it appears in the first book of his work; for he gives us plainly to understand, that he will be found to differ, in some particulars, from all his predecessors, after he shall have reviewed the opinions of some celebrated philosophers, who have flourished since the revival of letters.

He begins this review, which constitutes the substance of the second book, by attempting to exhibit Des Cartes as a very absurd reasoner. Much ridicule has indeed been poured upon that illustrious foreigner by several of our author's countrymen, nor have we any intention whatever to write an apology for the philosophy of Des Cartes. Nay, we readily agree with Mr. D. that it would be impossible, by reasoning, to convince the man who should really doubt his own existence, of any thing; but we have not been accustomed to consider Des Cartes's *Cogito ergo sum*, as an argument intended to *prove* his own existence. It seems to us rather to have been intended as an account of the means by which he came to *know* that he existed; and in thinking thus of it, we have the honour to agree with Pere Buffier, who, if we recollect his meaning, observes that a being may exist without consciousness, and therefore without knowing its own existence.

Des Cartes, however, advanced many singular opinions, of which the only tendency is to lead to scepticism; and as we cannot conveniently go into the particulars, we must abandon him to the censure of Mr. D. who, however, we must say, advances many opinions of his own more extravagantly sceptical than any thing which we remember

to have met with in the works of Des Cartes, or indeed any where else. What, for instance, is to be thought of the philosopher who gravely assures us, (p. 145) that the first of Euclid's Axioms *may* be false, because "a lunatic takes his flock bed for a throne, and his dungeon for a palace, and cannot be persuaded to the contrary," any more than a mathematician can be persuaded of the falsehood of the Axiom? or who asks (p. 149) whether "it be not possible for a man, in the perfect possession of his reason, to doubt if he can distinctly perceive any thing?"

"In allowing the existence of a God, says this author, I am at a loss to understand how any inferior being can affirm that there are any positive and universal truths, about which human reason cannot be mistaken. I feel it to be impossible for me to hurl defiance at the Deity, and to say with Des Cartes, that no being can render me nothing while I think I am something. I am more inclined to hold it as probable, that the supreme intelligence is alone positively certain of any thing, and is alone perceptive of universal truth." P. 152.

Is this piety, or atheism, or both? for two contradictory propositions, it seems, may both be expressive of truth! Whether does the man hurl defiance at the Deity, who acknowledges with thankfulness that he has received from him faculties capable of discovering many important and infallible truths, or he who thus affirms that he has received from him no faculties in which he can place confidence? But how, we must ask, comes the existence of God to be allowed by him, who sees no reason to consider events as effects, which must be attributed to some powerful being as their primary cause? and who declares again and again that he knows nothing of causes? It would be unjust, however, to the author, not to observe, that in the chapter now before us he admits the existence of his own mind, as well as of his ideas! though upon what principle he admits either the one or the other, is to us utterly inconceivable.

From the philosophy of Des Cartes, Mr. Drummond proceeds to review the philosophical writings of Bacon; but of these we cannot say that he has here formed a just estimate, or indeed that he appears quite capable of forming such an estimate. It is not, we must be allowed to say, every intellect that is capable of fathoming the mind of Bacon, nor every scholar that is entitled to sit in judgment on his works. The two great errors found by the present author in those works, are the admission of *power*, and the celebrated division of science according to the three intellectual *facul-*
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ties—*reason, imagination, and memory*. It is “with temerity of conjecture, and obscurity of language, that Bacon ascribes to the mind powers or faculties. The doctrine of causes and effects is founded solely upon the frequent recurrence of particular associations.” P. 170. “Philosophers have only *supposed* the existence of powers, by which they accounted for mutations in bodies.” P. 172. “To *suppose* the existence of power at all, may, perhaps, be nothing else than the *hypothesis* of men, who admit the occult operation of something which is no object of understanding, for the purpose of accounting for events.” P. 180.

These expressions cannot be misunderstood, nor do they leave room for the reader to doubt whether the author be not aware of the tendency of his own system; but we have inadvertently passed over a passage in which that tendency is almost directly avowed, and which therefore we shall even yet lay before the reader.

“When men first *assumed* the existence of power, in order to account for events, they seem always to have ascribed it to some being possessing will and intelligence. So evident, however, is the truth, that every distinct effect requires a distinct cause, and so difficult is it for us to discard this association, that human fancy has in every age been busy in seeking for active principles, to which have been ascribed both ordinary and extraordinary events. In the first periods of society, rude and unlettered nations attributed every circumstance, for which they could not otherwise account, to the *agency of visible or invisible beings*, whom they called *Gods*, and adored either from fear or from gratitude. The first opinions of men were transmitted to their posterity; and among the most refined people, the traces of ancient polytheism may still be found. Philosophers themselves have not disdained to employ, under other names, the useful machinery supplied by *vulgar creeds*. *Genii, Dæmons, and younger Gods*, were beings whose existence was acknowledged by the Platonists; and the appellations only of these beings have been changed by *other sectaries*, who speak of *powers, dominions, and thrones*.” Pp. 175, 176.

Mr. D., perhaps, did not recollect that the sectaries who speak of “powers, dominions, and thrones,” are the people called Christians*; and it was because Bacon was one of these people, he admitted that of which this author says, “I may be permitted to express some surprise at the facility with which the great teacher of the inductive me-

* See St. Paul's Epistle to the Colossians, ch. i. ver. 16.

thod has admitted the doctrine of the rational soul being a substance which possesses certain powers or faculties." P. 177. "It is likewise surprising (he adds, p. 183) that none of those authors, who have since pretended to follow the inductive method, should have been aware that, in allowing the existence either of mental or of physical powers, they were adopting doctrines which had been taught by men who had not found out the right way which leads to truth."

These unfortunate men, as we are informed in the preceding part of the chapter, are Plato and Aristotle, with all their followers. But may not the reader be permitted to express some surprise at the facility with which Mr. Drummond persuades himself that a discovery which escaped the sagacity of Plato and Aristotle, and Bacon, and Locke, and Newton, was reserved for him? or that he should for a moment suppose, that he, and Hume, and Helvetius, have penetrated farther into the secrets of nature than all the other men who have lived since the beginning of the world?

"But by what authority (asks Mr. D.) does the philosopher conclude that he possesses mental powers or faculties? Because, answers he, I reason, imagine, and remember; I compare, combine, and recall ideas; I act as my choice directs me, and communicate motion to external things. Now, let me again ask the philosopher if he have considered whether or not this mode of reasoning be that which Bacon recommended? He does not shew how he has obtained his middle axioms; but suddenly assumes the existence of a general principle, which is power. He at once asserts that there is power, for he says at once, I act, and will, and regulate the succession of my ideas. Thus he takes the thing for granted, and then explains how it is to be applied; he flies from sense and particulars, to something which is general; he does not mark the steps by which he arrives at that universal principle by which he accounts for every thing." P. 184.

To call this trifling, might be deemed unphilosophical; but what should we think of the man who could thus reason against the truth of Euclid's first Axiom?

"By what authority does the mathematician conclude that 'things equal to one and the same thing are equal to one another?' Because, answers he, I discern that any two magnitudes found to be each equal to a third, are equal to one another; and considering well the nature of the relation of equality, which I acquired in the usual way, I find myself compelled to conclude that, universally and without regard to figure or any other circumstance,

circumstance, all things that are equal to one and the same thing must be equal to one another. Now, let me again ask the mathematician, if he have considered whether or not this mode of reasoning be that which Bacon recommended? He does not show how he has obtained his middle axioms; but suddenly assumes the truth of a general proposition, which is, that all things, whether in heaven, earth, or hell, which are equal to one and the same thing, are equal to one another. He at once asserts this to be an universal and necessary truth; for, says he at once, I have found it to be true in all particular cases; and by a law of my nature, I am compelled to believe that it cannot be in any case false. Thus he takes the proposition for granted, and then employs it in mathematical demonstration—he flies from sense and particulars, to something which is general—he does not mark the steps by which he arrives at that universal principle, by which he continues to render demonstration perspicuous, and at the same time concise.”

This would undoubtedly be trifling; and yet it has, if we mistake not, a striking resemblance to the present author's reasoning, on the principle of induction, against the reality of power. But he has another argument, which we shall examine, because it may mislead the unwary, and has been rashly thought by some of our correspondents to have been adopted by ourselves*.

“The readiness with which some orthodox writers admit the interference of power, and assume its existence upon every occasion, appears unaccountable, when it is considered that this *hypothesis* is peculiarly favourable to the advocates for the doctrine of universal necessity. Now, if this doctrine be true, religion and morality, as commonly taught, are shaken to their foundation. The Atheist requires no more than the existence of that blind fate, which produces and causes all things; and the sceptic, who will never assent to such a presumptuous *dogma* as this is, will yet triumph in remarking the futile and inconsistent reasonings of those who, after having ignorantly granted the *data* on which it was founded, would then arbitrarily deny it, as false and impossible.”

“It is a law of the Aristotelian philosophy, that whatever exists in energy has always existed in capacity. In admitting the common opinion, concerning the production of every thing by power, it seems difficult to reject this law. But if it be true, then, as Aristotle likewise teaches, all things which exist potentially must exist actually, at some period or another.

* Brit. Crit. vol. xxvi. p. 38, &c.

Whatever is, is consequently by necessity; for it has had its potential existence from eternity, by which is implied its necessary actual existence. Thus there is no being that could have prevented the existence of another; and the inference to be drawn from this last proposition needs not to be stated." Pp. 187, 188.

If any of our readers be very desirous to see the Stagyrite vindicated from the charge of Atheism, thus rashly—we had almost said ignorantly—brought against him, he will find that vindication complete in Cudworth's *Intellectual System of the Universe*. It is our business to observe that Mr. D. confounds *power* with physical *cause* or *force*; and that the *power* which orthodox writers admit, is utterly incompatible with universal necessity. "Power, to produce any effect, says Dr. Reid, implies power not to produce it. We can conceive no way in which power may be determined to one of these rather than the other, in a being that has no will;" and the same notion of power is held by every orthodox writer with whom we are acquainted, and indeed by all mankind, except Mr. Hume, and a few blind admirers of that subtle Sceptic. That every change of state implies the agency of power somewhere, is a self-evident truth; and that physical causes are utterly inconceivable, but as the instruments of some supreme mind endowed with will and intelligence, is universally admitted by all who have thought duly on the subject. Hence it is often said by orthodox writers, that the relation between cause and effect is necessary, and that it implies an operating principle in the cause; but, in using this expression, the meaning of such writers is very different from that which the present author attributes to them.

We know not one orthodox writer, nor any sound philosopher, whether orthodox or not, who maintains that the relations between physical causes and effects are so necessary that they could not have been otherwise than they are; or that, from the appearance of the cause, the effect may be predicted with certainty equal to that of mathematical truth. But we are ourselves convinced that a change or event as certainly implies the agency of mind somewhere, and at some time, as the existence of a right angled plane triangle implies the relation of equality between the square of the hypotenuse and the sum of the squares of the other two sides; and we have no hesitation to say, that he who maintains the contrary, holds, whether intentionally or not, the first principle of Atheism. But as the agency of mind implies,

plies, in the very notion of it, *will* and *intelligence*, it is directly contrary to that blind fate with which it is so unaccountably confounded by the author now under consideration. The Aristotelian maxim, that "whatever exists in energy has always existed in capacity," is an incontrovertible truth, implying nothing more than that every thing which actually exists has always been possible; but the absurd inference which Mr. D. draws from this maxim, conjoined with the common opinion concerning the production of every thing by power, does not follow, since the common opinion of power implies volition and intelligence.

From censuring the philosophy of Bacon, this author, with still more peculiar modesty, proceeds to represent the *Principia* of Newton as a system of Atheism! It will be naturally asked, Does he understand that work? In our opinion, he certainly does not; or he could not have represented the attraction of gravitation as a material force. He seems, though he gives several quotations from the *Principia*, to have studied the system in the French school; but if he will condescend to take a lesson from his own countryman, the late Dr. Robison of Edinburgh*, he may perhaps discover that all the assertions of Delaplace have not the force of demonstration, and be induced once more to change his opinion of the tendency of the Newtonian doctrines. In the mean time, we beg leave to inform him that Cudworth died the very year after the publication of the *Principia*, and long before the publication of the *Optics*; that he cannot therefore be quoted with any propriety as a Newtonian; and that it appears from the Intellectual System itself, that Cudworth was a follower rather of Aristotle and Plato than of any modern system-builder.

The philosophy of Spinoza is here reviewed in the form of a dialogue; but *Theophilus*, who represents the Christian philosopher, declaims where he ought to have reasoned; and even the arguments of *Hylus* want something of the plausibility of those employed by his prototype. He strives, indeed, to praise Cudworth himself, the greatest of all

* An apology is due to our readers for having delayed so long to make them acquainted with that celebrated professor's *Elements of Mechanical Philosophy*; but we have heard that a second volume is in the press, and if it appears soon we shall review both volumes together, when we shall find an opportunity to vindicate the doctrines of Newton from the misrepresentations that have been given of them in the French school.

Spinosa's antagonists, into his cause; but his labour is vain, and his reasoning a tiffue of contradiction and absurdity.

In a very short chapter Mr. D. exposes sufficiently the weakness of those shallow systems in which it is attempted to explain the phenomena of mind by the hypothesis of animal spirits. "There is no resemblance, as he truly observes, between active intellect and inert matter; between the mind which thinks, and the organ which is said to receive and to convey sensation."

The review of Dr. Hartley's system is equally concise and equal correct. Vibrations and Vibratiuncles, supposing them possible to the extent which that system requires, will never explain the phenomena of thought and volition. Dr. Hartley, however, threw out many valuable truths; and had he contented himself with assuming the *association of ideas* as an ultimate fact or law of nature with respect to mind, as Newton considered attraction with respect to matter, he might have rendered his *Observations on Man* a standard work in metaphysics; and occupied the place in that department of science, which by general consent has been allotted to others.

The writer of the present article having never read Tucker's *Light of Nature pursued*, can hazard no opinion of Mr. D.'s review of that work; but if the whole resemble the specimens which are here extracted, it surely was not worthy of his notice. It has given occasion, however, to some very just remarks on the excellencies of a philosophical style, and to some elegant criticisms on the style of our most eminent English metaphysicians. We agree with Mr. Drummond that, in style, Berkeley remains to this day unrivalled; or, if he have a rival, it is in his great antagonist Reid.

In reviewing the system of Leibnitz, the present author displays much erudition; though the reader may be pardoned if he sometimes entertain a doubt whether the quotations be taken immediately from the original author, or at second hand from Cudworth, and his translator Mosheim. The Monads of Leibnitz, and his pre-established harmony, constitute a system which cannot be supported; but we are surpris'd that Mr. Drummond, when called upon by some of the dogmas of that system to vindicate the moral character of God, never thought of looking into King's *Essay on the Origin of Evil*. That work is of such distinguished merit as to have been equally entitled to his notice with many others of which he has given a minute analysis; and had

had he analyzed it with the same minuteness, we should not probably have been shocked by expressions in the review of the *pre-established harmony*, which, to speak of them in the gentlest terms, certainly *border upon blasphemy*.

The transcendental philosophy of Kant, is here exposed to that contempt which its own obscurity, and the arrogance of the sect, so justly deserve; but we are sorry that Mr. Drummond could not keep out of view his own extravagant scepticism, while writing a few pages of as pleasing ridicule as we have ever read. Ridicule is indeed not the test of truth; but it is properly applied to expose a pompous and solemn jargon, which cannot be attacked by reason; because having no weak side of common sense—*recalcitrat undique tutum*.

The concluding chapter of this volume professes to be a review of Dr. Reid's philosophy; and it must be acknowledged that the author has laid hold of some parts of that system, which the ablest of its partizans will find it no easy matter to support. He has, however, mistaken the meaning of Dr. Reid's appeal to the common sense of mankind; which by no means implies, that "the merchant, the manufacturer, or the farmer, is capable of deciding upon points which puzzled the sagacity of Locke." The phrase *common sense* was not, perhaps, well chosen; but there are certainly *laws of human thought* as well as *laws of corporeal motion*; and had the Scotch philosopher appealed to those laws, or to something by which certain propositions must be either received as first truths, which admit not of proof, or rejected as palpable falsehoods, we know not what could have been urged against the foundation of his system. That there are first truths in every science, none but a sceptic will deny; nor can even the sceptic himself conduct the affairs of life, or carry on a single argument of any length, without taking some truths for granted. But it is only to decide on what ought to be considered as a *first truth*, that Dr. Reid appeals, from one or two metaphysicians, to the judgment of mankind at large; and if there be laws of human thought and human belief, without the supposition of which all reasoning would be absurd, those laws are surely to be found in the species at large, and not in a few individuals. That Dr. Reid reasons inconclusively in the argument by which he endeavours to prove that in perception neither the object perceived acts upon the mind nor the mind upon the object, has been observed by others, and must be admitted by all who are accustomed to such speculations. But Mr. D., by denying the reality of power, contends,

contends, in effect, that there can be neither action nor perception of any kind; and certainly contradicts a first truth established, as to men all first truths must be established, by a fundamental law of human thought. It is worthy of observation too, that while he insists that we perceive only *images* present to the mind, he is as much a *Hylolist* as Dr. Reid himself; for there can be no *image*, in the literal sense of the word, which is not corporeal. The only images which we know to be connected with sensation, are those which are formed by pencils of light on the retina tunica; but that they are immaterial our author cannot pretend, without taking for granted the very point in dispute between him and his antagonists; and unfortunately for his theory, they are turned *from* the sensorium.

We have now taken as comprehensive a review of this work as our limits would admit, and have dwelt indeed longer on it than has probably been agreeable to many of our readers. That it has merit is unquestionable; but we do not think that metaphysical disquisition is that to which the genius of the author is adapted. From the nature of the offices which he has filled, Mr. Drummond must be considered as zealously attached to our constitution, both in church and in state; and we trust that we do not speak at random, when we say that he is equally attached to those fundamental principles of religion, without the support of which the constitution could not exist a year; but it is certain, that were the opinions which are here inculcated to be generally adopted, the word religion would either have no meaning, or be expressive of an absurdity. If there be no *power*, there can be no *God*; and though there be power, yet if we have *no notion of it*, we can never *learn* anything of God, either from his word or from his works. On the theory of Berkeley, a system of pure theism may certainly be built; and that system may be improved by the super-addition of Christianity, the doctrines of which few men have more adorned than the celebrated bishop of Cloyne; but if power, as well as matter, be excluded from the universe, what will remain?

Mr. Drummond has seen the effects of a vain philosophy in their direct forms; and though we grant that the ideal system of Hume is less likely to be productive of mischief than the chemical system of La Metherie, in which God is represented as a particular kind of crystallization!! still there is danger, the most imminent danger, in disturbing the peace of mankind by ideal paradoxes. The miseries of the present age have not surely sprung from superstition; and he who now combats such a phantom, is at least as use-

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lessly employed as was the man who, in the twelfth century, may have written volumes in support of the authority of the church and court of Rome.

ART. IX. *Annals of Commerce, Manufactures, Fisheries, and Navigation, with brief Notices of the Arts and Sciences connected with them.* By David Macpherson. 4 vols. 4to. 8l. 8s. Nichols and Son, &c. 1805.

IN a country like England in its present state, where commerce has arrived to a stupendous height, and has become the chief source of the power of its empire, a work of this nature must be peculiarly interesting, not only to those who are actively engaged in the operations of trade, and to the statesmen who are destined to direct the motions of the whole, but also to those who are influenced only by curiosity.

The first idea of this work was professedly taken from Anderson's *historical and chronological Deduction of the Origin of Commerce*. In that work the author traced the progress of commerce from the creation of the world to the commencement of the present reign. But his account of the period anterior to the discovery of America in 1492, was full of errors, and in many parts incomplete, as he appears to have been unacquainted with the learned languages, and to have trusted to translators, and modern writers.

In order to remedy this neglect of the antient historians of Greece and Rome, and of "the valuable historians of the middle ages, whom the supercilious ignorance of grammarians call barbarians," Mr. Macpherson, who has, as he informs us, had access to some public records not attainable by the original author, has entirely rewritten the narrative of this period. In respect to the commercial transactions between 1492 and 1760, all the facts collected by the original author are preserved, and most of his remarks; although the style is occasionally altered, and many chronological series of remarks are now separated, and exhibited in the form of tables, at the end of the work; the additions of Mr. Macpherson are introduced as notes. But the important period from 1760 to 1801 belongs entirely to the present author.

The work commences, in the true spirit of antiquarian research, with the commerce or rather manufactures of the antediluvians. This, however, the author confesses to be

mere conjecture; and it is not until the purchase of the cave of Machpelah by Abraham "for four hundred shekels of silver current money with the merchant," that any direct mention is made of any bargain or sale. From the expression here used, the author infers that merchants at that time (which he fixes as 1859 before Christ) constituted a "numerous and respectable class of the community." An inference, which appears to us to be very hastily conceived, and as erroneous as his opinion, that, at that time, "only inclosed and planted fields were property, while the boundless common of the whole world was the unappropriated pasture ground of the Patriarchs." We have good reason to believe that the feeding grounds of the Arabs are as much the property of the Sheik, as the common pastures of England are of the Lord of the Manor. Be that as it may, the author is undoubtedly rash in asserting, that from this history we learn, "that money of denominations and quality, fixed by public authority, or by the general consent of those who were most interested in the circulation of it, was then an established standard, or medium, in the transactions of mankind." For the very words of the history, even as stated by himself, are sufficient to show the fallacy of this opinion, "the silver was immediately weighed, not counted, and paid to Ephron." From this it seems necessary to suppose that no money was then known, that the shekel was only a weight, and that the expression current money with the merchant, simply refers to the fineness of the silver.

It is to the southern Arabians that Mr. Macpherson gives the honour of being the first merchants of any consequence, and he thinks that they not only enjoyed at all times a very considerable portion of the trade between India and the western parts of the old world, but even had almost the entire monopoly of this trade; until the ancient system of that most important commerce was altered by the discovery of a less expensive passage to India by sea, round the southern extremity of Africa.

The Egyptians have been complimented, both by ancient and modern writers, for their superior sagacity, and consequent early civilization; and some of the moderns have even supposed that they were the earliest navigators. Mr. Macpherson opposes this opinion with great zeal; and he thinks that it was not until the vigorous reign of Sesostris that they ventured upon the sea; and that, although their political and even religious prejudices were obliged to yield to his ambitious views of extending his dominions, yet their appearance upon the sea was only temporary, and was speedily laid

afide. In speaking of the fleet fitted out by him on the Red Sea, the author says,

“ These four hundred vessels, such as they were, constituted the greatest fleet that ever was fitted out by the native kings of Egypt. But, as the event falls in the dark period of Egyptian history, and the number is not mentioned by Herodotus, considerable allowance must be made for exaggeration. Some modern writers, however, have amused themselves and their readers with a notion, that the Egyptians were the most antient navigators; because a nation so wise could not be blind to the advantages of commerce. We are moreover told, upon the same authority of imagination, that the glory of the discoveries, hitherto ascribed to the Phœnicians, ‘ seems rather to belong to the Egyptians;’ and also that the Hebrews, who were so long among the Egyptians, could not be ignorant of their trade to all the countries of the East; and that, after they got themselves settled in the land of Canaan, they could not be supposed deficient in nautical and commercial knowledge, when the port of Sidon was so near to them. Such are the *modern discoveries* of the trade and navigation of the Egyptians and Hebrews, which were utterly unknown to the antient authors. So very far were the Egyptians from being great navigators and discoverers, that they abhorred the sea, and all fish that were bred in it, because the dead body of their god Osiris was thrown into it; and they would not so much as speak to seamen, who were an abomination in their sight, because they gained their bread upon the sea. (Plutarchi Sympos. L. viii. De Iside et Osir.) All antient authors agree, that the Phœnicians were the earliest and the greatest traders and navigators in the western world. (Isaiah, c. 23—Ezekiel, cc. 26, 27, 28—Herodot. L. i. c. 1, L. iii. c. 107—Mela, L. i. c. 6—Strabo, L. xvi. p. 1097—Plin. Hist. Nat. L. v. c. 12—Joseph, contra Apion, L. i. &c. &c.) But for any merchant vessel belonging to the native Egyptians having ever sailed to any foreign port, I believe no antient authority can be found. The trade of the Egyptians was evidently conducted by foreigners; and, if we may trust to Grecian writers, they were not very willing to admit them, upon any account whatever, to enter into their country. Before the reign of Psammithichus all strangers (excepting, however, the Arabians and Phœnicians—see Genesis, c. 37—Herodot. L. i. c. 1.) were prohibited from landing in Egypt; but the Greeks, being notorious for their piracies, were most rigorously debarred, (or were, perhaps in truth, the only nation excluded,) and those, who had the misfortune to be driven by the winds on the coast, were put to death, or made slaves; and from that savage cruelty, or severe justice, the Grecian poets fabricated their fable of a King of Egypt, called Busiris, sacrificing men upon his altars. (Diod. Sicul. L. i. §. 67—Strabo, L. xvii. pp. 1142, 1154.) It may be objected to what I have said of the
deterioration

detestation of seamen among the Egyptians, that Herodotus (L. ii. c. 164.) mentions managers of vessels as one of the orders, or casts, of that people. But from his description of their vessels, with hulls and masts made of thorn, and sail made of paper, and of their navigation, (L. ii. cc. 96, 175.) and from every passage wherein he has occasion to speak of their managers of vessels, it is sufficiently evident that they were not seafaring men, but mere fresh water sailors, or boatmen, employed in working the numerous river craft upon the Nile. As to the supposed commerce of the Hebrews, Josephus, himself a Hebrew, plainly asserts, that the ancient Hebrews, being *remote from the sea*, were content with the produce of their own fertile soil, and did not go from home in quest of riches or conquests. He adds, (in perfect agreement with the very first chapter of Herodotus,) that in the early ages merchandize was carried to and from Egypt by the Phœnicians, who ploughed the vast seas in their trading voyages, and that it was by their means that the Egyptians, and other nations, became known to the Greeks (Joseph. Contra Apion, L. i.) These unquestionable ancient authorities are surely sufficient to prove, that the Egyptians were not navigators, and still less the Hebrews, whose naval enterprises never went beyond fishing with a boat upon a lake, and who scarcely ever possessed a bit of sea coast." Vol. I. p. 13.

Who these modern writers are, whose opinions the author controverts, is not mentioned by him; for this unusual silence Mr. Macpherson has apologized, as we suppose he would say, once for all, in the following curious passage in his preface :

"Where I differ from modern writers, I have scarcely ever thought it necessary to produce their names, or their arguments, or even to observe that there is such a difference; for this is not a work of controversy. It is sufficient that I produce unquestionable authority: it necessarily follows, that whoever contradicts that runs into error." Pref. p. xiv.

Now, although in the particular instance we have quoted, we agree with the author in opinion; yet we must confess that he appears to manifest no small degree of arrogance and contempt towards his literary brethren in the above boasting paragraph. And we think it would have been but common prudence in Mr. Macpherson to have spoken in a less positive style, considering the few lights which could be collected, as to the subject of his work, anterior to the discovery of the passage round the Cape of Good Hope, and of America, when the riches poured by these means into Europe, operated a signal change in the opinions and pursuits of the nations seated on the eastern shores of the Atlantic Ocean.

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The author allows that the Hebrews, with the assistance of Phœnician navigators, made some progress, during the reign of Solomon, in the East Indian trade; but this was a mere attempt, and lasted only during that single reign. The civil wars which ensued, and ended in a partition of the kingdom, necessarily diverting the attention of the rival Chiefs from the prosecution of an extensive external commerce.

The Arabian navigators appear to have monopolized the navigation of the Persian and Indian Seas; if we except this transient appearance of the Hebrews and Phœnicians on those seas, and the slight traces we have of some Phœnician names of islands in the Persian Gulf. Mr. Macpherson, in the plenitude of his knowledge, assigns these islands to Colonies settled upon them by Darius, King of Persia, about 514, A. C. Whatever contempt the author may have for the ordinary writers on commercial and political subjects, still the merit and fame of Sir Isaac Newton demanded some notice to be taken of his ideas on this identity of the names of Tyre and Aradus as sea ports on the coast of the Mediterranean, and as islands in the Persian Gulf. Sir Isaac supposes that the Edomites, conquered by David, drove the Sidonians out of Sidon, who then built Tyre and Aradus, and these last being employed by Solomon, about 1017, A. C. in the Indian trade, colonized the islands in the Persian Gulf, and gave them the name of the ports from whence they came. So great a difference both in the time, and even in the nations, ought to have been noticed. It must however be remarked, that Strabo says, the people of these islands reversed the story, and claimed the honour of being the ancestors of the Tyrians and Aradians of the Mediterranean Sea.

But, whatever may be conceived as to the Phœnicians being concerned in the commerce of the Indian Ocean, no doubt can exist that they were the principal Colonizers of the Mediterranean and Atlantic shores; among which Colonies, Carthage was the most famous, and eclipsed even its parent state, by means of the favourable circumstances of its situation. The author dates the arrival of Elissa at Carthage, about 868, A. C. and he draws the following contrast between military and commercial Colonies.

“ Carthage was situated on a small peninsula projecting into a bay, which formed two excellent harbours. About equally distant from either end of the Mediterranean, and on that part of the African coast which advances towards Sicily, Italy, and Greece, it might be said to be placed in the center of all the

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accessible shores of the then known world ; while behind it lay an immense fertile Continent, which furnished every thing necessary for the support of the Citizens, and a great variety of valuable articles for exportation.

“ When we read the history of the Carthaginians, we ought ever to bear in remembrance, that almost all that we know of them, has come to us by the information of their Greek and Roman enemies. And, even through the medium of such malignant information, we feel ourselves irresistibly drawn to prefer them to those favourites of the historic muse in every pursuit of real utility. In spite of misrepresentation, we are compelled to admire the greatness of their power, founded solely upon the basis of trade, and the general wisdom of their conduct, till, departing from the character of merchants, they were led away by the mad ambition of being Warriors and Conquerors, which brought on the ruin of their flourishing state. From the same sources of information, when properly examined, we can draw a comparison between the Phœnician Colonies, and those of other nations, which in the early ages were so frequently roving over the face of the earth. Almost every one of these Colonies may be considered as a band of plunderers, consisting of one or more Chiefs, supported by a crowd of ignorant and miserable dependents, driven out from their native country by domestic convulsions, and in their turn driving out, exterminating, or reducing to slavery, those whom they could overpower, and, in short, spreading misery and desolation wherever they went. On the contrary, a Phœnician Colony was a society consisting of opulent and intelligent merchants, ingenious manufacturers, skilful artisans, and hardy seamen, leaving their native country, which was too narrow to contain their increasing population, with the blessings and good wishes of their parents and friends, in order to settle in a distant land, where they maintained a correspondence of friendship and mutual advantage with those who remained at home, and with their brethren in the other Colonies sprung from their parent state ; where, by prosecuting their own interest, they effectually promoted the happiness of the parent state, of the people among whom they settled, and of all those with whom they had any intercourse ; and where they formed the point of union, which connected the opposite ends of the earth in the strong band of mutual benefits. Such is the contrast between a Colony of barbaric hunters, pastors, warriors, and robbers, and a Colony of civilized and mercantile people. Vol. I. p. 27, 28.

We have no evidence to prove that the commercial Colonies of the antients differed in any respect from those of the moderns ; and hence we may not only justly deny the truth of every feature in the flattering picture the author has drawn of this species of Colonies, but we may even assert the very
contrary

contrary to be the real state of the case. The pay spent in military colonies, is usually very acceptable to the inhabitants, as we have had recent experience when, much to the regret of the inhabitants, we evacuated the Cape of Good Hope. On the other hand, the enormities committed by the Portuguese in India, and repeated by the commercial companies of other European nations, and the murders by the Spaniards in the West Indies, and by the New Englanders in America, bear ample testimony to the rapacities of commercial colonists. Does not our own history sufficiently exhibit, even in the pages of Mr. Macpherson, the depression which the nation suffered from the establishment of the Lombard bankers, and Hanseatic merchants in England? The very principle of commercial colonization is against Mr. Macpherson's rant in its praise; for how can those "promote the happiness of the people among whom they are settled," who are expressly sent there as leeches to fasten on the unfortunate natives, who are so impolitic as to admit them, to exhaust their resources, and to disgorge the plunder into the pockets of their principals at home?

Mr. Macpherson, however, is not content with standing forth as the self-delegated advocate of commercial colonists, but abuses, with a violence equalled only by his extravagant praises of the former, the military class of mankind. He scarcely ever mentions them by any other terms than plunderers, savages (l. 107.) cut-throats (l. 118.) robbers. Kings being unfortunately the chiefs of this proscribed race are as seldom honoured in his pages with more favourable titles than those of leaders of bands of cut-throats, or of gangs of robbers, (l. p. 29.) and such like elegant phrases, unless it be that, in sarcastic irony, he mentions their sacred persons (l. p. 29, 121.). Yet many of the princes who have been thus unmercifully treated by this champion of commerce, have, from the *posthumous* gratitude of the nations they governed, or of the colonies they founded, been advanced to honours, for the benefits received during their administration, and still flourish with undiminished splendour on the pages of history. While, on the other hand, the utmost industry of Mr. Macpherson, has not been able to rescue from oblivion, the name of a single factor, or supercargo, of these beneficent colonies, these colonies which according to him gave reciprocal happiness to many nations. Nor need we wonder at this circumstance; for, even in the present day, what native of India would think it worth his trouble to transmit to posterity the names of the governors of the factories on the coast? As riches alone were the object

of their pursuit, so their acquisitions were their reward; while military chiefs who barter their blood for fame, are justly entitled to it, whatever Mr. Macpherson may imagine to the contrary.

The military, however, are not the only objects of the author's aversion; the priesthood comes in for its proportion of hatred; but this class, having less share in temporal affairs, have the good luck to come less frequently under Mr. Macpherson's lash. Religion itself is scarcely ever mentioned but by the name of superstition; while the author, wandering widely from his subject, and seizing with avidity even the most distant prospect of injuring the objects of his aversion, says (vol. iv.), that in China every thing is turned to the best account, and the farmer enjoys the *whole* fruits of his labour, for there are no *ecclesiastical tythes* to diminish his profits, or discourage his industry." America is also (in vol. iv. p. 325.) held out as yielding very great encouragement to every kind of industry, as being entirely *free from tythes and predominant religious establishments*. Thus, according to this author, the setting apart a certain portion of our income for the service of him, to whom we owe the whole, is an act of injustice to ourselves; and the governments which sanction it, are to be held up to public view, as guilty of discouraging the industry of their subjects, and depriving them of their well earned profit. In like manner, a tenth part of the produce of the earth is in vol. i. p. 457, pronounced to be an oppressive tax.

But, indeed, neither the political, nor religious sentiments of the author can excite any surprize, when we find him so frequently quoting Gibbon as being remarkable for accuracy and judgment. Vid. vol. i. pp. 142, 205. &c.

(To be continued.)

ART. X. *Sermons on the Mission and Character of Christ, and on the Beatitudes; comprehending what were preached before the University of Oxford, in the Year 1803, at the Lecture founded by the late John Bampton, M. A. Canon of Salisbury. By John Farrer, M. A. of Queen's College; Rector of the United Parishes of St. Clement Eastcheap and St. Martin Orgars, London.* 8vo. 395 pp. 7s. Rivingtons, &c. 1804.

THE appointed number of Sermons to be preached at the Bamptonian Lectures is eight, but some of the Lecturers have chosen afterwards to extend their matter in the publication.

cation. The motives of the present author for so doing are briefly thus explained in his preface.

“ It may readily be conceived, that a subject of this nature cannot always, without disadvantage, be exactly apportioned to a prescribed number of Lectures or a limited measure of Discourse. This he hopes will be accepted as his apology to the University for taking a larger compass in his work, when presented to the public, than he had opportunity of doing, when delivered from the Pulpit. It may be proper to state, that two additional Sermons are inserted, namely, the second and the fifth, adapted to the two great Solemnities of the Christian Year, the Nativity and the Passion of our Lord. And the portion of discourse on the Beatitudes, which was delivered in two parts, is amplified into a series of Sermons corresponding to the subjects of the several Beatitudes.” P. viii.

By these amplifications the regular number of Discourses is doubled in the present volume, and, as it is divided into two parts, each containing eight Sermons, it may be considered as a double course. The intention of the author is to give in one part a view of the testimonies of the Christian Faith, and in the other of the elements of Christian Doctrine. Both parts, however, are imperfect. The former touches only particular heads relating to the Mission, and character of our Saviour; connecting the facts of his life with some of the principal prophecies relating to him. The latter part dwells distinctly upon the eight Beatitudes, which, though they give a very extensive view of doctrine, cannot without some force be made to comprehend the whole; and surely were not intended by the sacred teacher to be so understood.

To the Sermons on the Beatitudes, an introductory discourse is prefixed, and a distinct conclusion subjoined. These however are not intended apparently as separate discourses. From that introduction the following part may properly be taken, as it contains matter of a critical nature.

“ But before I proceed to discourse upon them separately, it may be convenient to premise a few remarks on their structure and arrangement, for that may be of use in unfolding their design. Now it deserves our notice, that as they are formed on the model of certain introductory sentences in the Psalms, which pronounce a blessing on virtuous dispositions*, so they are delivered in the same sententious and proverbial style. Hence they bear the com-

* Psalms i. xxxii. xli. cxix.

plexion of the Poetry of the Hebrews, which, in its prevailing character, is combined of parallel sentences and clauses, wherein proposition corresponds with proposition, and term is answerable to term. Thus every sentence in this series is composed of two clauses, of which the former pronounces a certain disposition blessed, and the latter states wherein this blessedness consists. But beside the general parallel that pervades the whole, the sentences appear to be disposed in couplets, bearing a still closer analogy to one another both in construction and in spirit: as will be more distinctly seen, if we read them in the order, which they hold in some very ancient and well-approved manuscripts of the Gospel, and in which they are quoted by some distinguished Fathers of the Christian Church.

“ Blessed are the Poor in spirit: for theirs is the Kingdom of Heaven.

“ Blessed are the Meek: for they shall inherit the Earth.

“ Blessed are they that mourn: for they shall be comforted.”

“ Blessed are they that hunger and thirst after righteousness: for they shall be satisfied*.”

“ According to this arrangement, the second sentence is parallel to the first. The Meek are of a kindred character with the Poor in spirit: and the inheritance of the Earth bears an evident antithesis to the possession of the Kingdom of Heaven. A similar correspondence holds both in disposition and in recompense between the third and the fourth: they that mourn are comforted: they that hunger and thirst are satisfied.

“ This arrangement I am the more disposed to note, as it contributes in some degree to the perspicuity of the sentences, and fixes in some cases a precision of meaning, which, in the common order of reading, is not so observable. We shall more distinctly understand who are meant by the Poor in spirit, on which there is some difference of opinion, when we find them collated with the Meek. We shall more clearly apprehend who are meant by them that mourn, on which there is also some degree of doubt, when we find them collated with them that hunger and thirst after righteousness.” P. 234.

In his conclusion to the same discourses Mr. Farrer thus gives the summary of duty relative to them.

* “ It may suffice to state, that this is the Order of the Cambridge Manuscript both in the Greek and the Latin Text: which is further sanctioned by the following list of authorities from Wetstein's Edition:—Versio Latina, Clemens, Origenes, Eusebius, Gregor. Nyss. Juvenus, Ambrosius, Chromatus, Hieronymus.”

“ I. In this series of Beatitudes we behold the necessary connexion between holiness and happiness. To the several virtues of the Christian life are severally assigned their appropriate rewards. —But far be it from us to infer from hence, that the separate cultivation of any single virtue, or indeed of any number less than the whole, will suffice to the attainment of the happiness proposed. All the virtues here commended, though separately considered, are connected together by one indissoluble chain. They must all indispensably combine to form the perfect man of God; nor can one of them be omitted without infringing the integrity of the Christian character, and in consequence annulling our title to the fulness of divine beatitude. It is the strong expression of the apostle James; “Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.” And the reason is, that the several commandments form one entire and indivisible code, being so many branches of the same royal Law, and breathing the spirit of the same divine Lawgiver. “For he that said, Do not commit adultery, said also, Do not kill*.” And what the apostle thus affirms of the prohibitions, will equally apply to the positive injunctions. Whosoever shall attempt to cultivate all the other virtues, yet shall indulge himself in an habitual disregard of one, is deficient in the Christian life, and hazards his interest in the Christian recompence: for the same Lawgiver, who said, Blessed are the Poor in spirit, and the Meek, said also with the same authority, Blessed are the Merciful, and the Pure in heart. To all, who have enrolled themselves under the banners of the Christian discipline, it is not permitted to choose their favourite virtues, to the neglect of others, which may not be so agreeable to their prevailing habits and inclinations. As connected in spirit, they must not be separated in practice. As equally enjoined by the same divine Lawgiver, they must be equally obeyed by all, who acknowledge his authority to require their obedience. If we would be complete in him to whom we profess allegiance, we must cultivate the whole without exception, we must exercise ourselves without reserve in all. To this purpose is the exhortation of the apostle, that “giving all diligence, we add to our faith, virtue, and to virtue, knowledge, and to knowledge, temperance, and to temperance, patience, and to patience, godliness, and to godliness, brotherly kindness, and to brotherly kindness, charity. For if these things be in us and abound, they will make us neither barren nor unfruitful in the knowledge of our Lord Jesus Christ.” If we thus assiduously labour to be perfect in the whole will of God, not however depending on our own powers, but on his grace, not trusting in our own merits, but in his mercies, we may hope for the united re-

* James ii. 10, 11.

compence of all the Christian virtues in the fulness of the blessing of the Gospel of Christ. "Wherefore, my beloved brethren, let us be stedfast and unmoveable in the work of the Lord, inasmuch as we know, that our labour shall not be in vain in the Lord*." P. 387.

The great fault of the author's plan, in forming these Lectures, was the want of unity. The purchaser of the book, indeed, who buys two Courses for one, has no reason to complain; but when the two topics were blended in the original delivery this fault must have been striking; notwithstanding the writer's endeavour to unite the two as general divisions of one great subject. There is nothing that is particularly striking either in the language or the thoughts of these Lectures, while at the same time they appear perfectly free from any thing which could expose the author to censure: a character which has before seemed to us to belong to productions from the same pen †.

BRITISH CATALOGUE.

POETRY.

ART. 11. *The Death of the Hero. Verses to the Memory of Lord Viscount Nelson.* 4to. 8 pp. 1s. Baldwin. 1806.

We cannot give to this poem much praise beyond that of good intention. Yet the following lines have spirit.

"Hide, haughty Gallia, hide thy humbled head;
Our's are the seas, and then our vengeance dread.
Can Britain's foremost champion greatly fall,
And not bequeath his fearless heart to all?"

There are also a few tolerable verses at the close; but this is all the praise we are enabled to give to the execution of the poem; though it's spirit and tendency have our warmest applause.

* 1 Cor. xv. 58.

† Mr. Farrer published a volume of Sermons on the Parables, noticed in our 19th volume, p. 423. A second volume has since appeared, but has been overlooked.

- ART. 12. *Verses on the Death of Lord Nelson.* 4to. 9 pp.
Price 1s. Clarke. 1806.

These verses (only fifty-two in number) are manifestly a hasty effusion, and, we think, the effusion of one who could write better. They have occasionally some vigour; as the following lines, though all of them are not unexceptionable, will evince:

“ Nelson’s no more !” exclaims the exulting Gaul,
“ And views a future navy in his fall.
O noble meed of worth, of high renown !
As bright a glory round true valour thrown,
As Britain bending o’er her fallen chief,
Forgetting all her conquests in her grief.”

The lines are here and there varied in length; which has, we think, an ill effect, except in a regular, and well constructed lyric poem.

- ART. 13. *An Ode on the Victory and Death of Lord Viscount Nelson, off Trafalgar, October 21, 1805. To which are added, Lines addressed to him after the celebrated Battle of the Nile.* By a Lady. 8vo. 16 pp. 2s. Boofey. 1806.

Gallantry and patriotism forbid that we should harshly censure these well-meant effusions of a female pen! but justice compels us to own, that the public spirit of this lady far transcends her talent for poetry. Yet she errs more from want of skill than of genius; especially in her Ode; the very first line of which

“ Fame—once more a brilliant trophy rears”

is not a verse, and the others are irregularly and injudiciously arranged, so as to lose that effect of varied melody, which is the soul of lyric poetry. But we are too much pleased with the honest zeal and (we doubt not) sincere feeling of the fair author to say more, except that we would advise her, before she writes again, diligently to study our best poets; after which she may probably produce compositions, if not of the first order, yet well worthy of perusal.

- ART. 14. *The Chaplet, a Collection of Poems; partly original, and partly selected from the most approved Authors.* 12mo. 204 pages. 3s. 6d. Ipswich, Raw; London, Longman and Co. 1805.

We do not recollect to have met, for some time past, with a Collection of Poems, of so convenient a size, and reasonable price, or including so great a variety of poems of considerable merit. Of the original poems a few perhaps may be deemed too trite to be inserted in such a collection at the present day, such as Tick-

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ell’s

ell's Colin and Lucy, Shenstone's Nancy of the Vale, and Gray's Hymn to Adversity; the last of which almost every lover of poetry has by heart. But though this may be true, and though some of the more modern poems have scarcely merit enough to entitle them to a place in a selection like the present, the book, upon the whole, will form a very convenient manual for the readers of poetry. We cannot, however, pass over without censure the impropriety of subjoining the name of Pindar *only*, to the selections from the doggerel writer who has termed himself Peter Pindar. The two poems selected from Peter have indeed nothing objectionable in them; but let him, if he is to retain the name of *Pindar*, always keep his distinguishing *prænomen* of *Peter*, and not prophane too far a name so venerated by all admirers of the sublime in poetry.

ART. 15. *The Sorrows of Seduction, in Eight Delineations, with other Poems.* 12mo. Price 5s. Gordon. 1806.

Of this collection of poems, we prefer the lighter specimens at the end, of which some are deserving of considerable praise. The following is one of the best.

“ INDEPENDENCE.

“ Lov'd Independence, object of my soul,
Fondled by virtue on this rocky brow,
O let me rest, and hear around me roll
With eye unmov'd life's fretful storm below.

“ 'Tis not the rapture of the poet's strain
That buoyant bears us to thy height sublime,
Nor grandeur pompous with her fluttering train,
No pleasure dancing in her laughing prime:

“ 'Tis firm brow'd fortitude, friend of the brave,
That soaring bears us on her eagle wing,
To thy proud sect, but leaves the weak a slave
To all the phantoms that from fancy spring.

“ To dread foreboding, to dark louring care
And all the ills that in their train appear.”

ART. 16. *Palmyra and other Poems, by T. L. Peacock.* 12mo. Price 5s. Richardson. 1806.

We do not like the metre in which *Palmyra*, the principal poem of this collection, is written; but it nevertheless contains some spirited lines and pleasing images. The author succeeds best in his lighter effusions, many of which indicate a great deal of poetic taste and feeling. The *Visions of Love* are very pleasing, and open with the following spirited lines.

“ To

“ To chase the clouds of life’s tempestuous hours,
 To strew its short but weary way with flowers,
 New hopes to raise, new feelings to impart,
 And pour celestial balsam on the heart ;
 For this to man was lovely woman given,
 The last best work, the noblest gift of heaven.

“ At Eden’s gate as ancient legends say
 The flaming sword for ever bars the way,
 Not ours to taste the joys our parents shared,
 But pitying nature half our loss repaired,
 Our wounds to heal, our murmurs to remove,
 She left mankind the paradise of LOVE.

“ All conquering love thy powerful reign surrounds
 Man’s wildest haunts and earth’s remotest bounds ;
 Alike for thee the untainted bosom glows
 ’Mid Eastern sands and Hyperborean snows,
 Thy darts unerring fly with strong controul,
 Tame the most stern, and nerve the softest soul,
 Check the swift savage of the sultry zone,
 And bend the monarch on his glittering throne.”

ART. 17. *A Collection of Songs, moral, sentimental, instructive, and amusing. The Words selected and revised by the Rev. James Plumptre, M. A. Fellow of Clare Hall. The Music adapted and composed by Charles Hague, Mus. Doct. and Professor of Music in the University of Cambridge.* — Rivingtons. Price 16s. 1805.

The object of this publication is to furnish a Collection of Songs on festive occasions, that shall at the same time be cheerful, instructive, and innocent. It may very properly be objected to many of the popular ballads that they are deformed by oaths, profane and indecent expressions. The Editor, Mr. Plumptre, has undertaken to correct and reform these, and has produced a very agreeable and entertaining collection. Dr. Hague, with the assistance of some of his friends, has adapted the songs, many of them, to very beautiful and popular airs. A very sensible letter, explanatory of the author’s views and feelings, is prefixed, which terminates with a spirited, and no less splendid than just apostrophe, in favour of the Society for the Suppression of Vice, whose endeavours, publications like the present, must necessarily and effectually promote.

ART. 18. *Poems; and Theodore, an Opera; by the late J. H. Colls.* 8vo. 10s. 6d. Longman.

It would be useless to point out, with critical severity, the defects of this work, the author of which is no more. We shall
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be satisfied therefore with saying, that these poems contain many strong marks of lively fancy and poetical taste. The following may serve as a specimen.

“ WAR, AN ELEGY ;

“ *Occasioned by seeing a number of wounded French prisoners landed at Mill-Prison-Bay : Inscribed to Mrs. Maden.*

“ When danger bids us to the field repair,
The patriot's bosom teems with valor's glow ;
And as the war's shrill clarion strikes his ear,
He burns impatient to assail the foe.

“ Some, sway'd by honor, in their country's cause
Rush forth, obedient to her stern command ;
While some, compell'd by sanguinary laws,
Increase reluctantly the hostile band.

“ Yet not to fear's impulsive touch they yield,
Averse to combat or to shed their blood ;
Domestic ties restrain them from the field,
Where else with honor they had proudly stood.

“ But what avails the thunder of applause
To lifeless thousands stretch'd upon the plain,
If *empty praise*, in such a desperate cause,
Be *all the victors* for their prowess gain ?

“ Shall man, regardless of prophetic fears,
And all that duty and that love ordain,
O'erwhelm the partner of his life in tears,
And wake her feelings to perpetual pain ?

“ Shall he, forgetful of the tender care
A helpless offspring from a father claim,
Start like a comet from his native sphere,
And blast their comforts to obtain a name ?

“ Ambition, oft the glowing mind misleads,
And nerves the arm to deal destruction round ;
While melting pity for each sufferer pleads,
And drops a tear on every streaming wound.

“ Yet not to insult should a people yield,
And like the reptiles, undistinguish'd crawl ;
A nation's honor is a sacred shield ;
With that we triumph, or with that we fall.

“ But those, methinks, who mount Bellona's car,
Should bid discretion temper valor's glow ;
And whilst they hurl the thunderbolts of war,
Incline with mercy o'er a captive foe.

“ The

“ The generous tear that sympathy lets fall
 Adds to the splendor of the truly brave ;
 And he may hope to stand approved by all
 Who 'midst his conquests feels a wish to save.” P. 120.

NOVELS.

ART. 19. *Love and Satire: containing the sarcastic Correspondence of Julius and Eliza. To which is prefixed, a few brief Memoirs of an unfortunate Lover.* Small 8vo. 93 pp. 2s. Allen. 1805.

We have seldom met with a more singular publication than the Memoirs and Poems now before us ; with a more striking instance of early genius, unfortunately directed, than in the lover, or of ready wit, guided by a most unfeeling heart, than in the lady whom his ill stars influenced him to choose for his mistress.

The young man, here called Julius, is described as possessed of extraordinary genius and uncommon talents for amusement, and consequently as admired in a high degree by his friends. We suspect, however, that prudence and sound judgment did not form a very prominent feature of his character. He also appears to have been also a man of excessive sensibility. With this character, and without any possession but his talents, he unfortunately became enamoured of a lady, who is described as uncommonly beautiful and gifted with superior talents, as well as an ample fortune ; but (as we can easily believe) of a proud, coquetish, and unfeeling disposition. This attachment she is represented as having encouraged at first ; but on his venturing to write her an impassioned, but respectful declaration of love, answered him in a tone of mortifying contempt. The anguish which he felt on this insulting rejection occasioned him to burst a blood vessel ; an accident which (though he recovered from it for a time) brought on a decline, which put an early period to his life. On his temporary recovery he wrote her an angry and rather severe reply ; and afterwards, when some amatory verses from him produced a burlesque and satiric answer, he attempted to retort upon her, but (as might be expected in such a case) with no great success. His compositions, however, in general, bear the marks of an early and elegant genius ; as the following lines (said to have been attached to the neck of a dove) will convince.

“ Pathetic warbler, in whose songs I find
 A sympathy that sooths my love-sick mind,
 Go seek my fair, and tenderly disclose
 The secret grief that preys on my repose.

To her lov'd presence quickly win your way,
 And at her feet this humble tribute lay :
 Away, fond bird, my cause with zeal espouse,
 Plead my best hopes, and plight my holiest vows :

With Love's most fervent eloquence reveal
 What pangs th' enamour'd heart is doom'd to feel ;
 And as thy rhapsodies more plaintive grow,
 Fan with those golden wings her breast of snow.

O then (while flutt'ring in those realms of bliss)
 If on thy plumes she prints a balmy kiss,
 Bear the soft hope on your ambrosial vest,
 And fly with consolation to my breast." P. 51.

The Ode to Ridicule (which is too long to extract) though it is somewhat irregular in its structure, has considerable merit. The writer of that Ode might have become an eminent poet. We will not extract any part of the satiric correspondence (throughout which, in wit and repartee, the lady has in general the advantage) for we would not gratify the vanity of an unfeeling female wit. An affecting account is given of the death of this unfortunate young man; which if the lady, here called Eliza, be living, may be read by her, though not, we hope, with pleasure, yet with some profit.

TRAVELS.

ART. 20. *An Excursion from Sidmouth to Chester, in the Summer of 1803. In a Series of Letters to a Lady, including Sketches of the principal Towns and Villages in the Counties of Devon, Somerset, Gloucester, Monmouth, Hereford, Salop, Derby, Stafford, Warwick, and Worcester. Interspersed with biographical Anecdotes and incidental Remarks, particularly intended for the Information and Amusement of the Rising Generation. By the Rev. Edmund Butcher. 12mo. 2 vols. Price 8s. Symonds. 1805.*

We have been much amused, and often much interested in the perusal of these little volumes, and should not hesitate to give them our unqualified approbation, were not the Biographical Anecdotes principally confined to individuals of certain modes of religious belief. The anecdote at p. 389, vol. ii, told of Bishop Hough, is related of Bishop Berkeley, and indeed of others.

The publication has, nevertheless, great merit, and will be desirable to all who shall be inclined to visit any, or all of the places which are here described. A small, but neat view of Sidmouth is prefixed to the first volume, and the work is moreover remarkably cheap.

MEDICINE.

ART. 21. *Observations on the simple Dysentery, and its Combinations, containing a Review of the most celebrated Authors who have written on this Subject, and also an Investigation into the Source*

Source of Contagion, in that and some other Disorders. By William Harty, M.B. 8vo. 333 pp. Price 7s. 6d. Callow.

This author perceiving, he says, much incongruity in the accounts given by medical writers of the nature of dysentery, with the view of giving consistency to these accounts, and of correcting some false notions that prevail concerning the disease, has been at the pains of examining the principal works treating on the subject, and here presents the result of his investigation. The opinion he seems most disposed to controvert is that of those who hold dysentery to be a febrile and contagious disease, or, as Cullen defines it, "Pyrexia contagiosa." He on the contrary believes, he says, (Preface, p. 6) that he can establish the following positions.

"First, that the genuine and simple dysentery, is unattended by idiopathic fever, and is never of itself infectious.

"Secondly, That every other form of the disease, when endemic, is a combination of the simple dysentery with intermittent, remittent, or typhus fever, and

"Thirdly, That the combination with typhus fever alone is contagious."

The author, it must be observed, does not offer these positions as the result of observation and experience, few opportunities of treating this disease having occurred to him, but as deductions from the various works he had examined. Certain enough it is, that dysentery has been delineated differently, by different writers, according to the species of it, with which they happened to be most conversant, or, as the present author chooses to state, according as they had been accustomed to meet it, in its simple state, or combined with other complaints. Thus Aken-side, who more frequently saw it as sporadic, affecting here and there individuals, describes it as generally unattended with fever, and not infectious; Cleghorn as epidemic, and joined with remittent, or intermittent fever, in which form it appeared at Minorca, where his observations were made; and Pringle, who most frequently saw it in camps, or hospitals, conjoined with typhus, which being infectious, the dysentery, partaking of the nature of the fever with which it was associated, became contagious likewise. But it will be remembered, that Pringle is treating of the diseases of the army, and describes dysentery as commonly there found; it does not however thence follow, that he had never seen it in its simple state, or that in that state, he believed it to be infectious. Mr. Harty has taken, it will be perceived, great pains in investigating the subject, as we have quotations from the works of more than thirty writers. The perusal of these works must, without doubt, have proved highly useful to the author, in enabling him to form clear and distinct notions of the method of treating the disease, in its simple or combined state, but we can-

not help thinking that he might have conveyed the information he purposed giving his brethren in a more concise and compendious form; particularly he might have spared the greater part of the passages from the books he has consulted on the occasion, the works being in general well known, and in the hands of every practitioner. At the conclusion of the volume the author attempts to show, that catarrh, angina, puerperal fever, and some other diseases when infectious, become so, in the same manner as dysentery does, from their union with typhus fever: this subject, he intimates, he shall resume in some future publication.

ART. 22. *Observations upon the Composition and Uses of the Water at the new Sulphur Baths at Dinsdale, near Darlington, in the County of Durham.* By John Peacock. 8vo. 79 pp. Price 2s. 6d. Mawman. 1805.

The spring, the account and description of which is given in these pages, was discovered accidentally, in the year 1789, by some men employed by Mr. Lambton in searching for coals. Having bored about seventy feet, principally through red rock, and whinstone, a stream of water, of a strong sulphureous smell, burst out. The water continues flowing with great rapidity, running, the author says, though the aperture is only the size of the borer, about twelve gallons in a minute. The sulphureous vapour emitted is stronger than that from the old well at Harrogate, but the taste of the water is said to be pleasanter. The walls of the bath erected near its source, and the channel through which the water runs, are covered with sulphur, and large quantities adhere to the bottom and sides of the bath. Sticks, which have lain a few days in the water, become so impregnated with sulphur, as on drying them to be capable of being used as matches. No insects or reptiles come near the channel. The water is of a somewhat higher temperature than the neighbouring springs. It is never known to freeze, and the snow that falls on the edges of the channel is soon melted. The water, when first taken from the fountain, is beautifully clear and transparent, but in a few minutes it becomes turbid, and continues so for two or three days, until it has deposited its sulphur, when it again becomes bright and transparent. The water is said to be eminently useful in old rheumatic cases, and in disorders of the skin. In gouty, hypochondriacal, and dyspeptic cases, in short, in all cases for which mineral waters are usually directed. The author particularly recommends it for herpetic eruptions. This class of complaints he thinks to be always dependent on some visceral disease, particularly consumption, and therefore recommends practitioners carefully to avoid repelling them, by preparations of lead, or mercury. He has frequently, he says, seen cough, with fever, and wasting occasioned by the drying up, and healing of herpetic eruptions,

eruptions, and the consumptive symptoms again quitting the patient, on the re-appearance of the eruption.

“In the treatment of all cutaneous affections,” he says, p. 43, “strict inquiry should be made whether the disease succeeds hectic heats and cough, pain in the stomach, flatulency, indigestion, low spirits, palpitation of the heart, &c.” In such cases, attempts must be made to restore the health of the bowel, that is the seat of the disorder, before any attempt is made to remove the affection of the skin. This reciprocation of the affections of the skin and viscera, has been frequently noticed. Hilary, in his account of the diseases in the West Indies, observes, that persons much affected with the prickly heat, escape the yellow fever. Proceeding in his account, the author finds the same water highly useful in all febrile affections, particularly in hectic fever, reducing the pulse, he says, p. 48, twenty or thirty strokes in a minute, before it has been taken a week, and the heat of the body, from 104 to 96. It is also a powerful anthelmintic, but its near resemblance to the Harrogate water, which it of course excels, makes it unnecessary that we should pursue this disquisition further; only observing, it will be fortunate for the invalids, whom the author’s ingenious account shall invite to Dinsdale, if the waters shall be found to possess half the virtues for which they are here celebrated.

ART. 23. *A Manual of Anatomy, and Physiology, reduced, as much as possible, to a tabular Form, for the Purpose of facilitating to Students the Acquisition of these Sciences.* By Thomas L. Moore, Member of the Royal College of Surgeons, &c. 12mo. 402 pp. Price 8s. 6d. Highley. 1805.

In a short advertisement, the author says, “He trusts he has supplied students with a small yet accurate manual of anatomy and physiology, the want of which has been so long complained of.” There can be no doubt of the utility of compendiums of anatomy, such as this before us, and though there should not happen to be such a scarcity of them as the author seems to intimate, there could be no harm in increasing their number, provided the new works be made to contain improvements not found in those before published.

Comparing the Manual before us with Dr. Hooper’s *Vade Mecum*, printed in the same form, and which has in a few years passed through five editions, we are surprised to find the new work falling very short, as we think, of the value of its predecessor. The general descriptions of the parts, the subjects of anatomy, as of the bones, ligaments, muscles, glands, &c. are more full and complete in the *Vade Mecum* than in the Manual. Dr. Hooper has also given numerous observations on the diseases incident to the parts described, on the alterations in their appearances, occasioned by disease, on their difference in the foetal and adult state, on the
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mode of making preparations to exhibit the structure of the body, and has further enriched his volume by inserting a short history of anatomy, and the life, with an elegant engraved head of Vesalius, one of the early restorers of the art. None of these articles are found in the Manual, neither has the editor given any reason for omitting them, and yet we find the price of the Manual is 8s. 6d. that of the *Vade Mecum* only 7s. As far as we have been able to examine, the editor of the Manual is correct in giving the names, positions, and offices of the several bones, vessels, muscles, &c. of which the body is composed, but he is not happy in describing the parts. "The vagina," he says, "is a canal, of much greater dimensions than the urethra," which conveys but a very incongruous idea of the vagina; and describing the inner surface of the uterus, he says, "each of the angles of the fundus is perforated by a canal, so narrow as scarcely to admit a bristle;" but he does not say, that these canals are the fallopian tubes. Of the brain, he says, "It is well known that it is the seat of the soul, the organ of judgment, and of volition." We do not however pretend to be of the number of those who are so well acquainted with the seat of the soul. We could increase the list of exceptionable parts, but what we have done may be sufficient to induce the editor to revise the work, and make it more perfect for a future edition.

ART. 24. *Remarks on the ineffective State of the Practice of Physic in Great Britain, with Proposals for its future Regulation and Improvement.* By Edward Harrison, M. D. F. R. A. S. E. of the Medical Society of London. &c. 8vo. Price 2s. R. Bickerstaff, corner of Essex Street, Strand.

In this little treatise, the author has drawn an alarming, though we believe a true picture of the degraded state of physic in England. We earnestly hope, for the sake of mankind in general, that his observations will obtain their due notice from the faculty and the public. The author has clearly shown, that a large majority of medical men are very incompetently educated, and that the shops of Apothecaries and Druggists are often supplied with such base articles, that little dependence can be placed in them. We would not be understood to insinuate, that the kingdom does not contain many very able and honorable practitioners, but that a great proportion do not possess those attainments, which are indispensable to enable them to fill their stations with credit to themselves, and benefit to the community. It appears, that many Doctors now in practice, have procured their Diplomas from universities which they never saw, and that others have assumed the title altogether. A great majority of Surgeons, Apothecaries, and Men Midwives are possessed of such inferior qualifications that they may be considered altogether unfit for the ordinary duties of the profession. These are denominated
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the regular Faculty; and it is to their care that the health and lives of the people in many parts of England are entrusted. Of late years, a new description of persons, called Chemists and Druggists, have established themselves in the market towns, who do not hesitate to practise physic, although they never had any instruction in its principles. The plan proposed by the author is so mild and liberal, that it cannot be objected to by any practitioner. He recommends that the present race of medical men should not be disturbed, but that as they retire, their places be filled with competent successors. "In this way," he observes, "the completion of the plan will be gradual and distant; but since it will neither oppose the interests, nor excite the jealousy of those, who now depend upon medicine for their support and maintenance, he ventures to recommend it, with greater confidence, to general notice and support."

AGRICULTURE.

ART. 25. *Observations on the Cultivation of Waste Lands; addressed to the Gentlemen and Farmers of Glamorganshire.* By James Capper, formerly Colonel and Comptroller-General of the Army and Fortification Accounts on the Coast of Coromandel. 8vo. 61 pp. Egerton. 1805.

We found occasion for speaking of this author very respectfully, in our 19th volume, p. 640; and we acknowledge, with much pleasure, that by this tract, small as it is, our respect for him is greatly increased. He differs from most (nearly all) agricultural writers, by avoiding "a tedious detail of trifling circumstances, which would serve only to swell the size of the pamphlet, and render it both a tiresome and expensive publication." P. 2. The Introduction contains (at p. 4, 5, &c.) "the sketch of a plan for a school of industry, for the children of the labouring poor." A plan more wise and practicable than this, has not yet come to our knowledge. The waste-lands, successfully cultivated by the author, were a part of the new enclosure on Cardiff Great Heath; the soil of which being very unlike to that of the kingdom in general, we shall not detain our readers by any abstract of the author's proceeding in this business; observing only, that "in soils similar to that on Cardiff Great Heath, the *paring and burning* is the least expensive, and most effectual mode of proceeding, to bring waste land speedily into cultivation." P. 34.

At p. 40, Mr. C. in a short, but not useless digression, shews that *farming* is not a losing concern to a gentleman, who will give a reasonable attention to it. We find here some excellent remarks concerning *labourers*. Mr. C. is an advocate for the scheme of a *general bill of enclosure*; and thinks "the most easy means (in our judgment far from easy) would be, by a vote of parliament to raise a sum for the enclosure and cultivation of the

lands in every part of the united kingdom. This sum should be under the direction of the board of land revenue." P. 56. The *remaining obstacle, from tythe*, is very trifling. The tythe-laws, for land *newly enclosed*, require *no* further consideration: they are sufficiently clear, if the grasping hands of landlords, and the selfish inclination to their interest of solicitors, would suffer tythe-owners to receive a commutation, nearly proportioned to their just demands.

ART. 26. *A Treatise on Agriculture. By J. Carpenter, of Chadwick Manor, Worcestershire.* 2 vols. 8vo. 11. 1s. Vol. I. 1803. Vol. II. 1805. Rivingtons, &c.

In proportion as books abound on any subject, reviewers must limit the notice which they bestow upon them. Agriculture at present so much occupies the press, by the bulk as well as number of its volumes, that, without undervaluing it, we may fairly restrict our attention to it within narrow bounds.

Mr. C. is a farmer, with thirty years experience at the least; he is *harmless* (a most valuable quality in writers of this sort); conversant with the best agricultural practices of the west of England; and furnishes to that part of the kingdom in particular, many useful observations: these are his merits. On the other side must be placed tediousness, (we had almost said) dullness; repetitions without number; statements very superficial; (as on tithes, Vol. II. p. 32.) violation of the English grammar in every page; and, what is more important to many readers, the price of a whole guinea (the largest piece of gold current amongst us) for two thin volumes, including some insignificant plates, instead of that pretty little piece which is exchanged for seven shillings.

POLITICS.

ART. 27. *The important Declarations of Austria and Russia, accompanied with the various Papers which have passed between those Powers and France, with a preliminary Discussion of the Conduct of the respective Parties, and the probable Consequences of the present Contest.* 8vo. 32 pp. 1s. Rivingtons, &c. 1805.

Such has been the rapid and melancholy change in continental affairs, that much of this preliminary discussion, though published but a few months ago, is become useless; since all speculations respecting the issue of the late contest are unhappily at an end. So much, however, of the discussion as tends to maintain the justice of the war on the part of the allies, may still be read with interest: for it undoubtedly places the ambition and injustice of Bonaparte, and the moderation of his adversaries, in a clear and just

just light. The important documents, which form the principal part of this publication, prove most strongly the justice of those remarks which precede them. They consist of "Two declarations, in the form of notes, delivered by M. de Talleyrand, Minister of Foreign Relations to Count Philip Cobentzel, at Paris, 13th August, and 16th August, 1805. A Declaration delivered by the Russian Ambassador, Count Rasoumowsky, on the 31st of August, 1805. The second Declaration of the Court of Vienna to the French Court (the first being in the Appendix) transmitted from Vienna to Paris on the 3d of September, 1805; and the French Manifesto against Austria. Dated Paris, September 11. The appendix contains "the first Declaration of Austria to France, offering to mediate between France and the Powers at variance with her;"—the note transmitted by Baron de Hardenberg (the Prussian Minister) to the French Minister, Mr. Laforet, communicating the note which M. Novosiltzof (the Russian Negotiator) had addressed to him, upon returning the French passport, and lastly the last mentioned note itself.

Most, if not all, of these documents have already appeared in the public papers; and some of them are comprized in the papers lately presented to both houses of parliament. They fully prove the long forbearance and extreme moderation of the allied powers; a moderation which (considering the enemy they had to deal with) was perhaps one of the causes of the unfortunate events that followed. The numerous misrepresentations contained in the declarations of the French tyrant must be palpable to the most superficial observer. Of his audacious insolence, the manner in which Talleyrand, in his first note, speaks of the conduct of Russia, is a sufficient proof. We will not dwell upon the disgusting subject; but still express our confident hope that Britain will maintain her security and dignity unimpaired, and that, unfavourable as the aspect of continental affairs is at present, the time will yet arrive when unprincipled ambition and tyranny will, even in this world, receive the signal chastisement which it has so long provoked and deserved.

LAW.

ART. 28. *An Address to the Public: containing a Review of the Charges exhibited against Lord Viscount Melville, which led to the Resolutions of the House of Commons, on the 8th April, 1805.* 8vo. 84 pp. 2s. 6d. Hatchard. 1805.

As the subject discussed in this pamphlet is in a course of investigation before the highest tribunal in this kingdom, and the noble person accused will undoubtedly have an impartial trial, it would ill become us to pronounce on the reasonings of the able author before us; which would, in effect, be to anticipate the decision

decision of the peers in parliament. We will, therefore, confine ourselves to a few general statements and observations. The avowed object of this writer is to remove from the public mind those unfavourable and (as he deems) erroneous impressions, which have created a strong prejudice against the party accused; to show that his defence rests upon strong grounds, if not of strict law, at least of substantial justice; that his accusers have been guilty of several misrepresentations, and, if not influenced solely by the motives, have at least acted in the spirit of party; and that a more deliberate and dispassionate course of proceeding in the House of Commons might have produced a very different result.

The arguments of this writer are, in substance, similar to those that were urged on the same side of the question in Parliament; and it is but justice to say, that they are stated with perspicuity, and enforced with considerable ability. It is not for us to determine on their weight and efficacy; but we think it right to mention, what we have heard from good authority, namely, that the author is a volunteer in the service; and that this publication was, till its appearance, altogether unknown to the distinguished person, whose cause it defends. As a short specimen of the writer's style, we will extract the concluding paragraph, which contains some general observations important, and (in our opinion) incontrovertible.

“ The mass of mankind—such is the frame and cast of our nature—seldom consider of their honour or their interest as at all connected with the steady protection of those who move in the upper circles of authority. We are, for the most part, easily alienated from persons of this class; we are not displeased when the heavy hand of power is upon them. But, indeed, this feeling is unworthy of us:—persons holding situations of high and important national trust ought not, on slight grounds, and in moments of irritation, to be bound hand and foot, and delivered up to dishonour and disgrace. Those who give to the public their talents, their time, their intellects—the fruit of a life of ceaseless study and strenuous labour—give to us what we never can reward, and ought not readily to undervalue. It is the leading, the most essential, the paramount excellence of our Constitution, that it secures equally the rights and reputation of all. It is the first and greatest praise of our law, that it knows no PARTY, it never seeks condemnation as a triumph, or considers a verdict as a victory.—It is reluctant to strike, it is earnest to save.—It is at once our sword and our shield.—Its last office is to punish, but its first duty is to protect.” P. 83.

We will only add, that all who wish to be acquainted with the probable grounds of the noble Lord's defence, will find them ably, temperately, and judiciously stated and argued in this pamphlet.

DIVINITY.

- ART. 29. *Sacred History in Familiar Dialogues, for the Instruction of Children and Youth. In Two Volumes. By the late Miss H. Neale. With a recommendatory Preface, by the Rev. John Ryland, D.D. 2 vol. 12mo. Gardiner. Price 7s. 1806.*

This is a very proper book for those for whose use it is principally intended, or indeed for adults, whose opportunities of religious instruction are less frequent or eligible. Two maps are added, one of the Land of Canaan or Palestine, the other of the Travels of St. Paul.

- ART. 30. *The Holy Family; being a complete Provision of Domestic Piety. In which are Reflections on Education, Prayer, in its public and private Duties, and an Exhortation to the Sacrament, as essential to Salvation. To which are added, Morning and Evening Prayers for Families; Devotions for Private Persons; Prayer on the Festivals of the Church, &c. A Preparative for the Holy Sacrament, with Devotions at the Time, and after Communion. By the Rev. T. Oakley, A.M. 8vo. 116 pp. 3s. 6d. Cooke, Oxen; Rivingtons, London. 1805.*

This little work consists of three Sermons, and many Prayers. The Sermons are on Education, on Prayer, and on the Holy Sacrament; and are not devoid of merit. In perusing the Prayers, we found great reason to lament the want of that beautiful and affecting simplicity which characterizes the supplications in our public Liturgy. The subjects of Devotion are, in general, well chosen, but the language is stiff, and poetical; having more flourish of words than genuine feeling of the subjects. The design of the work we much approve; the execution not equally; and in truth, few authors have more wisely consulted the advantage of the devout, than they who have extracted from the Liturgy, or from the works of the English Reformers, the supplications which they offered for private use, and adapted to the various circumstances of human life. The Family Prayers, published by Mr. Pearson, of Kimpstone, in 1800*, were formed on this plan, and are much superior to the present collection.

- ART. 31. *Two Discourses, designed to recommend a general Observance of the Lord's Supper. By T. Drummond. 8vo. 43 pp. 1s. Johnson. 1805.*

We mention these Discourses, only lest the specious title should mislead any well intentioned Christians to become pur-

* See British Critic, Vol. xvii. p. 655.

chafers. The author, indeed, professes to recommend the observance of the Lord's Supper, but he might as well recommend a Supper in commemoration of Dr. Priestley, or any other departed friend, whom he might please to call a Christian. He regards it only as "a decent social meeting, by which we acknowledge the Father Almighty, and recognize Jesus Christ, as a teacher of that which we consider to be the Holy Will of God." "We seek in it," he says, "to strengthen our best resolutions, whilst we comply with the last wishes of a dying Friend, JESUS OF NAZARETH." P. 24.

That they who presume to degrade the blessed Son of God into a mere man, should also lower his holy institutions into mere social meetings, is perfectly consistent; but it is at the same time quite evident, that such persons have, in their religion, no Sacraments, nor, in fact, any Redeemer. "For it cost too much to redeem their souls, so that they must let that alone for ever."

ART. 32. *The Lord Jesus Christ's Sermon on the Mount, with a Course of Questions and Answers, explaining that valuable Portion of Scripture, and intended chiefly for the Instruction of young Persons. By the Rev. John Eyton. 12mo. pp. 37. Wellington printed; Hatchard, &c. London. 1805.*

This little Catechism is of a useful kind. The author has divided the Sermon on the Mount into nine unequal, but not injudicious sections, and has illustrated it throughout by questions put to the young Catechumen, and answers suggested, which are well calculated to impress upon the mind the substance and design of that divine discourse. The tract consists of three parts. 1. The introductory observations, containing the arguments of the nine Sections. 2. The Sermon itself. 3. The Questions and Answers explanatory of the Discourse, amounting in all to 274. The explanation appears to us to contain nothing that is not truly sound and good.

As it is likely that so useful a book of instruction will be called for in repeated impressions, we are desirous to propose some improvements in point of form, which will make it much more convenient for use. The Sections of the Discourse itself should be distinctly marked in the margin, or even by a space left at the end of each with a new head. A reference should be subjoined also to each Section, pointing out at which Question the explanation of that Section begins, as I. See Quest. 1. II. See Quest. 30. III. See Quest. 42. IV. See Quest. 111, &c: And, to make the reference still more easy, it would be convenient to break the Questions themselves into portions, corresponding with the Sections and similarly numbered. As every facility should be given to young learners, the clearness bestowed by these typographical distinctions would be of more service than might perhaps be supposed; and we hope it will be considered by the author.

We

We shall be glad to have contributed something to the perfection of an instructive tract.

ART. 33. *A Sermon, preached before the Aldermen and Corporation of Grantham, on Sunday, the 21st of October, 1804. By the Rev. Robert-Lafcelles Carr, Chaplain to Earl Clanwilliam and to Lord Mendip. Published at the Request of the Corporation.* 4to. 20 pp. Price 1s. 6d. White. 1805.

The text is Psalm lxxxii. 6. "I have said ye are Gods, but ye shall die like men." This is a very forcible discourse on the duty of magistrates, and appears from the earnest application to the author to print it, to have made a very strong impression.

ART. 34. *A Sermon preached at Childwall, Dec. 5, 1805, the Day of general Thanksgiving for the glorious Victory obtained by his Majesty's Fleet, under the Command of Lord Nelson, over the combined Fleets of France and Spain. By the Rev. J. Sharpe, Chaplain to his Royal Highness the Duke of Cambridge.* 8vo. 16 pp. 1s. Liverpool, Milne; London, Baldwin. 1806.

The sentiments of this discourse are loyal and pious, and the language well adapted to express them. The author notices the frequent interpositions of Providence in favour of this country, suggests the suitable feelings and conduct, laments the loss of the Hero who commanded, and finally, in a short address, recommends a contribution to the patriotic fund. "I make no appeal," he says, "to your hearts on this occasion, from a conviction, that, were I possessed of the most pathetic eloquence, I should fail by any argument to operate upon that mind, which is not animated by an ardent impulse to testify its sense of gratitude for such unexampled services rendered to his country, by contributing towards the comfort and support of the fatherless and widows of those brave men who have fallen in the glorious contest." Such exhortations were every where abundantly sufficient, and proved the general feeling of the country.

ART. 35. *A Sermon, preached in the Parish Church of St. Mary, Shrewsbury, on Thursday, December 5, 1805. The Day appointed, by His Majesty's Proclamation, for a General Thanksgiving to Almighty God, for the late signal and important Victory obtained by His Majesty's Ships of War, under the Command of the late Vice Admiral Lord Viscount Nelson, over the Combined Fleets of France and Spain. By John Brickdale Blakeway, M. A. Minister of the said Parish. Printed by Request.* 8vo. Price 1s. 6d. Longman. 1805.

From Romans xi. 20, &c. "Be not high-minded, but fear," &c. The preacher expatiates with much force on the distinguished favours of Providence manifested to the British Nation, from the destruction

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destruction of the Spanish Armada to the present eventful period. He then draws, as a conclusion, that far from elevating us to pride and vanity, we should not be high-minded, but fear; and not dedicate the hour of triumph to riotous excess, but rather to the improvement of our minds in moral and religious discipline. The quotation from Thompson, at the end, might as well have been omitted.

ART. 36. *A Sermon, preached in Oxford Chapel, by Cavendish Square, on Thursday, the 5th of December, 1805. By the Rev. David Evans, Assistant Minister of the said Chapel. 8vo. Price 1s. 6d. 1805.*

This discourse is conceived and expressed with the real fervour of patriotism, but is not entitled to any considerable praise for elegance or dignity of language. The text is Psalm l. 15. and the Sermon is inscribed to Admiral Nugent.

ART. 37. *A Sermon, preached to a Country Congregation on the Occasion of the late General Thanksgiving for the Victory over the Combined Fleets of France and Spain. By the Rev. Sir Adam Gordon, Bart. Rector of West Tilbury, Essex, &c. Printed in Aid of the Collection for the Patriotic Fund. 8vo. Price 1s. 6d. Rivingtons. 1806.*

Our pages have borne frequent testimony to the meritorious exertions of this preacher in the duties of his professional office; and the present discourse will by no means detract from his well-earned reputation. The text is from Psalm cxxiv. 1, 2, 8. "If the Lord himself had not been on our side," &c. &c.

The particular apostrophe on the character of the gallant Lord Nelson at pages 10, 11, is composed with extraordinary animation; and the appeal to the benevolence of the hearers, at the conclusion, is so forcible and happy, that we have no doubt it produced the most desirable consequences.

MISCELLANIES.

ART. 38. *A Comparative View of the new Plan of Education promulgated by Mr. Joseph Lancaster, in his Tracts concerning the Instruction of the Children of the Labouring Part of the Community; and of the System of Christian Education founded by our pious Forefathers for the Initiation of the Young Members of the Established Church in the Principles of the Reformed Religion. By Mrs. Trimmer. 8vo. 152 pp. Price 3s. Rivingtons, &c. 1805.*

We consider this as a very important tract. In December last we published a very sensible Letter, signed a Churchman, stating

stating some very material objections to the unbounded extension of that system of education, recommended by Mr. Lancaster, which has already obtained very considerable patronage. Mrs. Trimmer here continues the same subject: and giving all due credit to Mr. L. for the *mechanical part* of his plan, contends, that it is not in all respects such as to deserve universal adoption in this country. Objections are made to several particulars in Mr. L.'s system of rewards and punishments; but the most material objection is to the religious course of education, in which the Creed, the Lord's Prayer, the Ten Commandments, and the Sacraments of the Christian Church, primary objects in the instruction recommended by national authority, appear to be kept quite out of sight. Mrs. T. recalls to notice the Exhortation which concludes our Office for Baptism, and maintains, that the plan there laid down ought by all means to be pursued. She analyses much at large a work of Dr. Talbot, formerly Rector of Spofforth, in Yorkshire, entitled "The Christian Schoolmaster," and describing the qualities of a schoolmaster for the poor: the system of this work she greatly prefers to that of Mr. L. An account is also given of Dr. Bell's school, at Madras, in many respects the model of Mr. Lancaster's. We cannot follow the excellent writer through the whole of her arguments, but must commend them as highly worthy of consideration. The conclusion of the tract will leave upon the minds of our readers a clear impression of the spirit and design with which she writes.

"I have no personal prejudice against Mr. Lancaster as a separatist; I highly respect his talents; but as it plainly appears to me that his plan, in its full extent, cannot stand on *national ground* together with the *system of religious education founded at the REFORMATION*, I am solicitous to see the preference given where it is justly due; yet, without desiring to deprive Mr. L. of any part of the credit he may reasonably claim for contributing to the improvement of children of the lower orders, by providing, what is generally wanted in most schools, a better method of school-management and tuition." P. 152.

ART. 39. *The Traveller's Guide, or English Itinerary; containing accurate and original Descriptions of all the Counties, Cities, Towns, Villages, Hamlets, &c. and their exact Distances from London; together with the Cathedrals, Churches, Hospitals, Gentlemen's Seats, (with the Names of the present Proprietors) Manufactures, Harbours, Bays, Rivers, Canals, Bridges, Lakes, Salt and Medicinal Springs, Vales, Hills, Mountains, Mines, Castles, Curiosities, Market Days, Fairs, Inns for Post Horjes, &c. The whole comprising a complete Topography of England and Wales. To which are prefixed, General Observations on Great Britain; including a correct Itinerary from London to the*
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Several Watering and Sea-Bathing Places, Lists of Inns in London, Mail Coaches, Wharfs, Packet-Boats, Rates of Portage, Postage of Letters, and every other useful Information, equally calculated for the Man of Business and the inquisitive Traveller. By W. C. Oulton, Esq. Illustrated with Sixty-six correct Picturesque Views, and a whole Sheet coloured Map of England and Wales. In Two Volumes. 12mo. 824 and 944 pp. 1l. 5s. Cundee. 1805.

After so enormous a title-page, there is not much for a reviewer to say: the title itself is an analytical review. How these various points are executed may very briefly be said. In general sufficiently well. The book may be considered as an English Gazetteer amplified. The fault of it, as a travelling-book, is the inconvenient thickness of the volumes: from which, in our opinion, the introduction might well be spared, without any loss to the reader. The sixty-six views are contained in twenty-two plates, three on each; certainly engraved with much neatness, but too small to convey any very distinct ideas of the places represented. Three views, on one duodecimo page, may be conceived to be rather contracted. The whole-sheet coloured map of England and Wales seems intended chiefly to give the roads; yet with so little care is this done, that the great Bath road breaks off at Reading, and never gets any nearer to London. We would recommend omitting the introduction, and dividing the rest into three volumes at the least, which would make the books more tractable. The map also might be spared, since almost every traveller has either a good map of England, or Cary's small county maps of the roads. Thus might both the price and form of the work be amended, and it might become a general chaise companion.

ART. 40. *The Morality of Fiction; or an Inquiry into the Tendency of fictitious Narratives, with Observations on some of the most Eminent. By H. Murray, Author of the Swiss Emigrants. 12mo. 171 pp. 4s. Edinburgh, printed. Longman and Co. London. 1805.*

As fictitious narratives form a large part of the reading of many persons in this age, we cannot too highly commend the design and execution of this little work. The author considers the best mode of giving moral utility to such productions, and briefly, but judiciously, characterises the most eminent of those which have been written at various times and in various countries. He contends, and we think with great truth and judgment, certainly with some strong authorities on his side, for the advantage derived to morality from exhibiting, with skill and liveliness, characters somewhat superior to the ordinary level of moral and religious excellence; and he well replies to the most current ob-

jections which have been made to this practice. The following illustration of his argument has much elegance as well as truth.

“ We never reproach the painter for assembling, in one, the beauties of several different landscapes, nor the sculptor for drawing finer forms than were ever moulded by the hand of nature. The mere copying of real objects is obviously an inferior department of these arts; while the other is that which has been always occupied by the great masters. But if external forms may thus be embellished at pleasure, shall the painter of mind alone be reduced to the rank of a mere imitator? One striking difference which exists between them, is completely in favour of the latter. The former are merely objects of taste, and have obviously no tendency to produce any improvement on the form of the spectator. But in the case of moral painting, a man both possesses a power, and naturally feels an impulse to form himself to some resemblance of the object which he admires.” P. 22.

We agree with Mr. M., that it is chiefly the want of skill in the exhibition of such models, that has tended to disgrace the practice. We see nothing in this book throughout that does not tend to the improvement of taste and moral sentiment; and, therefore, with great pleasure recommend it to our readers.

ART. 41. *The Painter and Varnishers Guide; or, a Treatise, both in Theory and Practice, on the Art of making and applying Varnishes; on the different Kinds of Painting; and on the Method of preparing Colours both Simple and Compound: with new Observations and Experiments on Copal; on the Nature of the Substances employed in the Composition of Varnishes and of Colours; and on various Processes used in the Art. Dedicated to the Society at Geneva for the Encouragement of the Arts, Agriculture, and Commerce. By P. F. Tingry, Professor of Chemistry, Natural History, and Mineralogy in the Academy of Geneva. Illustrated with Engravings. 8vo. Kearsley. 1804.*

This will be found an exceedingly useful book to all those for whose use it is intended, and what may be generally expected from it will best appear from the following description of his work by the author himself.

“ The Society established at Geneva for the encouragement of the Arts, Agriculture, and Commerce, charged its committee of Chemistry to take into consideration those arts of which no methodical descriptions had been given by the Academy of Sciences at Paris. It was, indeed, intended by the Academy that the art of varnishing should form a part of their collection; and de Machy, one of the members, had, I believe, prepared some materials for that purpose, but on the publication

of Watin's work in 1772 he seems to have abandoned his design.

“ This art, which is of modern date in Europe, notwithstanding the assistance thus given to it by Watin, still required that the principles on which it is founded, and by which it can be carried to perfection, should be more fully explained and illustrated. Every thing that relates to the history of the colouring parts, and to the operations which make them appear with their true properties, has in that publication been either omitted or neglected. The committee of Chemistry, in consequence of some observations which I had made on the arts in my public or private lectures, were of opinion that a new work on this subject would form a valuable and even necessary addition to that of Watin: they conceived also, that as this art is one of those which are entirely founded on chemistry, it ought to be treated according to the modern system. I engaged to undertake this labour; and I now present the result of it to the public, with the approbation of the Society to whom I have dedicated it.”

Some very decent engravings essential to the illustration of the work are added, and the whole forms a valuable compendium of such parts of Chemistry, as are important in the making and application of Varnishes.

ART. 42. *Tangible Arithmetic; or, the Art of Numbering made easy, by Means of an Arithmetical Toy, which will express any Number up to 16,666,665, and with which, by moving a few Balls, a great Variety of Operations in Arithmetic may be performed: intended to assist Mothers and Teachers in the Instruction of Children.* By William Frend, Esq. Author of *Evening Amusements, Essay on Patriotism, &c.* 12mo. 206 pp. 7s. 6d. Mawman. 1805.

Mr. Frend continues to exert his talents for the laudable purpose of giving instruction to youth. As we lately found him facilitating the way to a knowledge of astronomy*, (which plan we hope he continues) so now we find him, in the same familiar manner, inculcating arithmetic. The arithmetical toy accompanying this book, and principally described in it, is a contrivance similar to the Roman abacus, or Chinese swanpan, and well illustrates the nature of decimal arithmetic. But the teacher is not contented with this species of illustration. He describes also the mode of numeration by counters, by Roman figures, &c. When, in p. 17, he laments the neglect of figures in the great public schools, we fear he is in some measure right; but if any persons grow up in

* Brit. Crit. Vol. xxiv. 337, and xxv. 451.

gross ignorance of that branch of knowledge, it is certainly their own fault, considering how very easy the acquirement is. That some, who have been so negligent, undertake offices of state requiring that knowledge, seems more like a conjecture than a well-ascertained fact.

ART. 43. *Travels in Trinidad during the Months of February, March, and April, 1803. In a Series of Letters, addressed to a Member of the Imperial Parliament of Great Britain. Illustrated with a Map of the Island.* By Pierre F. M'Cullum. 8vo. 8s. 6d. The Bookellers of London and Edinburgh. 1806.

When we consider the very serious and solemn process in which General Pictou is at the present moment involved, affecting his life, fame, and fortune, we may reasonably question the prudence of such a publication as this, full of the bitterest accusation and invective. We shall only therefore remark that it contains some severe animadversions, and most heavy charges, which it well becomes the individual above alluded to, to refute and repel. What is said in this volume of the Island of Trinidad is of very trifling importance, and seems only to have been made the vehicle of the author's feelings, who represents himself as most cruelly and unjustly persecuted and oppressed. A slight map of Trinidad is prefixed.

ART. 44. *An Apology for Flim-Flams.* By Mr. Bobtail, Commentator. 12mo. pp. 31. 1s. Murray. 1806.

Whether to announce the second edition of Flim-Flams, or this Apology, which is now inserted in it, was a matter of some little doubt. We prefer the latter, as bringing fewer duties with it. Mr. Commentator Bobtail announces, that his author is dead; but he dies, like the little dog in a favourite infantine history, to converse and afford some subject for *biography* after his decease. As the author dies without being dead, so the Apology does not apologize; but some further banter is not ill-humouredly attempted against Critics and others. We must confess that till we read this Apology we mistook the sense in which the author or authors * meant to use the very name of the work. A *flim-flam*, we always thought, meant a humbug, a tale made to impose upon credulity, a flight of fancy; whereas it is intended here, it seems, to denote censure or satire. Thus it is said, "Mr. Fuseli *flim-flams* Falconet, and very distinctly describes him as a coxcomb, a fool, and finally an ass. Mr. Repton *flim-flams* Price; Knight *flim-flams* Burke! Sir John Hill, a very zealous

* Which is right, we pretend not to say.

naturalist himself, *flim-flammed* the Royal Society in his *Lucina, sine Concubitu.*" P. 17. This passage is wound up by a double mistake. Hill *flim-flammed*, if that means satirized, the Royal Society; but it was in his book, entitled, "A Review of the Works of the R. S." whereas *Lucina sine Concubitu*, a perfectly good humoured piece of raillery, has never been suspected to come from that source.

ART. 45. *The Young Ladies' and Gentlemens' Chronology; containing Rules for determining the Leap Year, Golden Number, Dominical Letter, Epact, Moon's Age, Time of High Water, &c. To which is annexed, a Tide Table for the Coasts of England, Scotland, and Ireland, and an Appendix, relative to the Chronology of the Hebrews, Greeks, Romans &c. By T. Drummond, Ormesby, near Yarmouth, Norfolk.* 12mo. 96 pp. Price 2s. Longman and Co. 1805.

Among the various publications for the benefit and instruction of young persons, we recollect to have seen very few on the subject of Chronology, certainly no unimportant branch of education. This before us is a very neat and well drawn manual on the subject, and in all respects suited to the purpose. The Appendix to the Chronology of the Hebrews, Greeks, and Romans, will be found very pertinent and useful.

ART. 46. *Geographical Delineations; or, a Compendious View of the Natural and Political State of all Parts of the Globe.* By J. Aikin, M. D. In 2 vols. Vol. I. Svo. Johnson. 1806.

There are few writers of the present day to whom the public is more indebted than to Dr. Aikin, whether we consider the variety, the importance, or the agreeableness of his performances. The present is one of the neatest publications of the kind that has yet appeared in our language: not intended to supersede the common elementary books on the subject of geography, but to comprehend, in a moderate compass, every thing most important relative to the natural and political state of the world.

The writer thus describes what he has in view,

"It is by no means the intention of this work to supersede either the common elementary books on geography, or the more complete systems of that branch of knowledge. On the contrary, the reader's acquaintance with the first is all along supposed, as essential to the understanding of the terms employed in description; and the utility of the second for the purpose of exact and particular information can never be supplied by a compendium of any kind,

"The precise object aimed at in these volumes is to afford, in a moderate compass, and under an agreeable form, such a view of every

every thing most important relative to the natural and political state of the world which we inhabit, as may dwell upon the mind in vivid colours, and durably impress it with just and instructive notions.

“ In the prosecution of this design I have been guided by the two leading considerations respecting each country—what nature has made it, and what man has made it. Of these, the first has taken the precedence, as pointing to circumstances which can never fail to exert a certain effect; which survive all temporary changes, and stamp an indelible character. The second, however, is frequently of greater interest, and inculcates lessons of more practical importance; it has, therefore, in the more civilized states, occupied the largest share of the description. Both together have as much as possible been brought to conspire in forming the characteristic strokes of the sketch.

“ As the first requisite in describing a country is to identify it, the boundaries of each have been traced with some minuteness; and it has especially been considered as an object of consequence, to shew how far the great portions or masses into which nature seems to have divided the land upon this globe, coincide with the territorial distributions made by human policy. Those grand features of country, mountains, and rivers, have likewise been laid down with a degree of precision correspondent to their geographical importance. These details may, perhaps, to a cursory reader appear dry and tedious; but it is always supposed by the writer that they are illustrated by a good map; for, without such a kind of pictured representation, words must be very inadequate to convey the images required. Travelling in this manner with the eye and understanding conjointly, is an agreeable occupation, as well as the only sure method of fixing ideas of locality in the memory.” P. iii.

The author's own remarks, occasionally introduced on the political state of the places described, are remarkable for their moderation and sound sense; in proof of which, we scruple not to refer the reader to what is said on the subject of Great Britain, p. 179, and of France, p. 236, &c.

We are greatly pleased with the work altogether, which we doubt not will be received with very extensive circulation.

ART. 47. *The History of the Asylum for the Deaf and Dumb. To which is added, a Sermon, preached at the Anniversary of the Charity, in the Parish Church of St. Giles, Cripplegate, on May 19, 1805. By Robert Hawker, D. D. Vicar of Charles, Plymouth.* 12mo. 49 pp. Price 1s. 6d. Williams and Smith.

This Pamphlet describes one of the numerous charitable institutions which are the glory of this country, and one too, not the least

least beneficial in its operation and effects. A Sermon is subjoined, which was preached by Dr. Hawker, at the Anniverfay of the Charity, for the benefit of which this Tract is published.

MONTHLY LIST OF PUBLICATIONS.

DIVINITY.

A Sermon preached on the Thankfgiving Day. By the Right Rev. Lord Bifhop of St. Afaph.

The Apocalypfe, or Revelation of St. John tranflated, with Notes, critical and explanatory. To which is prefixed, a Difertation on the Divine Origin of the Book, in Anfwer to the Objections of the late Profeflor J. D. Michaelis. By John Chappell Woodhoufe, M. A. Archdeacon of Salop. 18s.

A Systematic View of the Revealed Wifdom of the Word of God; of which Wifdom the Hebrew Tongue is the predefigned and appropriate Expofitor. By the Rev. Raby Williams, of the Ifland of Jamaica. 12s.

The Overflowings of Ungodlinefs, a Sermon on the Times, preached at St. James's Church, Bath, Jan. 19, 1806. By the Rev. R. Warner. 1s. 6d.

To your Tents. An Adrefs to the Volunteers. By the Rev. Matthew Wilfon, A. M. 6d.

A Sermon, preached on the 5th of December, 1805. By the Rev. David Brichtan, Minifter of the Scots Church, Artillery-ftreet. 1s. 6d.

An Effay on the Excellence of Christian Knowledge. By F. A. Cox, M. A. 1s. 6d.

Christian Politics, in Four Parts. By Ely Bates, Efq. 9s.

A Sermon preached in the Parifh Church of Winwick, in the County of Lancafter, on Thursday, Dec. 5, 1805. By the Rev. Geoffrey Hornby, Rector of Winwick. 1s.

A Sermon preached on the Occafion of the late General Thankfgiving for the Victory over the Combined Fleets of France and Spain. By the Rev. Sir Adam Gordon, Bart. Rector of Weft Tilbury, Effex, &c. 1s. 6d.

Difunion

Disunion in Religion, unfriendly to the Ends of Edification and Peace. Its consequences, and the Means to check its Progress. By J. Symonds, B. D. 1s. 6d.

A Dissertation on the Supreme Divine Dignity of the Messiah in Reply to a Tract entitled, "A Vindication of certain Passages in the common English Version of the New Testament." This Reply is proposed as a Fifth Appendix to the Third Edition of "Remarks on the Use of the Definitive Article in the Greek Text of the New Testament." By Granville Sharp, Esq. 1s.

Select parts of the Old and New Testaments, agreeably to the most approved modern Versions. By the Rev. Theobald Brown, A. M. late Fellow and Tutor of St. Peter's College, Cambridge. 8vo. 15s.

A Vindication of certain Passages in a Discourse, on the occasion of the Death of Dr. Prichard. By Thomas Bellham. 3s.

MEDICAL.

Remarks on the Ineffective State of the Practice of Physic in Great Britain, with Proposals for its future Regulation and Improvement. By Edward Huxford, M.D. F.R.S. 2s.

Vaccination vindicated against Misrepresentation and Calumny. In a Letter to his Parents. By Edward Jones. 1s.

A New System of Family Medicine, for the Use of Midwives, Mothers, Nurses, &c. By Walter Keightley, M.D. 6s.

Essays on the Diseases of Children, with Cases and Dissections. By John Cheyne, M.D. 2 vols. 8vo. 2l. 7s. 6d.

HISTORY.

The Works of Sallust, to which are prefixed, Two Essays on the Life, Character and Writings of the Historian, with Notes, Historical, Biographical, and Critical. By Henry Stuart, L.L.D. 2 vols. 4to. 4. 2s.

An Inquiry into the Principles, Dispositions, and Habits of the People of England, under their different Sovereigns, since the Reign of Queen Elizabeth. By John Andrews, L.L.D. 3s.

TOPOGRAPHY.

Magna Britannia, being a concise Topographical Account of the several Counties of Great Britain. By the Rev. D. Lysons, and Sam. Lysons, Esq. Vol. first. 4to. 3l. 3s.

LAW.

An Essay on the Principle of Commercial Exchanges, and more particularly of the Exchange between Great Britain and Ireland. By John Leslie Foster, Esq. of Lincoln's Inn. 5s.

BOTANY.

Viridarium, or Green-house Plants. Containing Fifty highly coloured Plants from Nature. By Mrs. H. M. Moriarty. 8vo. 1l. 5s.

THE ARTS.

An Inquiry into the requisite Cultivation and present State of the Arts of Design in England. By Prince Hoare, Esq. 7s.

MILITARY AND NAVAL.

A Statement of the Facts relating to the Charges brought against Capt. Bushell, late Adjutant of the Fourth Battalion of Carmarthenshire Volunteers. By R. J. Starke, First Major of that Battalion.

Memoirs of the Rise and Progress of the Royal Navy, from the beginning of the Reign of Henry VII. to November 1805. By Charles Derrick, Esq. of the Navy Office. 4to. 1l. 11s. 6d.

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Considerations arising from the Debates in Parliament on the Petition of the Irish Catholics. By Sir John Thorockmorton, Bart. 3s. 6d.

DRAMA.

The Tears of Britain: or, the Funeral of Lord Nelson. A Dramatic Sketch, intended for Representation at the Theatre Royal, Drury-lane. By Edmund John Eyre. 1s.

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Hymns, Elegies, and Miscellaneous Pieces in Poetic Prose. Translated from the Abbe de Reyzac, by F. B. Wright. 4s.

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Alphonfine, or Maternal Affection. 4 vols. By Madame Genlis.

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MISCELLANIES.

Resolves, Divine, Moral, and Political. By Owen Feltham. With a Short Account of the Author, by James Cumming, Esq. F.S.A. 8vo. 9s.

Lectures on Belles Lettres and Logic. By the late William Barron, F.A.S.E. Professor of Belles Lettres and Logic, in the University of St. Andrew's. 2 vols. 8vo. 11. 1s.

Letters to a Young Lady. By Mrs. West. 3 vols. 12mo. 11. 1s.

A Father's Memoirs of his Child. By B. H. Malkin, Esq. M.A. F.A.S. 8vo. 10s. 6d.

The Genuine Art of Gauging made easy and practicable. By Peter Jonas, late Supervisor of Excise. 9s.

The Arcana of Short-Hand. By H. Eurington. 2s. 6d.

The Saunterer, a Periodical Paper. By Hewson Clarke. 12mo. 5s.

An Apology for Flim Flams. By Mr. Bobtail, Commentator. 6d.

LIBRARIES.

The Library of the Rev. Jonathan Boucher, A.M. F.R.S. Vicar of Epsom. By Messrs. Leigh and Sotheby, Feb. 24, and twenty-six following Days.

ACKNOW-

ACKNOWLEDGEMENTS TO CORRESPONDENTS.

“Amicus in the North” has written us a letter, replete with great good sense. An undertaking, such as he describes, will certainly have our good wishes, but is incompatible with our own situation and engagements. No anonymous communications are consistent with our plan; but if “Amicus in the North,” will send what he proposes with his real name, and address, it will receive the most careful and candid examination.

We do not remember to have yet seen the Poetical Collection alluded to by “A Constant Reader.”

LITERARY INTELLIGENCE.

Mr. Charles Bell's new work on the *Anatomy of Expression in Painting* is almost ready for publication. The subjects will be illustrated by sketches of the bones, muscles, &c.

The second Volume of Mr. Cary's *Translation of Dante*, which includes the Inferno, will appear in about a month.

An Edition of Gifford's *Translation of Juvenal*, in octavo, with the addition of the sixteenth Satire, will be published next month.

The first Volume of a Continuation of Mr. Donovan's *History of British Insects* will be published in the course of the month.

The *Poetical Register for the Year 1804*, will appear in a few days.

Our Publishers have desired us to announce, that two Volumes of the Continuation of the *Annual Register*, will be published within the next month.

A new edition of the late venerable Mrs. Carter's *Poems*, with original Pieces, and Memoirs of her Life, by her Nephew, Mr. Montague Pennington, is preparing for publication.

ERRATA.

- Page 3, line 33, for *verb* read *word*
 — 11, — 11, Note, for *head* read *youth*
 — 19, — 34 and 37, for *or* read *as*
 — 20, — 23, for *such* read *each*
 — 20, — 34, for *these* read *their*

THE
BRITISH CRITIC,
For MARCH, 1806.

“ Omnia bonarum artium scriptores ac doctores et legendi,
et pervolutandi.”
Cic.

They who write on useful arts, of all kinds, are to be read and examined.

ART. I. *Memoir of the Expediency of an Ecclesiastical Establishment for British India; both as the Means of perpetuating the Christian Religion among our own Countrymen, and as a Foundation for the ultimate Civilization of the Natives.* By the Rev. Claudius Buchanan, M. A. Vice Provost of the College of Fort William, &c. &c. 4to. 126 pp. 12s. Cadell and Co. 1805.

VERY rarely can a book of such intrinsic importance as this come before the public. The question agitated in it is nothing less than that of giving Christianity, and with it civilization, to myriads of human beings, now sunk in the grossest ignorance, and debased by the most atrocious superstitions; besides confirming and extending its influence over those who have been bred to the early participation of its blessings. Nor is the question merely discussed in point of principle, but such facts are brought forward, with so much information at once curious and interesting, respecting the practicability as well as the propriety of the design, that we hardly remember to have read any production with a more fixed and eager attention, than this memoir in every part of its statement excited. That we may diffuse this information as widely as we can, we shall give an exact analysis of the whole memoir.

Q

This

This valuable tract contains three principal divisions. The first relates to the care and preservation of the Christian faith among our own countrymen, as the primary object of concern: the second treats of the practicability of civilizing and converting the natives: the third states the progress already made in that civilization, and in the planting of Christianity. To the whole is subjoined an Appendix of very material documents. The memoir is dedicated, with great propriety, to the Archbishop of Canterbury, (the late Archbishop) who, as well as the Bishop of London, had expressed in the strongest manner, his sense of the propriety and even necessity of forming a permanent provision, for the maintenance of the Christian Faith in British India. Even the dedication contains some facts well deserving of attention. Mr. Buchanan there states that,

“ New sources of information on all Oriental subjects, have been opened by the College of Fort William in Bengal. Those persons who have held official situations in that institution during the last four years, have had constant opportunities of observing the conduct, and of learning the opinions, of the most intelligent natives. There are attached to the college, at this time, upwards of one hundred learned men, who have arrived, from different parts of India, Persia, and Arabia. In such an assemblage, the manners and customs of remote regions are distinctly described; and their varying sentiments, religious and political, may be accurately investigated and compared.

“ Of the learned Hindoos who have been employed as teachers, there were lately two from the Decan, who profess the Christian faith; and comport themselves according to Christian manners. Two Protestant missionaries have also been attached to the institution; one of whom is lecturer in the Bengalee and Shanferit department; and has been for many years employed in preaching in the Bengalee language to the natives in the North of Hindoostan. The other is a teacher of the Tamul or Malabar language; and has been long attached to a mission in the South of the Peninsula.

“ More desirable means of obtaining accurate and original intelligence could not have been presented to any one, who wished to investigate the state of the natives of India, with a view to their moral and religious improvement.” P. ii.

To which afterwards these important particulars are added.

“ Under the auspices of Marquis Wellesley, who, by favour of Providence, now presides in the government of India, a version of the holy Scriptures may be expected, not in one language alone, but in seven of the Oriental tongues; in the Hindoostanee, Persian, Chinese, and Malay; Orissa, Mahratta, and Bengalese; of which

the four former are the primary and popular languages of the Continent and Isles of Asia.

“ In the centre of the Pagan world, and at the chief seat of superstition and idolatry, these works are carried on; and the unconverted natives assist in the translations. The Gospels have already been translated into the Persian, Hindoostanee, Mahratta, Orissa, and Malay languages; and the whole Scriptures have been translated into the Bengalee language. One edition of the Bengalee Bible has been distributed amongst the natives; and a second is in the press for their use. A version of the Scriptures in the Chinese language (the language of three hundred millions of men) has also been undertaken; and a portion of the work is already printed off.” P. v.

We proceed to the memoir itself, which opens with a short chapter, and unhappily it could only be a short one, on the present state of the English Church in India: in which it is very striking, that only three English Churches subsist in the whole of our dependencies there, one at Calcutta, one at Madras, and one at Bombay. The great want of an Ecclesiastical Establishment has produced, as might be expected, great irregularities. “ Marriages, burials, and sometimes baptisms, by the civil magistrate, or by a military officer, are not only performed, but are in a manner sanctioned by a precedent of thirty years.” Yet, it is stated, that there is no want of a disposition to attend to Christian instruction were it bestowed. “ Wherever the Christian minister solicits attention, he finds an audience.” The second chapter contrasts, to this scanty view, the establishment of three archbishops and thirty bishops, with priests in proportion, belonging to the Romish Church in India: besides Armenian and Greek priests and one bishop. Chap. 3. explains the extent of an establishment for our Church, which appears to the writer to be absolutely necessary for British India; on these particulars we shall not dwell. If the measure itself be considered as expedient, the specific mode of carrying it into execution must be left to the investigation of those invested with public authority; by whom the recommendation of a person so extremely well informed as Mr. Buchanan, cannot possibly be disregarded. In the fourth chapter we find some general considerations relative to the propriety of such an establishment. One remark is particularly striking, though it states only what might naturally be expected from the previous state of our religion in India.

“ The advantages of such an establishment, in respect to our ascendancy among the natives, will be incalculable. Their constant observation is, that “ the English have no religion;” and

they wonder whence we have derived our principles of justice, humanity, magnanimity, and truth. Amidst all our conquests in the East; amidst the glory of our arms or policy; amidst our brilliant display of just and generous qualities, the Englishman is still in their eyes "the Cafir;" that is, the Infidel.

"The Scriptures have been lately translated into some of the vernacular languages of India. The natives read these Scriptures, and there they find the principles of the English. "But if these Scriptures be true," say they, "where is your church?" We answer, "at home." They shake the head, and say that something must be wrong; and that although there are good principles in our holy book, they might expect something more than *internal* evidence, if we would wish them to believe that it is from God; or even that we think so ourselves." P. 13.

In the fifth chapter, the author replies to the objections which may be made to such an establishment. To the following momentous enquiry, what English reader, who feels (as we trust the majority of such readers do) a sense of piety, can hesitate to answer in the affirmative?

"Does it not appear a proper thing to wise and good men in England, (for after a long residence in India, we sometimes lose sight of what is accounted proper at home,) does it not seem proper, when a thousand British soldiers are assembled at a remote station in the heart of Asia, that the Sabbath of their country should be noticed? That, at least, it should not become what it is, and ever must be, where there is no religious restraint, a day of peculiar profligacy? To us it would appear not only a politic, but a *humane* act, in respect of these our countrymen, to hallow the seventh day. Of a thousand soldiers in sickly India, there will generally be a hundred, who are in a declining state of health; who, after a long struggle with the climate and with intemperance, have fallen into a dejected and hopeless state of mind, and pass their time in painful reflection on their distant homes, their absent families, and on the indiscretions of their past life; but whose hearts would revive within them on entering once more the house of God, and hearing the absolution of the Gospel to the returning sinner.

"The oblivion of the Sabbath in India, is that which properly constitutes *banishment* from our country. The chief evil of our exile is found here; for this extinction of the sacred day tends, more than any thing else, to eradicate from our minds respect for the religion, and affection for the manners and institutions, and even for the local scenes, of early life." P. 18.

Such are the contents of the first division of this memoir: the second, as it communicates more curious facts, will be read with still increasing interest. The first chapter of this
second

second part treats of the practicability of civilizing the natives of Hindoostan. To this point we shall immediately copy the following passage.

“ To civilize the Hindoos will be considered, by most men, our *duty*; but is it practicable? and if practicable, would it be consistent with a wise *policy*? It has been alleged by some, that no direct means ought to be used for the moral improvement of the natives; and it is not considered liberal or politic to disturb their superstitions.

“ Whether we use direct means or not, their superstitions will be *disturbed* under the influence of British civilization. But we ought first to observe that there are multitudes who have no faith at all. Neither Hindoos nor Mussulmans, outcasts from every faith; they are of themselves fit objects for the beneficence of the British Parliament. Subjects of the British empire, they seek a cast and a religion, and claim from a just government the franchise of a human creature.

“ And as to those who have a faith, that faith, we aver, will be disturbed, whether we wish it or not, under the influence of British principles: this is a truth confirmed by experience. Their prejudices weaken daily in every European settlement. Their sanguinary rites cannot now bear the noonday of English observation: and the intelligent among them are ashamed to confess the absurd principles of their own casts. As for extreme delicacy toward the superstitions of the Hindoos, they understand it not. Their ignorance and apathy are so extreme, that no means of instruction will give them serious offence, except positive violence*.” P. 22.

The question of the policy of civilizing the natives is discussed in the second chapter. In this chapter is strongly painted the hostile and contemptuous spirit of the Mahometan, and the extreme moral depravity of the Hindoo, and from these are justly deduced the policy as well as the duty of introducing Christianity by all peaceable means. The fact of the depravity of the Hindoos is perhaps but little known in this country, for which reason we shall copy the following paragraph.

* “ The Christian missionary is always followed by crowds of the common people, who listen with great pleasure to the disputation between him and the Brahmins; and are not a little amused when the Brahmins depart, and appoint another day for the discussion. The people sometimes bring back the Brahmins by constraint, and urge them to the contest again.”

“ The moral state of the Hindoos is represented as being still worse than that of the Mahometans. Those, who have had the best opportunities of knowing them, and who have known them for the longest time, concur in declaring that neither truth, nor honesty, honour, gratitude, nor charity, is to be found pure in the breast of a Hindoo. How can it be otherwise? The Hindoo children have no moral *instruction*. If the inhabitants of the British isles had no moral instruction, would they be moral? The Hindoos have no moral *books*. What branch of their mythology has not more of falsehood and vice in it, than of truth and virtue? They have no moral *gods*. The robber and the prostitute lift up their hands with the infant and the priest, before an horrible idol of clay painted red, deformed and disgusting as the vices which are practised before it*.

“ You will sometimes hear it said that the Hindoos are a mild and passive people. They have apathy rather than mildness; their hebetude of mind is, perhaps, their chief negative virtue. They are a race of men of weak bodily frame, and they have a mind conformed to it, timid and abject in the extreme. They are passive enough to receive any vicious impression. The English government found it necessary lately to enact a law against parents sacrificing their own children. In the course of the last six months, one hundred and sixteen women were burnt alive with the bodies of their deceased husbands within thirty miles round Calcutta, the most civilized quarter of Bengal †. But, independently of their superstitious practices, they are described by competent judges as being of a spirit vindictive and merciless; exhibiting itself at times in a rage and infatuation, which is without example among any other people ‡.” P. 32. It

* “ The Hindoo superstition has been denominated *lascivious* and *bloody*. That it is bloody, is manifest from the daily instances of the female sacrifice, and of the commission of sanguinary or painful rites. The ground of the former epithet may be discovered in the description of their religious ceremonies: ‘ There is in most sects a right-handed or decent path; and a left-handed or *indecent* mode of worship.’

“ See Essay on the Religious Ceremonies of the Brahmins, by H. T. Colebrooke, Esq. Asiatic Res. Vol. VII. p. 281. That such a principle should have been admitted as systematic into any religion on earth, may be considered as the last effort of mental depravity in the invention of a superstition to blind the understanding, and to corrupt the heart.

† “ From April to October, 1804. See Appendix D.

‡ “ Lord Teignmouth, while President of the Asiatic Society in Bengal, delivered a discourse, in which he illustrated the revengeful and pitiless spirit of the Hindoos, by instances which had come within his own knowledge while resident at Benares.

“ In 1791, Soodister Meer, a Brahmin, having refused to obey

It is certain, says Mr. B. that the morals of this people, though they should remain subject to the British government for a thousand years, will never be improved by any other means than by the principles of the Christian religion. Shall we not listen then to the following remonstrances?

“ Can any one believe that our Indian subjects are to remain for ever under *our* government involved in their present barbarism, and subject to the same inhuman superstition? And if there be a hope that they will be civilized, when is it to begin, and by whom is it to be effected?

“ No Christian nation ever possessed such an *extensive* field for the propagation of the Christian faith, as that afforded to us by our influence over the hundred million natives of Hindoostan. No other nation ever possessed such *facilities* for the extension of its faith as we now have in the government of a passive people; who yield submissively to our mild sway, reverence our principles, and acknowledge our dominion to be a blessing. Why should it be thought incredible that Providence hath been pleased, in a course of years to subjugate this Eastern empire to the most civilized nation in the world, FOR THIS VERY PURPOSE?” P. 39.

obey a summons issued by a civil officer, a force was sent to compel obedience. To intimidate them, or to satiate a spirit of revenge in himself, he sacrificed one of his own family. On their approaching his house, he cut off the head of his deceased son's widow, and threw it out.

“ In 1793, a Brahmin, named Balloo, had a quarrel with a man about a field, and, by way of revenging himself on this man, he killed his own daughter. ‘ I became angry, said he, and enraged at his forbidding me to plough the field, and bringing my own little daughter Apmunya, who was only a year and a half old, I killed her with my sword.’

“ About the same time, an act of matricide was perpetrated by two Brahmins, Beechuk and Adher. These two men conceiving themselves to have been injured by some persons in a certain village, they brought their mother to an adjacent rivulet, and calling aloud to the people of the village, ‘ Beechuck drew his scy-metar, and, at one stroke, severed his mother's head from the body; with the professed view, as avowed both by parent and son, that the mother's spirit might for ever haunt those who had injured them.’ Afiat. Ref. Vol. IV. p. 337.

“ Would not the principles of the Christian religion be a good substitute for the principles of these Brahmins of the province of Benares?

“ It will, perhaps, be observed, that these are but individual instances. True: but they prove all that is required. Is there any other barbarous nation on earth which can exhibit *such* instances?”

The concluding paragraph of this chapter is full of virtuous animation.

“ No truth has been more clearly demonstrated than this, that the communication of Christian instruction to the natives of India is easy ; and that the benefits of that instruction, civil as well as moral, will be inestimable ; whether we consider the happiness diffused among so many millions, or their consequent attachment to our government, or the advantages resulting from the introduction of the civilized arts. Every thing that can brighten the hope or animate the policy of a virtuous people organizing a new empire, and seeking the most rational means, under the favour of heaven, to ensure its perpetuity ; every consideration, we aver, would persuade us to diffuse the blessings of Christian knowledge among our Indian subjects.” P. 40.

The third chapter considers the impediments to the civilization of the natives of India. In this chapter, however, what we are chiefly desirous to point out, is a note respecting the most unwarrantable liberty taken in republishing the fifth volume of the Asiatic Researches in this country, by introducing a preface completely hostile to the views and sentiments of the society. When we reviewed that volume we noticed this scandalous preface as a manifest interpolation * ; but it is still more satisfactory to see it thus indignantly disavowed by authority.

“ The editors of the Asiatic Researches in London have availed themselves of the occasion of that work’s being republished at home, to prefix a preface to the fifth volume, containing sentiments directly contrary to those professed and published by the most learned members of the Asiatic Society. They will be much obliged to the London editors of that work to take no such liberty in future ; but to allow the Society to write its own prefaces, and to speak for itself. We are far off from France here. The Society professes no such philosophy.”—P. 46.

In Chap. 4. the sanguinary superstitions of the natives of India are further considered, as an impediment to their civilization. The following statement will appear extraordinary to most English readers.

“ An event has just occurred, which seems, with others, to mark the present time, as favourable to our endeavour to qualify the rigour of the Hindoo superstition.

“ In the course of the Mahratta war, the great temple of

* See British Critic, Vol. xvi. p. 148.

Jaggernaut in Orissa has fallen into our hands. This temple is to the Hindoos what Mecca is to the Mahomedans. It is resorted to by pilgrims from every quarter of India. It is the chief seat of Brahminical power, and a strong-hold of their superstition. At the annual festival of the Rutt Jattrā, seven hundred thousand persons (as has been computed by the Pundits in college) assemble at this place. The number of deaths in a single year, caused by voluntary devotement,* by imprisonment for nonpayment of the demands of the Brahmins, or by scarcity of provisions for such a multitude, is incredible. The precincts of the place are covered with bones."—P. 49.

Chap. 5, is on the very numerous holidays of the Hindoos, as another obstacle to civilization. The observance of these holidays it is observed, encourages extravagance, licentious habits, and a neglect of business, very seriously impedes the business of the state, and deranges commercial negotiation.

In part the third, we meet with some very encouraging statements, proving that christianity has already much more footing in India than is in general supposed. What shall we say to the extraordinary fact that it has existed there, perhaps, from the time of the Apostles, certainly from the fifth century! The statement of this fact is not only curious in itself, but shows, in the most striking manner, how much more modern than that age were the chief corruptions of the Romish Church.

"We have authentic historical record for the following particulars. In the fifth century a Christian bishop from Antioch, accompanied by a small colony of Syrians, arrived in India, and preached the gospel in Malabar. 'They made at first some profelytes among the Brahmins and Nairs, and were, on that account, much respected by the native princes †.'"

"When the Portuguese first arrived in India, they were agreeably surpris'd to find a hundred Christian churches on the coast of Malabar. But when they had become acquainted with the purity and simplicity of their doctrine, they were offended. They were yet more indignant when they found that these Hindoo

* By falling under the wheels of the rutt or car.

† "Many of them to this day preserve the manners and mode of life of the Brahmins, as to cleanliness, and abstaining from animal food." *Asiat. Ref.* Vol. VII. page 368. "The bulk of the St. Thomè Christians consists mostly of converts from the Brahmins and Shoudren cast; and not as the new Christians, or profelytes made by the Portuguese missionaries, of the lowest tribes." *Asiat. Ref.* Vol. VII. page 381."

Christians maintained the order and discipline of a regular church under episcopal jurisdiction; and that for thirteen hundred years past, they had enjoyed a succession of bishops appointed by the patriarchal see of Antioch. Mar Joseph was the bishop, who filled the Hindoo see of Malabar at that period. The Portuguese used every art to persuade him to acknowledge the supremacy of the pope; but in vain. He was a man of singular piety and fortitude, and declaimed with great energy against the errors of the Romish church. But when the power of the Portuguese became sufficient for their purpose, they invaded his bishopric, and sent the bishop bound to Lisbon. A synod was convened at Diamper in Malabar, on the 26th June, 1599, at which one hundred and fifty of the clergy of his diocese appeared. They were accused of the following opinions, which were by their adversaries accounted heretical; 'That they had married wives; that they owned but two sacraments, Baptism and the Lord's Supper; that they denied Transubstantiation; that they neither invoked saints nor believed in purgatory; and, that they had no other orders or names of dignity in the church than bishop and deacon*.'

"These tenets they were called on to abjure, or to suffer instant suspension from all church benefices. It was also decreed that all the Syrian and Chaldean books in their churches, and all records in the episcopal palace, should be burnt; in order, said the inquisitors, 'that no pretended apostolical monuments may remain†.'

"Notwithstanding these violent measures, a great body of the Indian Christians resolutely defended their faith, and finally triumphed over all opposition. Some shew of union with the Romish church was at first pretended, through terror of the Inquisition; but a congress was held by them on the 22d of May, 1653, at Alangatta; when they formally separated from that communion‡. They compose at this day the thirty-two schismatic churches of Malabar; so called by the Roman Catholics, as resembling the Protestant schism in Europe. At this time their number is about fifty thousand." P. 56.

The simple and primitive manners of these Christians, the beauty of their churches, their orderly discipline and brotherly union form the most delightful and interesting picture: and urge the question strongly upon the reader, why should not similar blessings be diffused through India?

* "Conferences with Malabar Brahmins, page 15: printed at London 1719."

† "See Appendix K."

‡ "Annales Mission. p. 193."

Chap. 2 of this part treats of the labours and success of Protestant missionaries in that country, and here due justice is done to the sublimely apostolical character of the excellent missionary Swartz, who lately died there, after fifty years of diligent mission, leaving a name which will for ever do honour to the religion he taught and practised. In this chapter also, we have two most important letters from his Majesty George I. to the first Protestant missionary in India, whose name was Ziegenbalgus; and a letter full of piety and enlightened zeal, from Wake, Archbishop of Canterbury. This chapter concludes the important subject of the work, and is followed only by the Appendix, which is chiefly illustrative of the barbarous superstitions of the Hindoos. The three last articles, indeed, are of another nature, and are very curious, namely (K) on the Jewish Scriptures at Cochin. (L) on the Sanscrit testimonies to Christ. (M) on the Chinese version of the Scriptures.

From the view we have thus given of this admirable memoir, may we not presume to hope that it will attract the attention it deserves, from those who have it in their power to diffuse the blessings for which it pleads? The same plea was nobly urged in verse, in the poem which gained the premium offered by Mr. Buchanan, with a passage from which we shall conclude this article.

“ Britain, thy voice can bid the dawn ascend,
On thee alone the eyes of ASIA bend.
High arbitress! to thee her hopes are given,
Sole pledge of bliss, and delegate of Heaven;
In thy dread mantle all her fates repose,
Or bright with blessing, or o’ercast with woes;
And future ages shall thy mandate keep,
Smile at thy touch, or at thy bidding weep.
Oh! to thy god-like destiny arise!
Awake, and meet the purpose of the skies*!”

* Grant on the Restoration of Learning in the East. See also the lines cited in our account of that poem, beginning,

“ Be these thy trophies, Queen of many isles!”
British Critic, Vol. xxvi. p. 259.

ART. II. *A Translation of the Charges of P. Massillon, Bishop of Clermont; addressed to his Clergy: with Two Essays, the one on the Art of Preaching, translated from the French of M. Reybaz: and the other on the Composition of a Sermon, as adapted to the Church of England. By the Rev. T. St. John, LL. B. Price 6s. 310 pp. Octavo. Rivingtons. 1805.*

MR. St. John has affixed to the title-page of this volume an appropriate and striking quotation from Abp. Secker. "We should attentively read the Treatises written by wise and good men concerning the duties of God's ministers; to see if we are such as they describe, and stir up ourselves to become such as we ought." The ministers of the Church of England are the principal instruments, in the hands of Providence, for promoting the general welfare of the community: they, by their exhortations and example, persuade men to a discharge of their civil duties and their religious obligations. In their respective parishes we see them benefitting, with the most conscientious diligence, every part of society. "The Clergy," says Mr. St. John, and he exactly expresses our sentiments, "I consider, and such I believe they are generally considered, as Scholars, as Divines, and as Christians, the most learned, useful, and exemplary body of men, of which society can boast." The excellent treatise on the Pastoral Care, by Bishop Burnet, and the paternal charges of Archbishop Secker, are both of them written to form the minds and regulate the affections of the parish minister. To those valuable productions is now added a third, published for the express purpose of showing the Clergy what they are required to be, in order to prevent their intercepting the blessings which ought to arise from the Christian ministry.

Mr. St. John has selected from three volumes of the eloquent Massillon, sixteen Charges, which are more immediately applicable to the ministry of the Church of England. He prefaces these translations with a more than usually interesting introduction, which we consider as no less entitled to regard than the Episcopal exhortations. It contains his apology for "the want of ornament and elegance, which may, he fears, be attributed to the translation:"—Massillon's views in writing these discourses, with the advantages to be derived from them, as well by the Clergy, as by parents who design to educate their children for the service of the church:—

His

His attention to the present state of our Church has also suggested some very pertinent reflections on the reading of the Liturgy;—the progress of piety made in consequence of public preaching;—and the attachment of her members to the established religion;—with a variety of other suitable remarks.

The subject of the first charge is, *the Excellence of the Priesthood*, to which alone is prefixed a text, “Behold, this child is set for the fall and rising again of many.” The good bishop instances some of the views, by which men are actuated in devoting themselves to the ministry; after which he says, “Hence it is that where *holiness to the Lord* is not eminently conspicuous in the life and conversation of the ministers of the Gospel, many people depart from the service of the Church, unconcerned for their sins, and indifferent about their salvation:—hence the preaching of the Gospel without success, the prayers of the Church without avail, all the ordinances of religion, and all the means of salvation unedifying and unserviceable to Christianity.” In the conclusion he shows the blessings arising from the Christian ministry when faithfully discharged.

The second Exhortation is *on propriety of character*. We shall from this Charge make some extracts, that our readers may be enabled to appreciate the merits of the work.

P. 26. “The spirit of our ministry is also a spirit of labour; the priesthood is a laborious dignity; the Church, whose ministers we are, is a vine, a field, an harvest, a building not yet finished, an holy warfare; all which expressions indicate trouble, and imply diligence; they are all so many symbols of application and industry. A clergyman is placed in the church, as our first parent was in paradise, to till and to defend it.

“Thus a minister of the Gospel is accountable to society for his time: every part which he employs in frivolous and unnecessary engagements, all the days that he passes in folly and dissipation, all are days and moments which he owes to the salvation of his brethren, and for the just application of which he must answer at the judgment-seat of Christ. His leisure, his occupations, his talents, are consequently possessions, the joint heritage of his flock, which ought to be invariably adapted, and judiciously applied, to produce the amendment of sinners, the confirmation of the doubtful, and the perseverance of the righteous.

“Surely then a Christian minister ought not to be employed in going, with idle curiosity, from house to house, from one scene to another. What! shall he consume his valuable time in ease and indolence! not only reproachful to his character as a clergyman, but even in general estimation, improper in any one who has the pre-eminence of an intelligent, or the virtue of a moral being?

You!

You! a man of God, an interpreter of His law, His ambassador among men,—will you forget your title, your calling,—His interests, His glory, and your own?—And will you depreciate your dignity by a conduct which renders you, not only the disgrace of the Church, but the very bane of civil society, and an object of contempt in the eyes of those “who see nothing” in Religion “that they should desire it?” Every state hath its peculiar duties: the magistrate, the soldier, the merchant, the artizan, all have their several employments: a worldly minister, whose cares it might be expected would increase in proportion as the vices of men are multiplied, *he* alone hath no serious employment; he passes his days if not in indolence, at least in cares foreign from his profession; and the life which ought to be the most occupied, and the most respectable in society, becomes the most disgraceful and contemptible.” P. 28. Again

P. 29. “The spirit of our ministry is the spirit of knowledge. “The lips of the priest,” says the Scripture, “should keep knowledge, and the people should seek the law at his mouth, for he is the messenger of the Lord of Hosts.” We are commanded to read, with attention, the sacred volume, devoting to it all the labour of application, and the fatigue of study, which the profound subjects contained in it demand; we are to be supported by the bread of life, derived from the heavenly writings; we are to adorn the inward part of our souls with the law of God, as the Jewish priests ornamented the outside of their garments. The holy Scriptures are the substance, the foundation of the Christian priesthood. The ministers of the Gospel have been sometimes compared to the two great lights which are placed in the firmament, to rule over the day, and over the night; over the day in directing the faith, and confirming the piety of Christians; and over the night in enlightening the darkness of error, and expelling the evils of unbelief. We are the interpreters of the law, appointed by God to resolve the doubts of his people, and to make known his will; the guardians of the Church, in the midst of the schisms which divide, of the troubles which afflict, and of the malignity which distracts it.

“Fulfil now, if it be possible, these important duties, in the midst of pursuits which alienate, and of engagements which corrupt, the mind; for the knowledge required of a clergyman is essential to, and inseparable from, a right and conscientious discharge of the sacred ministry. Now nothing is more adverse to the love of study, than the love of the world; its pleasures and dissipations first suppress, and afterwards extinguish, the taste for reading, and the love of meditation: if we would possess and indulge an inclination to read, we must have a mind accustomed to think, to meditate, to be collected within itself; we must feel an ardent desire progressively to advance in useful learning and professional knowledge; we must so arrange our life, and regulate our
time,

time, as to be able to give an account to ourselves, whether the parts of the day appointed for serious study and ministerial avocations be uniformly applied to the intended purpose. For the want of this proper arrangement of time, and the right application of it, we see some clergymen more conversant with the nature of diversions, of amusements, and of secular business, than with their professional duties: hence too many, who, by an ignorance of their profession, disgrace the sacred character. When once duty is neglected, piety declines. The love of books alone, my reverend brethren, can render you superior to the love of diversions; and so long as you do not find within yourselves a resource for indolence, the diversions of the world will, it is too probable, become essential to your happiness; you will not be able to live without them. In vain you may prescribe to yourselves fixed limits and certain rules; in vain you may form resolutions of appropriating your time in part to your studies, and in part to your amusements; the love of the world will encrease every day, and, in proportion as it encreases, the love of books will decline, and knowledge, professional knowledge, will cease to be estimable. Not only so, but your dislike to the study of the holy Scriptures will hourly gain ground; you will not be able to support a moment of severe application, or serious reading; idleness and dissipation will have such an ascendancy over your pursuits and habits, that whatever remains of your profession will serve but to reproach and condemn you." P. 31.

Lamentable must have been the state of that Church in which it was necessary for the prelates to address such severe reproofs to their Clergy. Ill calculated were those men to instruct others, who needed this sort of instruction themselves. If the ministers of the diocese of Clermont, who, it is probable, resembled the generality of their brethren, had such unwarrantable propensities as their diocesan attributes to them, we do not wonder that dutiful allegiance, moral feeling, and religious principle should be extinct in the hearts of the people at large. In proportion to the decorum, the circumspection, the diligence, and the piety of the established Clergy of a country, will virtue or vice, religion or profaneness prevail. We, therefore, return our thanks to the translator of these animated exhortations, for offering to our own Clergy so persuasive and awful a warning against indifference to the duties of their sacred calling, as they will find in every page of this instructive volume. Mr. St. John has exhibited these discourses in a pleasing dress: he has so studiously guarded against meretricious ornament on the one hand, and dulness on the other, that we cannot doubt that these Charges will be received by the Clergy with the thankfulness they most justly deserve.

We must, however, observe that there are in the translation

tion a few inaccuracies, which Mr. St. John's judgment will, we doubt not, correct in a subsequent edition. To preserve the beauties of Massillon in an English garb, is a work of no common difficulty. His style is peculiarly simple; he presents the same thought again and again to his readers, and sometimes in nearly the same words. The translator has endeavoured to give his work that energy, which it would unavoidably have wanted, had he confined himself to his author's simplicity: so that he has not merely rendered his translation more interesting, but has by these means avoided the idiom of the original, which is always disgusting to an English reader.

The subject of the third Charge is *Zeal*. It is a question which has been often agitated, whether the Church has been benefited or injured by the sons of the nobility and gentlemen of fortune taking holy orders? We do not hesitate to declare our opinion to be, that the Church of England, upon the whole, is benefited: but we know that the very contrary was the case in France. Hear the amiable prelate on this subject.

P. 41. "Whence comes it that the desolation of Christ's heritage, of which we are every day witnesses, doth not more sensibly affect us? Whence is it, that we think ourselves discharged from our obligations, when we have repeated, often without devotion, the prayers which the Church requires of us? Can we, as the ministers of the Lord, suffer our brethren, who are the living temples of the Holy Spirit, to perish? Is not the most essential of our obligations that into which all the rest is resolved, the edification and the salvation of men? The Church doth not acknowledge, in the sacred profession, idle labourers, the work of which is committed to us all; for a clergyman, who is of no use to society, is an usurper of the priesthood; he hath no farther right to the title of a minister of the Gospel, than as he hath a zeal for its duties.

"Whence comes it, that zeal for the temple of the Lord, this holy ardour for the salvation of men, this lively desire to extend the kingdom of God, this poignant grief to see his doctrine despised, and the greatest part of mankind going the way that leads to destruction; whence comes it that these dispositions, so congenial to our vocation, so honourable to our ministry, so common formerly among the first preachers of the Gospel, are now so seldom to be found among the pastors of the Church! Whence comes it, again I enquire, that this zeal, more necessary at this day than ever, should seem extinct in the greatest part of those who, it might be expected, would be invigorated by its principle and enlivened by its ardour.

"The Church is, with one description of men, a mere state
of

of convenience; they enjoy its revenues from the patronage of the great, or the patrimony of their families; and are, therefore, they think, authorized to lead an indolent and voluptuous life: they consider their situation as a privilege which exempts them from the laborious duties of the ministry; and leave to the lower order of the Clergy, I had almost said, all concern for God's glory, for the honour of the Church, and for the salvation of those souls for whom Christ died. We might, therefore, conclude, that labourers are sent by compulsion into the Gospel-field, and that the Lord's ministers need neither be prompted by love, nor stimulated by zeal: we might, therefore, conclude, that to promote the work of Redemption, to aid the grand scheme which the Son of God came into the world to execute, was reserved for those whom indigence and poverty compelled to be employed in it.

“ Now, by partaking so abundantly of the revenues of the Church, are you thereby exempted from the obligations of your profession? When you entered into the ministry, did the Church confer upon you the privilege of being indolent? or did it include you in the number of its labourers and its ministers? How! because you have been more fortunate, though, perhaps, less deserving, than other men, because the Church hath blessed you with its treasures, are you to be disobedient to its commands, and negligent of its duties? The abundance which you possess, as it would add authority to your remonstrances, and weight to your persuasion, ought to stimulate you to high exertions in the discharge of your ministerial engagements, and not to become a pretence for entrusting the salvation of souls to the care of others. Whether our ecclesiastical situation be exalted or obscure, it is equally incumbent on us to fulfil the ministry we have received of the Lord. The great apostle considered it as a cause of glorying, and of the success of his apostleship, to have preached the Gospel without reward. To this noble disinterestedness, he attributed the abundant fruits which the word of God had produced among mankind by his ministry.

“ And indeed, does not a godly pastor, who at once administers to the wants of the body, and is attentive to the salvation of the soul, excite a veneration for a profession, calculated to render those who have embraced it, liberal in the distribution of the emoluments they receive from it? With what blessings doth a minister of this character see his labour accompanied? What an impression do his words and his exhortations make upon hearts already prepared, by his liberality, for the reception of the Gospel! Men reverence a religion so compassionate toward the unhappy; and they are equally affected with the blessings they receive from it, and with the sins they have committed against it.” P. 43.

R

But

But of valuable quotations there would be no end. Many useful parts from the charges of Abp. Secker are added as notes, which powerfully enforce Massillon's observations: there are also some notes by the translator, excellently illustrative of his author. One of these notes is upon a subject so interesting to the Church, as to demand, we think, the attention of the legislature.

“ It may be thought not improper to add, that where the great tythes are in the hands of a layman, and there is a necessity for the services of two clergymen, arising either from laborious duty, a chapel attached to the mother church, at the latter of which there is service twice in the day, or from any other cause, that the impropiator, if he has both the vicarial and rectorial tythes, ought, in justice, to discharge the whole; if only the latter, the half of the curate's stipend. The legislature intended, no doubt, to do justice to the curates; but the great tythes having originally belonged to the Church, if the legislature felt themselves warranted to alienate a part of the vicar's pittance, would it have been other than retributive justice to have bound the impropiator under the same obligation? This subject will, I trust, soon be illustrated and enforced by abler pens.” P. 227.

The remaining charges, as our readers will perceive by our enumeration of the subjects, are equally important; and it is only justice to add, are translated with equal ability. Mr. St. John is, we believe, forming our judgment of him by this and a former publication, steadily attached to the Church himself, and sincerely desirous of promoting an attachment to it in others.

Charge IV. is On being appointed to the Christian Ministry. V. On Reflection on the Success of our Ministry. VI. On Solitude for the Salvation of Souls. VII. On Solitude to suppress Vice. VIII. On a Good Example. IX. On the Excellence of the Ministry. X. On the Manner in which the Clergy are to conduct themselves among Men of the World. XI. On the prudent Conversation and Behaviour of the Clergy. XII. On the Solitude the Clergy ought to shew for their People, when confined by Sicknefs. XIII. The pernicious Effects of Avarice in the Clergy. XIV. On Mildness and Gentleness. XV. On the Necessity of Prayer. XVI. On Study and Knowledge.

The Letter on the Art of Preaching, translated from the French of M. Reybaz, will be instructive to young divines. The following passage applies chiefly to French preachers:

“ In order that your Sermons may produce the effect intended by

by them, you must endeavour to rehearse them from memory. Have you then a memory adapted to that purpose? Can you, without occupying too much time, and giving too great diligence, learn your Sermon, so as to deliver it with ease, and repeat it without embarrassment? Memory is, like sensibility, strengthened by exercise. I know it. You cannot have finished your academical studies without having frequently exerted your memory and tried its power. You can therefore form, in this respect, a tolerably competent judgment of yourself.

“ If your memory be treacherous, and you cannot depend upon it, how will you be distinguished in a profession of which it is a principal requisite? If you attempt to repeat your Sermon, and do not perfectly recollect it, you occasion great distress to your audience: and how can you give that freedom to your utterance, and that action to your elocution, which are indispensable towards producing a high effect? If you hesitate, you deprive your delivery of the advantage it has over reading. In that case, rather read than attempt to repeat: or I would say, rather give up the pulpit for ever, where there is a barrier to your success, and which, if you have any attachment to your profession, or respect for yourself, will produce in you only uneasiness and mortification.” P. 240.

The translator illustrates this passage of his author, and applies it to English practice, in the following note.

“ To address the congregation is the mode of speaking both the most pleasing and useful to the auditory, and at the same time the most natural and satisfactory to the orator; by which, I mean, the directing his voice both to the right and left: to be able to do thus oratorically, he must know his sermon thoroughly, and by glancing his eye upon it, as he turns his head from one side to the other, for there should be scarce any motion of his person, he will have the appearance of repeating, whilst he possesses the advantage of frequent recourse to his manuscript.”

The next essay, entitled “ Thoughts on the Composition of a Sermon, as adapted to the Church of England,” abounds with pertinent observations and useful remarks. We were particularly pleased with the first part of it, wherein the author inculcates, with much energy, the necessity of being thoroughly acquainted with the Scriptures, of incorporating their language with that of the sermon, which will, he says, give vigour to the thoughts, and ornament to the style; convey information to the mind, delight to the imagination, and piety to the heart! He then observes in a note:

“ The admirable Sermons of Archbishop Secker are, in this respect, the very best models: it is peculiar to that distinguished prelate,

prelate, to express his thoughts in the beautiful language of the sacred writings." P. 264.

He next comes to the design of a sermon; and afterwards, in describing what a sermon should be, he says,

"Let your style have the amenity of Addison, and the simplicity of Secker; combine ornament with ease, and piety with precision; still it will not be adapted to the pulpit, unless you can unite warmth, vehemence, and persuasion!" P. 299.

He enters likewise into a comparison between the French and English pulpit discourses: he gives his opinion upon some of our principal writers, particularly Barrow, Tillotson, Clarke, Coneybear, Pearce, Jortin, &c. He allows them the highest merit, whilst, at the same time, he points out, with acuteness, some defects. Amongst the authors he proposes, as models of style, we were a little surpris'd that we did not meet with the name of Bishop Atterbury.

We could make extracts with pleasure from this elegant and useful essay, which would, we are certain, be very gratifying to our readers; but we rather recommend the perusal of the whole. This volume, indeed, has a claim not only upon the Clergy of our own Church, but upon ministers of every denomination, to a frequent and serious meditation. "This translation," Mr. St. John observes in his introduction, p. vi. "if read in the northern schools, which every year supply the Church abundantly, and if in the Universities, previous to the first degree, may impress young minds with a sense of the awful obligations on which they are about to enter." So convinced are we of the general utility of this work, that we recommend it with unqualified praise to the notice of all our clerical readers.

The prayer to be read in the study contains those petitions, admirably expressed, which the sollicitude of a pious pastor for his own salvation, and that of his flock would naturally suggest. If it be read with the devotion with which it appears to have been composed, it must tend, we are persuaded, to obtain a blessing upon both minister and people.

In our Review for September, 1803, we praised a volume of Sermons by this author, as written with elegance, zeal, and piety: and the approbation of the public has confirmed our suffrage.

ART. III. *An Historical View of the English Government, from the Settlement of the Saxons in Britain to the Revolution in 1688. To which are subjoined some Dissertations connected with the History of the Government from the Revolution to the present Time.* By John Millar, Esq. (late) Professor of Law in the University of Glasgow. In four vols. 8vo. Mawman. 1803.

THE reputation of the author of this work, and the very different opinions entertained of his principles, by such of his countrymen as we have heard speak of him, determined us to delay our account of *the Historical View of the English Government* till we had impartially compared it with other works of character on the same subject. Just as we were going to send the result of that comparison to the press, the fourth volume of Turner's *History of the Anglo-Saxons* was announced; and what we had kept back so long, we deemed it expedient to keep back a little longer, that we might avail ourselves of the information which we hoped to derive from a man who has studied, with such success, the history of those among whom our constitution had its origin. Our review therefore of Mr. Millar's work, whatever may be its other defects, shall at least have the merit of impartiality; and where we may differ from the author, the grounds of that difference shall be fairly stated.

The two first volumes indeed, which are perhaps the most interesting, fell not properly under our cognizance; for they are a second edition of what was published, in one volume 4to. by the author himself in 1787, long before the commencement of our critical labours. But as it is impossible to judge fairly of the latter part of an *historical* view without considering it in connection with the former part; and as the four volumes are published as an entire, new work, no notice being taken of the former edition of the two first, even in the title pages of those volumes, we shall deviate in this instance from our usual practice, and examine the whole *Historical view of the English Government*, as if no part of it had been published before.

“The great series of events in the History of England,” says the author, “may be divided into three parts: The first extending from the settlement of the Saxons in Britain to the Norman conquest; the second, from the reign of William the Conqueror to the accession of the House of Stewart; the third, from the reign of James the First to the present time. The important

changes exhibited in the state of the country, and in the situation of its inhabitants, appear like a sort of natural boundaries to mark out those different periods, and to recommend them as objects of distinct and separate examination." (Introduction.)

The history of the English Government through the two first of these periods is traced in that part of the work which was first published by the author himself: the history of it during the third period is a posthumous and imperfect publication.

"It was the intention of the author, say the Editors, to divide the history from the accession of the House of Stewart, to the present time, into two periods; the first comprehending the history of those contests between Prerogative and Privilege, which, by the Revolution in 1688, terminated in a manner so honourable to the spirit of the nation, and so advantageous to the happiness and liberties of the people; the second containing the history of the rise and progress of the influence of the crown; an influence, which, though in some measure checked by the general diffusion of knowledge, and the advancement of the arts, was likely, in the opinion of the author, to become the more dangerous to the constitution, as its slow and insensible advances are less apt to excite attention.

"Of these two parts of the general design, the first was left by the author in that state in which he apparently meant to give it to the public, and in which it now appears. Great part of the materials for the history of the second period, as well as for an account of the present state of the English government, had also been collected, and partly arranged by him; but considerable alterations on the manuscripts would be requisite before these very important parts of the work could be offered to the public." (Advertisement.)

It is the less to be regretted that professor Millar left unfinished his account of the present state of the English government, because this part of his task has been performed, in the most masterly manner, by two authors justly admired by every Englishman who is a friend to his country. De Lolme and Blackstone have indeed so completely exhausted the subject, that it is not very easy to conceive what this author imagined they had left for him to do. It is so natural, however, for the surviving friends of departed genius to suppose that he whom they lament was capable of throwing light on any subject which he chose to handle, that we are not much surprised to find the editors of these volumes regretting that Mr. Millar did not travel over the same ground with De Lolme

Lolme and Blackstone, or at their concluding their advertisement with the following words :

“ There were found, however, among Mr. Millar's papers several dissertations on subjects connected with the later history of the government, manners, and literature of England, the substance of which it would appear he had intended to introduce into his work ; these dissertations seem to contain so many ingenious and interesting speculations, that it has been judged proper to make them public, notwithstanding the unfinished state of the concluding essay.”

The history of the English government, from the settlement of the Saxons in Britain to the reign of William the Conqueror, is detailed in one book, which is divided into fourteen chapters. In these the author treats,

“ 1. Of the state of Britain under the dominion of the Romans. 2. Of the character and manners of the Saxons. 3. Settlement of the Saxons in Britain. 4. Similarity in the situation of the Anglo-Saxons, and of the other barbarians who settled in the provinces of the western empire. How far the state of all those nations differed from that of every other people, antient and modern. 5. The state of property, and the different ranks and orders of men, produced by the settlement of the Saxons in Britain. 6. Institution of tythings, hundreds, and counties. 7. Of the Wittenagemote. 8. State of the sovereign in the primitive Anglo-Saxon government. 9. Of the principal events from the reign of Egbert to the Norman Conquest, 10. Variations in the state of tythings, hundreds, and shires. 11. Changes produced in the condition of the vassals, and of the peasants. 12. The influence of these changes upon the jurisdiction and authority of the feudal lords. 13. Of ecclesiastical courts. 14. Alterations in the state of the Wittenagemote. Conclusion of the Saxon period.”

This, as the reader must perceive, is a luminous and comprehensive arrangement, worthy in all respects of an author who was equally conversant with philosophy and with law ; and if the plan be executed with impartiality equal to the judgment which formed it, *the historical view of the English government* will be found to be a work of great value.

In the four first chapters there is not much that is new, nor any thing that calls loudly for animadversion. The author, with the generality of historians, had overlooked what did not escape the vigilance of Mr. Turner, that there were not *seven* but *eight* principalities or kingdoms of Saxons in Britain till the whole country was brought under the dominion of one sovereign. In his reflections on the state

of society, during the period of the octarchy, as well on the continent of Europe as in Britain, Mr. Millar, in a few pages, gives the most satisfactory account of the origin of chivalry, and its offspring duelling, that we remember any where to have met with; but in the fifth chapter we perceive the love of theory prevailing against facts indisputably authenticated. The account which is given in that chapter of the state of property, and of the different ranks and orders of laymen among the Anglo-Saxons, seems to be generally correct. It was undoubtedly landed property alone which gave to a man weight and influence among that warlike people; but does not the following paragraph imply a degree of refinement in thinking to which our unlettered ancestors must have been strangers?

“ It may be remarked, that *hoc-land* might belong either to the king, or to a subject, and that it implied no obligation to feudal services in the latter case more than in the former. It is true that subjects who enjoyed *hoc-land* were bound to defend the kingdom from enemies by sea or land, and to build or repair bridges and castles; but these were services which they owed to the public as citizens, not to the king as vassals. These duties were imposed by a general law of the kingdom, and were laid upon the possessors of *falc-land*, as well as of *hoc-land*, upon the clergy as well as laity, in short upon all the free members of the community.” (P. 133.)

Did Mr. Millar really suppose that the Anglo-Saxons had advanced so far in the science of politics as to make a distinction between the services which they owed to the public, and those which they owed to the king as head of that public? As well might it be said, that the vassals of a feudal land were under no obligation to render services to him, as that the possessors of *hoc-land* were not bound to render feudal services to the king; for when the feudal lord called his vassals into the field, it was not to defend himself alone, but the whole *clan* of which he was the chief. Such vassals placed themselves under a Chief for protection; and they fought for him, that he might be able to afford them that protection. In like manner the nation in the Wittenagemote placed itself under a king that it might be protected from foes foreign and domestic: and every subject possessed of *hoc-land* was bound to fight under that king to enable him to protect the nation from its enemies. It is true, that in the one case the duty was imposed directly by a general law of the kingdom, and in the other by a particular contract between the Chief and his vassals; but these contracts were
authorized

authorized by the general law of the kingdom, so that if there be any distinction between the nature of such services as military vassals owed to their Chief, and those which were imposed on subjects by their Sovereign, it is of too refined a nature to have been perceived by the rude Anglo-Saxons. It is indeed a distinction without a difference.

But this author's mistakes seem to be greatest in what he says of the clergy, as forming a separate order under the governments of the Anglo-Saxons. That a professor of law should not be minutely acquainted with the constitution of the primitive church, and that a Scotch professor of law should suppose diocesan episcopacy to have gradually risen on the ruins of presbyterian purity, can excite no wonder; but it is surely wonderful that any man pretending to a knowledge of our early *history* should assert that such was the progress of the hierarchy in the Anglo-Saxon churches! Such, however, is the assertion of Mr. Millar.

After informing us, (Vol. I. p. 140, &c.) that in every province of the Roman empire, Christian teachers, before the time of Constantine, had taken up their residence wherever they met with encouragement; and that the country was by degrees divided into small districts or *parishes*, in each of which a particular clergyman had gained an establishment, he adds, that

“ The advancement of Christianity (by the conversion of the Emperor) opened a communication between the professors of this religion belonging to different *parishes*, who were accustomed to deliberate upon their common religious concerns. Some particular clergyman became the ordinary president in these cases; and upon that account acquiring superior consideration and rank, was at length exalted to be *superintendent*, or bishop, of a large district or diocese.”

He next tells us, that

“ The rise of a Bishop over the clergy of his diocese may be compared to that of a rude Chief over the members of his tribe; or in both cases a superiority of station, derived from *personal qualities*, put it in the power of a single person to acquire *superior wealth*, and thence to become the permanent head or leader of a society; but the original pre-eminence of the Chief arose from his military talents, that of the Bishop, from the veneration paid to the sanctity of his character and profession. This makes the *only difference in the nature of their advancement*.” (P. 144.)

After this we are informed that Christianity made its way into Britain in the same gradual manner as into all the other parts

parts of the empire; that, in the reign of Constantine, it was taken under the protection of government, and that it continued in the same situation until the island was abandoned by the Romans.

“ During this period, says the author, the Christian church had received the same form as in all the other parts of the empire. Particular clergymen had obtained a settlement in small districts or *parishes*, according to the number and situation of the inhabitants. Many of these districts were united under the inspection of a Bishop, the minister of a cathedral church; and a metropolitan, or archbishop, was exalted over the whole clergy of a province.” (P. 160.)

It is well known that the Saxon invaders of Britain were savage idolaters, and that their conversion to Christianity was begun in 597, by Austin and other Monks, who were sent by Gregory the Great from Rome, for that purpose.

“ Upon the full restoration of Christianity in those parts of the country where it had been *corrupted* by the mixture of Saxon superstition, the religious establishments, which had been introduced under the dominion of the Romans, and which had always been preserved in the unconquered parts of the island, were completely revived, with this difference, that the British churches, in the degree of their submission to the papal authority, were brought into a greater conformity with the churches upon the continent. It is probable that the *ancient* parochial divisions had not been entirely lost, more especially in those districts which the Anglo-Saxons had but recently subdued, when they embraced the religion of the former inhabitants.” (P. 167.)

It was not uncommon in the 17th century to meet with an ignorant puritan, who believed that diocesan episcopacy was one of the corruptions of papal Rome; but Mr. Miller has the honour of being, as far as we know, the first man of letters who has affirmed it to have risen in a period so late as the reign of Constantine! “ It is, however, evident, as our church teaches *, unto all men diligently reading holy scriptures, and ancient authors, that from the Apostles time there have been these orders of ministers in Christ's church; *Bishops, Priests, and Deacons* ;” and it appears to us that no man can read attentively the second and third chapters of the Apocalypse, and entertain a doubt whether the episcopacy, which, in the days of St. John, was established in Asia Minor, was not diocesan.

* *Preface to the form of ordaining Bishops, Priests, and Deacons,*

But whatever was the original form of church government, Mr. Milller is unquestionably mistaken when he supposes that countries, which had embraced Christianity, were first divided into such districts as modern *parishes*, with each a minister established in it; and that the minister of some one of those parishes was gradually raised to the rank of a Bishop, and the church in which he officiated styled a cathedral. The very reverse of this is the order in which Christian churches were planted in every province of the Roman empire. The Gospel was every where first preached in cities or towns; and in such cities as Jerusalem and Rome it is apparent, from several passages in the New Testament, that even in the age of the Apostles there were various places of Christian worship, which may be considered as so many parish churches in embryo; but in most other cities the case was very different. For some time one church or oratory contained the whole number of converts; and that church, whether supplied by a Bishop, with a subordinate college of Presbyters, or by a college of Presbyters without a Bishop, sent out missionaries to preach the Gospel in the suburbs, or country region subject to the civil jurisdiction of the city. When the number of converts increased, different oratories or churches were built, as they became necessary; but those churches had not, at least in cities, each a fixed pastor. If there was any exception it was in Alexandria, where, according to Epiphanius, each church had from the beginning its own Presbyter, who lived in his own street, and near to the church of which he was the minister; but in all other cities, what may be called the parish churches, were served in common by the clergy of the mother church.

With respect to village and country churches the case was indeed otherwise. As soon as the number of converts rendered such buildings necessary, each had its fixed pastor, who officiated in subordination to the Bishop of the mother church of that city, under the civil jurisdiction of which the village or district of country was comprehended by the laws of the empire.

All this has been proved by Mr. Bingham * with a cogency of evidence, which nothing but the deepest rooted prejudice can resist; so that each cathedral is not in a metaphorical, but in the literal sense, the mother church of its own diocese. In France there appears to have been country

* *Origenes Ecclesiasticae*, Lib. 9, C. 8.

parishes in the beginning of the fifth century; but in England, after the conversion of the Saxons, dioceses were not generally divided into parishes before the year 690; for in Bede the word *parochia*, by which Mr. Millar seems to have been misled, commonly signifies not a modern parish, but, as in the more ancient language of the church, a Bishop's diocese*.

“But, says Bingham, we are to observe that the being settled in a parish cure, whether in city or country, did not immediately entitle a man to the revenue arising from that cure, whether in tythes, or oblations, or any other kind. For antiently all church revenues were delivered into the common stock of the Bishop's church; whence by the direction and approbation of the Bishop, who was the chief administrator of the revenues of his diocese, a monthly or annual division was made among the clergy under his jurisdiction.”

The authority of a Bishop over the clergy of his diocese has therefore, in its origin, no sort of resemblance to the rise of a rude Chief over the members of his tribe. It may rather be compared to the authority which a father would have over his own sons in a distant and savage colony, to which he and they had been sent by their Sovereign, to instruct the natives in the arts of life, and afterwards to administer among them the civil government. To some of our readers the difference may indeed appear of little importance; but we have long been decidedly of another opinion; and though we had not, we should yet have been at some pains to give a fair account of the first planting of churches, were it only to exhibit in their proper colours those profane comparisons, which conclude with the following paragraph, on which every reader will make his own reflections.

“The authority of the grand *Lama*, or high priest of the Tartars, which is acknowledged by many tribes or nations totally independent of one another, had in all probability the same foundation. This *ecclesiastical* Monarch, who resides in the country called Little Thibet, is also a temporal prince. The numerous *clergy* in the different parts of Tartary, who acknowledge his supremacy, are said to be distinguished into different ranks and orders, somewhat analogous to those which take place

* This is evident from a canon of the council of Herudford, mentioned by Bede, (Lib. 4. C. 5.) which observes, *ut nullus Episcoporum Parochiam alterius invadat, sed contentus sit gubernatione creditæ sibi plebis.*

in Christendom; and the ordinary priests, or *lamas*, are subjected to the authority of *Bishops*, whose jurisdiction is subordinate to that of the sovereign Pontiff. Without pretending to ascertain, with any degree of accuracy, the *church history* either of the Celtic or Tartar nations, we cannot avoid remarking the general analogy that appears in the *origin* and constitution of *all these different hierarchies!*" (P. 158.)

This author's account of the origin of tythes as part of the revenues of the Christian church is likewise incorrect, and peculiarly invidious to the clergy; but it would require a volume instead of a review to do justice to this subject. Perhaps the reader will no where find a fuller or a more correct account of it than in the work of the learned Bingham, to which we have already referred, where likewise he will learn more accurately than from the present author the æra of the introduction of monasteries into the church. But while we take notice of these mistakes, justice requires us to add, and we add with pleasure, that the progress of the hierarchy through all its gradations, till, in the western church it terminated in the despotism of the Pope, and in the undue influence of the patriarch of Constantinople in the east, is traced by Mr. Millar with the hand of a master.

The Historian's account of the institution of tythings, hundreds, and counties, as well as of the origin of trials by jury, is exceedingly ingenious; but the reader will do well to compare it with the account which is given of the same things by Mr. Turner, in his history of the Anglo-Saxons. Mr. Millar was probably mistaken in his supposition that the subordination of these courts was suggested to our ancestors by the hierarchy of the Christian church; and indeed if similar institutions have had place, as he endeavours to prove, in countries where Christianity was never the national religion, it is hardly fair to attribute their origin among the Anglo-Saxons, to the hierarchy. The genius of Christianity would doubtless improve them; but they seem to us to have taken their rise from the state in which the Britons were left by the Romans, and to have been afterwards new modelled by Alfred*.

Of the *Wittenagemote*, or great council of the nation, we have here an account, which, on the whole, must be pronounced impartial. The author has proved, on the one hand, that it did not consist, as some have contended, of the

* See Turner, Vol. I. p. 133, &c. Vol. II. p. 377, and Vol. IV.

mere creatures of the King only; and on the other that it was not a just representation of the people at large, as none were entitled to a seat in it who were not possessed of property in land. The boroughs, and what is now called the monied interest, were not represented in the Wittenagemote; whilst the great body of the peasants were slaves attached to the soil, and bought and sold with it like horses or oxen. The Professor, however, is unquestionably mistaken when he supposes that the great council of the nation consisted of *all* the allodial proprietors of land in the kingdom; for Mr. Turner has proved by very sufficient evidence*, that no man was entitled, as a freeholder, to a seat in that assembly who was not possessed of forty hides of land. That the members of this great council had no less authority in the government of the church than of the state, is an opinion supported by no evidence, and indeed inconsistent with the undoubted subjection of the Anglo-Saxon churches to the See of Rome. That the Wittenagemote, under certain limitations, elected the King, when the throne became vacant, seems to be incontrovertible; but we do not consider the instance quoted (p. 228) by this author as a sufficient proof that the nobles and *wites* could assume constitutionally the privilege of calling the sovereign to account for his conduct. A single instance of turbulent and warlike barons driving their sovereign from the kingdom is no evidence that they acted by legal authority; and the tyranny of Segebert †, was such as to *excuse* a measure which no constitution can safely *authorize*.

That the Anglo-Saxon monarchy was very limited, is universally admitted; but this author refines too much in his account of the means by which it acquired the prerogatives which it undoubtedly possessed. He is likewise mistaken, when he says that the government cannot be deemed to have been in a high degree *aristocratical*; for if any credit be due to the records of that age, the Anglo-Saxon governments seem to have been aristocracies rather than monarchies. It is true, that the style of some of the kings has a striking resemblance to that of English Sovereigns at present. INA designs himself "by the grace of God, King of the West-Saxons," and speaks of *his* bishops, *his* aldermen, and the sages of *his* people; and sovereigns, with the talents of Ina, could, no doubt, govern over the rude aristocracy; but the immeasurable power assumed by Harold,

* Vol. IV. p. 277.

† See Turner's history of the Anglo-Saxons, Vol. I. p. 323.
Godwin.

Godwin, Leofric, Siwerd, and others, shows that the nobles could not be restrained by the king, when he was not a man of more than ordinary capacity. When Mr. M. supposes that a great proportion of the whole people were represented in the Wittenagemote, and that the government was therefore what we call *free*, he deceives both himself and his readers. A great proportion of the whole people, so far from being legislators, were in a state of the most deplorable slavery, and had no political existence. They were the absolute property of their masters; and it was not till the crown had acquired its just prerogative, that any thing like freedom was enjoyed in England*.

“As the Anglo-Saxon Princes were entrusted with every branch of public administration, in which the Wittenagemote did not think proper to interfere; their conduct was directed, in a great measure, by particular conjunctures, and by the different unforeseen events which accidentally required their interposition. We need not be surpris'd, therefore, if, in perusing the history of that period, while we discover strong marks of the weakness of the crown, we should also meet with some extraordinary exertions of the prerogative, and should at the same time observe, that these were suffered to pass without censure, or even without notice. It is a common source of mistake, among political writers, to consider these extraordinary exertions as proofs of the ordinary state of the government; and to adduce, as an illustration of the general practice, what is only the random and casual experience of a power, not yet brought to a regular standard.”—
Page 254.

These are candid and judicious reflections; but they are as applicable to the reasonings of one class of writers, as of another. If it be a mistake, as it undoubtedly is, to consider a few extraordinary exertions of prerogative as proofs of the ordinary state of the government, it is equally a mistake to infer, from the single expulsion of Segebert, that the Wittenagemote was authorized by the constitution to call the Sovereign to account for the abuses of his administration.

Professor M.'s detail of the principal events, from the reign of Egbert to the Norman conquest, is extremely well written; but when he contends that the *alderman*, *civil* or chief magistrate of a shire, was elected by the freemen of the territory over which he presided, he forgets that the majority of freemen among the Saxons were only not slaves!

* Turner, Vol. IV. p. 124, &c.

On this subject both Turner and Hume should be consulted; and to them we refer the reader for a proof that official dignities were the gift of the crown, and that they were forfeited by misconduct.

The eleventh and twelfth chapters of this book we have read with peculiar pleasure. A more perspicuous account of the origin of *fiefs*, of their progress from *tenures at will* to *hereditary possessions*, and of the *incidents* which might still accrue to the superior from the estate of his vassal, we have never seen; but it is too concise to admit of abridgement, and too long to be inserted entire. The changes produced in the condition of vassals and peasants, by this change in the nature of the feudal tenure, and its happy effects on manufactures and commerce, are accurately detailed; but we think the author mistaken, when he supposes, that the *soccage vassals* were not liable to the superior in the *incident of marriage*. Mr. Astle seems to have proved * that a fine was paid by a *sokeman* as well as by a *villain* to his lord, for a licence to marry his daughter; and hence the custom, called *Marchetta mulierum*, which certainly was not, as has been often said, a privilege of the lord to pass the first night after marriage with his female vassal.

The improvements which gradually took place in the administration of justice, by the introduction of juries into the courts of the barons, as well as by the separation of the *executive* and *judiciary* powers of the state, are successfully traced to the same source.

This author has no great reverence for churchmen, or church authority; and yet his chapter on ecclesiastical courts, under the Anglo-Saxon governments, is, on the whole, entitled to praise. He is indeed most egregiously mistaken, when he supposes that the prerogative of levying *tythes* began in France, at a period so late as the reign of Charlemagne, and was thence gradually extended to the other countries of Europe! Tythes were certainly levied in both the Latin and the Greek church before the end of the fourth century, and were in that age universally believed by Christians to be due to the church by divine appointment †. That the clergy were accustomed, even before the time of Constantine, to inquire into the faith and manners of Christians, is certainly true, for it is apparent, from the Epistles of St. Paul, that they were accustomed to do so in the age of the

* Archæologia, Vol. XII.

† See Bingham's Originés, Book V. Chap. 5.

Apostles; and indeed it is not easy to conceive of what use they could be, had they not authority to make such enquiries. Their sentences of excommunication, however, had no civil effect, till the church became incorporated with the state, when the civil magistrate very naturally thought that he; who deserved to be cast out of the church, could not be a very worthy member of the state. That the clergy were associated with the temporal judges, in the administration of justice, under the Anglo-Saxon kings of England, is likewise incontrovertible; and in that age of ignorance it was certainly a prudent measure, when the clergy were in possession of all the little knowledge that was in the kingdom, to authorize the bishop to sit with the earl in the county-courts. It is, however, true, as this author shows, that, as superstition prevailed, this association was, by the policy of Rome, rendered subservient to the domination of the church over the state, which produced the exemption of the clergy from the jurisdiction of the civil magistrate, except for the two crimes of high treason and sacrilege.

In the concluding chapter of this book, we have an account of what the author calls alterations in the state of the Wittenagemote. He admits, that towards the end of the Anglo-Saxon period, none but allodial proprietors of forty hides of land had a place in that assembly, and this he considers as an innovation, no less unfavourable to the king on the one hand, than it was to the great body of the people on the other. But we are convinced that, whatever may have been the case in the petty states of the Oðarchy, the Wittenagemote, from the time that those states were united under one sovereign, could consist of only the bishops, abbots, great barons, and officers of the crown. It is utterly inconceivable, that the whole allodial proprietors of England could have assembled in one place, or agreed upon any one thing. The Polish Diet was abundantly turbulent and untractable; but what would it have been, had it consisted of every freeholder in the republic? We agree, however, with the author, that the power of the Anglo-Saxon aristocracy, which was certainly increased by the smaller chieftains putting themselves under the protection of the greater, at once encroached on the prerogatives of the king, and trampled on the liberty of the people; but how to reconcile this with the following extract, which concludes the first volume of this work, we know not.

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“ The supreme authority in the state was originally possessed by a numerous body of landed proprietors ; but the rest of the community were either slaves, or tenants at the will of their master. The number of those, who enjoyed a share in the government, was afterwards greatly diminished : at the same time that, upon this advancement of the aristocracy, the lower part of the inhabitants became somewhat more free and independent. The increase of political power in men of a superior class was thus compensated by some little extension of privileges in the great body of the people.”

Of the three great periods into which the author divides his history of the English government, the second, to which we have now arrived, extends from the reign of William the Conqueror to the accession of the House of Stuart. This period is subdivided into three parts, of which the first extends from the Norman conquest to the end of the reign of Henry the Third ; the second, from the beginning of the reign of Edward the First, to the accession of Henry the Seventh ; and the third comprehends the reigns of the Tudor family.

In four chapters he traces the progress of the feudal system ; shows in what manner the changes introduced by the Conqueror affected the state of the national council ; gives a view of the ordinary courts of justice ; and accounts for the increase of ecclesiastical authority, which gradually took place in the interval between the conquest and the accession of the first Edward.

It is the great object of Mr. Millar to prove, that the English monarchy^d was in every period limited, and to establish, in opposition to Hume, the great privileges of Parliament ; but we cannot say that he appears to us to have attained that object. That the Conqueror contrived to render all the great barons, in the strictest sense of the word, his *feudal vassals*, is admitted ; and this circumstance alone is sufficient to prove, that he enlarged the prerogatives of the crown, and curtailed the privileges of Parliament. The whole kingdom, as Mr. M. observes, was thus united in one extensive barony, of which the king became the superior, and in some measure the ultimate proprietor ; and in such a state of things it is not conceivable that the deliberations of the Parliament could be free. We find, however, one argument in support of the moderation of William's government of a nature so very extraordinary, that we shall state it in the words of the author himself.

“ We

“We may add, that supposing the *whole of the English* to have been *extirpated* by William the Conqueror, it would not thence follow that his government became *absolute*. For what motive could have induced his Norman barons, now become English nobles, and possessed of immense estates, which were secured to them in perpetuity, to acquiesce in any violent extension of the prerogative, to which neither the nobility of Normandy, nor of England, had been accustomed?” Vol. II. p. 33.

If Mr. Millar really considered this argument as conclusive, his knowledge of human nature was not such as we had supposed it to be. Had the whole of the English been *extirpated*, William would have been the most savage as well as the most absolutely tyrant that ever existed; but they were not extirpated. They were preserved, many of them, in great power; and as they and the Normans mutually hated each other with the most deadly hatred, it was easy for a monarch, possessed of the abilities and address of the Conqueror, to employ them as instruments to rivet on each other chains, which either people singly would have snapped asunder. The present eventful period has furnished many instances of the mutual jealousy and hatred of nations being converted into engines to enslave each of them; and, such is human nature, that we are sorry to say it is likely to furnish more. But we need no other proof of the despotism of William, and his immediate successors, than what is furnished by Mr. M. himself.

“During many of the reigns that succeeded the Norman conquest, we find that the demands of the nobility, in their disputes with the Sovereign, and the complaints of such as were discontented with the government, were pretty uniformly confined to one topic—*the restoration of the laws of Edward the Confessor*. But what particular object they had in view, when they demanded the restoration of those laws, it is difficult to ascertain. That they did not mean any collection of statutes, is now universally admitted; and it seems to be the prevailing opinion, that their demand related to the system of common law established in England before the Norman conquest.” P. 39.

Even the various charters, not excepting *Magna Charta* itself, about which every demagogue raves to the rabble, show that the government, during this period, was very despotic, and that true liberty was unknown in England.

“Whoever enquires into the circumstances in which these great charters were procured, and into the general state of the country at that time, will easily see that the parties concerned in them

were not actuated by the most liberal principles; and that it was not so much their intention to secure the liberties of the people at large, as to establish the privileges of a few individuals. A great tyrant on the one side, and a set of petty tyrants on the other, seem to have divided the kingdom; and the great body of the people, disregarded and oppressed on all hands, were beholden for any privileges bestowed upon them, to the jealousy of their masters; who, by limiting the authority of each other over their dependents, produced a reciprocal diminution of their power." P. 82.

The author acknowledges (p. 94, &c.) that "the chief support of the crown was derived from a source independent of the people;" (p. 100) that "the power of calling Parliaments, and consequently of putting a negative upon its (their) meetings, was in *all cases* devolved upon the Sovereign;" and (p. 102), that "the conduct of the Sovereign, and even of inferior officers, in the ordinary course of administration was in a great measure discretionary, and no otherwise restrained than by the fear of exciting general clamour and disturbance;" and yet he affirms (p. 104), that "the outlines of the English constitution are not very different at this day from what they were in the reign of William the Conqueror!"

The period that elapsed between the accession of Edward the First, and that of Henry the Seventh, is peculiarly interesting to every Englishman. It was during that period that the Commons were first represented in Parliament, and that the institution of juries to decide on all causes tried at common law, was first reduced into a regular form. It was during the same period that the administration of justice was taken from the ambulatory court, called *aula regis*, and committed to the three courts of *King's Bench*, *Common Pleas*, and *Exchequer*, which were established at Westminster. It was then too, that the Court of Chancery was appointed to correct the decisions of the ordinary tribunals; that *Justices of the Peace* were appointed; and that for the convenience of those who live at a distance from the capital, the Judges were ordained to make regular circuits through the kingdom twice every year. Of all these things, as well as of the rise and progress of English commerce, with its effects on the constitution, this author gives a luminous, and, we think, a fair account; but his antipathy to regal power, and his zeal for the privileges of Parliament, betray him, as usual, into various contradictions.

He admits, that during this period the prerogatives of the crown were gradually, though slowly increased; that the

House of Commons was for a considerable time of no authority; and that the spiritual and temporal estates were at first entitled each to a separate voice as distinct branches of the legislature. It was not till commercial towns sent burgeses to Parliament, that the knights of the shires, who represented the lesser barons, were of any weight in the national assembly. Then indeed they separated themselves from the greater barons, by whom they had been treated with insolence and contempt; and joining themselves to the burgeses, formed with them the Lower House of Parliament, which was encouraged and supported by the King, as a check on the dangerous power of the aristocracy. The author assigns very probable reasons for the other branches of the legislature, allowing to the Commons such an absolute controul over every money bill, as that it must not only originate in their House, but be also passed or rejected by the other House without the slightest alteration, while he accounts, in the most satisfactory manner, for the supreme judiciary power being appropriated to the House of Peers. Among the various reasons which have been assigned for the more rapid progress of the prerogative in France than in England; the following, we think, by far the most probable:

“ There occurs one remarkable difference between the situation of the French and the English Kings; that in France, the crown was, without interruption, transmitted directly from father to son, during a period of more than three hundred years; that is, from the time of Hugh Capet to that of Philip the Long, including a series of eleven different reigns; whereas in England, during the same period, we meet with no less than five deviations from the lineal course of succession; and about one half of the reigning Princes, who, however their title might be recognized by Parliament, or their pretensions might be supported by the prevailing party, were, according to the common notions of that age, considered in the light of usurpers. In France, therefore, the crown passed, with perfect tranquillity, from one Sovereign to another; and each of these Princes, when he mounted the throne, having no competitor to obstruct his immediate possession, no flaw in his title to weaken or disturb the general preposition in his favour, succeeded, of consequence, to all that hereditary influence which had been accumulated by his predecessors. . . . In England, on the contrary, the succession of those Princes, whose title was ill-founded or disputable, gave always occasion to dissatisfaction and complaint, if not to direct opposition and open resistance; and as the nobles were invited to lay hold of these opportunities for maintaining or extending their privileges, the King was obliged to compound for the possession

of sovereignty, by submitting to limitations in the exercise of it." P. 151, &c.

This is the sound reasoning of a philosophical historian, and as such, carries conviction to every mind; but when the author contends that, in the period under review, the Parliament had *authority* not only to controul, but even to *punish* the Sovereign; and gives, as proofs of that authority, what he calls the *formal deposition* of Edward the Second, and Richard the Second, he only shows how completely a clear understanding may be blinded by party prejudice. The Parliament which deposed the second Edward, deposed likewise *itself*, and transferred the supreme power, legislative as well as executive, to twenty-four barons! Would Mr. Millar have contended, that the authority of Parliament is competent to such innovations as this, or that such innovations would be favourable to his darling democracy?

This author's view of the government under the Tudor family is superficial and unsatisfactory. He admits that the prerogatives of the crown were greatly enlarged by Henry the Seventh, and that in the reign of his son, the Parliament itself resigned its legislative authority into the hands of the Sovereign; but he contends, in opposition to Hume, that Elizabeth's government was not in any instance arbitrary or despotic. "Between the prerogative and the Parliament, she appears," he says (p. 447), "to have drawn a fixed line; and as in her greatest prosperity she never exceeded this boundary, so in the utmost distress and perplexity she never permitted the least encroachment on it." This Hume was always ready to grant, because, in his opinion, the Parliament, at the commencement of Elizabeth's reign, had hardly any privileges left but the single one of imposing taxes.

Mr. Millar endeavours to confute this opinion, but very prudently takes no notice of the most cogent arguments by which the historian supports it. Mr. Hume shows, that the Queen was accustomed to proclaim martial law, for the purpose of punishing such persons as she was apprehensive might escape, if tried at common law; and gives several instances of such proclamations, to which he justly observes, that it would be difficult to find any thing similar nearer than Muscovy. He proves likewise, that there was grievous punishment very generally inflicted in that age, without any other authority than the warrant of a Secretary of State, or of the Privy Council; and that was imprisonment in any jail, and during any time that the ministers might think proper.

proper. Nay, he shows that the rack itself, though not admitted in the ordinary execution of justice, was frequently used upon any suspicion, by authority of a warrant from a Secretary or the Privy Council. He refers, likewise, to a proposal of Burleigh's, that the Queen should erect a court for the correction of all abuses, and should confer on the commissioners a general inquisitorial power over the whole kingdom, arguing, that "the form of government must be very arbitrary indeed, where a wise and good minister could make such a proposal to the Sovereign."

These instances of tyranny Mr. M. passes over in silence, and attempts to reply only to the historian's arguments drawn from the Queen's exercise of the *dispensing power*; from her issuing *proclamations* which had the *force of laws*; from her levying *ship-money* by her own authority; and from her *stopping the progress of bills* in either House of Parliament, and *imprisoning* such members as payed not on those occasions implicit obedience to her commands. He does not deny the truth of any one of these charges; but observes, that "the dispensing power was exercised under great limitations, and in very singular circumstances;" that "anciently the crown possessed no legislative power, and that regal proclamations were first declared to have the force of laws in the reign of Henry the Eighth;" that the *ship-money* was levied to enable her to oppose the Spanish invasion, and therefore cheerfully paid by the people; and that in checking the progress of a bill, to which, though it should pass both Houses, she had determined to refuse her assent, the Queen "seems to have considered herself as merely defending those rights of the crown which had been transmitted by her ancestors!"

The reader, who considers these arguments as a sufficient confutation of the reasoning of Hume, we must have leave to think, has not studied the controversy with a mind divested of prejudice. Had Elizabeth dispensed with no laws but such as related to the church, the peculiar circumstances in which she was placed, would have been a sufficient apology for even a violent stretch of the prerogative; but she dispensed with laws which regarded not the contests between Protestants and Papists, but the general commerce and manufactures of the kingdom.

In like manner the emergency of the case might have excused the levying of ship-money, even though it had been an encroachment on the privileges of Parliament, had an act passed, as soon as tranquillity was restored, to indemnify the advisers of so unconstitutional a measure. No such act,

however, was applied for; which is a proof, that the queen was not thought, either by her ministers or by the nation at large, to have passed the boundary which the constitution had then placed between the prerogative of the crown and the privileges of parliament; and if so, the government of England was then despotic.

(To be concluded in our next.)

ART. IV. *The Scenery, Antiquities, and Biography, of South Wales, from Materials collected during two Excursions in the Year 1803. By Benjamin Heath Malkin, Esq. M.A. F.S.A. Embellished with Views, drawn on the Spot and engraved by Laporte; and a Map of the Country. 4to. 644 pp. 2l. 12s. 6d. Longman and Co. 1804.*

THIS is one of the most elaborate, and, indeed, satisfactory accounts of a Tour through South Wales, that has yet appeared, and the most likely to keep an honourable station among topographical collections. It commences with a scientific description of the legends, traditions, and history of Wales, particularly dilating on the Legendary Tales of Arthur. It then proceeds to exhibit in detail, Glamorganshire, Brecknockshire, Radnorshire, Cardiganshire, Pembrokehire, and Caermarthenshire. With the general scenery of these places, the manners of the people, local peculiarities, and general history, the public must now be well acquainted from various works which have of late successively made their appearance. One extract from the present volume may, therefore, be sufficient; but this, we doubt not, will be thought very curious and interesting, as it exhibits some most extraordinary circumstances.

“ On descending from the present haunts of mountain sheep, and ancient seats of unfociable and distrustful barons, the traveller arrives suddenly at a spot, the most incongruous and unexpected that can be conceived in these simple regions. He finds himself translated all at once to the Paragon, Prospect Place, Paradise Row, Mount Pleasant, or some such supreme court of finery, foppery, and folly, as occurs within a circle of five miles round London: a space which comprehends most of the architectural absurdities, and most of the horticultural deformities, to which a vitiated imagination has ever given birth. Yet does Trevecca seem, by combination, to have outdone them all. Here a Gothic arch! there a Corinthian capital! Towers, battlements, and bastions! peacocks cut in box, and lions hacked in holly! And who

who is it that has thus deluged his native country with bad taste? Is it a nabob, an inn-keeper, or a dancing-master, who, having contrived to raise a fortune by one of those trades, which often prosper where better fail, prudently determines to record the event, and raise a triumphal monument on the site of his honest father's humble cottage? Nay, verily: it is a preacher of the gospel, professedly of the strictest persuasion and most mortified habits. Howel Harris was born at Trevecca on the 23d of January, 1714. Having a respectable paternal estate in reversion, he was designed by his family for the church, and having received the rudiments of a classical education, was entered at St. Mary's Hall in Oxford; but he did not pursue or perfect those studies at the university, which might have given him rank and character among its members. When he was about the age of twenty-five, he began his career as an itinerant preacher, sacrificing all views of worldly aggrandizement to what he conceived to be his highest duty. But a total want of rationality in the pursuit miserably detracted from that approbation, which must otherwise have been extorted even from his opponents by the unquestionable respectability of the motive. He was the friend of Whitefield, with whom he afterwards quarrelled, and the first importer of the methodistical tenets and discipline into the principality, as Vavasor Powel had been among the first, to introduce the earlier and more respected modes of dissent. He actually officiated in the fields; but, after having undergone much persecution, and incurred some danger in his travels, he determined, being, as my landlady at Talgarth informed me, a man of deep religion, to establish a religious family at Trevecca, adopting it as his own, and devoting to it his patrimonial estates, with all the savings of a parsimonious life. With unaccountable inconsistency, he built a large and costly house, and laid out the grounds in the style I have before described. In this house, and on his own estate, he collected a number of families, professing the same religious absorption of mind. He even purchased farms in the neighbourhood, and established manufactories, to as great an extent as his finances would admit, or opportunities presented themselves of laying out his money. The condition he imposed on those who joined his community was, that they should pursue their avocations of husbandry or trade solely for the benefit of the common stock, disclaiming all private property, or interference in the management of the joint capital, renouncing the society of strangers, and adhering punctually to the rigid observances of the family. The institution continued to flourish during his lifetime in almost a formidable degree. Their farms entirely supplied their numerous families dispersed over the estates; for the mansion-house was occupied by his own family and closer intimates. There was besides a large surplus for the markets;

since

since their inflexible sobriety was considered to have the effect of making them good farmers, though the business was much interrupted by their unremitting prayers. They also manufactured, independent of other articles, large quantities of fine flannels, the quality of which was in high request all round the country, and large orders were executed for so distant a market as Bristol. Mr. Harris died in July, 1773. I have not been strictly correct in stating the produce of their labours as brought to a common stock, for it was all made over to him without controul, though exclusively and conscientiously applied to their use and the extension of the establishment. By his will, he bequeathed the whole of his possessions, hereditary and accumulated, to the maintenance of the family for ever on the strict principles of its foundation. He left two trustees, with regulations for the replacing them, who were to live in the house, receive the earnings of the people, conduct the pecuniary arrangements and devotional services, and in every respect exercise that plenary authority, which he had himself preserved. He was married, and had a daughter, to whom he left nothing, except an apartment in the house, on the same terms as the others, if ever she chose to become a member of the family. It is, however, to be observed, in extenuation of what men of less deep religion will consider as injustice towards a deserving child, that her mother's fortune, not inconsiderable, rendered Miss Harris independent of her father. But this independence, and all worldly cares and possessions, she was to relinquish, if ever she came to Trevecca. It will readily be anticipated, that she did not make that election, when the reader is informed that she was married to a gentleman of Brecknock, of the name of Prichard, I believe before Mr. Harris's death.

“ There have been, within the recollection of persons residing at Talgarth, one hundred and forty efficient members of this extraordinary family, besides children: there are now not more than sixty; but the strict ritual of the place is still preserved; the character of industrious seclusion and eccentric fanaticism is sedulously maintained; and the visitor of Trevecca may see it now, as in the days of the founder. There is service in the house three times a day all the year round, the time of harvest not excepted: each person is allowed a certain proportion of absences, on the same plan as the attendance of chapel is regulated for the students in college, and if the number is exceeded, the offender loses the benefit of the institution, however reasonable may be his excuse, or urgent the plea of his necessity. The service, though so frequent, is very long; and a numerous attendance is by these regulations constantly secured. It were much to be wished, that it were better worth attending! I happened to arrive there, without any previous knowledge of the

the place or institution, about three o'clock on a Sunday, when a number of decently-dressed and well-behaved people were assembling, with whose manners on the outside of their chapel I was well pleased; but the inside exhibited such a melancholy exhibition of fanatical fatuity, as, happily for the honour of human intellect, is rarely to be met, but among these jumping enthusiasts. The speaker, for I will not insult the dignity of our establishment by considering him as a clergyman, had his face and head completely muffled with a red pocket handkerchief tied under his chin. The cause of this might have been candidly ascribed to the tooth-ache, had I not observed at Brecknock and elsewhere, that the preachers of these degradedly methodistical and jumping sects, which would not be worth noticing in a work of this kind, were they not the unhappy growth of the soil, uniformly array themselves in a similar paraphernalia, probably in an ostentatious shew of squalid piety. The rest of his apparel was consistently mean; and all his air and manner indicated the lowest ignorance, though I could not judge of his language. Its effects, however, atoned in power for what it might want in elegance, or the means of rational conviction. The groans of his hearers, sometimes in a solo part, and sometimes in chorus, corresponded with the scarcely human contortions and ejaculations of the preacher. Some stood, some knelt, and some were stretched upon the floor in prostrate humiliation. I did not, however, stay for the animating sound of "Glory to the Lamb," lest the forgetfulness of superstitious enthusiasm, violating the laws of hospitality, might have compelled me also to join in the fantastic rites of light-heeled devotion. But I will no longer weary the patience of my reader on the habits of an institution, which has culled with scrupulous care all the absurdities and evils of the monastic life, except the prohibition of marriage, and at the same time passed a severe edict of exclusion against all its learning and utility. Mr. Harris had a brother, who made a considerable fortune as an army taylor in London, which was, I believe, inherited by Mrs. Hughes, his niece, who has a very handsome mansion near Trevecca. The family are very much respected; and it is most unaccountable that the zeal of a man, placed by birth and education in the most respectable class of society, should have degenerated into such unmeaning and irrational mummerly.——

"Since my return, I have heard accounts of Mr. Harris, not so favourable to the disinterested absurdity of his character and views. I know the imputations under which leaders of sects and parties labour from the misconstructions of their opponents, and pretend not to decide. It is certain that he extorted large sums from the deluded people among whom he travelled, as well as from the labours of his domestic fraternity. These went in aid of the establishment at Trevecca. The frugality and self-denial

denial of his habits is also controverted; and his taste in building, which speaks for itself, corroborates in some measure the suspicion. His doctrine throughout the principality was, that those who came with his credentials were sent of God, and if they wanted a coat, a dinner, or a horse, the best in the possession of the believer was respectively to be furnished. But we are here at the very head-quarters of methodism, the capital of its empire in the principality. At Treduffan, close by Trevecca, is a college founded by Lady Huntingdon, for educating young men, to continue the succession of the ministry. But it is at present untenanted by pupils, though there is occasional service there: I shall therefore gladly dismiss it, without inquiring into the nature of its ordinances, which probably coincide with those established elsewhere by the zealous patroness." P. 241.

A very good map of South Wales accompanies this volume; and it is also embellished with twelve views, drawn on the spot and engraved by Laporte. These, though slightly executed, are calculated to produce the most agreeable effect. Mr. Malkin has before appeared in the character of an author, and published a very sensible dissertation on dramatic composition. He has also written a Tragedy.

ART. V. *Description and Treatment of cutaneous Diseases.*
Order 3d. Rashes. Part 1st. containing the Varieties of
Rubeola and Scarlatina. By Robert Willan, M. D. F. A. S.
 4to. Fol. 193 pp. 18s. With five coloured Plates.
 Johnson. 1805.

PURSUING his plan, (see British Critic, vols. XI and XIX.) the author treats, in this part of his work, of the third order of cutaneous diseases, exanthemata, or rashes.

"These consist," he says, "of a redness of the skin, varying as to extent, continuity, and brightness of colour, occasioned by an unusual quantity of blood distributed to several of the cutaneous veins, in some instances with partial extravasation. Of these exanthemata, some are contagious, others not; some are always febrile, others are not manifestly attended with fever; some continue for a definite time, others are of an uncertain duration. Their generic divisions may be entitled, Rubeola, Scarlatina, Urticaria, Roseola, Iris, Purpura, Erythema."

We have, therefore, under this order, diseases opposite to each other in their nature and tendencies. Some so mild

as scarcely to require any medical treatment, others infectious, malignant, and so untractable, as often not to be subdued by any mode of cure hitherto devised; so little are they disposed to bend to system.

The author only treats in this part on Rubeola, and Scarlatina. The Rubeola or Measles are too well known to need particular notice. The author, however shows, under this head, that what was called by Morton, and later, by Sir William Watson, putrid, and epidemic Measles, was in reality the Scarlatina Anginosa, the true distinguishing characters of those diseases not being completely settled until after the year 1780. These signs are accurately depicted in the second section of this part, which treats of the Scarlatina.

There are three varieties of this disease, the Simplex, Anginosa, and the Maligna. That these varieties constitute only one disease, is evident, as different persons taking the infection from the same source, shall have the disease, some in its mildest and most simple, others in its most malignant and deadly form, as happens in the Small-pox. After an accurate, and sufficiently ample description of the varieties of the disease, the author gives an historical account of its irruption, at different times, into various parts of Europe.

In the course of the sixteenth century it appears to have been several times epidemic, and fatal in Spain, Italy, France, and Germany. In Naples, in the beginning of the seventeenth century it is said, in the space of two years, to have destroyed more than 50,000 persons. In this country it does not appear to have been known until the middle or latter end of this century. Dr. Morton describes it more fully than any other of our writers, and yet he considered it as a variety of the measles. In 1723, it was epidemic at Edinburgh, and a pretty full account of it is given in the third volume of the Medical Essays. In the fourth volume of the same essays, p. 490, the author says, "Is an abridged account of a similar epidemic fever in New England." But we find no such account, neither in the volume cited, nor in any of the subsequent volumes of that work. There is, however, an account of the ravages committed by the disease in New York, at that time, in the first volume of the London Medical Observations, addressed to Dr. Fothergill. "When this disease," the writer says, "first appeared, it was treated with the usual evacuations in a common angina, and few escaped. In many families, who had a great many children, all died; no plague was more destructive."

In 1746, the Scarlatina Maligna was epidemic at Paris. "Many patients died of the Sore Throat, M. Malouin observes, in nine hours, and none escaped with life." The cure was attempted by evacuants solely, to which this extraordinary mortality must be attributed. The following year the disease appeared in London, whence it seems to have spread to most parts of the country. Dr. Fothergill, who seems to have been the first who entertained just ideas of the nature of the complaint, is very urgent with his brethren to abandon the antiphlogistic mode of treatment, which had been hitherto pretty generally adopted, and to use, moderately, cordial and antiseptic diet, and medicines, with the view of supporting the constitution, and enabling it effectually to combat the disease. Experience has shown the propriety of this doctrine, which is now established almost universally. Dr. Cotton, about the same time, published an account of the disease as it appeared at St. Alban's, and in its vicinity; and Dr. Starr, of the ravages it committed in Cornwall.

"We have had among us," he says, "a disease, formidable in its advances, and fatal in its consequences. I mean an occult Angina, called with some propriety, *Morbus strangulatorius*. Dr. Fothergill's Sore Throat with Ulcers, and Dr. Cotton's St. Alban's Scarlet Fever, are but its shadows. Many parishes have felt its cruelty, and whole families of children have been swept off by it. Few, very few have escaped."

Several other writers, both natives and foreigners, are mentioned, and large extracts from their works inserted, which extend this article to a great length.

On the method of treating Scarlatina in its different stages or varieties, the author is also very full, giving in detail the methods recommended by a variety of writers on the subject. These methods vary considerably; some writers highly extolling, and others condemning the same medicine. Blisters and the bark, which by some of them are considered as their sheet anchor, by others are censured as universally pernicious. The truth is, when the disease is mild, the patients recover under any mode of treatment; where it is severe and malignant, no medicine has yet been discovered powerful enough to arrest its progress, and to save the lives of the sufferers.

Neither ventilation, fumigation, washing, nor any other known methods were found sufficient to stop the progress of the infection, when once introduced into a house, so long as any persons remained who had not passed through the disease.

ease. This was only to be effected by removing the uninfected out of the vortex of the contagion. In removing children from a school, where the disease has made its appearance, they should not be sent immediately to the houses of their parents, but to some intermediate place, where they should remain two or three weeks, or until it was ascertained that they had not taken the infection. These observations are taken from a publication of Dr. Binns, who had the care of the school at Ackworth, in the year 1803, when 171 of the children were affected with this fever. A large extract from the work, is given in the volume before us, extending from p. 379 to p. 387. We doubt, however, the propriety of giving such extensive extracts from works so lately printed as that of Dr. Binns, or as the works of Drs. Withering, Clark, Rush, &c. with all which, as well as several others, the author of this volume has been equally free. We even doubt, whether Small-pox, Measles, and Scarlatina may, with propriety, be ranked with diseases of the skin. We think the term cutaneous diseases should be confined to those affections Dr. Heberden calls *Vitia Cutis*; as leprosy, itch, tinea capitis, &c. which affect principally, and almost exclusively, the skin; and which are, generally speaking, curable by topical applications, or in which such applications form a part, at the least, of the treatment. If general, or constitutional complaints may be ranked among cutaneous diseases, then gout, in which the skin is always affected, with many other internal diseases, may be included. We may speak with still more confidence of the absolute impracticability of giving such delineations of the eruptions in these diseases, as may enable persons in all cases to distinguish them. Physicians, the best informed, sometimes find great difficulty in distinguishing, by inspection only, the chicken from the small-pox, the measles from scarlatina. The longer continuance and maturation of the pustules, at length discover the variolous, as the caught, and weak eyes, do the measles eruption. Engravings, in such cases, can be of little value, and yet they constitute no small part of the merit, and occasion more than a moiety of the expence of this work.

ART. VI. *A brief Retrospect of the Eighteenth Century. Part the First; in three Volumes: containing a Sketch of the Revolutions and Improvements in Science, Arts, and Literature, during that Period. By Samuel Miller, A.M. one of the Ministers of the United Presbyterian Churches in the City of New York, &c. 3 vols. 8vo. 11. 1s. Od. Johnson. 1805.*

WE owe this curious and important work, comprehending in the limited space of three octavo volumes, the most valuable information in every branch of science, to an American clergyman, and to the following circumstance. Being called upon in his professional duty to deliver a discourse on the 1st of January, 1801, he thought proper to take a review of the preceding century; deducing from his examination of that period such moral and religious reflections as were adapted to the occasion. He was desirous to publish this, which he determined accordingly to do; amplifying his discourse with a large collection of notes. Whilst he was engaged in the preparations for this work, he found his materials multiply to such excess, that he was induced to lay aside his original plan and adopt the present, in which he was able to indulge himself in more minuteness of detail and greater power of selection. It now extends to three volumes, which exhibit the revolutions and improvements in science, art, and literature, during the progress of the eighteenth century.

We shall submit to our readers the contents of the volumes separately, with a specimen of each, and afterwards give our observations on the whole. The first volume represents, in four chapters, a retrospect of the revolutions and improvements in mechanical philosophy, chemical philosophy, natural history, and medicine. Each chapter is divided into sections. Thus mechanical philosophy is properly subdivided into electricity, galvanism, magnetism, motion, hydraulics, pneumatics, optics, and astronomy.

We give, as a specimen of this volume, what is said on the subject of Galvanism.

“ To this chapter belongs some notice of that principle, or influence, discovered a few years ago by Dr. Galvani; a philosopher of Bologna, and since, in honour of him, denominated Galvanism. It was first called Animal Electricity, a name which had been, for a number of years before, given to a remarkable property observed in several fishes, of conveying a
shock,

shock, or a benumbing sensation, to those who touched them*. But this property was always found to be extinct or dormant in such animals immediately after their death †. In 1762, Sulzer, a German, in his Theory of agreeable and disagreeable Sensations, gave some hints of a curious effect resulting from the junction of two pieces of different kinds of metal, and applying them, thus joined, to the tongue; but these hints seem to have been disregarded, and were soon buried in oblivion. In 1791, professor Galvani announced a discovery made by him, that the muscles of dead animals might be stimulated and brought into action, by means both of artificial and atmospherical electricity. He also discovered, that, independent of any collection of the electric fluid for the purpose, the same action might be produced in the dead animal, or even in a detached limb, merely by making a communication between the nerves and the muscles with substances that are conductors of the electric matter ‡. Galvani's first experiments were made on dead frogs; but the discovery, soon after being announced, was pursued; experiments were made on different animals; and a number of new facts, tending to show the connexion between Galvanism and electricity, and the circumstances in which they differ, were brought to light by professor Volta, and Dr. Eusebius Valli, of Italy; by Mr. von Humboldt, and Dr. Pfaff, of Germany; by Dr. Munro, Dr. Fowler, Mr. Cavallo, and Dr. Lind, of Great Britain; and by Coulomb, Fourcroy, Sabbatier, Pelletan, and others, of France.

“Hitherto this influence or agent had been chiefly investigated with reference to its operation on animal substances. Hence its popular name was, for a considerable time, animal electricity. But it being soon found, that its agency was more extensive; that it possessed powers not indicated by this denomination; and that of course the retention of this name would lead to error, the word Galvanism was adopted in its stead. This extension of the Galvanic principle was connected with new discoveries and improvements, from various quarters; these, however, for a considerable time, were generally small, and unimportant in their nature.

“* These are the torpedo, the gymnotus electricus, the silurus electricus, and a fourth, found near one of the Comoro islands, by lieut. William Patterfon, of which an account is given in the 76th vol. of the Philosophical Transactions.”

“† See Additional Notes—(G).”

“‡ Aloysii Galvani de Viribus Electricitatis, &c. 4to. Bononiae, 1791.”

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“ But among all the recent discoveries in Galvanism, that made by professor Volta, in 1800, is most remarkable in its nature, and most interesting in its relations. His mode of constructing a pile, for condensing, retaining, and communicating a perpetual current of the Galvanic influence, is generally known*. The curious phenomena which this pile exhibits; the connexion which these phenomena indicate with the principles both of electricity and of chemistry; and the numerous experiments and successive improvements in the management of this Galvanic battery by Messrs. Carlisle, Nicholson, Cruickshank, Davy, and others, of Great Britain; by van Marum, of Holland; and by Fourcroy, Vauquelin, and Thenard, of France, have not only excited much attention in the scientific world, but may also be ranked among the rich additions to philosophy which modern times have produced.

It must be admitted, however, that little more has been done, in this new branch of philosophy, than to ascertain a number of

“ * The pile of Volta is thus formed. Take a number of plates of silver, an equal number of zinc, and the same number of pieces of card or woollen cloth. Let these last be well soaked in water, or water saturated with common salt, or, which is perhaps still better, with nitre. A pile is then to be formed of these substances, in the following manner. A piece of zinc, a piece of silver, and a piece of wet cloth or card, are to be successively placed on each other; then another piece of zinc, and so on in the order of the first layer. In this manner, the pieces are to be arranged, or in any other manner, provided a regular alternation be observed, until the requisite number shall be laid. The instrument is then fit for use. The pieces of card should be somewhat less than the pieces of metal, and, after being well moistened, should be gently squeezed before they are applied, that the superfluous moisture may not run down the pile, or insinuate itself between the pieces of metal.

“ The instrument constructed in this manner affords a perpetual current of the Galvanic influence; and if one hand be applied to the lowest plate, and another to the uppermost, a shock is felt, as often as the contact is repeated. The shock received from this pile is somewhat like that given by a Leyden phial; but more nearly resembles that given by a Torpedo, which animal this apparatus also resembles in giving incessant shocks. The intensity of the charge is, however, too small to make its way through the dry skin; it is therefore necessary that each hand should be well wetted, and a piece of metal be grasped in each to make the touch;—and the larger the piece of metal which is thus held in the hand, the stronger the shock. Garnett's *Annals of Philos.* vol. i. p. 10, &c.”

facts, sometimes contradictory in their aspect, and generally inexplicable, without either forming a theory sufficiently fixed or luminous to satisfy the inquirer, or instructing us in what manner this principle may be applied for the benefit of mankind*. Professor Galvani, signor Volta, and several other distinguished experimenters, have supposed the Galvanic phenomena to arise from the operation of the electric fluid. They observed that this substance seemed to move with rapidity; that it produced a sensation similar to the electric shock; that it passed with facility through metals, and other conductors of electricity; while it was stopped in its course by glass, sealing-wax, and other substances which we know to be nonconductors of the electric matter. Others, on the contrary, observing several phenomena, which were thought to be incompatible with the known laws of electricity, or inexplicable by them, have rejected this opinion, and resorted to different means of solving the difficulty.

“M. Fabroni, who made a number of ingenious experiments in Galvanism, was the first who systematically attempted to prove that the effects which he observed arose from chemical causes †. This opinion has led to much curious investigation; and various experiments evince that the agent in question produces, most powerfully, some effects, particularly decompositions, which have been hitherto considered as belonging to the province of chemistry alone ‡. At the close of the century, this question was far from being satisfactorily solved. But as the subject has excited so much attention among philosophers, in every part of Europe, and as new facts will probably be brought to light every day, we may hope that the time is not very distant, when a sufficient number of facts will be arranged to form a consistent and satisfactory theory, and when Galvanism will take its place among the most dignified and useful of the sciences §.”
Vol. I. p. 31.

The second volume contains fifteen chapters, on Geography, Mathematics, Navigation, Agriculture, Mechanic Arts, Fine Arts, Physiognomy, Philosophy of the Human

“* Since the above was written, very curious information has been received from Germany, respecting the application of Galvanism to medical purposes. It appears to possess great efficacy in removing many diseases arising from nervous derangement and muscular debility.”

“† See Nicholson's Philosophical Journal, vol. iii. p. 308.”

“‡ See Additional Note—(H).”

“§ For further information on this subject, see the Supplement to the Encyclopædia, art. Galvanism. See also Garnett's Annals of Philosophy for 1800.”

Mind, Classic Literature, Oriental Literature, Modern Literature, Philosophy of Language, History, Biography, and finally, Romances and Novels. The chapter on the fine arts is subdivided into sections, which discuss the subjects separately, of painting, sculpture, engraving, music, and architecture. Oriental literature is divided into distinct chapters, on Hebrew, Arabic, Persian Hindoo, and Chinese literature. Under the head of modern languages, we find dissertations on the English, French, Italian, German, Swedish, and Russian tongues; concluding with general observations on all.

As a subject of more general amusement, we shall select, for an example of this portion of the work, the author's judicious observations on the general result of geographical improvements and discoveries.

"Beside all the discoveries and improvements stated in the foregoing pages, to which the enterprise of navigators and travellers has given birth, the last age is distinguished, above all others, by the production of large and excellent systematic works on the subject of geography. The difference in fulness and accuracy, between the geographical treatises published at the commencement of the eighteenth century, and those which appeared toward the close of it, can be adequately conceived by none but those who have compared them together. The successive works of Gordon, Bowen, Middleton, Collyer, Salmon, Guthrie*, and Payne, held an important rank at the dates of their respective publications. The extensive geographical work of Mr. Busching, of Germany, may be considered as, on the whole, the most laborious and complete of the age. To these may be added the large and very respectable work of professor Ebeling on the geography of America†, and that of Bruns on Africa.

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"* This work, it is said, was not compiled by Guthrie, whose name it bears, but by another person, who had the permission to avail himself of the popularity of that gentleman's character. The stratagem succeeded; the work, with all its deficiencies and errors, immediately gained general patronage, and entirely supplanted Salmon's Geographical Grammar, which had before enjoyed universal favour."

"† The diligence and success with which professor Ebeling has laboured to elucidate the geography and history of the American States, are worthy of the highest praise. There is no doubt that the information which he has collected, and has been
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“ The elucidations of Ancient Geography, by several modern writers, are highly interesting and valuable, and deserve to be regarded among the signal improvements of the eighteenth century. The service rendered to science in this way by M. d'Anville* is too well known to require eulogium. The more recent works, of a similar kind, by Goffelin of France, and by Rennel of Great Britain, also do honour to their authors, and to the age. Nor ought the service rendered to the science of ancient geography by Mr. Jacob Bryant to be forgotten, or lightly esteemed.

“ In few respects has the last century displayed greater improvement than in the number, accuracy, and elegance of its maps. The maps of M. de Lisle † were early and extensively celebrated. Since that time the maps of Cassini ‡, d'Anville, la Rochette, Robert, Wells, Sottzman, Rennel, Arrowsmith, and many others, are entitled to honourable distinction. At the beginning of the period under review, there was scarcely a map in existence of any part of the American continent that deserved the name. Since that time, almost every known part, and especially the United States, have been delineated with accuracy and neatness. No general map of the United States, that can be called correct, has yet been published. That of Arrowsmith is the best, and is highly respectable. But good maps of most of the individual states have been presented to the public. Of these the following is an imperfect list:—New Hampshire, by Holland; Vermont, by Whitelaw; Rhode Island, by Harris; Connecticut, by Blodget; Pennsylvania, by Seull, and by Howell; Maryland and Delaware, by Griffiths; Vir-

for some time engaged in laying before his countrymen, on this subject, though in some respects imperfect and erroneous, as was unavoidable, is yet by far the most accurate and full that was ever given to the public by an European.”

“ * Jean Baptiste Bourguignon d'Anville, geographer to the king of France, was born in 1697. He was one of the most diligent and enthusiastic geographers that ever lived. He is said to have laboured fifteen hours a day, for fifty years, to improve this favourite science. He died in January, 1782. The extent and value of his labours, for the illustration both of modern and ancient geography, are generally known.”

“ † William de Lisle, the great French geographer, was born at Paris in 1675. He was appointed geographer to the king; and was celebrated as one of the greatest map-makers of his day. He died in 1726.”

“ ‡ The map of France, by Cassini was begun in 1744, and finished in 1794, in one hundred and eighty-three sheets. This is probably the largest map ever formed by human industry.”

ginia, by Fry and Jefferson; the country west of the Alleghany Mountains, by Hutchins, Imlay, Lewis, and Williamson; North and South Carolina, by Mouzon, Putcell, and others; and Kentucky, by Barker*. The Charts which have been formed in modern times are also distinguished by their excellence, above all preceding specimens. Among these, the Neptune Orientale of M. de Mannivilette; the charts of the Atlantic, by Bellin; of the Pacific, by Arrowsmith; of the American coast, by du Barres, Holland, and Malepina; of the Western Isles, by Huddart; of the coasts of Spain, by Tosino; and the numerous charts of detached islands, coasts, harbours, and straits, by Dalrymple; are among the most respectable.

“The Gazetteers, Atlases, and other helps to the acquisition of geographical knowledge, have also become very numerous during the last age. They were not only less common in former periods, but, in fact, little known, and of small comparative value. Their introduction into popular use is a peculiarity of the eighteenth century. The authors and compilers of these are so generally known, that it is unnecessary to enumerate them. Those of Crutwell, Scott, and the Rev. Dr. Morse, are among the latest and best in our language.

“Unprecedented pains have been taken, during the period under consideration, to collect into regular series of volumes those accounts of voyages and travels which might serve to give a connected view of the condition of the globe, and of the activity and adventures of distinguished men in exploring distant countries. The collections of this nature formed by Harris, Campbell, Churchill, Salmon, Guthrie, Hawkesworth, and Dalrymple, of Great Britain; by des Brosses, of France; by Estala, of Spain; and many others; hold an important rank among the instructive and amusing productions of the age.

“The discoveries and improvements above-stated, beside correcting and enlarging our geographical knowledge, have also led to many and important additions to the stock of general science. There is scarcely any part of natural philosophy, or natural history, which has not received considerable improvement from this source. New light has been thereby shed on the doctrines of the tides and the winds; the nature and laws of magnetic variation have been better understood; the sciences of zoology, botany, and mineralogy, have been greatly extended and advanced; immense collections of natural curiosities

“* To this list may now be added a large and elegant map of the state of New York, published in 1803, by Simeon de Witt, esq., surveyor-general. This map does its author great honour, and is, probably, the best delineation that has yet been given of any part of our country.”

have been made from every known region of the earth; and, what is by no means of least importance, opportunities have been afforded of studying human nature in a great variety of forms, of making rich collections from the vocabularies of different languages, of comparing habits and customs, of investigating the records and traditions of nations scarcely at all known before; and thus of acquiring rich materials toward completing the natural and civil history of man.

“Strange as it may appear, our knowledge of antiquities, principally by means of geographical discoveries, and the inquiries naturally flowing from them, has become incomparably greater than was ever before possessed by man. “When the Egyptians,” says a modern eloquent writer, “called the Greeks children in Antiquities, we may well call them children; and so we may call all those nations which were able to trace the progress of society only within their own limits. But now the great map of mankind is unrolled at once, and there is no state or gradation of barbarism, and no mode of refinement, which we have not at the same moment under our view: the very different civility of Europe and of China; the barbarism of Persia and Abyssinia; the erratic manners of Tartary and of Arabia; the savage state of North America, and of New Zealand; are all spread before us: we have employed philosophy to judge on manners, and from manners we have drawn new resources for philosophy*.”

“Geographical discoveries have led to an unprecedented degree of intercourse among men. Though this remark is connected with the subject of the last paragraph, it deserves separate consideration. Toward the close of the seventeenth century, the intercourse between distant nations of the earth was greater than it had been at any former period, and was considered highly honourable to human enterprise: but since that period it has been increased to a wonderful degree; insomuch that at the present time the inhabitants of the remotest countries have seen and known more of each other, than those, in many cases, who resided comparatively in the same neighbourhood a hundred years ago.

“Great advantages to Commerce have also arisen from the geographical discoveries above recited. • The extension of the trade for furs to the north-west coast of America, is one important and beneficial event of this nature. This article of commerce was rapidly becoming more scarce in those parts of the world from which traders had before obtained it: it was, therefore, a most seasonable and interesting discovery to make them acquainted with a coast on which they might be supplied with the greatest

“* See Burke's Letter to Robertson, in professor Stewart's Account of the Life and Writings of that historian.”

abundance, and which is likely to furnish an inexhaustible store for ages to come. To this signal commercial advantage might be added many others, were it expedient to enlarge on the subject. It would be improper, however, to omit taking notice, that the numerous groups of Islands, lately discovered in the Pacific Ocean, have risen to unexpected importance, and promise to be of still greater utility. These Islands afford very convenient victualling and watering places for ships; and if the civilized nations who visit them were as industrious and successful in introducing among them the blessings of literary, moral, and religious knowledge, and the arts of cultivated life, as in initiating them into the vices which corrupt and degrade, we might expect soon to see them become the happy seats of literature, science, arts, and pure Christianity, and, in time, reflecting rich blessings on their benefactors.

“ The enlargement of geographical knowledge during the last century has led to an increase of the comforts and elegancies of life, in almost every part of the civilized world. By this the productions of every climate have become known and enjoyed in every other; the inventions and improvements of one country have been communicated to the most distant regions; and the comforts of life, and the refinement of luxury, have gained a degree of prevalence among mankind greatly beyond all former precedent. Never, assuredly, in any former age, were so many of the natural productions, and the manufactures of different countries enjoyed by so large a portion of the human race, as at the close of the eighteenth century.

“ Finally, the geographical discoveries of the last age have contributed to illustrate and confirm Revelation. The discoveries of Behring and Cook were before mentioned as throwing light on the population of the New World, and thus tending to support the sacred history. But, beside these, the knowledge of the manners, customs, and traditions of different nations, especially of those on the Eastern Continent, gained by modern voyagers and travellers, has served to illustrate the meaning, and unfold the beauty of many passages of scripture, before obscure, if not unintelligible; and has furnished abundant and striking evidence in support of the Mosaic account of the common origin, the character, the dispersion, and the subsequent history of mankind*.” Vol. II. p. 59.

The third volume is employed (consisting of seven chapters) on the subjects of poetry, literary journals, political journals, literary and scientific associations, encyclopædias and scientific dictionaries, education, on nations lately

* It is intended to illustrate this point more fully in a subsequent part of this work.”

become literary, as Russia, Germany, and the United States of America. The chapter on poetry is subdivided into sections, on epic, didactic, moral, devotional, satirical, descriptive, pastoral, lyric, elegiac, and dramatic poetry. The chapter on literary associations discusses particularly the American societies and academies, as well as historical, medical, and agricultural societies, variously constituted and established. We shall here exhibit a part of what the author says on the literary journals.

“ LITERARY JOURNALS.

“ In the former part of the seventeenth century, “ it was a consolation, at least for the unsuccessful writer, that he fell insensibly into oblivion. If he committed the private folly of printing what no one would purchase, he had only to settle the matter with his publisher: he was not arraigned at the public tribunal, as if he had committed a crime of magnitude*.” But in the latter part of that century, Periodical Criticism began to brandish its formidable weapon, and those who undertook to write for the public were placed in a new situation. Publications made at stated intervals, giving accounts and abstracts of new books, and announcing new discoveries and improvements in science, then took their rise, and have been ever since continued. The eighteenth century is chiefly remarkable for an increase of their number, for various changes in their form and character, for their more general circulation, and for a corresponding extension of their influence on the taste and opinions of the public.

“ The first work of this kind ever undertaken was the *Journal des Scavans*, published at Paris, by M. Sallo †, 1665. The original plan of this work comprehended a vast variety of subjects. “ It gave an account of all books which appeared in Europe; contained eulogies on deceased celebrated men; and announced whatever had been invented that was useful in art, or curious in science. Experiments in physic and chemistry, celestial and meteorological observations, discoveries in anatomy, the decisions of ecclesiastical and secular tribunals, and the censures of the Sorbonne, were all proposed to be noticed.” This attempt of Sallo was so well received, that, in the course of a few years, it was imitated in almost all the literary countries of Europe, and his work was translated into various languages,

“ * *Curiosities of Literature*, vol. i. p. i.”

“ † Dennis de Sallo was an ecclesiastical counsellor in the parliament of Paris. He published his *Journal* in the name of the *seigneur de Hedouville*, his footman; perhaps because he entertained but a faint hope of success, or because he thought the scurrility of criticism might be permitted on account of its supposed author.”

“ In 1671 appeared the *Acta Medica Hafniensia*, published by M. Bartholin. To this work succeeded *Mémoires des Arts et des Sciences*, established in France, by M. Dennis, in 1672; the *Acta Eruditorum* of Leipsic, by Merkenius, in 1682; the *Nouvelles de la Republique des Lettres*, by M. Bayle, in 1684; the *Bibliothèque Universelle Choisie, Ancienne et Moderne*, by le Clerc, about the same time; the *Histoire des Ouvrages des Scavans*, by M. Bafnage, in 1686; the *Monathlichem Unterredungen*, of Germany, in 1689; the *Boockzal van Europe*, by Peter Rabbus, in Holland, in 1692; an *Historical Treatise of the Journals of the Learned*, in Latin, by Juncker, the same year; the *Nova Literaria Maris Balthici*, in 1698; together with several others in Germany, France, and Italy. The first work of the kind established in Great Britain was the *History of the Works of the Learned*, begun in London, in 1699. Such was the state of Europe, with respect to literary journals, at the close of the seventeenth century. It will be observed, that, as they began in France, so they were most numerous and most encouraged in that country for a long time afterwards.

“ Soon after the commencement of the eighteenth century these publications greatly increased, both in number and in the extent of their circulation. But this increase, for the first forty years of the period we are considering, was chiefly confined to the continent of Europe. The attempts in Great Britain were few and short-lived. About the beginning of the century, M. de la Roche formed an English Journal, entitled *Memoirs of Literature*. To this succeeded the *Present State of the Republic of Letters*, by Reid; the *Censura Temporum*, established in 1708; and the *Bibliotheca Curiosa*, about the same time. These, however, were by no means so instructive and interesting as modern Reviews. They only gave notices of a few principal publications, and retailed selections from foreign journals; and, together with several others too unimportant to be named, were soon discontinued.

“ No establishment of this nature, either permanent or in any high degree respectable, was made in Great Britain until 1749, when the *Monthly Review* was commenced; which has been ably supported until the present time. The *Critical Review* was established in 1756, nearly on the same plan. These were the only regular regular works of the kind in England until 1775, when another was begun, under the title of the *London Review*, by Dr. Kenrick, which however lasted but a little while. From that period to the end of the century they increased rapidly in number. They became gradually improved in their form, and were made to present a greater amount of information respecting the several works which they reviewed. Few magazines or periodical publications of any kind have been undertaken, within a few years past, which did not include some kind of Review; insomuch

inasmuch that the literary journals in Britain at present are extremely numerous.

“ The attempts to establish regular Reviews of new books, and of the progress of letters and science, in the United States, have been few, and generally unsuccessful. The small progress of a literary taste among the mass of their citizens; the scattered state of their population; the rarity of leisure with those who are best entitled to the character of scholars; together with the want of talents, enterprise, and capital, in the greater number of those who have hitherto undertaken to conduct such works, may be considered as the principal causes of their failure*.

“ The Reviews of the eighteenth century are publications of a very different character from the Literary Journals of the seventeenth. A great portion of the latter were in the Latin language; and almost all of such a nature as to be intelligible only to the learned. Of course they were seen and perused by few persons, and their influence on public taste and opinion was comparatively small. But the Reviews of the last age, beside being multiplied to an unexampled extent, have received a popular cast, which has enabled them to descend from the closets of philosophers, and from the shelves of polite scholars, to the counting house of the merchant, to the shop of the artisan, to the bower of the husbandman, and indeed to every class of the community, excepting the most indigent and laborious. In fact, they have contributed to give a new aspect to the republic of letters, and may be considered as among the most important literary engines that distinguished the period under consideration.

“ * As early as 1741 a kind of Review was attempted by Dr. Franklin, who, in a Magazine which was continued only for a few months, gave notices of new American books, and presented liberal extracts from them. Attempts of a similar kind were made in several successive works a few years afterwards, but with as little encouragement and success. Exertions were made to establish a more regular Review of American publications, about the year 1790, in two periodical works nearly at the same time, the one in Philadelphia, and the other in Boston. They were conducted, however, on a very small scale, with little of the boldness and impartiality of true criticism, and commanded little attention from the public. They were, consequently, soon laid aside; as were several other undertakings of a similar kind, for like reasons. In 1799 a more full and formal Review was begun in New York, which has continued to the present time, and which, from the share of public patronage and attention bestowed upon it, bids fair to be longer lived than any of its predecessors.”

“ These

“ These publications have produced many advantages. They have excited a more general attention to the progress of literature than any former period could boast. They have diffused a knowledge of books, a taste for reading, and a spirit of curiosity and criticism, more widely than was ever before known, and among a portion of mankind which had never before been reached by such a taste. When well conducted, they have served to correct public opinion; to lay a salutary restraint on adventures in literature; to present a powerful and useful check to the licentiousness of the press; and to furnish rich materials for the history of human knowledge. It is true, these publications, which should be guides of popular opinion, are often partial, and sometimes grossly erroneous. Written by a number of different persons, and of course with different abilities, opinions, passions, and prejudices, the judgments they express can seldom be admitted without cautious inquiry and modification. Still, however, though the learned must ultimately judge for themselves, yet even they derive benefit from literary journals tolerably conducted; and their influence upon the great mass of those who occasionally read is extensive and important. If it be objected that the knowledge they diffuse is superficial, it is what multitudes would never attain if this means of bringing it within their reach were wanting; and that it is no better than total ignorance, none will presume to contend.

“ There is another class of publications nearly allied to literary journals, and by the multiplication of which the eighteenth century is much distinguished, the Transactions of Academies and Philosophical Societies. Publications of this kind appear to have taken their rise near the middle of the seventeenth century; but, for a considerable time afterwards, they were few in number, and were presented to the public at distant and irregular intervals. Since the commencement of the period under consideration, they have greatly increased in number, in the extent of their circulation, and in the practical and useful nature of their contents. Associations for literary and scientific purposes, of various kinds, and under different names, have multiplied in every part of the learned world, and have laid before the public, at stated times, the result of their experiments and inquiries; insomuch that from the aggregate of their Transactions a catalogue might be formed of several thousand volumes, most of which include much matter highly interesting to the philosopher, the artist, and the man of taste, and may be considered as presenting a tolerable history of human knowledge during the period which they embrace.” Vol. III. p. 73.

It would be easy, perhaps, to point out some omissions and some inaccuracies in this compilation, but where so much has been done, and done well and usefully, such a proceeding would be invidious and unjust. There can be few
readers,

readers, whatever may be their pursuits or particular propensities, who will not derive amusement and instruction from these volumes. Above all, it becomes us to speak in the most exalted terms of commendation of the pious and religious spirit which on every suitable occasion characterizes the author; of that noble and animating propensity to distinguish the most perfect harmony between the religion of Christ and genuine philosophy. We hail the introduction of this publication among us, as a favourable omen of the progressive improvement of our American Brethren in genuine science, and sincerely hope, that the accomplished author may reap ample and permanent benefit from his labours. Some important and interesting notes are subjoined at the conclusion of each volume, with a very elaborate and useful index of names in the third and last.

ART. VII. *Specimens of early English metrical Romances, chiefly written during the early Part of the fourteenth Century; to which is prefixed an historical Introduction, intended to illustrate the Rise and Progress of Romantic Composition in France and England. By George Ellis, Esq. In three Volumes, Crown 8vo. 11. 7s. Longman, &c. 1805.*

WHEN Ritson's leaden labours on this subject were before us*, we remarked with regret on the very different task we should have had, if Mr. Ellis had not, as was then supposed, relinquished his design in favour of his rival, but had given to the public the fruits of his researches. Our opinion is here fully confirmed. We have before us, as the result of those researches, a book as attractive as the other was repellent. We are led, through difficult ways indeed, but by a hand which scatters flowers even in the roughest part of the track. We have here no asperities of controversy, no harsh reflections upon preceding writers; none, in short, of those ornaments which the furies so liberally bestowed upon the style of their favourite Ritson: but every part is marked by the sagacity of genius, and the suavity of polished education.

The first of these volumes is opened by an introduction of 126 pages, in which the author throws much light on many interesting topics. It is divided into five sections. In

* Brit. Crit. Vol. xxiv. p. 234.

the first of these he traces the history of the French romance language, the use of which gave rise to the name of this species of composition. All the popular dialects formed upon the vulgar Latin or Roman, were indifferently called Romance; and both the name, and one or two of the dialects, are still preserved in a part of Switzerland, as we learn from a valuable dissertation by Mr. Planta, long ago published in the *Philosophical Transactions* *. The French romance language was brought to perfection in Normandy, and by the compositions written in it was made known to other parts of Europe. Mr. Ellis, after stating certain facts as data, draws from them the following conclusions.

“ First, that the northern romance, or Norman French, was not employed as a written language, till very near the time of the conquest; and secondly, that, during about an hundred years, which elapsed between the middle of the eleventh century, and the accession of Henry II. (of England) in 1154, all the principal compositions in that language were either devotional and moral tracts, lives of saints, scientific treatises, or chronicles. All of these were metrical; and generally, perhaps universally, translations. The minor compositions were probably much more numerous; and seem to have consisted of war songs, satirical songs, encomiastic songs, and something like historical ballads.” P. 12.

After dwelling on some of these classes, Mr. E. thus concludes.

“ But it may be safely affirmed, that no trace of a professed work of fiction; no semblance of an epic fable; in short, no specimen of what we should now call a romance, is to be found before the middle of the twelfth century; indeed that period might, perhaps, be further extended.” P. 14.

The second section of this introduction discusses the origin of romantic fiction, and the means by which it was introduced into Europe: on which subjects much has been written by various authors of celebrity. “ It has been,” says Mr. Ellis, “ successively ascribed to the Scandinavians, to the Arabians, and to the Armoricans, while some authors have supposed it to be of Provençal, and others of Norman invention. The three principal of these systems, supported by Bishop Percy, by Warton, and by Leyden †, Mr. Ellis

* *Phil. Trans.* Vol. lxvi. p. 129—159.

† This, which gives the invention to Britany, is not noticed by Ritson, in his *Essay on the subject*. See his first vol. p. xix. &c.

undertakes to reconcile, in the following candid and judicious passage.

“ The reader will perceive that the preceding systems are by no means incompatible, and that there is no absurdity in supposing that the scenes and characters of our romantic histories were very generally, though not exclusively, derived from the Bretons, or from the Welsh of this island; that much of the colouring, and perhaps some particular adventures, may be of Scandinavian origin; and that occasional episodes, together with part of the machinery, may have been borrowed from the Arabians. In fact, there is reason to believe that critics, in their survey of gothic literature, as well as of gothic architecture, have too hastily had recourse to a single hypothesis, for the purpose of explaining the probable origin of forms and proportions which appeared unusual, and of ornaments which were thought to arise from a wild and capricious fancy; and in both cases it will perhaps be found that invention is often nothing more than accidental association, and that what has been attributed to originality of design, was only the result of an awkward attempt to combine incongruous materials. The first writers of romance were copyists and translators; the *Trouveurs*, their successors, as the name literally implies, were simply *finders*, and used all that they found, without caring whence it was gleaned, or much troubling themselves about the usual restraints of chronology or geography. That theory, therefore, which is the most comprehensive, and which embraces all the avenues of information to which the writers of the twelfth century can be supposed to have had access, has, so far, the greatest appearance of probability.” P. 35.

But after all this enquiry into the source of the materials from which the romances were formed, the English reader will perhaps be agreeably surprised to find, that the earliest compositions of this kind, which are in French, were produced, not in France, but in the courts of the English and Norman kings. This opinion is adopted by Mr. Ellis, from the proofs adduced by Mr. de la Ravallere, the Count de Treffan, and the Abbé de la Rue, whose able dissertations on the subject were published in the *Archæologia*.

In his third section Mr. E. traces the materials which the Norman poets derived from the British history; which enquiry naturally introduces an account of the British Chronicle, written by Geoffrey of Monmouth. A neat and entertaining summary of the contents of that chronicle concludes this section: and is followed, in the fourth, by a similar summary of Geoffrey's Life of Merlin, and an enquiry into the materials from which these narratives were formed,

which

which are wholly referred to Welsh history or traditions. The fifth section therefore pursues the subject into Wales itself, and examines the state of that country, during the eleventh, twelfth, and thirteenth centuries. With respect to the metrical romances written in English, Ritson followed Mr. Tyrwhitt in maintaining, that, "prior to the age of Chaucer, we have no English romance which is not a translation of some earlier French one;" but Mr. Ellis assents rather to the opinion of Mr. W. Scott, who undertook to show that this position, though generally true, is not so universally; and that "a small number of our earliest metrical tales were, most probably, first exhibited in an English dress, and then translated, or rather imitated, by French minstrels," p. 117. But this English was the northern not the southern dialect of the language; that which was matured in the Lowlands of Scotland, before the southern English had attained an equal degree of cultivation. The proofs of this opinion will be found in Mr. W. Scott's edition of the Romance of Sir Tristrem. In confirmation of it, Mr. Ellis remarks that,

"While Erceldoun, Kendal, and Hucheon, poets of the North, are celebrated by our early historians; while every antient ballad bears testimony to the excellence of the minstrels "from the North country;" and while our MSS. abound with metrical romances written in the northern dialect; we do not possess one, anterior to the time of Chaucer, which can with certainty * be ascribed to a poet of South-Britain." P. 125.

Here concludes the introduction, the appendix to which contains two very curious articles, 1. the analysis, (by Mr. Douce) of "Alphonfus de clericali disciplina," a collection of tales formed in the twelfth century. 2. An exact account of the twelve Layes of Marie the Norman poetess, by Mr. Ellis himself. The collection, he justly observes, is in many respects interesting, "because it was certainly written

* "It is true that the Life of Alexander, the most spirited perhaps of our early romances, has been ascribed to Adam Davie, Marshall of Stratford le Bow, and author of some metrical visions and other poems in the reign of Edward II., and that Mr. Ritson and myself have adopted this supposition on the authorities of Bishop Tanner and Mr. Warton. But, having carefully perused every line of the romance, I am now convinced that they were mistaken. No author's name is mentioned in it; and its style, which nearly resembles that of Merlin, has no sort of analogy with that of Adam Davie's visions, as quoted by Mr. Warton."

in this country (at the court of Henry III); was never printed; and is known to exist only in one MS." which is in the Harleian Collection, No. 978.

We must now notice the Specimens themselves, which commence with romances relating to Arthur: The first of these is the tale of Merlin, abstracted from a MS. No. 150, in the library of Lincoln's Inn, with some aid from a more perfect copy in the Auchinleck MS. communicated by Mr. Walter Scott. 2. The second romance here analyzed is "Morte Arthur," which is preserved in the Harleian collection, No. 2252.—To this Mr. Ellis has prefixed a sketch of the antecedent history of Sir Lancelot, the hero of the piece.

The second volume contains three classes of romances, the Saxon, the Anglo-Norman, and those relating to Charlemagne. The first of these comprises the history of Guy of Warwick, and of Sir Bevis of Hampton. The second, only that of Richard Cœur de Lion. To each of these is a separate introduction. Under the third class, we have the histories of Roland and Ferragus, of Sir Otuel, and of Sir Ferumbras, with an introduction only to the first of the three.

In the third volume we have one romance of oriental origin, namely, the history of the Seven Wise Masters, with its appropriate introduction; and eleven, which, not falling properly into any of the above classes, are entered as miscellaneous. These are 1. Florice and Blanchefleur. 2. Robert of Cyfille. 3. Sir Ifumbras. 4. Sir Triamour. 5. The life of Ipomydon. 6. Sir Eglamour of Artois. 7. Lay le Fraine. 8. Sir Eger, Sir Grahame, and Sir Gray-Steel. 9. Sir Degoré. 10. Rowal and Lillian. 11. Amys and Amylion. Not one of these appeared in the collection of Mr. Ritson.

In his accounts of these metrical romances, Mr. Ellis has judiciously followed the method of Le Grand in his *Fabliaux*: relating the history in his own elegant and pleasing language, and only introducing such passages of the original as are in any degree curious or amusing. This method cannot fail to be more agreeable to the general reader than giving the entire text of the originals, which few would labour through, and which indeed seldom deserve so much distinction. For this reason, among many, there can be no doubt that the present work will be much more acceptable to the public than that of Ritson.

Of Mr. Ellis's method, we shall give an example from one of his introductions, and from one of his narratives.

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Of the former, no one perhaps is more interesting than the introduction to the romance of Richard Cœur de Lion, the chief part of which we purpose to insert.

“ This romance, according to Mr. Warton, has been thrice printed; first in 8vo, by W. de Worde, in 1509; again by the same, in 4to, 1528; and a third time, without date, by W. C. Mr. Ritson doubted the existence of any other edition than that of 1528, of which there is a copy in the Bodleian library, 4to. C. 39. art. Seld.

“ Of the ms. copies now known to exist, the most ancient is a fragment in the Auchinleck ms. in the Advocates' library at Edinburgh: this, however, contains only two leaves; a second fragment is amongst the Harleian mss. No. 4690; and a third, which belonged to the late Dr. Farmer, is now in the possession of Mr. Douce. The most perfect copy extant is in the library of Caius college, Cambridge; but even in this several leaves are wanting.

“ The following abstract is principally taken from the Caius coll. ms., the omissions of which were supplied in one place from Mr. Douce's ms., and in all the others from the printed copy; which, upon collation, was found to differ from it only by the occasional substitution of a more modern phraseology, where that of the ms. was probably considered by the printer as too antiquated to be intelligible.

“ The English version of this romance (for it is professedly a translation), if merely considered as a poem, possesses considerable merit. The verse, it is true, is generally rough and inharmonious; but the expression is often forcible, and unusually free from the drawling expletives which so frequently annoy the reader in the compositions of the minstrels. As recording many particulars of the dress, food, and manners of our ancestors, it possesses rather more claims on our curiosity than other romances of the same period, because it was compiled within a very few years of the events which it professes to describe: indeed, there are strong reasons for believing that the first French original, and even the earliest English version, contained an authentic history of Richard's reign, compiled from contemporary documents, although that history was afterward enlarged and disfigured by numerous and most absurd interpolations.

“ Robert of Gloucester, and Robert de Brunne, frequently refer their readers to the *romance* of Richard for a variety of circumstances which could not properly find a place in a mere historical abridgment: it is therefore certain that such a work, pro-

posed by some of the French poets who attended the monarch in his expedition to Acre, was known to these historians, and considered by them as a document of unquestionable authority. On the other hand, it is quite impossible that the many absurd fables introduced into the following narrative should have been found

found credit with two sober and accurate historians, one of whom wrote before the close of the thirteenth century. We must therefore suppose that the work in question, though written on a most popular subject, has by some accident been totally lost; or that, in passing from hand to hand, it has gradually received the strange and unnatural ornaments by which we now see it encumbered.

“ The latter supposition is confirmed by the following strong evidence:—The Auchinleck ms. was unquestionably transcribed in the minority of Edward III., and is probably earlier, by at least a century, than any other copy of Richard Cœur de Lion. It consists, indeed, of no more than two leaves; yet the first of these contains, together with the prologue, the commencement of Richard's reign, which it relates in perfect conformity to our regular historians, totally omitting all the nonsense about Henry II. and his Pagan wife, and Richard's amours in Germany, and his battle with the lion, &c. &c. At the same time, if we compare that fragment with the correspondent passages in the more modern copies, we find them to agree line for line. It seems, therefore, that the poem in the Auchinleck ms. was translated from some early French copy, before the introduction of those fictions which have given an air of fable to the whole narrative.

“ If we possessed the French original, we should probably be able, by an examination of the style, to ascertain pretty nearly the date of the fabulous additions. That they were introduced by some Norman minstrel into the French copy is nearly certain, because such liberties were habitual to them all: whereas there is perhaps no one instance in which our early translators have ventured to alter any material circumstances in the story which they undertook to give in English. Besides, from the frequent mention of the Templars in the romance, it appears to have been written when that order were at the height of their splendour. Now they were suppressed at the very commencement of the reign of Edward III., and probably before the first English translation was completed. It may therefore be assumed that such an event, which occupied the attention and interested the passions of all Europe, would not have passed without some notice or comment, had not the translator felt it his duty to give an exact and faithful copy of his original.

“ From the internal evidence of the fictions themselves, the reign of Edward I. seems the most likely period which can be assigned for their invention. During the life of king John the remembrance of his heroic brother was probably too fresh to permit any material alteration of the real story; but seventy years of misery and of civil dissension, which elapsed before the death of Henry III., are likely to have diminished the recollection so far as to encourage the minstrels in making any changes in the poem which might render it more astonishing and more agreeable to their hearers, or which might afford them an opportunity

tunity of indirectly flattering the reigning prince, whose character did in fact bear some resemblance to that of his lion-hearted ancestor.

“ Richard, we know, never visited the Holy land till he appeared there at the head of a most formidable army; but Edward, having taken the cross before his accession, fought there as an adventurous knight, and, though almost without troops, greatly signalized himself by his personal valour against the infidels. Richard had no leisure for tournaments, but Edward had an opportunity of gaining all the laurels of chivalry in the famous lists of Chalons. Possibly these coincidences may account for the perversion of some parts of the story: but it must be owned that the strange fable of the fair Cassodorien is equally inapplicable to Edward and to Richard: unless we suppose that the author, being embarrassed by the positive assertion of the Scots, “ that the kings of England are descended from the devil by the mother’s side,” hoped to gratify Edward by this ingenious compromise.” Vol. 11. p. 171.

Though in an earlier part of the same volume, we shall take as a specimen of the narrative the opening of the romance of Guy of Warwick. It is particularly marked by that lively style, which this editor has always at command to decorate the strangest histories.

“ Rohard was one of the most powerful nobles in England; uniting in his own person the earldoms of Warwick, of Oxford, and of Rockingham. He was brave, wise, and liberal. He had an only daughter, named Felice, whose numerous perfections are thus described:

“ Gentil she was, and as demure
As ger-fauk, or falcon to lure,
That out of mew were y-drawe.
So fair was none, in sooth sawe!
She was thereto courteous, and free, and wise,
And in the seven arts learned withouten mis.
Her masters were thither come
Out of Thouloufe, all and some.
White and hoar all they were;
Busy they were that maiden to lere.
And they her lered of astronomy,
Of ars-metrick, and of geometry;
Of sophistry she was also witty;
Of rhetorick, and of other clergy.
Learned she was in musick:
Of clergy was her none like.

“ It will immediately occur to the reader that, if it be no longer usual to compare the modest and unassuming demeanour of a virgin to the demureness of a bird of prey, this may possibly

sibly arise from our being less familiar than our ancestors were with the moral habits of ger-falcons. But, as it is not obviously requisite that a young countess should become an astronomer, a geometrician, and a sophist, it may not be impertinent to observe, that a knowledge of all the liberal arts was considered as essential to a proficiency in medicine (an attainment absolutely necessary to all ladies in the times of chivalry); and that the medical professors of Thoulouse, as well as those of Spain, owed much of their celebrity to their various attainments in science.

“ Perhaps astronomy, or rather astrology, might be of use, by enabling the practitioner to foretel the effect of medicines, which owed much of their virtue to the benignant influence of the stars; and this science supposes some acquaintance with arithmetic and geometry. As to sophistry (i. e. logic), rhetoric, and the other clergy, it is at least probable that they might do no harm.

“ While this extraordinary union of beauty and science in the person of a wealthy heiress, gave unusual splendour to the court of Rohand, the foundations of his power were solidly established by the martial virtues of his knights, and, above all, by the abilities and inflexible integrity of SEGARD of Wallingford, his steward and counsellor. The proudest barons of the land respected the laws of the Earl of Warwick, enforced as they were by the virtuous Segard, who punished every insulter of his patron's authority.

And with strength him *nim* * wolde,
 Though he to Scotland *sue* † him sholde.
 Though a man bare an hundred pound,
 Upon him of gold so round,
 There n' as man in all this land,
 That durst him do shame no *schonde* ‡.

“ Segard had a son named Guy, who, having been educated amongst the pages of the Earl of Warwick, was raised to the honour of being his principal cup-bearer, and who soon increased, by his own merit, the favour and popularity for which he was originally indebted to his father's services. Segard had inspired him with the warmest zeal for the interests of his master; nature had given him a beautiful person, uncommon strength and activity, and undaunted courage; a foster-father (preceptor) perfectly versed in all the exercises of chivalry, the celebrated Héraud of Ardenne, had taught him the mysteries

“ Of wood and river, and other game—
 ———— of hawke and hounde,
 Of *estrich-falcons* § of great mounde;

“ * take. † follow. ‡ harm.”

“ § Probably the largest falcons, such as were capable of destroying the ostrich.

which, added to grace and address at "bordis," (tables), at *tournaments*, and at *chefs*, formed all the necessary qualifications of a hero.

"Such was the state of Rohand's court when he was called upon to celebrate, according to annual custom, the feast of Pen-tecost.

"This splendid ceremony, which drew together all the nobility of the country, began by the celebration of high mass, which was followed by a sumptuous banquet, to which again succeeded the amusements of the chace, or of dancing. The following days (for the great festivals of the year generally occupied a whole fortnight) were marked by jousts, and tournaments, and other warlike diversions, as well as by hawking and hunting; each day, however, being ushered in by ecclesiastical solemnities, and followed by the pleasures of the table. On these occasions, says our minstrel,

"Everich maiden chose her love,
Everich knight his lemmân
Of the gentil maiden wimmân.

"Guy had taken his station near the Earl, when he received his orders to repair to the apartment of Felice, and to superintend the service of the ladies during dinner. With this order he readily complied; and, being clad in a *silken kirtle* which showed to the greatest advantage the symmetry of his form, acquitted himself of his office with so much grace and address, as to captivate the affections of all the beauties who beheld him, and even to attract the notice of Felice herself. On his presenting her the water to wash, *greeting* her at the same time on the part of her father, she could not forbear from asking his name, nor from expressing her satisfaction at the sight of a youth who was already known to her by reputation. Guy, gazing on his beautiful mistress, whom he now saw for the first time, almost forgot to answer the encomiums she paid him; and was utterly inattentive to the amorous glances of the thirty ladies by whom he was surrounded." Vol. 11. p. 7.

Here is an amour fairly begun; but the reader who wishes to see the sequel, must have recourse to the volume itself. Something in the style of the above remark about falcons, is the following, in the narrative of Merlin, part second, which few will read without a smile. After mentioning the miraculous property of the famous round table, the editor says, "Happy are the kings whose ministers happen to be conjurers! Uther had the good fortune to close the list of his sanguinary conquests, by the more flattering, though not very honourable victory which he obtained, by the assistance of Merlin, over the beautiful Igera." In another place a most formidable dragon being to be attacked, the his-

says, "Sir Guy," for it is in his history, "who had an old enmity to dragons, readily undertakes this adventure, to the great comfort of Athelstan; but so very dreadful was the appearance of this monster, that even Sir Guy, though a stranger to fear, could not refrain from saying his prayers with more earnestness and solemnity, than he had ever used in any of his preceding combats."

Our readers will perceive by these instances, that they are not here invited to a dull repetition of old tales, but that, where the author would not give them much pleasure, they will seldom fail to derive it from the skill and ingenuity of the Editor. Few persons indeed, who have any taste for elegant literature, will want to be informed of the merits of Mr. G. E. as a writer, in various styles; some might, however, be alarmed at the name of "early English metrical Romances," and it is our task to inform them, that here they will find unchanged the same writer who delighted them before with his "Specimens of the early English Poets *," a book which, by proceeding to new editions, sufficiently marks the taste of the public for its contents.

ART. VIII. *Vincent's Periplus of the Erythrean Sea.*

(Concluded from our last, p. 107.)

WE are now to enter on the navigation of the shores of INDIA, as performed by the ancients, in quest of that wealth which has in every age of the world, and from its most distant quarters, allured thither the adventurous sail of commerce. Rome, according to Pliny, was annually drained by its trade with India of *four hundred thousand pounds sterling*, but what is that sum to the *millions* annually expended by Britain in her traffic with the east? By this expenditure, however, so far from being impoverished she is enriched, as the superfluities of one country are thus exchanged for the superfluities of another, the *tin* of Britain for the *spices* and *precious gems* of the Indian peninsula: it may be called, indeed, a commerce of *luxury*, but, by it, an intercourse is kept up between nations inhabiting opposite regions of the globe, and the chain that connects society is extended, and strengthened: thousands of industrious families in both countries are thus

* See Brit. Crit. Vol. xix. p. 217, and 613.

supported in comfort and credit, who might otherwise have been sunk in the depth of sloth and misery; and it should ever be remembered that it is not the *use*, but the *abuse*, of the abundant gifts of Providence, differing in different climes, that induces disgrace and criminality in the enjoyment of them. Our rapid approaches, however, towards a monopoly of the produce of India, and our extensive grasp of empire in Asia, so much resembling avarice and ambition, do not exactly coincide with this author's enlarged and liberal view of Asiatic politics; but he touches upon the topic very slightly, for, as he justly observes, it is "a subject awful to contemplate, and difficult to discuss." P. 342. After some sensible introductory remarks of this general nature, we again spread the sail and commence our voyage towards India, at

OMANA, on the shore of Carmania, doubtless so denominated from the Arabian OMAN, which we have already visited, and probably peopled by a colony from it. Its representative in modern geography cannot be exactly ascertained, but the Dean is of opinion that it must be situated not many leagues east from Cape Jask. Between Omana and Barugaza (Baroach) in India, a regular course of traffic was carried on. The imports are distinguished by nothing appropriate, besides ebony and sandal wood; but the exports are *pearls* in abundance, but of an inferior quality; *purple dye*, *cloth* of native manufacture, *wine*, *dates*, *gold*, and *slaves*. P. 343.

From Omana we pursue our course along an indented coast and by some obscure bays, to Scindi, the Scythia of the Periplus, probably a corruption of Scynthia, and that of Scindi, as *Sinthus* is the Indus. Parala, the famed haven at the mouth of the Indus, from which Alexander sailed into the ocean, is not mentioned by name, but two other ports are noticed, MINNAGARA and BARBARIKE, of which the precise situation and the modern representatives cannot be ascertained, though there is a long catalogue of very valuable *imported* and *exported* articles at the latter, among which are *frankincense*, *spikenard*, *emeralds*, *sapphires*, and other precious stones. Upon approaching the mouth of the Indus, the sea for many leagues assumes a white appearance, and vast quantities of snakes, floating on the surface, and borne down by the floods from the rivers, certify that you are approaching the land. Dr. Vincent seizes, with an avidity natural to a scholar, this opportunity of vindicating Agatharchides, and other ancients, who notice this *white* appearance of the water, as being confirmed by Terry and Dalrymple among the moderns. This, and some other circumstances, were thought to be *fabulous*;
but,

but, observes the Dean, "every day's experience lessens the bulk of the *marvellous* imputed to the ancients, and as our knowledge of the east increases, it is possible that the imputation will in time be altogether removed." P. 354.

Sailing from the Indus we arrive at CATCH, the description of whose bay, both in the Periplus and in Ptolemy, so exactly corresponds with modern accounts, as forcibly to corroborate the observation in the preceding paragraph. The promontory BARAKES is the JAIGAT point of our charts. The navigation here is extremely dangerous, from the violent swell of the sea, whirled into eddies in every direction, as well as from the sudden variation of the soundings from great *depth* to *shoal*, or *rock*, so that inevitable destruction awaits the unskilful navigator. The shore is still inhabited by a piratical race, the Sanganians of Arrian and Ptolemy. In the age of the Periplus, the Parthians still continued masters of a portion of India, whence they had expelled the Bactrians; and BARUGAZA, (Baroache) the next place considered, was at that time subject to the Parthian sovereign of Minnagar, the productions of which kingdom, particularly its *cottons*, were sent to Barugaza for exportation. This affords another instance, how much history is illustrated by researches so minute and detailed as those of Dr. Vincent. Arrian's circumstantial account of what in English is called the BORE, or that prodigious rise of the water at the time of the influx of the tide, (which so amazed the Macedonian soldiers) is considered as a demonstration that whatever, in other parts of the voyage, might have been inserted on the report of others, he must have personally been present on this occasion, to have made the minute observations that occur at P. 361 of this volume. Memorials of Alexander on this coast are also recorded as existing in *his* day; such as altars, entrenchments, and *very large wells*, without which no army could pursue its march through those torrid and sandy deserts.

The next, or seventh head of this book (P. 364.) is particularly valuable, not only on account of the interesting digression, with respect to the Greek coins, said by the author of the Periplus to have been, in his time, current at Barugaza, but from the comprehensive view taken of the ancient commerce, carried on at this vast emporium of Western India; the exported articles of which were chiefly *onyx stones*, *porcelane*, (perhaps *murrhin vases*, in such high value among the Romans) *fine muslin*, *spikenard* of various sorts, and *bdellium*. The imported are still more numerous and valuable, but many of them similar to those mentioned in former invoices already submitted to our readers. Lieutenant Wilford having previously considered the cities of

PLITHANA

PLITHANA and TAGARA*, (*Pultanah* and *Deoghir*) and their commerce, is found correct by the Dean, and receives his due share of praise. On the whole, he is induced to observe that, in this part of the navigation, the writer of the *Periplus* exceeds every other ancient author, in the accuracy of his remarks and the just delineation of the coasts. Having occasion to mention the "subterraneous excavations at Elore†, and the pagodas there, extending over a tract of two leagues at the present hour," he justly refers the period of their fabrication to the remotest æra of Brahminical superstition; and compares the expence and labour of their construction to that of the pyramids of Egypt. P. 374.

Under the *eighth* head, are discussed the situation and bearing of a variety of inferior parts, on the western coast of the Peninsula; the map will be a sure guide to the reader during this investigation, which is too connected, and enters into too many *minutiæ*, for any satisfactory extract. It has been doubted, whether the author of the *Periplus* went farther down this coast to the south, though it is evident, from his particular local descriptions, that he must have been at Barugaza. Dr. Vincent makes no assertion either way, but laments the absence of those "characteristic features, which are so easily traced in the narratives of those who have actually visited the country they describe." P. 377. The tract of coast, from Cambay to Cape Comarin, is nearly equal to fifteen degrees of latitude. It is divided into six provinces, *Guzzerat*, the *Concan*, the *Dekhan*, *Canara*, *Malabar*, and *Travancore*. The more ancient names and descriptions of these districts are given, and compared with their modern appellations, and the parallel is found in nearly all respects to be consonant. In this recapitulation, the Dean frequently finds occasion to differ from D'Anville, but it is always with diffidence and respect; and, indeed, as D'Anville had not the practical aid of a Rennell and a Dalrymple, to guide him in his enquiries, the wonder rather is, that he has committed so few errors, than that he has been guilty of some mistakes. After a laboured investigation which extends through many pages, and does infinite credit both to the accuracy and penetration of the author, he concludes the present head with that confident appeal to the justice and generosity of the literary public to which he has an undoubted claim, and which, we are certain, will be granted; together with that due portion of applause, which is at once the *stimulus* and the *reward* of genuine merit.

* In the first volume of the *Asiatic Researches*.

† Now Dowlatabad.

“ After this comprehensive view, the contention which may arise about the appropriation of individual names to particular ports, towns, or stations, is a matter of very inferior consideration: my conjectures or assertions may be disputed as well as those of others, who have trod the same ground; but till the great outline which I have traced can be obliterated, the service rendered to the science must be acknowledged.

“ Many of the gentlemen now in India are possessed of minds illuminated by education, and stimulated with a desire of enlarging the bounds of science, or assisting the inquiries of literature: these, in their respective situations, must have acquired a local knowledge, which cannot be obtained by those who draw their information from written evidence alone. To such men as these I have made a constant appeal, and submit the deductions I have traced to their correction; particular errors there may be, but by the general division of the provinces, I leave a guide to all that may be disposed to further these inquiries, and a rule for rectifying every thing in which I may have been mistaken. Still the investigation should be made, not by those, like Fra Paolino, who drew every thing to Malabar, because he had resided thirteen years in the province, but by men of enlarged mind and general information, qualified, like Capt. Wilford, with classical learning, and a knowledge of the native language; enabled to direct their view to ages past as well as present; and possessed of comprehensive faculties, which can embrace the general state of India, as well as the particular province in which they happen to have been employed. From men of this stamp I shall experience every indulgence; and if they should acknowledge that light has been thrown upon one of the most obscure objects of inquiry left for our discussion by the ancients, I shall rest satisfied with the result of my labours.” P. 398.

LIMURIKE (Limyrica) constitutes the *ninth* head. It is considered by D'Anville as the Concan of the moderns, with very little attention to the express words of Pliny, who says, that MUZIRIS is not on the *pirate coast*, that coast so well defined both by ancient and modern geographers to be the Concan of the Hindoos. It is, therefore, an unaccountable oversight to make, as he does, Muziris the capital of the Pirate Coast. Limyrica is, in fact, CANARA, and its capital was Bejapoor, or, as it is more commonly written, Viziapoor, situated on the Ghaut Mountains. Its northern boundary is at Cape RAMAS, and its southern limit is Nelkunda, in the territory of Pandion. It was reduced by Hyder Ali, and annexed to the vast empire of that usurper in 1765. The only places in this province, noticed in the Periplus, are NAQORA, TUNDIS, and MUZIRIS above mentioned, probably because

because the only emporia on the coast; their position cannot be exactly ascertained by any local circumstances; but the Dean offers, with much modesty, his conjecture, and his reasons for supposing that they are the same as the modern places of *Onoor*, *Barceloor*, and *Mangaloor*, still celebrated for their commerce, and he requests of the reader, in corroboration of those conjectures, to turn to the maps of Rennell, De la Rochette, and D'Anville, and then to form his own decision. P. 405.

The *tenth* head, on the kingdom of PANDION, or MALABAR, strictly so called, is ushered in with a dissertation on the commerce carried on by the ancient Arab traders with this part of the coast of India, both in the time of Pliny, the Periplus, and on the first visits of the Europeans by the way of the Cape. The sources, whence the information is derived, put beyond doubt the reality of the fact, otherwise the account of their amazing numbers, power, and influence in the maritime regions (15,000 being settled in Calicut alone) might be deemed *hyperbolical*. When the Periplus was written, NELKUNDA was the grand emporium of the province, the *Nelifuram* of Rennell's map; and a place at the mouth of the river that ran up to it was called *Barake*, where vessels took in their cargoes of a weightier kind. Those cargoes, if we may judge by the ample catalogue of imports and exports annexed, (p. 415) were various and valuable, the former consisting chiefly of *specie* in great abundance, *topazes*, *rich cloths*, *coral*, *glass*, the *metals* of inferior value, *wine*, *cinnabar*, and *orpiment*; the latter of PEPPER, the pepper of Cottonara, the sole produce of this district; *pearls*, *fine silks*, *spikenard*, *betel*, *diamonds*, *jacinths*, *amethysts*, and *tortoise-shell*. This is, indeed, a very splendid assortment of articles; this may be truly called a commerce of luxury; but that luxury, as before observed, is the means of giving bread to thousands, and of uniting nations in social intercourse. Some interesting observations on the above articles, and particularly on that of *tin* and the *fine silks*, the manufacture of the Seres, are added under this head, of the benefit of which it would be improper to deprive those of our readers, who may not be in possession of the work itself.

“ Tin is another of the articles enumerated; and if we find this produce of Britain conveyed to Malabar in the earliest period that history can reach, we find the spices of Malabar in Britain, in an age when the course of the communication with India was probably as little known as the existence of America. The venerable
Bede,

Bede*, who died in the year 735, was possessed of pepper, cinnamon, and frankincense. Did no one ever ask the question, how, in that age, these luxuries had been conveyed to Britain, or were treasured in a cell at Weirmouth?

“But the particular most worthy of remark, is the mention of fine silks [ὀθόνια Σερικὰ]; for othonion is any web of a fine fabric, and as applied to cotton signifies muslin; but its usage in this passage, joined with *Sericon*, plainly indicates the manufacture of the Seres, which is silk. It is mentioned only at this port, and particularly distinguished as not being a native commodity, but brought hither from the countries farther † to the east. This is a sufficient proof that Nelkunda was in that age, what Calicut was in later times—the central mart between the countries east and west of Cape Comorin; and we want no other evidence to prove, that the intercourse between India and the countries beyond the Bay of Bengal, was open in that age, and probably many ages prior, as well as in the time of Ptolemy. That the fleets which went to Chrusè, or the Golden Chersonese, would find the silks of China in that market, is readily admitted; but that the Seres were still farther east, is manifest, from the map of Ptolemy, as well as from Pliny, who calls them the most eastern nation of the world. Now that the ancients always meant China Proper by the term Seres, however obscure their notions of it were, seems to admit of proof. Silk came into the Roman world usually by the route of Tartary, the Caspian, and the Euxine sea; and when Justinian procured the silk-worm, he procured it by this northern channel. This communication however, on the north, could not be opened with the nations of the Golden Chersonese, with Ava, Pegu, or Siam, but is expressly marked as formed immediately with the Seres themselves. The point fixed for the meeting of the traders from the west with those of the Seres, was in Tartary, and farther to the ‡ north-east than the sources of the Ganges; and this point, fix it where we please, is perfectly in correspondence with the Kiachtz of our own days, where the commodities of the Chinese and Russian empires are exchanged. The jealousy of the Seres in regard to strangers, remarked by Pliny||, is perfectly characteristic of the Chinese in all ages; and whether the communication took place near the Chinese frontier, or in any place nearer

* “Bede Opera, p. 793. Appendix, and p. 808. Alfred, who is said to have sent Sighelm, bishop of Shirbourne, to Malabar, began to reign in 872.”

† “Φέρεται ἐκ τῶν ἰσω τόπων εἰς αὐτήν.”

‡ “Ptolemy, VIIth Table of Asia.”

|| “Pliny mentions this twice; lib. vi. c. 17. and cap. 2, 3. In the first, it is the communication by land; in the second, it is from the information of a native of Ceylon.”

to the west, it equally proves that there were Seres on the north, as well as the south; and that there was one communication opened by the intervention of Tartary, and another by sea, through the means of the nations in the Golden Chersonese. We shall find some intimation of this commerce on the north (wild and fabulous as the account is) at the conclusion of the *Periplus*, and in the catalogue of articles now under consideration, the communication by sea is equally manifest. Whether this intercourse by sea was direct, or only by the intervention of the nations of the Chersonese, is another question; but on this subject more will be said in its proper place. It seems natural, however, to suppose, that there always was a Malacca, or some port that represented it, where the trade from China met the merchants from India; as the commerce of India met the traders of Arabia and Persia at Calicut, or some port on the coast of Malabar. In this state of things, the Portuguese found the commerce of the Oriental world; and in a state very similar, it seems to have existed in the age of the *Periplus*. This affords us a rational account of the introduction of silk* into Europe, both by land and sea; and thus by tracing the commodities appropriate to particular nations, or climates, we obtain a clue to guide us through the intricacies of the obscurest ages." P. 416.

HIPPALUS and the MONSOON, constitute the *eleventh* head. In our review of the first part of the present work, this subject was partially investigated, and the *probable* period of this celebrated discovery by Hippalus (for there are no fixed data by which it can be exactly ascertained) was stated to be about the year *forty-seven* of the Christian æra. The Arabians, however, the first great navigators and merchants of the eastern world, had probably, in Dr. Vincent's opinion, long before the age of Hippalus become acquainted with the nature and the periods of the Monsoons, and could not have failed to take advantage of them in their annual voyages to the coast of Malabar. They must have been caught and entangled by them; they must have occasionally been driven by them across the ocean; and from those Arabian, or, perhaps, Indian mariners, Hippalus, in all likelihood, obtained that knowledge which he was the first Greek who had courage enough to render useful to himself, and generosity enough to make known to his countrymen of Alexandria. The intelligence was too important to be neglected or forgotten; instead

* "Silk was not a native commodity or manufacture of India in the 16th century; it still came from China. Cæs. Frederic, Purchas, vol. iii. p. 1708."

of the former tedious navigation close along the coast, the vessels, wafted by the favourable Monsoon, reached the Indian continent in forty days from Okelis, here mentioned as a more safe and sheltered port than Kané. The space traversed from shore to shore is stated at nineteen hundred miles, which at the rate of forty-seven miles a day, was accomplished in that period, though at present the run, we are informed, seldom exceeds *fifteen*. P. 427. A variety of interesting observations relative to the fluctuations of the Monsoons, the time taken to deliver the cargo, and re-lade the vessels on the Indian shore, stated to have been about two months, from the beginning of October to the early part of December, but never later than a little before the ides, or the 13th of January; and the return to Berenice, or Arfinoe, (Suez) in the Arabian gulf, fills up the remainder of this *eleventh* head; and the extent, as well as the minuteness of those observations respecting a voyage made two thousand years ago, must, at once, gratify and astonish the Oriental mariner.

At the *twelfth* head we approach Cape COMORIN and the COLCHI, recognized so easily under their very resembling Greek appellations of Κομρα and Κολχοι. Comar is said to derive its name from CUMARI, a virgin deity, the Diana of the Hindoos, whose worship consisted in repeated ablutions and a vow of celibacy. Some remains of the convent and the superstition are yet to be met with near the spot. There was formerly at this point of land an harbour, with a fortress and a garrison. At Colchi are the celebrated pearl fisheries, or rather at the adjoining isle of MANAR (the *Epidorus* of the Greeks) and presided over at different periods by natives, Portuguese, Dutch, and English. To the Portuguese and Dutch they used to produce only 20,000*l.* a year; in 1797, under the superior management of the English, their produce was 150,000*l.* For an account of this trade, and the manner of procuring the *pearl-oysters*, the reader is referred to the fifth volume of Asiatic Researches.

Under the *thirteenth*, and *final* head of this book, the celebrated island of CEYLON is most extensively discussed, a welcome present to the learned orientalist! Its various names, in number no less than 17, occurring in Hindoo, Greek, and Latin writers, are first considered, and of these Lanca, Taprobana, and Singalla-dweepa being *Sanscreeet*, or compounded of Sanscreeet words, are in most esteem with the learned author. Its length, according to Rennell, is 280 miles, its breadth 150, its circumference 660. As much of its civil history, as can be collected from ancient writers of every country, is then given; the natural history of the island, as far as relates to its

exported

exported produce, and particularly its famous *cinnamon*, follows next; its capes, its havens, its mountains, and rivers, succeed in order; and the author concludes the interesting narration in these words.

“Such is the account that has appeared necessary to be stated relative to the ancient situation of this celebrated island. The modern history of it may be obtained from Baldeus, Valentine, Knox, Ribeyro, Harris, Hugh Boyd *, Le Beck; Captains Mahoney, Colin M'Kenzie, and Percival. And I cannot conclude my commentary on the *Periplus* without pleasure from the reflection, that the valuable commerce of this island is now in the possession of Britain; or without expressing a most anxious wish, that the country deemed a terrestrial Paradise by the Oriental writers—the repository of cinnamon, cloves, betel, camphor, gold, silver, pearls, rubies, and the other most precious commodities of the world—may find protection, happiness, and security, under the British government. And may the expulsion of the Mahomedans, Portuguese, and Hollanders, be an admonition to us, that conquest obtained by arms can alone be rendered permanent by equity, justice, and moderation.” P. 468.

As in Dr. Vincent's opinion, for which he assigns satisfactory reasons, the author of the *Periplus* never went personally farther in this voyage than Nelcunda, the emporium of the kingdom of Pandion, he reserved for a separate discussion that portion of it which relates to places on the *east* of the peninsula. The reports of others, he observes, are the sole foundation of all which follows; and after quitting Colchi, those reports grow so vague and indeterminate, as to lose their claim to any very circumstantial notice. In a *SEQUEL*, however, to this book, he has gone into considerable detail relative to those parts, and we regret, from the great length of this article, that we are unable to follow him farther in his researches, with that minuteness which his learned labours so well deserve. The *text* is given above, with occasional interlineations to render it more connected and intelligible, and the *remarks* are added below. They are always judicious, always to the purpose, and show a vast extent of reading, happily applied to illumine a very obscure and perplexed subject; but they admit of neither abridgment nor extract. In the

* “Mahony's, Le Beck's, and M'Kenzie's Narratives, are in the Asiatic Researches, vol. vi. p. 425. vol. v. p. 393. and vol. vii. p. 32.; H. Boyd's, in the Ind. An. Register 1799; they are all valuable, and worth consulting.”

SEQUEL are also given three Dissertations ; the first of a nature that must instantly arrest the attention of every eastern scholar and politician ; ON THE SINÆ, OR SERES, that is, the *Chinesse*, their silk manufactures, and the immense traffic which they anciently carried on, in that article, with the remotest countries ; the second, ON THE TWENTY-SEVENTH CHAPTER OF EZEKIEL, displaying the astonishing commerce of Tyre in Indian and Arabian merchandize, and, particularly, in those articles which are the subject of the various dissertations in this volume, Cinnamon, Kasia, Gums, Aloes, Myrrh. and Frankincense ; the third, and not the least important, ON THE NAVIGATION AND COMPASS OF THE CHINESE, BY LORD MACARTNEY. The APPENDIX contains a catalogue of the ARTICLES OF COMMERCE, mentioned in the DIGEST OF THE ROMAN LAW, and in THE PERIPLUS, alphabetically arranged, and consequently referred to with the greater ease.

From the first of these Dissertations we present the reader with the sixth and seventh heads, containing an account of the ancient and modern intercourse between China, India, and Europe.

“ But if silk was brought from the Sères to India, there were but two means of conveyance—by land, or by sea. Both are specified in the Periplus ; for the author informs us, first, that the raw material and the fabric itself were conveyed by land, through Bactria, to Barugáza or Guzerat, and by the Ganges to Limúrikè. —But, omitting this for the present, let us examine what is intended by the route that is described through Bactria to Guzerat. A reference to the map will immediately shew us, that Balk, or Bactria, lies almost directly north of the western sources of the Indus ; and as we know that the caravans at this day pass out of India into Tartary at Cabul, so is it plain that this was the usual course of communication, from the earliest times ; and that the silks of China then came the whole length of Tartary, from the Great Wall into Bactria ; that from Bactria they passed the mountains to the sources of the Indus, and then came down that river to Patala or Barbárikè, and from hence to Guzerat.

“ Ptolemy has given us the detail of this immense inland communication ; for, beginning from the Bay of Issus in Cilicia, he informs us, from the account of Marinus, that the route crossed Mesopotamia, from the Euphrates to the Tigris, at the height of Hierapolis ; then through the Garamæi of Assyria, and Media, to Ecbatana and the Caspian Pass ; after this, through Parthia to Hecatompulos ; from Hecatompulos to Hyrcania ; then to Antioch in Margiana ; and hence, through Aria, into Bactria. In this province, the line of Marinus falls in with that of Periplus ; and from this it passes through the mountainous country of the Kô-

X

médi ;

médi; then through the territory of the Sacæ to the Stone Tower, and to the station of those merchants who trade with the Sères: from this station the route proceeds to the Casii or Cashgar, and through the country of the Itagûri, or Eyghurs of d'Anville, till it reaches Sêra Metropolis, the capital of China itself. The extent of this communication, which is in a right line upwards of four thousand miles, would have been protracted by the estimate of Marinus to double the space to which it is reduced by Ptolemy, and yet Ptolemy makes it ninety degrees, or upwards of six thousand miles. But contracted as it is by modern geography; it is astonishing that any commodity, however precious, could bear the expence of such a land-carriage; or that there should have been found merchants in the Roman empire, who engaged in this commerce throughout its whole extent—who actually conveyed the produce of China by land to the Mediterranean, without the intervening agency of the nations which possessed the countries through which it passed. But this is a fact actually preserved by Ptolemy; for he informs us from Marinus, that Maes, a Macedonian, whose Roman name was Titianus, did not indeed perform the journey himself, but that he sent his agents through the whole extent of this extraordinary peregrination.

“ In what state the Tartar nations then were, which could admit of such a traffic through all these different regions, it is now extremely difficult to determine; for though caravans have passed within these few years between China and Russia, and though there was a communication, and perhaps still is, between that empire and Samarkand, as also with the Usbecks, this was carried on by the natives of the respective countries, and afforded no passage for merchants to pass throughout, from one extremity of Asia to the other.

VII. MODERN ROUTE—MARCO POLO, RUBRUQUIS, CARPIN, GOEZ.

“ There was a period indeed, during the time of Zingis and his immediate successors, when the power of the Mongoux extended from the Sea of Amour to Poland and the Euxine: and when there was a regular intercourse, by established posts, throughout this vast extent; by means of this, Marco Polo, his uncle, and his father, Rubruquis, Carpin, and others, actually reached the court of Cambalu, and returned again by passports from the emperor. It was Marco Polo, the first of modern travellers who brought to Europe any consistent account of this vast empire—who entered China by the north, and returned by sea to Bengal. His route outwards is not easy to trace, because his descriptions diverge both to the right and to the left; but it is highly probable that he entered China nearly by the same route as Goetz did, from Kashgar: this would have brought him to Sochieu, or some other town in the neighbourhood, to reach which he might not have passed the Great Wall. But if this would account for his not mentioning it in the first instance, it does not solve the difficulty; for the court of Coblai, like

like that of Kien-long the late emperor, was a Tartar court, frequently kept in Tartary as well as China; and during the many years which he attended Coblai, he must have been in both. He did not bring the name of China to Europe, but Cathai and Mangi only, because he obtained those appellations alone which were in use among the Tartars; and it was several centuries later, before it was known that Cathai and China were the same. We are contending here only for the existence of the communication, and endeavouring to shew, that in the middle ages it was the same, or similar to that of the ancients. But from the time when the Empire of the Tartars broke into separate governments, no travellers or merchants from Europe dared to attempt the dangers and exactions which must have attended them at every step, and when the progress of Mahomedism, in these northern courts, brought on an additional suspicion and hostility against every Christian who should have entered their country.

“ The only attempt in later times, that I am acquainted with, is that of Benedict Goetz, a Portuguese Jesuit, who left Agra in the beginning of 1603, and proceeded by Lahore to Cabul; and from Cabul, by way of Balk and Badakshan, to Cashgar. At Cashgar, the caravans from India met those which came from China; but so difficult was it to proceed, that though Goetz obtained the protection of the king of Cashgar, he did not reach Sochieu, the first city within the wall of China, till the end of the year 1605; and at Sochieu he closed his life and his travels, in March 1607, without having obtained permission to go up to Peking, or join his brethren who were established in that capital.

“ The undertaking of Goetz is one of the most meritorious, and his account one of the most interesting, that is extant; for it is a regular journal kept of his progress, specifying every country, and every place, through which he passed. The enumeration of the days he travelled is three hundred and ninety, beside some that we cannot ascertain, and exclusive of the delays he met with at various stations. But from him we learn, that Sochieu was the same sort of mart for the caravans of Cashgar, as Kiachta is for the Russians; that it was inhabited half by Chinese and half by Mahomedans; that the merchants of Cashgar were admitted into China, and suffered to go up to Peking only under the colour of an embassy; that they brought presents, which the Chinese called Tribute, every sixth year; that from the time they past the frontier, the emperor bore the charge of the embassy; and that the articles of commerce brought from Cashgar, were beautiful slabs of jasper, or variegated marble, and something that appears to be the agate, which we know, from Lord Macartney's account, the Chinese value so highly at the present day. Throughout the whole, the courage, perseverance, address, and patience of Goetz, place him in the highest rank of travellers: he was deserted by all his companions but an Armenian boy, of the name of Isaac; and Isaac was so fortunate as to reach Peking, from whence he was sent to Macao, where

he obtained a passage to the Portuguese settlements in Malabar. Here he gave the account of his master's expedition and decease; and more particularly mentioned the surprize of Goez, in finding that Cathai was China, and Cambalu, Pekin." P. 494.

We have now, with mingled pleasure and instruction, gone through a volume of wonderful and varied erudition, which few scholars would have had the courage to undertake, and fewer still would have had the persevering industry to execute. If, in a work principally occupied in geographical and philological details, elegance of style was not to be attained, those readers who are properly prepared for this kind of research, will find that lucid order and perspicuity are not wanting. As was before observed, the ground, though Arabian and Indian, produced but few of the flowers so congenial to the climate of Asia, whose beauties delight, and whose odours refresh, the weary traveller. But even in the desert, which Dr. Vincent has traversed, there fortunately grows one celebrated and majestic plant, the PALM, whose verdure never fades, and the spreading branches of that plant, if we mistake not, will long encircle the brow of the Editor of the Periplus of the Erythrean Sea.

ART. IX. *Macpherson's Annals of Commerce.*

(Continued from our last, P. 180.)

AS naval affairs are closely connected with commerce, Mr. Macpherson has noticed the successive alterations in the construction of shipping; and, respecting the so much disputed form of the long ships of the ancients, as improved by the Corinthians, to carry several benches of rowers, he observes, as follows.

“ The nature of the ancient ships, or gallies, called *triremes*, *quadriremes*, *quinqueremes*, &c. has exercised the industry of many learned men, who, being generally unacquainted with naval affairs, have run into some very gross absurdities.

“ The literal meaning of *triremis* seems to be a vessel with three oars, or with three oars on each side: but no such interpretation is admissible; because it is known, that in very early times, the Phœnicians had vessels of fifty oars, in one of which Inachus is said to have arrived in Greece; and because the *triremes*, now first constructed, or now first introduced in Greece, by the Corinthians, must have been vessels superior to all that had ever been seen hitherto.

“ The

“ The most general supposition has been, that the *trieres* had three tires of oars, the tires being perpendicularly above each other, like the three tires of guns in a modern ship of the first rate, the *quadriremes* four tires, and so on. But, admitting (what perhaps no seaman will admit) the possibility of working three tires of oars so placed, what shall we say of forty or fifty tires? And (to say nothing of Pollux's *hekatonteres*, or ship of a hundred tires, which is surely fabulous) there was certainly a *quadragintaremis*, and even, according to Pliny, (l. vii. c. 56.) or agreeable to this supposition, vessels of forty and fifty decks, of which even the middle one, in order to allow sufficient room for the length and sweep, or revolution of the enormous oars in the inside of the vessel, must have been vastly higher than the top gallant mast of a modern first-rate ship.

“ Another supposition has been, that the ancient galleys were called *trieres* for having three men to each oar, *quadriremes* from four, and so on to the highest rate. In support of this hypothesis it may be alleged, that the famous *quadragintaremis* of Ptolemy Philopator is thus accounted for by supposing fifty oars with forty men to each, which thus require two thousand men; and a second set, or watch, to relieve them, makes four thousand, the number of rowers, which, according to Athenæus, actually belonged to that great floating palace. The *ordines remorum* raised above each other, frequently mentioned by the Roman writers, are supposed to mean the raised benches, on which each rower, according to his distance from the side, was elevated above his next neighbour, agreeable to the angle formed by the oar with the surface of the water.

“ The solution of this Gordian knot appears to have been reserved for General Melville, Governor General of Grenada, and the other ceded islands, a gentleman, who, by having frequent occasion to cross the ocean, was enabled to unite nautical knowledge with acuteness of research and great classical reading. He supposes, that the ancient galleys were very flat in the bottom, and that their sides were raised perpendicular to the height of only three or four feet from the surface of the water, above which they diverged with an angle of about forty-five degrees. Upon this sloping wall he places the seats of the rowers, about two feet in length, the rows or tires of them being raised only about fifteen inches in perpendicular height above each other*, and the seats, as

* “ If we could depend on the text of Orosius, (l. v. c. 19.) where he says, that Antony's largest ships, many of which were, according to Florus, of nine tires, but according to Dion Cassius of ten tires of oars, were only ten feet above the water, we must believe, that the tires could not be more than eight or nine inches above each other in perpendicular height. But x feet must surely be an erroneous reading for xv or xx, the v or x being lost in transcribing.”

well as the row-ports, being arranged in quincunx or checker-wise, as the gun-ports of a modern first-rate ship. Thus the upper tire of oars in a *triremis* is only about thirty inches, in a *quadriremis* forty-five inches, and in a *quinqueremis* sixty inches, in perpendicular height above the lower tire; while the combination of the quincunx arrangement, and the oblique side gives every rower perfect liberty to act, no one being perpendicularly above his nearest neighbour in the tire below him. By thus applying a greater number of oars, and the force of a greater number of men, than could possibly act in a vessel with upright sides, they greatly increased the velocity or impetus, upon which in naval engagements they placed their whole dependence for the successful performance of all their manœuvres, and for bilging their enemy's vessels with the iron or brazen *rostra* affixed to the heads of their own. But it must be acknowledged, that the uppermost oars in gallees of above five rows, though vastly short of the length necessary upon the supposition of the sides being perpendicular, were still too long to be worked with much effect by one man, (nor does it appear that they ever employed more than one *) and that the angle they made with the water, being about forty-five degrees, must have produced an effect somewhat between rowing and paddling, as these terms are understood by our modern seamen.

“ General Melville's ingenious discovery is not only clear of all the difficulties attending the other hypotheses, but it also illustrates, and is illustrated by, many passages in antient writers, which are otherways inexplicable. It is further confirmed by antient sculptures at Rome, by a medallion of Gordian at Naples, and by antient paintings at Portici, some of which, presenting to view the ends of the gallees, exhibit their sloping sides with the oars issuing from them in exact correspondence with the General's idea. Vol. I. P. 31.

“ There is a kind of *triremis* (for I know of no Greek or Latin word for paddles) used now, and probably many centuries ago in the islands of the East Indies, which has a number of projecting cross bars or out-riggers, supporting at proper distances two long seats on each side parallel to the gunnels: and the vessels is driven along with great velocity by six rows of paddlers, two of which fit within her sides, and four on the outside seats over the water. They have sometimes three rows on the outside of each gunnel; and these may be called, *quadriremes*.—Quere, if the Phœnicians, when in the Indian Ocean in company with Solomon's fleet, may have seen these vessels, and, improving upon the multiplied force of the paddles, have constructed their *triremes*, some of which, going

* “ It is evident from the Tactics of Leo (c. 19.) that there was but one man to an oar in his vessels, none of which, it is true, seem to have had more than two tires of oars.”

to Greece, might furnish a model to the Corinthians for, what they called, their invention. A description and view of the Indian vessels may be seen in Steel's Elements of rigging and Seamanship. See also Purchas's Pilgrimes, Book ii, p. 55. and Voyages to the East Indies by Stavorinus. Vol. II. Pp. 306, 421, Note, in the English translation, where the names of *quadriremes* and *triremes* are actually applied to the vessels called *corracorros* by the natives of the Oriental islands." Vol. II. P. 33.

This solution of the difficulty is indeed extremely ingenious. Mr. Macpherson frequently adverts to the dispute, and endeavours to strengthen the General's opinion by a circumstance that is recorded to have happened in a sea fight, during the siege of Acon. A. D. 1199. In one of the gallies, the Turks got possession of the upper tire of oars, and the Christians retained the lower tire, so that they pulled the vessel contrary ways. This, the author considers to be, a clear demonstration that the ancient gallies carried their oars in tires above each other, as already described; he also considers it as the latest certain notice of vessels carrying more than one tire of oars. To us, we confess, this incident is far from appearing at all conclusive; for, as the ranges of rowers on General Melville's construction are not separated by any partition, it appears improbable that either the Turkish or Christian seamen should have been able to employ themselves in rowing, while their enemies were so close at their elbow. We think this fact proves nothing with respect to the ancient construction, but rather shows that the gallies of that time (some of which are said to have carried fifteen hundred hands) were built with two, if not three decks, like our modern large ships; this seems to be intimated by the *loftiness* of their sides, a circumstance Mr. Macpherson himself mentions.

Indeed the directions given by the Emperor Leo (A. D. 947.) in his books of Tactics, that the gallies should be of due length, and carry two tires of oars, one *above*, and another *below*, seem to refer to this construction. The author observes (Vol. I. P. 270) on this order, that the *ancient construction* of the gallies was retained on *this reduced scale* to the end of the twelfth century. Whereas, we apprehend, that this was a new construction, and on a greatly enlarged scale.

In mentioning the voyage of discovery sent out by Pharaoh Neco, King of Egypt, and which in three years made the first circumnavigation of Africa; Mr. Macpherson notices their stopping at the proper season to sow their corn, to repair their ships, and to get in their harvest. From this he infers that, though Egypt has, in all ages, been one of the finest corn countries

countries in the world, neither the Egyptians nor the Phœnicians understood the method of preserving corn at sea, or of preparing bread for long keeping. Vol. I. P. 35.

This inference appears to us to be rather hastily conceived; the corn or bread must have kept at least from one season to the other; a time fully sufficient to repel the charge of ignorance on that head. As the fleet was probably highly manned, for the sake of defence, it seems more likely that the temporary settlements were made because they could not carry a sufficient quantity for so tedious a voyage.

The commercial spirit of Carthage has inspired Mr. Macpherson with great interest for its fate, and with equal indignation against its destroyers. In mentioning the successes of Hannibal in Italy, he indulges in his usual reflexions.

“ If Hanno's party had been defeated in their envious obstructions of Hannibal's measures, it is more than probable, that the Roman republic would have been extinguished; that portion of the inhabitants of the earth, which was afterwards called *the Roman world*, instead of a society composed of one tyrant and many millions of slaves, would have constituted many communities of industrious farmers, manufacturers, merchants, and navigators, conferring mutual benefits upon each other, while they were enriching and polishing the world: many centuries would have been added to the authentic history of active commerce, which would have been illustrated by the genuine records of the Carthaginians, and also of their Phœnician ancestors.” Vol. I. P. 100.

Mr. Macpherson is at all times too apt to indulge in declamation against any person, or community, to which he takes a dislike. At the very moment, he allows it to be probable that the Illyrians paid, in gold coin, a balance in trade to the merchants of Italy (a circumstance which among commercial people is a proof of a profitable connexion) he informs us that

“ The long continuance of brass money, the gross violation of the proportions between the *denarius* and the *as*, and the adoption of foreign denominations for large sums, afford a clear demonstration, that hitherto the Romans had scarcely any intercourse with the more enlightened nations, and that their dealings were on too trifling a scale to be dignified with the name of commerce.”— Vol. I. P. 102.

The following quotation may afford some amusement to those of our readers who are not conversant in the Roman authors.

“ The marriage portions of women may be reckoned a pretty good standard of the general wealth of a nation. The Senate of Rome,

Rome, as a mark of their respect for Scipio, then commanding their army in Spain, gave his daughter a portion of 11,000 asses (35*l.* 10*s.* 5*d.* sterling): and it was a greater fortune than that of Tatia, the daughter of Cæso, whose portion of 10,000 asses (32*l.* 5*s.* 10*d.*) was esteemed very great. Megullia, indeed, greatly exceeded both of them, for she had 50,000 asses (322*l.* 18*s.* 4*d.*) and in consideration of such extraordinary wealth, she was furnished the Fortune (Dotata). [*Valer. Max. L. iv. c. 10.*]

“The second Scipio does not appear to have been luxurious, avaricious, nor rich; for at his death he left only thirty-two pounds of silver, and two and an half pounds of gold; a small fortune for one who had commanded at the destruction and plunder of the richest city in the western world.” [*Sext. Aurel. Victor de viris illustr.*]

“About this time the pay of the Roman soldiers was two oboli (about 2½*d.*) a day, of the centurions four oboli, and of the horsemen a drachm, or six oboli (7½*d.*) In the north part of Italy, afterwards called Lombardy, the medimnus (about a bushel and a half) of wheat was sold for four oboli; barely at half that price; and wine was exchanged for barley, measure for measure. Polybius, [*L. ii. c. 15; L. vi. c. 37.*] to whom we are indebted for these rates of pay and prices, by remarking the extraordinary cheapness in the north part of Italy, shows us, that provisions were then higher in Rome. But though they had cost there even the double of these prices, a soldier could still purchase a peck and a half of wheat with his day's pay, which of course must be considered as very high; or, in other words, the Romans paid the destroyers of mankind at a much higher rate than their feeders.”
Vol. I. P. 110.

The bias of the author's mind appears in the conclusion of this paragraph. In speaking of a period rather more than a century later, (A. C. 19.) Mr. Macpherson remarks, that

“Virgil, the chief of the Roman poets, had flattered Augustus so successfully, that, according to his commentator and biographer Servius, he died worth 80,729*l.* of our modern sterling money.”
Vol. I. P. 121.

A striking difference between republican and imperial Rome is here surely visible.

The large timber of Mauritania, called Cedrus, with which the Romans were fond of furnishing their houses, although it was sold at an extravagant price, is supposed by the author to have been mahogany. But we shall presently see that his opinions on matters of natural history is of no importance.

Although Mr. Macpherson, so constantly declaims on the anticommercial spirit of the Romans, he evidently contradicts himself in the following passage.

Y

“Alexandria,

“ Alexandria, the port at which all the produce and manufactures of Egypt, and all the goods carried through it, were shipped, was a large and beautiful city, when it was the capital of the Macedonian kings of Egypt, and the seat of the Egyptian commerce. Being now not only the seat of the Roman government, but also of a commerce greatly extended by the consumption of the Roman world, and protected by the Roman power, it almost instantaneously increased to an extent and population, which yielded only to the imperial city itself, containing, according to Diodorus Siculus, three hundred thousand free people, whence its whole population may be fairly supposed above a million. It is therefore, chiefly from the reign of Augustus, that Alexandria is entitled to the rank of the commercial capital of Mediterranean, or, as Strabo expresses it, was the greatest emporium of the whole world.” Vol. I. P. 126.

This is not the only proof furnished by this compilation, of the support that commerce received from the Romans. The author remarks (Vol. I. P. 166.) that the Romans were not content with what their subjects could abstract, by a fair competition, from the commerce of Arabia Felix, and that (probably in consequence of a system of oppression, which he thinks they might pretend to call a patriotic attention to the commercial rights of their subjects,) they destroyed that flourishing commercial port.

That the Romans did not raise the merchants to any political importance, as to the legislature of the state, we readily admit; but we do not hesitate to say, that their conduct in this respect was perfectly consonant with the purest principles of politics. The incompatibility of the characters of sovereign and merchant, as illustrated by Dr. Smith, is acceded to, by Mr. Macpherson, (Vol. III. p. 540.) and this, we think, should have hindered him from declaiming so frequently on the anticommercial prejudices of the Romans. Indeed, although they considered the practice of commerce as beneath the dignity of their own gentry, the destruction of a rival port, for the benefit of their subjects, must surely be admitted, as a strong proof of the attention paid by the legislature to commerce.

We readily agree with Mr. Macpherson, that an enquiry whether the ancients possessed the art of book-keeping, as now practised, is perfectly within the limits of his subject. He regrets that the literary works of all the ancient commercial nations have perished; and that, of course, we are obliged to be content with the information to be gathered from the Roman writers. The result of his lucubrations is thus delivered.

“ It is plain from the works of Cicero and some other authors, that the Romans kept their accounts (*rationes*) in a book, which they called *Codex accepti et expensi* (the book of received and paid away) which appears to me to have contained the various accounts titled with each person's name, called *tabulæ accepti et expensi*, into which were posted (*relata*) from the *adversaria*, at least once a month, the various transactions of debit and credit, which it was incumbent on every upright-accountant to state fairly and punctually, for ‘ as it was base to charge what was not justly due, so was it villainous to omit entering what was owing to others.’ It was also a suspicious circumstance, if any article was allowed to lie in the *adversaria* unposted beyond a proper time. The *codex* (book) containing, as I think, the various *tabulæ* or *rationes* (accounts) with their proper names or titles, was carefully prepared, and accurately written; and every transaction was duely transferred (or posted) in it for perpetual preservation, that it might be produced upon occasions of dispute; and it was admitted as evidence in courts of justice, where the accounts (*tabulæ*) were publicly read. In each *tabula* there were apparently two columns or pages; one for the *acceptum* (debit), and the other for the *expensum* (credit), as in our modern ledgers.

“ The *adversaria* were only temporary notes, hastily written: with alterations or blottings; and they were thrown away or destroyed, and new ones were begun every month. They were not admitted as evidence in the courts*.

From

* “ *Quemadmodum turpe est scribere, quod non debeatur; sic improbum est non referre quod debeas; æque enim tabulæ condemnantur, ejus, qui verum non retulit, et ejus, qui falsum perseripit. — Quid est quod negligenter scribamus adversaria? quid est, quod diligenter conficiamus tabulas? qua de causa? Quia hæc sunt menstrua; illæ sunt æternæ: hæc delentur statim; illæ servantur sancti: hæc parvi temporis memoriam; illæ perpetuæ existimationis fidem et religionem amplectuntur: hæc sunt dejecta; illæ in ordinem confectæ. Itaque adversaria in judicium protulit nemo: codicem protulit; tabulas recitavit. — Cur tamdiu jacet hoc nomen in adversariis? Quid si tandem amplius triennium est? Quomodo, cum omnes, qui tabulas conficiunt, menstruas pene rationes in tabulas transferant, tu hoc nomen triennium amplius in adversariis jacere pateris? Utrum cetera nomina in codicem accepti et expensi digesta habes, an non? Si non, quomodo tabulas conficis? si etiam, quamobrem, cum cetera nominum in ordinem referebas, hoc nomen triennio amplius, quod erat imprimis magnum, in adversariis relinquebas? [Ciceronis Orat. iii. cc. 1, 2, 3.] The whole of the oration ought to be perused, being in defence of Roscius, (the celebrated actor) for money claimed by Fannius, for which he had*

“ From these descriptions we may almost presume to say, that the *adversaria* were what the Romans had in place of our waste-book, or blotter as some call it. But they were far inferior to it in accuracy and authenticity ; and they differed very materially from it in not being thought worthy of preservation. They seem to have had nothing equivalent to our journal, which is only a different modification of the waste book, and is even omitted by some book-keepers.—The *codex accepti et expensi* answers to our ledger, and the *tabulæ*, with their two pages, or columns * to the particular accounts.

not even raised an account in his *codex accepti et expensi*, but pretended, that he ought to recover it upon the authority of a note in his *adversaria* ; ‘ non habere se hoc nomen in codice accepti et expensi relatum confitetur ; sed in adversariis patere contendit.’ The learned Fr. Hotman, in his commentary on this oration, has never once conceived an idea of any resemblance to the modern books of accounts.

“ Aulus Gellius [lib. xiv. c. 2.] gives an account of a cause tried before himself for money said to be owing, but ‘ neque tabulis neque testibus ;’ and he also notices the want of the *chirograph*, or hand-writing and signing of the *tabulæ*. This seems to lead to an inquiry, whether the debtor signed the account in the creditors’ books ; or whether the *tabulæ* in this case may mean a bond : (that it does so we have ourselves no doubt) for the poverty of the Latin language, wherein many very different meanings are expressed by the one word *tabula*, leaves us in obscurity.”

* “ We might almost take it for granted from the reason of the thing, that every *tabula* or account had two pages, or rather columns ; for the books of the ancients were not like ours, which are bound together by the inner sides of the leaves, but were long rolls containing divisions called *pagina*, which we call columns. But we have apparently the authority of Pliny, [l. ii. c. 7.] who says allegorically of Fortune, ‘ Huic omnia *expensa*, huic omnia *feruntur accepta* ; et in tota ratione mortalium sola utramque *paginam* facit.’ I must therefore presume to differ from the learned Scaliger, who having occasion incidentally to touch upon *adversaria*, &c. supposes the account of what is given or paid away to have been on the face of the paper, and that of what is received, on the back of it ; which would be a very awkward and inconvenient arrangement. [Scaliger in Guilandinum, Opusc. P. 48.]

“ In these two notes I have given the quotations thus at large, contrary to my usual custom, in order to save trouble to the reader, and because they are particularly useful in illustrating a very curious point of commercial antiquity : and they are selected, as most to the purpose, from a large collection of passages of Cicero, and other authors. To do justice to the subject, an ample dissertation, or rather a whole volume, ought to be devoted to it.”

“ I believe there is nothing extant, which can inform us, whether they raised accounts for the several articles of merchandize in their books, or whether each transaction was entered in two accounts; or, in other words, whether they understood any thing of double entry.

“ As book-keeping is an art so essentially necessary to commerce, and so simple in its principles, it cannot be supposed, that the Phœnicians, or indeed any nation carrying on trade, and understanding arithmetic, could be destitute of it. With the Phœnician colonies it may have spread into Rhodes, Crete, Thebes in Greece, and other places, where they were mixed with the Greeks: and from the Greeks, it is most probable, that the Romans received it along with the other branches of their knowledge.”—
Vol. I. P. 145.

On this subject, we conceive the author to be totally mistaken, owing to a predisposition to find what he wished; and we think that his quotations cannot, without some degree of force, be made to meet his preconceived opinions. That the *adversaria* were only temporary notes, in the nature of a memorandum book, is evident; but the *codex accepti et expensi*, in which the *tabulæ accepti et expensi* were made up, was, as its name in our opinion plainly shows, a cash-book, posted, and also balanced, monthly: the *tabulæ* with their two columns, being the whole month's account of cash, and a new set of columns, it is likely, were begun every month. The demand of Fannius regarded cash only; and therefore Cicero had no occasion to mention any other book, unless double entry had been practised; his silence therefore, in respect to the book that other authors call *rationarium*, in which the accompts (*rationes*) of debts were kept, might be admitted as conclusive evidence that the ancients did not use double entry, were such evidence required: but, as the authors of the sixteenth century exhibit traces that the method of double entry was then in its infancy, at least in Europe, it is needless to seek for any higher antiquity. At the same time it is absurd to suppose, even for a moment, that some kind of account was not kept of the more valuable kinds of merchandize.

(To be concluded in our next.)

ART. X. *An Essay on the Principle and Origin of Sovereign Power.* By a Dignitary of the [French] Church*. Translated from the French, with a Preface and Appendix, 8vo. 298 pp. 7s. Hatchard. 1805.

A VERY few years have elapsed since the doctrines of this book were as far beyond the reach of any Frenchman, as the quadrature of the circle, the discovery of the longitude, or any question which most completely baffles the sagacity of man. Melancholy experience has at length taught them how to reason on the subject, and has led them to principles, which they might have found in English writers many years ago, had they not been too self-willed and self-opinioned to adopt the wisdom of any other people. In the year 1795 we reviewed an English tract †, in which all the leading principles of this work were clearly laid down, and with great vigour defended. Nor were they then new in this country, Sir Robert Filmer had explained them many years before; but as he was incapable of contending with such an antagonist as Locke, it was reserved for Mr. J. Whitaker to set the doctrines in their true light, and deduce the proper consequences from them. In giving a short account of the French original of the present book ‡, we lately alluded to the work above-mentioned, which the reader will do well to compare with it. There is something rather curious in the circumstance, that this French book, the work of an ecclesiastic, has been made English, as we understand it has, by a military man, an officer high in the service, who has been distinguished before by a publication relative to his own profession,

The translator has accompanied his book with a preface and an appendix, in both of which he strongly proves his own sound knowledge and good principles. We cannot too earnestly commend the qualities of heart and understanding, which have produced this work in its English form. After fighting the same question through the very worst times of republican sophistry and insanity, we are glad to hail such

* In the original, "Par un grand Vicaire."

† See Brit. Crit. vol. v. p. 413, where an account is given of "The Real Origin of Government. By John Whitaker, B. D. of Ruan Lanyhorne."

‡ Brit. Crit. vol. xxiv. p. 96.

an auxiliary, though late; to fortify the ground which we have never feared to defend. A summary view of the contents of this work will inform our readers in what form and manner the subject of government is here treated. After a short introduction, of a more general nature, the author proceeds to refute the hypothesis, so favoured by many modern writers, of a state of nature anterior to society, and next that of a primitive compact. These are placed as matters preliminary to the work itself, which is divided into two parts, the first of four, the second of five chapters. Chapter the first takes a general view of the different states of nature supposed by various authors, of the systems of Hobbes, Montesquieu, and Rousseau, with a comparison of their principles; concluding with some notice of such theologians as have admitted a social compact. Chap. II. proves, that these systems are devoid of all historical support. Chapter III. shows, that the hypothesis of a state of nature is impious and contrary to revelation. It opposes also the theory of publicists on the origin of property. In the fourth chapter the author proceeds to prove, that these systems are also irrational. The opposite hypothesis being thus disposed of, the author proceeds, in his second part, to develop the true system. Chapter I. treats of that mode of government which is really according to nature. Chapter II. explains how political societies were formed; of the union of several into one, from motives of self-defence; on the right of conquest, and other matters depending on those subjects. In chapter III. we are informed of the true preserving principle of governments, and of the change which was effected in their spirit by the influence of the Christian religion. Chapter IV. discusses the right of sovereignty, as arising from prescription; and the fifth chapter contains the general conclusion of the whole argument.

The language of the translation is in general good; but it is extremely difficult, in such a task, wholly to avoid the infection of the original idioms; from which circumstance our language is continually in danger of being corrupted by Gallicisms. We could mention, perhaps, a few trifling instances, but the following is the most remarkable. In p. 106, speaking of the junction of several societies, the translator uses the expression of their *re-union*, and of their being forced to *re-unite*; which is completely a French expression. In English, things are not said to *re-unite*, unless they have been united before, and, after a separation, united again. But the French language, absurdly enough, and contrary to etymology, calls that a *re-union* which takes place

for the first time, as in this instance; for the societies here said to *re-unite*, are not supposed ever to have been united before. Great care should be taken to avoid these expressions, especially when they involve absurdity. Thus *re-place* is often introduced, (by translators from French particularly,) in the sense of putting *one* person in the place of *another*, whereas the force of the particle *re* implies putting a person again into the place he held before. We mention these things not from a wish to censure the book before us, but from an anxious regard for the purity of our language.

The appendix which the translator has subjoined is, in fact, a collection of notes on the text of his author; several of which are very useful. In note (E) particularly, the summary view of the instances of wise design perceivable in the works of nature, is well opposed to the absurdities of atheism, and proves an attention to such enquiries highly honourable to a man engaged in so active a profession as that of a military life. In note (I) we find a similar sketch of the leading evidences of Christianity: and in note (M) are traced the characters of Hobbes, and the other authors principally opposed in this work. As a specimen of the original information communicated by the ingenious translator, we shall insert a passage from his preface, where he gives a view of the present system of education in France. It is extremely curious, and well deserves consideration, as to the effects it is likely to produce with respect to this nation.

“ The present system of public education in France, did not escape the attention of the translator of these sheets, when he visited that country, at the close of the short-lived peace. The celebrated *Cuvier*, and *Fourcroy*, gave in plans conceived and drawn up, on a liberal and enlarged scale. *Buonaparté* who is himself deficient in every branch of *belles lettres*, and *classical knowledge*, and is conversant in *plain*, but not in *abstruse mathematics*, drew his pen through the whole of this well-digested system of education laid before him. He directed, that in each of the six classes of which the *Polytechnic schools* are composed, one easy Latin author, the common rules of arithmetic, and plain mathematics, *only*, should be taught. He directed that the libraries of the schools should contain, *only*, the mathematical, and political works of the *Jesuits*. This barbarous decree will throw back the French nation a whole century in scientific knowledge, in classical acquirements, and in polite literature. Many ages may revolve before *France* may again produce such authors as, *Des Cartes*, *Montesquieu*, *D'Aguesseau*, *D'Alembert*, *Voltaire*, *Roussseau*, *Diderot*, *Raynal*, *Helvetius*, *Malebranche*, *Bayle*, *Pascal*,
Thomas,

Thomas, Mably, &c. &c. These *Polytechnic schools* are calculated to render the nation completely military, to infuse into the mind a knowledge of diplomatic finesse, and to be a means, in the hands of the usurper, of arriving at universal empire. These schools are literally, in appearance, so many military barracks. Every thing carries a martial aspect. The exercises, habits, and conversation of the youths, are purely military. The scholars, or rather recruits, are inspired with a hatred and contempt for all other nations. They are taught to think Buonaparté the first of characters, ancient or modern; and that France has a right to universal dominion. They are particularly instructed to deem the English, faithless, tyrannical, and arbitrary; and that France is destined to liberate the world from their insolent and overbearing sway. Manners and morals are but little attended to. All polish, and urbanity of demeanour are despised as weaknesses of character, and a savage roughness distinguishes the unfortunate youth, whose real happiness is thus sacrificed to the views of unbounded ambition. The central schools are intended to cherish a similar spirit in the minds of the lower order. The united object of both institutions is, to have, *at all times, ready for action*, a disciplined army inspired with deep-rooted prejudices, and of dispositions inimical to all mankind, and pre-eminently hostile to the *English nation.*" P. xxxii.

This translator dedicates, as Mr. Reeves did on another occasion, to the good sense of the English nation; and he trusts that, under the influence of that good sense, this book will lay asleep for ever the doctrine of *the Majesty of the People*: of which he very properly says, that, if the people rightly understood it, they "would reject it with abhorrence, as destructive of their welfare and happiness." Our trust is, that the good sense of the English nation had long before seen the pernicious tendency of that doctrine, and had accordingly rejected it with abhorrence.

BRITISH CATALOGUE.

POETRY.

ART. 11. *Monody to the Memory of the Right Honourable William Pitt: inscribed to his surviving Friends.* 4to. 1s. Stockdale. 1806.

Though this monody is anonymous, it betrays the hand of an able and experienced writer: and we rather wonder that any person

son who writes so well, and on so a good a subject, should withhold his name. It is formed on the classical model of the Epitaph of Bion, ascribed to Moschus, being divided into portions by a recurring strain, like that poet's

Ἀρχετέ Σικελικαὶ τῷ πένθειος, ἀρχετέ Μοῖσαι.

The poem contains a sketch of the most remarkable periods of Mr. Pitt's public life. The last fatal effort, when his great plan for the liberation of Europe was frustrated by folly and treachery, and when the sufferings of his mind brought to a crisis the maladies of his body, is thus described :

“ Resound, my Muse, resound the song of woe!
When Britain weeps, she bids thy sorrows flow.
Not Britain's friend alone, his mighty mind
Grasps ample hopes, the freedom of mankind,
Aspires to curb the Gallic tyrant's sway,
And from his fell ambition wrest the prey.
At Pitt's inspiring call see myriads pour
From Russian climes and Scandinavia's shore!
Whilst in the front of danger Austria stands,
And calls her brave, but ill-directed, bands.

“ But ah! the dread misfortunes that befell
Lost Europe's cause, what tongue, what pen can tell?
When by weak councils, recreant chiefs, betrayed,
Unhappy Austria saw her glory fade,
When, to the foeman's wiles compell'd to yield,
Russia's brave monarch sorrowing left the field,
While Britain, reckless of th' impending blow,
Still braves the menace of a victor foe.

“ Not from thy error *, Pitt! the source arose
That deluged Europe with a world of woes;
Of wavering councils or a treacherous chief,
Not thine the guilt,—but thine (alas) the grief
Thy hopes thus blasted, thy great purpose cross'd,
Germania ravaged, Europe's freedom lost;
All, all, conspired to fix th' envenomed dart,
Which rankling deep, consumed thy feeling heart.” P. 13.

Though we have hitherto had twenty pens employed in praise of Nelson for one who has celebrated Pitt, we hope, that the example of this poet will call forth other writers to pay a debt no less due in this instance than in the other. Never, perhaps, did so short a space terminate three lives of such vast public consequence as those of Nelson, Pitt, and Cornwallis.

* “ The treaties and other papers produced seem to justify this opinion; but the author does not presume to anticipate the decision of Parliament.”

ART. 12. *The Fight off Trafalgar. A Descriptive Poem.* By George Davies Harley, Comedian, late of the Theatre-Royal Covent Garden, and now of the Theatres Birmingham, Sheffield, &c. &c. Author of *Poems, Ballad Stories, Holyhead Sonnets, &c. &c.* 4to. 24 pp. 2s. Longman, Hurst, &c. &c. 1806.

With the warmest desire to give credit to the effusions of every muse on so glorious a subject as the Fight off Trafalgar, we cannot bestow on this author any higher praise than that of good intention. Mr. Harley has, if we recollect rightly, on other occasions, appeared to more advantage as a poet. In the present instance, his lines are often harsh and untuneable, his metaphors broken and confused, and his language bombast. Take, as an instance of the last mentioned qualities, the stanza which he has chosen for his motto, and which, it seems, was composed too late to take its station in the poem.

“Coincidence, length’ning the HERO’S career,
Wove the storm of the Fight, for the pall of his Bier:
Bright the morn, like his day of renown on the seas,
’Till regret became clam’rous, burd’ning the breeze:
’The grief of the skies, as responsive of ours,
Moan’d in thunder . . . and answer’d earth’s sorrows in snow’rs:
’Twas the DIRGE of the HEAV’NS! . . . to Britons most dear,
To hallow the laurel, we wet with a tear
For the fight off Trafalgar.”

If the author understands these lines, he has greatly the advantage of us. The fifth stanza, (which he says was originally intended for the motto,) is somewhat more intelligible, but not less bombastical. We should be happy to balance these by quoting a spirited and unexceptionable stanza; but “*professus grandia verget*” is too justly applicable to the whole.

ART. 13. *Poems on several Occasions, by Charles Crauford, Esq.* 12mo. 2 Vols. Becket. 1805.

The whole of the first of these volumes is occupied by a didactic poem, called the Christian, in six books, the object of which is to demonstrate both the truth and beneficial effects of Christianity, in opposition to the vanity and imperfection of philosophy. Some excellent remarks on Christianity are prefixed, and the poem contains a great many spirited passages.

Our limits will only permit us to give an extract from the smaller pieces of the second volume.

THE JASMIN,

Addressed to a Young Lady going into a Nunnery.

“Go, flow’r, more beauteous than the fairest rose,
The motley’d pink, or any flower that blows.

Go,

Go, and attempt to deck that fragrant breast,
 Where num'rous graces, num'rous virtues rest.
 There die not instant, wither'd through despite,
 To find its hue is of a purer white;
 But say, when thou art seen in honour there,
 Thou art a little emblem of my fair:
 Say that her bloom is like thy fragrance sweet,
 Her form, like thine, most elegantly neat.
 And tell her, too, that she resembles thee,
 In meekness and in gentle modesty;
 In easy grace, and chaste simplicity.
 Then die to teach her how soon beauty flies,
 It buds, it blooms, and in a day it dies.
 That from her lover's sight no more retir'd,
 In useless grace she scorns to be admir'd.
 No more like thee some lonely ruin near,
 She gives her fragrance to the unthankful air."

ART. 14. *Poetical Amusements in the Journey of Life, consisting of various Pieces in Verse, Serious, Theatrical, Epigrammatic, and Miscellaneous.* By William Meyler. 8vo. 6s. Longman. 1806.

This author tells us he was distinguished by the reward (which he thought as great an honour as ever kings could confer) of several myrtle wreaths, for verses approved by the Society instituted by Lady Miller, at Bath Eaton villa, he adds, what we do not admit as an excuse for haste and inaccuracy, that the greater part was *finished at one sitting*. They are very various in their subjects, and necessarily of various merit in their execution. The following specimen is as good as any.

On a Watch.

" Proud man, instruction timely catch
 From this small instrument, a watch;
 Observe how swiftly moments pass,
 That life is brittle as the glass.
 That all thy springs and chains are frail,
 Prone oft to vary, apt to fail;
 That all thy movements soon shall stand,
 Till touch'd by one great maker's hand;
 Whose power will give, all nature feels,
 Perpetual motion to thy wheels."

ART. 15. *Raphael, or the Pupil of Nature.* By Edward Walter. 12mo. 2 Vols. For the Author. 1805.

We do not like to discourage a poetical attempt, the subject of which is well conceived, and extended as far as two volumes.

But,

But, in this case, it seems that the author would have acted more judiciously, and with better chance of being read, if he had contracted himself within narrower limits, and taken longer time to prune and polish his versification. The poem, as it is, abounds with feeble lines and feebler expletives; *do, did, and, for,* and similar monosyllables occur perpetually to the weakening of the sense intended to be expressed.

“ Then with his pencil shades, for he did fear.
And think it tolerably just portrayed.
Refreshment if to be you are inclined.
And blest'd the ready power of his art.”

Yet it is but justice to acknowledge, that some very harmonious lines are to be found; and, on the whole, the reader will not be displeas'd with the perusal of these volumes. He must not indeed contrast them with the *Minstrel*, though not altogether unlike in the design, but he fairly may with a very great number which monthly and daily issue from the press.

ART. 16. *Maurice, the Rustic; and other Poems.* By Henry Summerjett. 12mo. 111 pp. 4s. Longman, Hurst, &c. &c. 1805.

In a preface to this volume of poems, the author informs us, that he is “an uneducated man,” and seems to rest his hopes of fame on the success of Chatterton, Burns, and Bloomfield. It is no disparagement to his talents to say, he is not likely to rival the least of those distinguished self-taught poets: yet his attempts are well worthy of encouragement. Unluckily the poem which is placed first in the book, is one of the worst, both in its composition and its tendency. The pity which it tends to excite is, under all the circumstances, ill placed; and the attempt to render the profession of a soldier odious, cannot be deemed patriotic at the present crisis. In the principal poem, called “*Maurice, the Rustic*,” the progress of a youthful genius (perhaps the author himself) is described, and the several subjects which strike his fancy, enumerated. It has some beauties, but more defects. We greatly prefer “*The Benighted Page*,” and some of the smaller poems, particularly that on *Melancholy*, which we are concerned that our limits will not permit us to extract. The following short poem will, however, give our readers a favourable impression of the author's style and manner.

LOVE'S VICTORY.

“ Soft as a Cherub's earliest smile,
O! Venus! is thy rosy Boy;
When all his thoughts are turn'd from guile,
And idly hangs his quiver'd toy;

He

He frolics with the flying hours,
 Binding their locks with dewy flowers.
 But when some mortal Nymph appears,
 With warlike pomp his bow he rears,
 Brisk lightnings fill his eye;—
 He shouts aloud, O! Victory!
 Then spreads his pinions to the wind,
 And leaves the wearied Airs behind;
 Pursues, o'ertakes, secures his prey,
 And bears the mangled heart away,
 Regardless of each plaint and sigh,
 While mountains echo, *Victory!*" P. 12.

Upon the whole, we see no reason to discourage this inexperienced, and probably juvenile, poet; but recommend, that in future, what he, according to his own avowal, "writes in haste," should be corrected and published "at leisure."

MEDICINE.

ART. 17. *Cow-Pox Inoculation no Security against Small-Pox Infection.* By William Rowley, M. D. To which are added the Modes of treating the beastly new Diseases produced from Cow-Pox. Explained by two coloured copper-plate Engravings, and 440 dreadful Cases of Small-Pox, after Vaccination, as Cow-Pox Mange, Cow-Pox Ulcers, &c. With the Author's certain, experienced, and successful Mode of inoculating for the Small-Pox. 8vo. 128 pp. Price 3s. Harris. 1805.

This very extraordinary production, in which the author affects to treat the practice of vaccine inoculation with the greatest contempt, is degraded by the admission of two engravings, representing children affected with foul ulcers, pretended to be occasioned by the cow-pox. But the author cannot be ignorant, that every medical practitioner might give histories, and delineations of persons of all ages, affected with ulcers, more foul and loathsome, than in those he has selected, occurring after small-pox, chicken-pox, measles, scarlatina, &c. and that such ulcers not unfrequently occur, even where the parties have never had any of these complaints. It seems, therefore, fair to conclude, that, when they do happen to take place, after a person has had any eruptive fever, they were not occasioned by the fever; or at the most, that the fever only put in motion humours pre-existing in the constitution. That ulcers, to which the author may affix all the hard names he can recollect, may have occurred in persons who have had the cow-pox, will not be wondered at when it is considered that more than half a million of persons have received that disease by inoculation in this country within these seven years: but for the rest,
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the author of this production writes with such spleen and rancour, and his accounts are so manifestly overcharged and exaggerated, that they must defeat the end for which they are published. No person of even the least liberality of sentiment will believe, that the whole college of physicians, and the college of surgeons, with the exception of one gentleman only, as far as we know, in each body, would give their unqualified sanction to the practice of vaccination, if it had proved injurious to only one tenth part of the number of persons here said to have suffered from it. The truth is, every month, week, and even day, bring additional proofs of the perfect safety of the cow-pox, and of its efficiency in securing the constitutions of those who pass properly through the disease, from the infection of the small-pox.

Some advantages may, however, ultimately result, even from so virulent and illiberal an attack. It will put those who are in the practice of inoculating the cow-pox, on their guard; make them cautious in taking the infecting matter in a proper stage of the complaint; in watching the progress of the disease, and in taking care not to pronounce a patient safe from the infection of the small-pox, until they are perfectly satisfied they have passed through the cow-pox. Should it produce this effect, then the author, however far from his intention, will approve himself one of the most useful friends to vaccination, and, thereby, in the same degree, a benefactor to the whole human race.

ART. 18. *Inoculation for the Small-Pox vindicated, and its superior Efficacy and Safety to the Practice of Vaccination clearly proved.* By George Lipscomb, Surgeon. 8vo. 44 pp. Price 2s. G. Robinson. 1805.

With a very different spirit from that shown by Dr. Rowley, the writer of this small tract calls the attention of the public to to the subject. If the practice of vaccination has, on the one hand, been calumniated, the patrons of the practice were certainly too precipitate, in deciding on its merits. They even ventured to decide on points which could not be determined, until after a lapse of more years than have perhaps even now passed, since it was first introduced. We mean the absolute, and perfect security it offered, that the subjects of it should not at any future period be susceptible of receiving the infection of the small-pox; or that the seeds of future disease may not be introduced into the constitution, with the matter of the cow-pox. Some instances the writer of this tract gives, of persons who after indisputably passing through the cow-pox have taken the small-pox; and one of a child, in which such extensive suppurations took place, apparently from the irritation of the cow-pox matter, as ultimately extinguished its life. But the writer aware, perhaps, that similar accidents have occurred after inoculation with small-pox matter, only makes use of these
cases

cases to show we have not yet sufficient proof of the superiority of vaccine over variolous inoculation, totally to abandon the latter, which from the great improvements lately introduced into the mode of conducting it, is become as innocent as the cow-pox is supposed to be, and more certain in its prophylactic power than the cow-pox can, at present, be proved to be. The author is particularly displeas'd with the patrons of vaccination for misrepresenting the danger of the small-pox, and has laboured to show, that the mortality from that disease is not nearly so great as it is represented. But though he is zealous in defending the superior advantage of varioious over vaccine inoculation, yet he carefully avoids using offensive language. He would not, it is probable, be averse to compromising the matter, and if the vaccinators would leave off insulting the variolators, in the provoking manner they are too much accustomed to, and suffer families to adopt the one disease, or the other, at their discretion, they would, we believe, hear no more of his objections to their practice. For our parts, who are naturally lovers of peace, knowing that conquerors rarely get any real advantage by their victories, we sincerely recommend a truce, at the least; between them, and that they should cease to blacken each other in the unchristian manner they have lately employed. They will find that the question, whether the cow-pox is a security against the infection of the small-pox, the principal subject of their contention, will ultimately be decided in a manner that can admit of no controversy; as well as the other question, whether any new disease may be introduced into the constitution by the cow-pox. For as, in addition to half a million of persons who have already passed through the disease, several thousands are vaccinated every year, should it prove defective as a security, or injurious by contaminating the juices, the victims to it must in a very few more years be so numerous, as no longer to be concealed; and the cow-pox will, in that case, be as much, and as generally shunned and detested, as it is at present followed and commended.

ART. 19. *A short Detail of some Circumstances connected with Vaccine Inoculation, which lately occurred in this Neighbourhood; with a few relative Remarks. By R. Dunning, Surgeon. 12mo. 42 pp. Price 1s. 6d. Murray. 1805.*

Mr. Dunning, who has ever been a zealous champion in favour of the cow-pox, has now to relate the history of a case of small-pox occurring in one of his patients two years after she had gone through the cow-pox. The small pox was of a very favourable kind, but distinct enough to be clearly ascertained. That such a circumstance should occur excites in him no surprize, and occasions no alteration in his sentiments as to the prophylactic power of the cow-pox. We ought not to expect more from it, than from the small-pox, which he has seen occur twice in the same subject. The same case is related by Mr. Goldson, but with a very different commentary.

tary. For our part, we think a few solitary cases of this kind, out of the vast multitude in which the patients have been kept safe from the infection of the small-pox by vaccination, ought not to excite alarm, nor to discredit the practice.

BIOGRAPHY.

ART. 20. *Memoirs of C. M. Talleyrand de Perigord, one of Bonaparte's principal Secretaries of State, his Grand Chamberlain, and Grand Officer of the Legion of Honour, Ex-Bishop of Autun, Ex-Abbé of Celles and of St. Dennis, &c. containing the Particulars of his private and public Life, in his Intrigues in Bonaparte's, as well as in Cabinets. By the Author of the Revolutionary Plutarch. 2 Vols. 12mo. 12s. Murray. 1805.*

The life of a revolutionary Frenchman contains always many things too atrocious to find general belief in England. This is certainly the case with the present life of Talleyrand, the chief objections to which, that we have heard alledged, have arisen from this source. Yet the author regularly quotes his authorities, which may doubtless be appreciated by those who are conversant in the French publications of that period. Some very curious letters of Talleyrand, particularly during his mission to England, with Chauvelin, are taken from a work entitled, "La Correspondence d'infames Emignés," which is in several volumes. The picture given of the English *patriots*, as they called themselves, of that time, that is the members of corresponding societies, &c. is, we doubt not, very accurate. "Of fifty the most popular *patriots*, the oracles of newspapers, the toasts of taverns, and the heroes of clubs, who have waited on me, or whom I have met elsewhere, there was not one who did not begin his conversation with relating his disinterestedness, praising his great zeal, and extolling his great services in the cause of liberty, but who did not also finish by announcing his great losses, and demanding great sums of money. From what I comprehend of the reports of my subaltern agents, the spirit of avarice and corruption is very general among the inferior classes of the English *patriots*; either because they really are beggars, and for want of another, have made liberty their trade, or on account of their innate and national thirst for gain, even in the noblest undertaking, or for the most generous achievements." Vol. I. p. 256.

He then complains, almost equally, of the English ministers, and of the opposition members, for their coldness, reserve, and distance.

The author of this, and other similar works, is, we understand, a respectable emigrant, who attests many of the circumstances which he relates, on his own knowledge. See our account of the Revolutionary Plutarch, Brit. Crit. vol. xxiii, 259, and xxiv. 332.

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ART.

DIVINITY.

ART. 21. *The Reality of the Powder Plot vindicated from some recent Misrepresentations. A Sermon preached before the University of Oxford at St. Mary's, on Tuesday, Nov. 5. 1805. By Ralph Churton, M. A. Archdeacon of St. David's, Rector of Middleton Cheney, and late Fellow of Brazen Nose College.* 4to. 29 pp. 1s. 6d. Rivingtons and White. 1806.

One of the most acute advocates for Popery of modern times, Dr. Milner, who wrote the History of Winchester, having attempted, as this writer says, "to distort what he could not deny, robbing the atrocious machination (of the Powder-Plot) of half its horror, and God our deliverer of half his praise;" it is the object of the present discourse to reestablish the authenticity of the common account, and specify some of the providential circumstances, which attended the discovery of the plot. "It has been the constant belief of Catholics," says Dr. Milner, "that the Secretary Cecil secretly *excited and directed* that most infernal conspiracy called the Gunpowder Plot." To this Mr. Churton replies, that, "if they do so believe, it is not only without, but against all evidence." He then goes into a part of that evidence, and shows the futility of those allegations of former writers, which tended to throw any part of the blame on Cecil. He dwells, with propriety, on the narrative called "Gunpowder Treason," originally printed in 1605, and said by Speed to have been written by the Earl of Northampton, then Lord Privy Seal: which in 1679 was reprinted by Ep. Barlow, who had enquired most assiduously into the question, and prefixed a very valuable preface. A narrative so authenticated, written originally "while the examinations were going on, by one whose office required his continual attendance in court," published only a few weeks after, and confirmed by the strictest subsequent enquiries, is not surely to be invalidated by the surmises of two or three obscure writers; and the interested opinion of Roman Catholics. It is something that they are now heartily ashamed of a plot, the savage atrocity and barbarity of which *might have* made it incredible, had not the massacre of St. Bartholomew's day, and other similar ebullitions of their pious zeal actually taken place, and been approved and sanctioned by their infallible Head. But it is not so to be got rid of, and this Sermon will remain among the important testimonies to the shameful truth.

The testimony against Dr. Milner's history, which concludes the last note to this Sermon, demands attention. "I have certainly not read," says the author, "the whole of the History of Winchester, nor of the Letter to a Prebendary; but, *as far as my examination has gone* (and it has not been confined solely to the subject of the Powder Plot) *I do aver that, notwithstanding*

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the specious shew of notes and quotations, there is scarcely a single fact advanced by Dr. Milner that is not *unfairly stated, unsupported, or untrue.*"

ART. 22. *An Affectionate Address to the Parishioners of Blackburne, on the Institution and Observance of the Sabbath: published for the Benefit of the Sunday Schools in Blackburne. By Thomas Starkie, M. A. Vicar of Blackburne, and late Fellow of St. John's College, Cambridge. 8vo. 23 pp. 1s. Blackburne, printed. 1805.*

A plain, clear, and sensible address, the motives for printing which are thus expressed in a short advertisement to the reader.

"In a parish which is so extensive and populous, that a small part only of its inhabitants can be benefited by a discourse from the pulpit, or by personal conference with their parochial minister, the press becomes the only channel through which he can convey instruction to his parishioners at large. To a persuasion that this method of instruction, under the circumstances above-mentioned, is in some measure a duty which a minister owes to his parishioners, the following address must be imputed. The subject of it being of the very first importance to man and Christianity, requires no apology."

The address is not in the form of a sermon, and, therefore, has no text, but is in truth an excellent discourse on the Sabbath. The author gives the history of its appointment, the sanctification of it by our Saviour, the change of the day by his apostles, the civil and religious advantages it produces, the evils which would ensue on the neglect or abolition of it, the good effects of the social worship then celebrated; and, finally, the nature and extent of the rest to be observed upon it. The following note on Sunday schools, for the judicious distinctions it lays down, deserves to be transcribed.

"There are persons who have religious scruples about teaching Sunday schools, from a notion that such employment is the same or similar to that in which they are daily engaged. Such well-meaning persons seem not to consider, that the task of teaching the poor, is not only an act of very great charity, but, in one sense, of necessity also; for if the poor are not instructed on the Lord's day, the greater part of them must remain without any instruction at all. This objection indeed seems to have some weight, where writing and arithmetic form a part of instruction in Sunday schools. The advantages to be derived from these branches of education, being entirely of a temporal and worldly nature, appear to be foreign to the design of these schools, which is to communicate to the poor the blessings of the Gospel, by qualifying them to read and understand it, and to impress on their tender minds the great truths and duties of Christianity, by the precepts and examples of their teachers, and by their own personal attendance on the public worship of the Sabbath." P. 21.

This address deserves to be circulated beyond the district for which it was written. At the end, is a very useful and well-selected list of tracts, dispersed by the Society for promoting Christian Knowledge, with their prices single and per hundred, to facilitate the distribution of them.

ART. 23. *An Answer to some Pleas in favour of Idolatry and Indulgences in the Romish Church. Addressed to the Friends of the Protestant Faith. By the Rev. R. B. Nickolls, LL.B. Rector of Stoney Stratton, Leicestershire, and Dean of Middleham, in Yorkshire.* 8vo. 36 pp. 1s. Hatchard. 1805.

There are a few striking facts which, in the judgment of reason and unperverted faith, condemn the Church of Rome as idolatrous and corrupt, which protestants ought always to keep in mind. They are diligently kept out of sight by the modern friends to that Church, and some laymen within its pale are perhaps persuaded that they are reformed or given up; but the unchangeable nature of their system is occasionally confessed by the priests, and cannot possibly be doubted, by reflecting protestants, so long as the infallibility either of popes or councils, or of both together, is defended. How can the decrees or decisions of infallible authorities, be altered or amended?

Mr. Nickolls has put together, in a manner very useful to unlearned protestants, some of the most convincing particulars, which prove that idolatry and that corruption. The tract is not *controversial*, but *memorial*; and though it is said, in the author's postscript, to have been drawn up before a late decision of parliament, it is no further connected with that particular question, than Sir Richard Steele's "Account of the Roman Catholic Religion throughout the World," Bishop T. Barlow's "Discourse concerning the Laws, ecclesiastical and civil, made against Heretics, and approved by the Church of Rome," and various other books and tracts which are, or ought to be, at all times in the hands of all English Protestants.

MISCELLANIES.

ART. 24. *A Letter to a Friend, Occasioned by the Death of the Right Honourable William Pitt.* 8vo. 24 pp. 1s. Hatchard. 1806.

"The talents and the virtues of the illustrious statesman whom we have lost, though mentioned with respect in this letter, do not form the chief topic of its pious and well-intentioned author. His object is to place in a striking point of view those awful considerations which arise from the melancholy event. He supposes, with the greatest probability, "that the immortal spirit, when separated.

separated from the body, neither sinks into a state of temporary slumber, nor loses the remembrance of the transactions of antecedent life." He then adverts to "some of the enlarged and corrected views, now (as he deems) present to that mind by which the measures of these kingdoms were so long superintended."

First, he considers "the disembodied spirit as enabled to estimate aright the difference between things temporal and things eternal." This difference, he presumes, must be peculiarly striking to a person so endowed and so circumstanced as the late minister.

In the next place, all the extraordinary events lately witnessed on earth will appear to be parts of the general plan, and links in the great chain of Providence. This doctrine is ably stated and enforced.

The conduct of individuals also, who have been concerned in great political transactions, must now appear in a different and far juster light. His estimation of his own conduct will also be different and more impartial. He will perceive, that his actions were meritorious only as they were inspired, primarily, by the love and fear of God, to which even the love of his country ought to be subservient in the mind of a christian.

We have given but a short outline of this meritorious little tract; the whole of which deserves to be read for its candour and good sense, and, above all, for its piety.

ART. 25. *Naufragia; or Historical Memoirs of Shipwrecks, and of the Providential Deliverance of Vessels.* By James Stanier Clarke, F.R.S. Chaplain of the Prince of Wales's Household, and Librarian to his Royal Highness. 12mo. Price 6s. 6d. Mawman. 1805.

This series of melancholy tales is extracted from Hackluyt, Purchas, Daukin, Anson, Rogers, and so descending to late navigators.

We cannot say that it is not interesting, but we do not exactly see the utility of such a publication. We expect far greater information, as well as interest, from the work which the author hereafter intends to publish; namely, an account of the providential escape of a seaman, who concealed his real name under that of Perouse, and lived many years on an uninhabited part of the Spanish main. This unfortunate man drifted out to sea while asleep in the stern of a boat that was astern; a narrative which Mr. Clarke represents very naturally as equal in point of information, and superior with regard to information, particularly in some branches of natural history, as the celebrated history of Robinson Crusoe. The object of the work is very laudable; namely, to inspire individuals, in the most perilous situations, "against hope to believe in hope." It is to be dedicated to Isaac

Reed, William Long, and Thomas Green, Esqrs. and other members of a literary club long established and deservedly esteemed.

ART. 26. *A concise History of the present State of the Commerce of Great Britain. Translated from the German of Charles Reinhard, LL. D. of the University of Göttingen, and Knight of the Order of St. Joachim. With Notes and considerable Additions relating to the principal British Manufactures. By T. Savage. The Second Edition. 8vo. 74 pp. 2s. 6d. Symonds. 1805.*

In an address to the public from the translator (who signs himself T. W. H.) we are told that the original of this work was lately published on the Continent, where it “exhibited a picture not less splendid than true, of the greatness, prosperity, and power of the British nation, and completely exposed the absurd delusion under which the Germans, in particular, laboured, respecting the success of the invasion of Great Britain by the French, and the preponderance of the power of France.” It is, he adds, translated into English, as it “cannot fail to furnish every British subject at once with gratitude for the superiority which he enjoys, consolation for the burdens he may have to sustain, additional motives to maintain his envied pre-eminence, and confidence in a splendid and final triumph.”

The above is a just account of the work before us; which, as the production of an intelligent foreigner, published in a country where the most violent prejudices against the interests of Great Britain had been widely disseminated, deserves much praise. In this point of view, and as containing, in a short compass, a view of the commerce and manufactures of this kingdom, it is valuable. To those who have seen the same important facts more fully set forth in the works of Clarke, M'Arthur, and other able writers on politics, commerce, and finance, it does not present any novelty, nor indeed could novelty be expected. We could have wished the author to have further shown (as is ably done by Mr. Gentz) that the commercial greatness of Britain, which has, through the arts of our enemies, excited so much jealousy on the Continent, is, in its consequences, beneficial to Europe. As it is, however, this work will be interesting and satisfactory to those persons who have not been conversant with more extensive political and commercial treaties.

ART. 27. *The Laws of Hamburgh, concerning Bills of Exchange, carefully copied from the Original Manuscript, in the Archives of the Senate of Hamburgh, and now first translated into English. 8vo. Price 1s. 6d. Standford. 1805.*

This tract must be deemed of material importance in the commercial world, as it has been admitted in evidence in the court of
King's

King's Bench. It exhibits, in a perspicuous style, the laws of exchange, as adopted and obeyed in the city of Hamburgh; and the translator vouches for their authenticity. They consist of twenty-five articles, and are certainly worth the attention of British merchants.

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DIVINITY.

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ACKNOWLEDGEMENTS TO CORRESPONDENTS.

As it is our wiſh to give the faireſt hearing to arguments on Scientific Subjects, we print the following Letter exactly as we received it from the very reſpectable author, Mr. Cumming. It is written in reply to ſome objections made by us, in September laſt, (p. 276) to the doctrines advanced by Mr. C. "On the Influence of Gravitation as a Mechanic Power."

The proportion which the effective influence of gravitation bears to the perpendicular height, under the different circumſtances of deſcending ſlowly, and of falling the ſame height with an accelerated velocity, has been long and warmly conteſted. The one party contending, that its effective influence was as the perpendicular height, whether the deſcent was ſlow or accelerated. The other party maintaining, that although the influence in the ſlow deſcent is invariably as the height, and independent of the time; that in the accelerated fall the effective influence is not as the height, but as the time of its falling, and as *half* the height only.

No one has ever doubted that the effective influence in the ſlow deſcent is *invariably* as the height; and the Reviewer admits it; and that if a given height be divided into four equal parts, a heavy body will acquire as much motion in falling the *firſt* as in the remaining three fourths; and that gravity does impreſs twice the quantity of motion on the ſame body, in deſcending the ſame height, when its motion is conſumed at the end of each fourth of the height, as when it falls the whole height at once with an accelerated velocity, and in half the time.

Thus far the Reviewer agrees with Mr. C.; but he ſtates the general opinion to be, "That the effective influence of gravity is, *in all caſes*, as the height, and totally independent of the time in which

which the descent is made, whether it be accelerated, or slow and uniform."

In every part of Mr. Cumming's Dissertation, it is maintained that the influence of gravity in the accelerated descent, and the effective power of the descending body or mass, to produce mechanical effects, by means of that influence, is only as half the height;—that in all *slow* descents (such as are not accelerated) the effective influence is as the whole height. That when acceleration ceases, and the descent becomes uniform; or when the time of the descent becomes *twice* as long as that in which the body would fall the same height with an uniformly accelerated velocity,—that after either of those periods, the effective influence of gravity becomes as the whole height, and no farther effective influence can be gained by prolonging the time of the descent. The Reviewer denies this proposition; and produces the following calculation, to prove, that the influence of gravitation may be *continually* increased, by prolonging the time of the descent in the same height.—“ Let the given height be 64 feet, a body for instance of one pound weight will fall through it in two seconds. At the end of the fall its velocity will be such as would carry it on uniformly at the rate of 64 feet per second; therefore its momentum is 64 pounds.

“ When the given height is divided into four equal parts of 16 feet each, the body will employ one second to perform each of those falls, and will thereby acquire a momentum of 32 lb; therefore the sum of the time employed in the four falls is 4', and the sum of the momentums is 128 lib.

“ Let the same height be divided into 16 equal parts of four feet each; then the same body will employ *half a second* in falling through each of those spaces distinctly, and at the end of each its momentum will be 16 lb. Therefore the sum of the times is 8", and the sum of the momentums is 256 lbs.” “ Thus the height may be divided into a greater number of parts, &c. and the sum of the momentums, as well as the sum of the times, will be found to increase *continually*.”

By this calculation it appears, that when the whole height is divided into four equal parts or falls, the time is twice as long, and the momentums twice as great, as when the body falls the whole height at once, and consequently equal to the effective power in the *slow descent*, which Mr. C. states to be the greatest that can be impressed by gravity in the same height, however much the time of the descent may be prolonged.

But by the preceding calculation, the height fallen is the same as Mr. C. has stated in his Dissertation (64 feet), and the time in which the fall is performed at once is two seconds; and if that time be divided into eight equal parts of $\frac{1}{4}$ of a second each, the space which the body falls in $\frac{1}{4}$ of a second, will give the first division of such a *scale*, as is represented in plate first, and described from p. 15 to 25, of the dissertation; in which, the velocities corresponding with the portions of the time, are distinguished by

black spaces: from which it appears, that the velocity impressed in the whole fall is only 8, although the spaces fallen are 64: how improper then would it be to assume the spaces fallen for the velocity or momentum; or to suppose that the velocity in this case is 64, because 64 spaces are fallen! Here the error commences, from which it is concluded, that the influence of gravity is the same in the accelerated fall, as in the slow descent; and, that the effective influence of gravity may be continually increased, by prolonging the time of the descent.

But as it may be much easier to point out some of the false conclusions to which this hypothesis would lead, than to satisfy those who have adopted it, of the circumstances from which the errors originate, Mr. Cumming will now *suppose* that principle to be right, and endeavour to trace some of the many erroneous conclusions to which the preceding calculation, and all others founded on the same data, must lead.

All those who are of the opinion, that the effective influence of gravity is, *in all cases*, as the perpendicular height, are deceived, by taking the number of the spaces, which the body would describe, with the velocity which it has at the end of its fall, for the real velocity; the number of those spaces being, in fact, as the square of the velocity. Thus the Reviewer states, that when a body of one lb. falls at once a height of 64 feet, it will have such a velocity at the end of its fall, as would carry it on *uniformly*, at the rate of 64 feet per second: and that its momentum, *therefore*, is 64 lb.—Here let us pause a little.

According to Galileo, Huygens, and Sir I. Newton, the *velocity*, in this case, is as the *time* consumed in falling; that is, as *eight*; but the spaces fallen are as the *square* of 8, i. e. as 64. It is evident then, that by estimating its velocity by the number of spaces, the momentum is taken at 64, when it ought to be *eight only*; and by that means, the momentum in the accelerated fall, is estimated as the whole height; although the *time* of the descent is only as *half* the height. And when the whole height is so divided into sixteen equal parts or falls, and the time protracted to 8", the momentum would be 256. Now, the greatest momentum that has ever been found in practice, and with the *slowest* descents, is only as the perpendicular height, and equal to *twice* the momentum in the accelerated fall; which latter is, in this case, only as four *half* seconds, being the time in which the body *falls*, and *eight half* seconds, being the time in which the descent is performed, when all acceleration has ceased; when the effective influence of gravitation being as the time, and as the whole perpendicular height; and in the experience of centuries, and the application of all the mechanic powers, the *effective influence* of gravity has never been found to exceed the proportion of the perpendicular height, nor to be increased by prolonging the time, after the velocity and momentum become as the whole height; or,
after

after acceleration ceases, and the descent becomes uniform; or when the time of the descent becomes twice as long as the time of falling the same height. The velocity, or momentum, therefore, in the uniform or slow descent, would, in this instance, where the perpendicular height and the time are each divided into eight equal parts, and the velocities being as the times, must necessarily be *eight*, and as the perpendicular height; but by the Reviewer's calculation, when the time of the descent is four seconds (or eight half seconds as above stated) the momentum or velocity is stated at 128, which Mr. C. conceives is 16 times as great as it will be found in practice.

But as this solitary instance may not be sufficient to satisfy those who have adopted that deceitful manner of estimating the *influence of gravity as a mechanic power*, Mr. Cumming offers the following practical case to their consideration, in which the facts are confirmed by many thousand instances.

The weight which keeps the pendulum of a clock in motion, may be considered as descending by as many distinct falls, as the pendulum makes vibrations in the time of its descent, which we shall suppose to be 24 hours; and that a weight of one pound descending four feet in that time, is sufficient to keep the pendulum in motion: and if this weight be suspended to an eight-day clock, a monthly, or an annual clock, it would, according to the Reviewer's hypothesis ("that the effective influence is *continually increased as the time of the descent is lengthened*") be equally capable with the same perpendicular descent, to maintain the motion of the annual, as of the diurnal; but experience has proved, that the weight necessary for each clock must be increased as the number of days of its going. The weight for the yearly clock must either be 365 times as heavy, or the descent 365 times the height, that is necessary for the day clock. And thus we see, that by supposing the influence of gravity may be continually increased by prolonging the time of the descent, we should be led to expect that one pound should produce an effect, which in practice is found to require 365. And all calculations that commence on the principle of taking the velocity, by the number of spaces which the body would describe with the velocity which it has at the end of its fall, must partake of the same errors, and lead into an infinite number of mistakes, in all cases, when the influence of gravity is used as a mechanic power.

Mr. Cumming cannot conclude this reply, without expressing his entire approbation of the manner in which the Reviewer states his dissent; it leaves the matters in difference, open to fair discussion, which must ever be favourable to the cause of truth; nor will Mr. C. decline any further explanation that may be found necessary to dispel that mist which generally attends every attempt which is adverse to the *prevailing* opinion: but as all the conclusions which are drawn in his dissertation are founded on long experience and attentive observation, as well as on theory, he

has no wish to evade a full and candid discussion of any part of what he has advanced in that dissertation, the more especially as he finds that many who understand the laws of gravitation perfectly, as they regard the planetary system, yet fall into the mistake before stated, when they consider it as a mechanic power.

I am, &c.

AL. CUMMING.

An Old Oxonian is quite mistaken in the person to whom he addresses his Letter. That person has no claim to the book he mentions, nor even saw a word of it till after it was published.

We have no reason to doubt the qualifications of our correspondent. *Polyglot* for what he offers to undertake; but, from various circumstances, it is not in our power to avail ourselves of his friendly offers.

LITERARY INTELLIGENCE.

It is with pleasure we announce a publication, intended to appear in successive numbers, entitled, *The Fathers of the English Church*, or a Selection from the Writings of the Reformers, and early Protestant Divines of the Church of England. Such a work, properly conducted, may tend to re-establish first principles, against all the efforts of Sectaries.

The *Rev. Mr. Cooper*, of Hamstall Ridware, has a second volume of Sermons in the press.

Mr. Partridge, of Bolton, is about to print a small and cheap book, for the use of Justices of the Peace, to be entitled *An Epitome of the Law concerning Settlements, Orders of Removal, and Appeals against such Orders*. Should this design be approved, it may afterwards be further extended.

Mr. Preston's work, on the *Practice of Conveyancing*, will be published in Easter Term.

A work on *Vaccination*, for the use of unprofessional readers, will soon be published by *Mr. Blair*. It is to be entitled, *the Vaccine Contest*.

The Elements of the Latin Tongue by the *Rev. R. Armstrong*, will be published next month.

The *Rev. Francis Howes* will publish, about the same time, a volume of miscellaneous, *Poetical Translations*, and a Latin Prize Essay.

We hear also of an analytical work, on Philosophy, Virtue, and Morals, to be entitled *the Temple of Truth*. We think, however, that such a temple should be inscribed with the name of the builder.

Mr. Tooke's Translation of *Zollikoffer's Sermons on Education* may be expected in a few days.

THE
BRITISH CRITIC,

For APRIL, 1806.

“ Detineo studiis animum, falloque labores,
Experior curis et dare verba meis.” OVID.

Books are the solace of the anxious mind,
Which tries to leave its cares and griefs behind.

ART. I. *The Life and Pontificate of Leo the Tenth, in Four Volumes. 4to. By William Roscoe. pp. 1441. Appendixes 447. 6l. 6s. Cadell and Davies. 1805.*

THE history of the age of Leo X, so far as it is connected with the revival of literature, has long been a desideratum, but the difficulty of the task has hitherto prevented those from making the attempt, who by habits of study, superiority of taste, and correctness of principles (no inconsiderable object in a history of this kind,) appeared to be eminently qualified. We allude particularly to the intention often avowed by the Wartons in conjunction, which is also noticed by Mr. Roscoe in his preface. Collins the poet, indeed, issued proposals for such a work, but much as we may feel his powers as a poet, we are not disappointed in his having declined, what would have required a wider range of thought, and more sedateness of judgment and industrious research than usually fall to the lot of those who are geniuses by nature, and scholars only by accident.—Dr. Warton's intentions appear to have been rendered ineffectual, partly by the loss of his brother, but chiefly by Mr. T. Warton

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having embarked in an undertaking of more immediate importance to English literature, his History of Poetry, which his utmost exertions were insufficient to complete. Dr. Warton, we know, designed to continue it, and, besides his own resources, was put in possession of his brother's collections; yet this unfortunately occurred at a time of life too advanced for literary labour of so great extent; and it was far less possible for him to undertake a history so comprehensive as to embrace the general revival of literature, "not only in Italy, but in all the principal countries in Europe."

Mr. Roscoe regrets, with much liberality of mind, that this noble undertaking was, for whatever cause, abandoned, and apologizes for his own labours, now before us, in a manner which ought to secure the approbation of the learned world, whatever objections may be made to individual parts, or to the general arrangement.

For upwards of two centuries, the lovers of literary biography appear to have been satisfied with the history of Leo X, written by Paulus Jovius, or as Mr. Roscoe designates him, Paolo Giovio. During that long period, if we except the incidental mention of Leo in works of general biography, or ecclesiastical history, where for obvious reasons, he is a prominent character, no professed or minute life was published until the year 1797, when Fabroni issued his Life of Leo X, along with those of Cosmo and Lorenzo Medici. This elaborate work, which is written, as all Fabroni's biographies are, in Latin, contains much original information collected since the time of Jovius, but is yet insufficient, Mr. Roscoe remarks, to answer the expectations of those who are interested in the progress of literature and the arts. Upon the whole, all that has been *published* of this Pontiff would have been insufficient to answer the present author's demands, if the fame he justly acquired by his Lorenzo had not facilitated his access to original materials in every part of Europe, where such were to be found: and these aids have at length enabled him to complete an undertaking of many years study, and to present a view of the age of Leo, in many respects original, and very widely comprehensive.

Mr. Roscoe gives an account of the various assistance he obtained, in a long preface. With respect to the execution of his plan, he intimates that many circumstances and characters will be found represented in a light somewhat different from that in which they have generally been viewed, and that he may probably be accused of having suffered him-

self to be influenced by the force of prejudice, or the affectation of novelty, to remove what have hitherto been considered as the land-marks of history: but he adds, that to imputations of this kind, he feels the most perfect indifference.

Without anticipating any remarks we may have occasion to make, on what we conceive to be the author's meaning in this passage, we feel more disposed to support him in another circumstance relative to this, as well as his last work, for which he has thought it necessary to apologize, we mean, his practice of "designating the scholars of Italy by their national appellations." This, he informs us, has given rise to some animadversions, but upon what ground we are not told. We know however, by much experience, that the contrary practice of Latinizing the Italian, and of Frenchifying the Italian, German, English, Latin, and the names of almost every language, has introduced very great confusion in books of reference. At the same time we are to consider that as before the revival of literature, the names of the writers were generally given in Latin, the language in which they wrote, such names became so common and so generally known, that in some cases it may be inconvenient to restore them to the language of their country. We have some doubts also as to the propriety of extending Mr. Roscoe's practice to Christian names, which cannot be the exclusive property of any nation, and are as easily translatable as any other words. It appears to us, therefore, that in an English work *John* and *James* appear with as much propriety as *Giovanni* or *Giacomo*. There seem, on the other hand, to be some cases in which the French and Italians have so adapted the name to their terminations, that any attempt to restore it would be inconvenient, if not impossible. Mr. Roscoe himself is obliged to speak of the *Anfitrione* of Collenuccio, and uses *Ercole* for Hercules. To us, upon the whole, the best rule appears to be, to conform ourselves in ordinary cases to general use, and where strict propriety requires us to depart from it, the reader should be apprized of the change, which in some parts of this work is rather striking. With these exceptions, we see nothing in Mr. Roscoe's practice which demands any unfriendly animadversions, while that of the French, in disfiguring the names of all nations, is entitled to nothing but contempt.

Mr. Roscoe's plan embraces two departments, which are sometimes mixed, but generally kept separate, history and biography; the history of the times of Leo, and the biography of the men of taste and science who flourished at his

birth, or during his pontificate. Whether these departments should have been kept more separate than we find them in this work, may admit of a question, but if the present arrangement suited the convenience of the author, we are not so fallacious as to disregard the convenience of one who has merited so amply a high rank among modern critics, especially in the article of Italian poetry. We may, however, be permitted to remark that, if his chief object was the revival of literature and the arts, and he must acknowledge that to have been the chief expectation on the part of the public, we cannot conceal our disappointment in finding that he has devoted so large a portion of the work to the political history of the times. Of twenty-four chapters into which it is divided, seven only are employed on the history of literature. Our objection to this great disproportion is, in the first place, that the political events of the times do not appear to us so interesting as to demand the pains and attention (sometimes to a degree of minuteness) which the writer has bestowed upon them: and, in the second place, even his elegant and instructive pen has not been able so to connect them with the fate of Leo, as to render them accompaniments of indispensable necessity. On these accounts we found, or fancied, that the avidity with which we sat down to peruse this second great production of the author of *Lorenzo*, was but ill repaid, until we reached almost the close of the work; and fatigued with intrigues and petty contests, were invited to contemplate the more rational and placid progress of taste and science.

Mr. Roscoe commences with an account of the birth of Leo, or Giovanni di Medici, the intrigues by which his father procured him ecclesiastical preferment at the age of seven, and a cardinal's hat at the age of thirteen; his education and preceptors, and sketches of the cardinals his competitors. In his next chapter, he takes a review of the state of literature at Rome and other parts of Italy at this period, including notices and criticisms on Pomponius Lætus, Gallimachus Experiens, Paolo Cortese, Serafino D'Aquila, Giovanni Pontano, Sanazzaro, Cariteo, the two Strozzi, Boiardo, Ariosto, Cieco, Cosmico, Mantuano, Da Vinci, &c. &c. The just taste the author displays in appreciating the merits of these writers, renders this chapter particularly valuable to those who are interested in the early history of Italian poetry. Many of the names, indeed, are obscure, and their works little known to posterity, but to the general historian of literature, nothing is unimportant which fills up a chasm in the progress of refinement.

But

But from these topics we are called away by the accession of Alexander VI. to the papal chair, and the remainder of the volume is occupied in the political history of Italy, the expedition of Charles VIII. of France against the kingdom of Naples, and the subsequent tumults and conquests until the death of Alexander VI. This pope, our readers need not be told, has been universally represented by all historians, particularly by Guicciardini, as a disgrace not only to the papal chair, but to human nature. Mr. Roscoe, however, seems inclined to think that his errors have been over-charged, and as this part forms a very ingenious apology for a character which public opinion has uniformly condemned, we shall extract it, leaving it to our readers to determine how far the deductions made from common report are in favour of Mr. Roscoe's client.

“ Were we to place implicit confidence in the Italian historians, no period of society has exhibited a character of darker deformity than that of Alexander VI. Inordinate in his ambition, insatiable in his avarice and his lust, inexorable in his cruelty, and boundless in his rapacity: almost every crime that can disgrace humanity is attributed to him without hesitation, by writers whose works are published under the sanction of the Roman church. He is also accused of having introduced into his territories the detestable practice of searching for state offences by means of secret informers: a system fatal to the liberty and happiness of every country that has submitted to such a degradation. As a pontiff he perverted his high office, by making his spiritual power on every occasion subservient to his temporal interests: and he might have adopted as his emblem, that of the ancient Jupiter, which exhibits the lightning in the grasp of a ferocious eagle. His vices as an individual, although not so injurious to the world, are represented as yet more disgusting: and the records of his court afford repeated instances of depravity of morals, inexcusable in any station, but abominable in one of his high rank and sacred office. Yet with all these lamentable defects, justice requires that two particulars in his favour should be noticed. In the first place, whatever have been his crimes, there can be no doubt but they have been highly over-charged. That he was devoted to the aggrandizement of his family, and that he employed the authority of his elevated station to establish a permanent dominion in Italy, in the person of his son, cannot be doubted: but when almost all the sovereigns of Europe, were attempting to gratify their ambition by means equally criminal, it seems unjust to brand the character of Alexander with any peculiar and extraordinary share of infamy in this respect. Whilst Louis of France and Ferdinand of Spain conspired together, to seize upon and divide the kingdom of

Naples, by an example of treachery that never can be sufficiently execrated, Alexander might surely think himself justified in suppressing the turbulent barons, who had for ages rent the dominions of the church with intestine wars, and in subjugating the petty sovereigns of Romagna, over whom he had an acknowledged supremacy, and who had in general acquired their dominions by means as unjustifiable as those which he adopted against them. With respect to the accusation so generally believed, of a criminal intercourse between him and his own daughter, which has caused him to be regarded with a peculiar degree of horror and disgust, it might not be difficult to shew its improbability, and to invalidate an imputation which disgraces human nature itself.

“ In the second place it may justly be observed, that the vices of Alexander were in some degree counterbalanced by many great qualities, which, in the consideration of his character, ought not to be passed over in silence. Nor, if this were not the fact, would it be possible to account for the peculiar good fortune, which attended him to the latest period of his life, or for the singular circumstance recorded of him, that, during his whole pontificate, no popular tumult ever endangered his authority, or disturbed his repose. Even by his severest adversaries, he is allowed to have been a man of an elevated genius, of a wonderful memory, eloquent, vigilant, and dexterous in the management of all his concerns. The proper supply of the city of Rome with all the necessaries of life, was an object of his unceasing attention: and, during his pontificate, his dominions were exempt from that famine, which devastated the rest of Italy. In his diet he was peculiarly temperate, and he accustomed himself to but little sleep. In those hours which he devoted to amusement, he seemed wholly to forget the affairs of state: but he never suffered those amusements to diminish the vigour of his faculties, which remained unimpaired to the last. Though not addicted to the study of literature, Alexander was munificent towards its professors: to whom he not only granted liberal salaries, but, with a punctuality very uncommon among the princes of that period, he took care that these salaries were duly paid. That he sometimes attended the representations of the comedies of Plautus, has been placed in the black catalogue of his defects: but if his mind had been more humanized by the cultivation of polite letters, he might, instead of being degraded almost below humanity, have stood high in the scale of positive excellence. To the encouragement of the arts, he paid a more particular attention. The palace of the Vatican was enlarged by him, and many of the apartments were ornamented with the works of the most eminent painters of the time: among whom may be particularized Torrigiano, Baldassare Peruzzi, and Bernardino Pinturicchio. As an architect, his chief favourites were

were Giuliano and Antonio da San-Gallo: nor does his choice in this respect detract from his judgment. By their assistance, the mole of Hadrian, now called the castle of S. Angelo, was fortified in the manner in which it yet remains. In one circumstance his encouragement of the arts is connected with a singular instance of profaneness, which it is surprising has not hitherto been enumerated among his many offences. In a picture painted for him by Pinturicchio, the beautiful Julia Farnese is represented in the sacred character of the Virgin, whilst Alexander himself appears in the same picture, as supreme pontiff, paying to her the tribute of his adoration." Vol. 1. p. 332.

This apology for the character of Pope Alexander VI. is followed by a curious article of the same kind, entitled "A Dissertation on the Character of Lucretia Borgia," daughter of the above-mentioned pontiff. This woman has ever been considered as one of the most infamous upon record, and why Mr. Roscoe should be so anxious to vindicate a person about whom he can know no more than is upon record, we cannot conjecture. Historians indeed, have had their female favourites as well as less grave gallants, and much ink has been shed in defence of their tender passion for a queen Mary, or a queen Elizabeth. Such is not likely to be Mr. Roscoe's case: with all the pains he has taken to wipe off aspersions from his Lucretia, we are persuaded he will remain in undisturbed possession of the lady, and that the surprise of his friends will be the only answer given to his challenge.

We have read this dissertation with much attention: and we pronounce it an elegant and masterly piece of declamation, but we see no evidence brought to induce us to change our opinion of the lady. The point Mr. Roscoe chiefly labours is to disprove Lucretia's incest with her father and brothers. Of this he says we have no direct proof, to which we reply, we have all the proof that history can admit: nay, her advocate acknowledges that the crime is asserted by contemporary historians, especially Guicciardini, and allowed by Gibbon, whom he calls "the discriminating Gibbon," and who had no small skill in removing the "land-marks of history." Nor does Mr. Roscoe bring any contemporary historian who, after noticing the accusation, refutes it. All he advances consists of the panegyrics of poets and historians who paid their court to Lucretia in her latter days, when duchess of Ferrara. Can we then assert, in consequence of such "evidence to character" against positive affirmation, that "the charges against Lucretia Borgia appear to be *wholly* unfup-

unsupportable either by proof or *probability*?" Even granting for a moment that we have no *proof*, Mr. Roscoe himself affords reason to think that a very high degree of *probability* remains. We appeal only to one testimony which he admits, the evidence of Burchard to those abominable scenes of lewdness which were transacted within the walls of the apostolic palace, and which he seems to blame Burchard for recording with indifference. The nature of these scenes is explained in a Latin note, p. 11. which we cannot translate, but which will amply justify us in asserting that the circumstance of a *father* and *daughter* witnessing such scenes affords the strongest probability that their passions were accustomed to the worst species of gratifications. It is, therefore, of very little consequence that Burchard does not give what Mr. R. seems to demand, a specific evidence of the fact in question, since he clearly proves by this one transaction, a degree of criminal indulgence in a parent and child, examples of which can only be found among the most depraved of human beings.

With respect to the other accusations brought against this lady, Mr. R. asks, if such and such crimes had been committed, would she have been received into such and such connexions? The state of society at that dissolute period may be a sufficient answer, but this mode of interrogation surely is more declamatory than logical. We may ask in our turn, if Lucretia were modest, chaste, pious, beautiful, accomplished, &c. &c. whence could arise the hostility of the gravest contemporaries and historians? where could a character of such excellence find an enemy? And if we admit some part of the charges against this lady, which Mr. Roscoe does, unless we mistake him, where are we to stop, at this distance of time, and with what new helps shall we determine our judgment?

But Mr. Roscoe's attachment to this family does not end here: In Vol. II. we have a laboured attempt to vindicate the well-known Cæsar Borgia, and by a species of argument as illogical as the former. "If," says this author, "we may confide in the narrative of Guicciardini, cruelty, rapine, injustice and lust, are only particular features in the composition of this monster; yet *it is difficult to conceive*, that a man so totally unredeemed by a single virtue, should have been able to maintain himself at the head of a powerful army: to engage in so eminent a degree the favour of the people conquered: to form alliances with the first sovereigns of Europe: to destroy or overturn the most powerful families of Italy: and

and to lay the foundations of a dominion, of which it is acknowledged that the short duration is to be attributed rather to his ill-fortune, and the treachery of others, than either to his errors or his crimes." With reference to the words of this passage, which we have printed in Italics, we may affirm, without the least hazard of contradiction, that what is so difficult for Mr. Roscoe to conceive, is at this moment familiar to every man who is at all acquainted with the present state of the continent,

But the opinions which Mr. Roscoe intimates in his preface, as likely to bring upon him the imputation of singularity or prejudice, are, we apprehend, to be found principally in those chapters where he details the rise of the Reformation. This, which has hitherto been considered as one of the principal land-marks of history, Mr. Roscoe characterizes as "that schism which has now for nearly three centuries divided the Christian world, and introduced new causes of alienation, discord and persecution, among the professors of that religion which was intended to inculcate universal peace, charity and good will." There is not much novelty, however, in this character of the reformation, and from Mr. Roscoe's Life of Lorenzo, we had reason to expect what we now find, the merit of Luther made subordinate to that of Leo. But, while we acquit Mr. Roscoe of novelty, in an opinion which belongs also to the church which the reformation shook, we may be permitted to express our surprise that a writer of his elegant and liberal mind, should be unwilling to allow how much that *schism* has contributed to promote his favourite pursuit, literature, and even to promote "universal peace, charity, and good-will;" wherever it is permitted, as in Protestant countries, to have its natural influence. If he allows that "the papal power was, for a long course of years, almost uniformly devoted to destroy the remains of science, and the memorials of art, and to perpetuate among the nations of Europe, that ignorance to which superstition has ever been indebted for her security"—is it consistent, after so liberal an acknowledgment, to undervalue an event which lessened that power; and which enabled those nations who had thrown it off, to leave the rest of the world far behind them in science and civilization? Is it historically just to state that the reformation "introduced new causes of alienation, discord and persecution?"

With respect to the character of Luther, Mr. Roscoe's chief censure seems to be directed against the celebrated letter he wrote to Leo, and which he asserts, is replete with
contempt

contempt and intolerable ironical abuse. Some readers of this letter have entertained a contrary opinion, but granting this author's representation to be just, the question is whether the letter was written prior, or subsequent to the Bull which excommunicated Luther and his adherents. Mr. Roscoe has determined that it was prior, and that its proper date is April 6, 1520, while others maintain that it was written Sept. 6, three months after the issue of the Bull. Mr. Roscoe also accuses Mosheim and Dr. Robertson of passing this letter over in silence. Dr. Robertson, we believe, has seldom been accused of dissimulation, but why so much stress laid upon this letter? It appears not by Mr. Roscoe's account that it moved any repentment in Leo, "who, so far from wishing to resort to severity" (as he had been advised) regretted that he had already interfered so much in the business, and made himself a party, where he ought to have assumed the more dignified character of the judge. The remonstrances, however, of the prelates and universities of Germany, added to those of the clergy, and above all, the excess to which Luther had now carried his opposition, compelled him, *at length*, to have recourse to decisive measures: and a congregation of cardinals, prelates, theologians, and canonists, was summoned at Rome, for the purpose of deliberating on the mode in which his condemnation should be announced."

The consequence of this assembly was the publication of the Bull, dated June 15th. Mr. Roscoe dwells on the internal evidence of the date of Luther's letter, April 6, from its not mentioning this Bull. But if we may resort to a species of internal evidence, which, after all, is not much superior to plausible conjecture, we have as good a right to assume that the sarcastic tenour of the letter is heightened by that omission: and we may farther inquire whether a pontiff, so averse to harsh measures, could have been induced to adopt the most harsh in his power, in so short a time as is here specified. The letter bears date, according to the present author, April 6: some days would transpire before it could arrive at Rome; yet by the 15th of June, the scruples and mildness of the Pope are overcome by the remonstrances of the prelates and universities of Germany (did they know of this letter?) and a vast congregation of ecclesiastics is assembled, many debates take place, and a great variety of opinion, which terminate at length in the separation of Luther and his followers from the Roman church. It may also be remarked, that if the omission of this Bull in Luther's letter be a circumstance of any weight, it is perhaps of equal

equal weight that the Bull makes no mention of the letter, although Luther's offences against the church and the head of the church are detailed with great minuteness, and every apology fought for, to justify the sentence therein passed.

In other respects, Mr. Roscoe does ample justice to the character, learning, and wonderful intrepidity of Luther, and indeed the whole of his relation of the reformation is elegant, perspicuous and correct. In reviewing its effects upon learning, the arts, and civil policy, he displays much judgment, and more impartiality than we had reason to expect from his avowed predilection for his hero. Nor are we much offended at a note towards the conclusion of the subject, in which he introduces the case of Servetus, the unfailing topic of all who are disposed to think lightly of the labours of our early reformers; and a topic which is continually brought to bear against religious establishments, although perhaps no serious defender of that part of Calvin's conduct, is now to be found in the protestant world.

With these remarks on the historical part of Mr. Roscoe's labours, we shall take leave of them for the present. Our next task will be by far more pleasant, to follow him in his more useful and elegant researches into the progress of literature and the arts, an article which we shall accompany with specimens of his style, and a general sketch of the information collected in the chapters devoted to that branch of his undertaking.

(To be concluded in our next.)

ART. II. *The Plays of Philip Massinger. With Notes Critical and Explanatory. By W. Gifford, Esq.* In four vols. 8vo. 2l. 2s. Nicol. 1805.

SEVERAL circumstances unite in distinguishing this edition of Massinger, as highly subservient to the illustration of English literature. The well-known learning and taste of the editor are accompanied, on this occasion, with that genuine spirit of research, that acuteness and accuracy which happily detect and rectify many gross mistakes of former editors of the poet, however impenetrably armed they might seem to be in their own self-sufficiency; and admirably explain the customs, manners, and language of the poet's time.

The introduction presents us with a biographical account of Massinger, as well as with an interesting relation of what
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the editor has performed in this collection of his works. Of a writer so impressive it is painful to find the history so melancholy. Massinger left the university of Oxford abruptly, and without a degree.

“ The period of Massinger’s misfortunes commenced with his arrival in London. His father had probably applied most of his property to the education of his son, and when the small remainder was exhausted, he was driven (as he more than once observes) by his necessities, and somewhat inclined, perhaps, by the peculiar bent of his talents, to dedicate himself to the service of the stage.” P. x.

In the following very curious passage, the urgency of Massinger’s wants, as well as the loan of his assistance to other writers, is placed beyond dispute.

“ Sir Aston Cockane, the affectionate friend and patron of our author, printed a collection of, what he is pleased to call, Poems, Epigrams, &c. in 1658. Among these is one addressed to Humphrey Moseley, the publisher of Beaumont and Fletcher in folio:

“ In the large book of plays you late did print
In Beaumont and in Fletcher’s name, why in’t
Did you not justice, give to each his due?
For Beaumont of those many writ but few;
And Massinger in other few; the main
Being sweet issues of sweet Fletcher’s brain.
But how came I, you ask, so much to know?
Fletcher’s chief bosom friend inform’d me so.”

“ Davies, for what reason I cannot discover, seems inclined to dispute that part of the assertion which relates to Massinger: he calls it vague and hearsay evidence, and adds, with sufficient want of precision, ‘ Sir Aston was well acquainted with Massinger, who would, in all probability, have communicated to his friend a circumstance so honourable to himself.’ There can be no doubt of it; and we may be confident that the information *did* come from him; but Mr. Davies mistakes the drift of Sir Aston’s expostulation: the fact was notorious that Beaumont and Massinger had written in conjunction with Fletcher; what he complains of is, that *the main*, the bulk of the book, should not be attributed to the latter, by whom it was undoubtedly composed. Beaumont died in 1615, and Fletcher produced in the interval between that year and the period of his own death (1625) between thirty and forty plays: it is not, therefore, unreasonable to suppose that he was assisted in a few of them, by Massinger, as Sir Aston affirms: it happens, however, that the fact does not rest solely on his testimony; for we can produce a melancholy proof of it, from an authentic voucher, which the enquiries fet

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on foot by the unwearied assiduity of Mr. Malone, have occasioned to be dragged from the dust of Dulwich College :

‘ To our most loving friend, Mr. Philip Hinchlow, esquire,
These,

‘ Mr. Hinchlow,

‘ You understand our unfortunate extremitie, and I do not thincke you so void of cristianitic but that you would throw so much money into the Thames as wee request now of you, rather than endanger so many innocent lives. You know there is xl. more at least to be receaved of you for the play. We desire you to lend us vl. of that; which shall be allowed to you, without which we cannot be bayled, nor *I play any more* till this be dispatch’d. It will lose you xxl. ere the end of the next weeke, besides the hinderance of the next new play. Pray, sir, consider our cases with humanity, and now give us cause to acknowledge you our true freind in time of neede. Wee have entreated Mr. Davison to deliver this note, as well to witness your love as our promises, and alwayes acknowledgement to be for ever

‘ Your most thanckfull and loving friends,

‘ NAT. FIELD.*’

‘ The money shall be abated out of the money remayns for
the play of Mr. Fletcher and ours.

‘ ROB. DABORNE*.’

‘ I have ever found you a true loving friend to mee, and in soe small a suite, it becinge honest, I hope you will not fail us.

‘ PHILIP MASSINGER.’

‘ *Indorsed:*

‘ Received by mee Robert Davison of Mr. Hinchlow, for the use of Mr. Daborne, Mr. Feeld, Mr. Messenger, sum of vl.

‘ ROB. DAVISON.’

“ This letter tripartite, which it is impossible to read without the moyst poignant regret at the distress of such men, fully establishes the partnership between Massinger and Fletcher, who must, indeed, have had considerable assistance to enable him to bring forward the numerous plays attributed to his name.” P. xvii.

Justly solicitous for the credit of Massinger, Mr. Gifford further states, that in the period of four years the poet

* “ Robert Daborne is the author of two plays, *the Christian turned Turk*, 4° 1612, and *the Poor Man's Comfort*, 4° 1655. He was a gentleman of a liberal education, master of arts, and in holy orders. His humble fortunes appear to have improved after this period, for there is extant a sermon preached by him at Waterford in Ireland, 1618, where the authors of the *Biographia Dramatica* think it probable that he had a living.”

—“ had written seven plays, all of which, it is probable, were favourably received: it therefore becomes a question, what were the emoluments derived from the stage, which could thus leave a popular and successful writer to struggle with adversity ?

“ There seem to have been two methods of disposing of a new piece; the first, and perhaps the most general, was to sell the copy to one of the theatres; the price cannot be exactly ascertained, but appears to have fluctuated between ten and twenty pounds, seldom falling short of the former, and still more seldom, I believe, exceeding the latter. In this case, the author could only print his play by permission of the proprietors, a favour which was sometimes granted to the necessities of a favourite writer, and to none perhaps more frequently than to Massinger. The other method was by offering it to the stage for the advantage of a benefit, which was commonly taken on the second or third night, and which seldom produced, there is reason to suppose, the net sum of twenty pounds. There yet remain the profits of publication: Mr. Malone, from whose *Historical Account of the English Stage*, (one of the most instructive essays that ever appeared on the subject,) many of these notices are taken, says, that, in the time of Shakspeare, the customary price was twenty nobles; (£.6. 13s. 4d.) if, at a somewhat later period, we fix it at thirty, (£.10) we shall not probably be far from the truth. The usual dedication fee, which yet remains to be added, was forty shillings: where any connexion subsisted between the parties, it was doubtless increased.

“ We may be pretty confident therefore, that Massinger seldom, if ever, received for his most strenuous and fortunate exertions, more than fifty pounds a year; this indeed, if regularly enjoyed, would be sufficient, with decent economy, to have preserved him from absolute want: but nothing is better known than the precarious nature of dramatic writing. Some of his pieces might fail of success (indeed, we are assured that they actually did so), others might experience a ‘*thin third day*,’ and a variety of circumstances, not difficult to enumerate, contribute to diminish the petty sum which we have ventured to state as the maximum of the poet’s revenue. Nor could the benefit which he derived from the press be very extensive, as of the seventeen dramas which make up his printed works, (exclusive of *the Parliament of Love*, which now appears for the first time,) only twelve were published during his life, and of these, two (*the Virgin Martyr* and *the Fatal Dowry*) were not wholly his own.” P. xxxiv.

Nor should the feeling and judicious remarks of Mr. Gifford on Massinger’s dedication of *the Great Duke of Florence*, which was printed in 1656, and had then been many years on the stage, pass unnoticed.

“ In this, which is merely expressive of his gratitude to Sir Robert Wiseman for a long continuation of kindness, he acknowledges,

knowledges, 'and with a zealous thankfulness, that, for many years, he had but faintly subsisted, if he had not often tasted of his bounty.' In this precarious state of dependance passed the life of a man, who is charged with no want of industry, suspected of no extravagance, and whose works were, at that period, the boast and delight of the stage!" P. xliii.

"Massinger died," says Mr. Gifford, "on the 17th of March, 1640. He went to bed in good health, says Langbaine, and was found dead in the morning in his own house on the Bank-side. He was buried in the churchyard of St. Saviour's, and the comedians paid the last sad duty to his name, by attending him to the grave.

"It does not appear, from the strictest search, that a stone, or inscription of any kind, marked the place where his dust was deposited: even the memorial of his mortality is given with a pathetic brevity, which accords but too well with the obscure and humble passages of his life: 'March 20, 1639-40, buried Philip Massinger, A STRANGER!' No flowers were flung into his grave, no elegies 'soothed his hovering spirit,' and of all the admirers of his talents and his worth, none but Sir Aston Cockayne dedicated a line to his memory." P. xlv.

The conceptions of an author's mind are frequently taken from his works. Mr. Gifford accordingly observes,

"Though we are ignorant of every circumstance respecting Massinger, but that he lived and died, we may yet form to ourselves some idea of his personal character from the incidental hints scattered through his works. In what light he was regarded may be collected from the recommendatory poems prefixed to his several plays, in which the language of his panegyrists, though warm, expresses an attachment apparently derived not so much from his talents as his virtues: he is, as Davies has observed, their *beloved, much-esteemed, dear, worthy, deserving, honoured, long-known, and long-loved friend, &c. &c.* All the writers of his life unite in representing him as a man of singular modesty, gentleness, candour, and affability; nor does it appear that he ever made or found an enemy. He speaks indeed of opponents on the stage, but the contention of rival candidates for popular favour must not be confounded with personal hostility. With all this, however, he appears to have maintained a constant struggle with adversity; since not only the stage, from which, perhaps, his natural reserve prevented him from deriving the usual advantages, but even the bounty of his particular friends, on which he chiefly relied, left him in a state of absolute dependance. Jonson, Fletcher, Shirley, and others, not superior to him in abilities, had their periods of good fortune, their bright, as well as their stormy hours; but Massinger seems to have enjoyed no gleam of sunshine; his life was all one

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wintry day, and 'shadows, clouds, and darkneſs,' reſted upon it.

"Davies finds a fervility in his dedications which I have not been able to diſcover: they are principally characteriſed by gratitude and humility, without a ſingle trait of that groſs and fervile adulation, which diſtinguiſhes and diſgraces the addreſſes of ſome of his contemporaries. That he did not conceal his miſery, his editors appear inclined to reckon among his faults; he bore it, however, without impatience, and we only hear of it when it is relieved. Poverty made him no flatterer, and, what is ſtill more rare, no maligner of the great: nor is one ſymptom of envy manifeſted in any part of his compositions.

"His principles of patriotiſm appear irreprehenſible: the extravagant and ſlaviſh doctrines which are found in the dramas of his great contemporaries make no part of his creed, in which the warmeſt loyalty is ſkilfully combined with juſt and rational ideas of political freedom. Nor is this the only inſtance in which the rectitude of his mind is apparent; the writers of his day abound in recommendations of ſuicide; he is uniform in the reprehention of it, with a ſingle exception, to which, perhaps, he was led by the peculiar turn of his ſtudies. Guilt of every kind is uſually left to the puniſhment of divine juſtice: even the wretched Malefort excuſes himſelf to his ſon on his ſupernatural appearance, becauſe the latter was *not marked out by Heaven* for his mother's avenger; and the young, the brave, the pious Chalarois accounts his death fallen upon him by the will of heaven, becauſe '*he made himſelf a judge in his own cauſe.*'

"But the great, the glorious diſtinction of Maſſinger, is the uniform reſpect with which he treats religion and its miniſters, in an age when it was found neceſſary to add regulation to regulation, to ſtop the growth of impiety on the ſtage. No prieſts are introduced by him, 'to ſet on ſome quantity of barren ſpectators' to laugh at their licentious follies; the ſacred name is not lightly invoked, nor daringly ſported with; nor is Scripture profaned by buffoon alluſions lavishly put into the mouths of fools and women." P. 1.

With becoming zeal, Mr. Gifford takes another occaſion to defend the character of Maſſinger in regard to the laſt-named propriety obſervable in it. We refer the reader to the note in vol. iii. p. 377.

To the delineation of Maſſinger's mind, Mr. Gifford has not added his own appreciation of the poet's talents for dramatic compoſition: having obtained permiſſion of Dr. Ferriar to annex to this Introduction the elegant and ingenious *Essay on Maſſinger*, firſt printed in the third volume of the *Manchester Tranſactions*; and having been favoured with the very valuable aſſiſtance of Dr. Ireland; by whoſe pen the

the excellencies and defects of Massinger are in general represented with the nicest discrimination and most powerful effect.

From the time of his death, the fame of the poet appears to have slumbered till

—“ Nicholas Rowe, a man gifted by nature with taste and feeling, disgusted at the tumid vapidity of his own times, turned his attention to the poets of a former age, and, among the rest, to Massinger. Pleased at the discovery of a mind congenial to his own, he studied him with attention, and endeavoured to form a style on his model. Suavity, ease, elegance, all that close application and sedulous imitation could give, Rowe acquired from the perusal of Massinger: humour, richness, vigour, and sublimity, the gifts of nature, were not to be caught, and do not, indeed, appear in any of his multifarious compositions.

“ Rowe, however, had discrimination and judgment: he was alive to the great and striking excellencies of the Poet, and formed the resolution of presenting him to the world in a correct and uniform edition. It is told in the preface to *the Bondman*, (printed in 1719,) and there is no reason to doubt the veracity of the affirmation, that Rowe had revised the whole of Massinger's works, with a view to their publication: unfortunately, however, he was seduced from his purpose by the merits of *the Fatal Dowry*. The pathetic and interesting scenes of this domestic drama have such irresistible power over the best feelings of the reader, that he determined to avail himself of their excellence, and frame a second tragedy on the same story. How he altered and adapted the events to his own conceptions is told by Mr. Cumberland, with equal elegance and taste, in the Essay which follows the original piece*.

“ Pleased

* “ See Vol. III. p. 453. A few words may yet be hazarded on this subject. The moral of *the Fatal Dowry* is infinitely superior to that of *the Fair Penitent*, which, indeed, is little better than a specious apology for adultery. Rowe has lavished the most seducing colours of his eloquence on Lothario, and acted, throughout the piece, as if he studied to frame an excuse for Calista: whereas Massinger has placed the crime of Beaumelle in an odious and proper light. Beaumelle can have no followers in her guilt:—no frail one can urge that she was misled by her example; for Novall has nothing but personal charms, and even in these he is surpassed by Charalois. For the unhappy husband of Calista, Rowe evinces no consideration, while Massinger has rendered Charalois the most interesting character that was ever produced on the stage.

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“ Beaumelle,

“ Pleased with the success of his performance*, Rowe conceived the ungenerous idea of appropriating the whole of its merits; and, from that instant, appears not only to have given up all thoughts of Massinger, but to have avoided all mention of his name. In the base and servile dedication of his tragedy to the Duchess of Ormond, while he founds his claim to her patronage on the interesting nature of the scenes, he suffers not a hint to escape him that he was indebted for them to any preceding writer.”

“ It may seem strange, that Rowe should flatter himself with the hope of evading detection: that hope, however, was not so extravagant as it may appear at present. Few of our old dramas were then on sale: those of Shakspeare, Jonson, and Fletcher, indeed, have been collected; depredations on them, therefore, though frequently made, were attended with some degree of hazard; but the works of Massinger, few of which had reached a second edition, lay scattered in single plays, and might be appropriated without fear. What printed copies or manuscripts were extant, were chiefly to be found in private libraries, not easily accessible, nor often brought to sale; and it is not, perhaps, too much to say, that more old plays may now be found in the hands of a single bookfeller, than, in the days of Rowe, were supposed to be in existence.

“ *The Fair Penitent* was produced in 1703, and the author, having abandoned his first design, undertook to prepare for the press the works of a poet more worthy, it must be confessed, of his care, but not in equal want of his assistance, and, in 1709, gave the public the first octavo edition of Shakspeare.

“ What might have been the present rank of Massinger, if Rowe had completed his purpose, it would have been presumptuous to determine: it may however be conjectured, that, reprinted with accuracy, corrected with judgment, and illustrated

“ Beaumelle, who falls a sacrifice, in some measure, to the artifices of her maid, the profligate agent of young Novall, is much superior to Calista. Indeed, the impression which she made on Rowe was so strong, that he named his tragedy after her, and not after the heroine of his own piece: Beaumelle is truly the Fair Penitent, whereas Calista is neither more nor less than a haughty and abandoned Brummet.”

* “ *The success of his performance,*] This was somewhat problematical at first. For though *the Fair Penitent* be now a general favourite with the town, it experienced considerable opposition on its appearance, owing, as Downes informs us, ‘to the flatness of the fourth and fifth acts.’ The poverty of Rowe’s genius is principally apparent in the last; of which the plot and the execution are equally contemptible.”

with ingenuity, he would, at least, have been more generally known, and suffered to occupy a station of greater respectability than he has hitherto been permitted to assume." Vol. I. P. lxii.

Of the neglect into which Massinger has undeservedly fallen, and of the pretence that he belonged not to the school of Shakspeare, we will cite Mr. Gifford's relation; premising that, in our opinion, the reader, who can deny to Massinger a rank in dramatic excellence, not far distant from that assigned to "Fancy's sweetest child," must be a stranger to the feelings, which bold imagination and vivid expression are peculiarly calculated to excite.

"It does not appear from Johnson's observations on *the Fair Penitent*, that he had any knowledge of Massinger; Steevens, I have some reason to think, took him up late in life; and Mr. Malone observes to me, that he only consulted him for verbal illustrations of Shakspeare. This is merely a subject for regret; but we may be allowed to complain a little of those who discuss his merits without examining his works, and traduce his character on their own misconceptions. Capell, whose dull fidelity forms the sole claim on our kindness, becomes both inaccurate and unjust the instant he speaks of Massinger; he accuses him of being one of the props of Jonson's throne, in opposition to the pretensions of Shakspeare*! The reverse of this is the truth: he was the admirer and imitator of Shakspeare; and it is scarcely possible to look into one of his prologues, without discovering some allusion, more or less concealed, to the overweening pride and arrogance of Jonson. This disinclination to the latter was no secret to his contemporaries, while his partiality to the former was so notorious, that in a mock romance, entitled *Wit and Fancy in a Maze, or Don Zara del Fogo*, 12mo. 1656, (the knowledge of which was obligingly communicated to me by the Rev. W. Todd,) where an uproar among the English poets is described, Massinger is expressly introduced as 'one of the life-guards to Shakspeare.' So much for the sneer of Capell!—but Massinger's ill fate still pursues him. In a late Essay on the stage, written with considerable ingenuity, the author, in giving a chronological history of dramatic writers from Sackville downwards, overlooks Massinger till he arrives at our own times. He then collects that he was one of the fathers of the drama; and adds, that "his style was *rough*, manly, and vigorous, that he pressed upon his subject with a *severe* but masterly hand, that his *wit* was *caustic*," &c. If this gentleman had ever looked into the poet he thus characterises, he must have instantly recognised his error. Massinger has no *wit*, and his humour, in which he abounds, is of

* "See his *Introduction to Shakspeare's Plays*, Vol. I. p. 14."

a light and frolick nature; he presses not on his subject with *severity*, but with fullness of knowledge; and his style is so far from *roughness*, that its characteristic excellence is a sweetness beyond example. 'Whoever,' says Johnson, 'wishes to attain an English style familiar but not coarse, and elegant but not ostentatious, must give his days and nights to the volumes of Addison.' Whoever would add to these the qualities of simplicity, purity, sweetness, and strength, must devote his hours to the study of Massinger." Vol. I. P. lxxiii.

The honest indignation which Mr. Gifford expresses at the mistakes, as well as at the vanity of preceding editors, seems indeed to be too well founded; and at the same time calls the attention of the reader to the necessary business of collation, so ardently undertaken by the present editor, and, we may add, so successfully accomplished. Of the incorrect editions, and of the injudicious praise unwittingly bestowed on them, the reader will find a severe reprehension from p. lxii. to lxxxiii.

The plan announced, and faithfully followed, by Mr. Gifford, in regard to the notes, is this :

" Passages that only exercise the memory, by suggesting similar thoughts and expressions in other writers, are, if somewhat obvious, generally left to the reader's own discovery. Uncommon and obsolete words are briefly explained, and, where the phraseology was doubtful or obscure, it is illustrated and confirmed by quotations from contemporary authors. In this part of the work, no abuse has been attempted of the reader's patience: the most positive that could be found, are given, and a scrupulous attention is every where paid to brevity; as it has been always my persuasion,

- ' That where one's proofs are aptly chosen,
- ' Four are as valid as four dozen.'

" I do not know whether it may be proper to add here, that the freedoms of the author (of which, as none can be more sensible than myself, so none can more lament them) have obtained little of my solicitude: those, therefore, who examine the notes with a prurient eye, will find no gratification of their licentiousness. I have called in no Amner to drivel out gratuitous obscenities in uncouth language; no Collins (whose name should be devoted to lasting infamy) to ransack the annals of a brothel for secrets 'better hid;' where I wished not to detain the reader, I have been silent, and instead of aspiring to the fame of a licentious commentator, sought only for the quiet approbation with which the father, or the husband may reward the faithful editor." Vol. I. P. lxxxiv.

Yet, it must not be dissembled, that the indignant blush of modesty must sometimes be excited by loose expressions and images, which, if not introduced into his dramas by the poet himself, were introduced at least by his permission or connivance. The age of Massinger indeed seldom exhibits that gaiety, which Thomson so happily describes, as gaiety "by decency chastis'd."

We shall now select some of the notes on the plays. Nothing can be more judicious than what Mr. Gifford has added to the remark of Coxeter, a former editor of Massinger, on the ribaldry observable in some parts of *The Virgin Martyr*.

"Very few of our old English plays are free from these dialogues of low wit and buffoonery: 'twas the vice of the age; nor is Massinger less free from it than his cotemporaries. To defend them is impossible, nor shall I attempt it. They are of this use, that they mark the taste, display the manners, and shew us what was the chief delight and entertainment of our forefathers. COXETER.

"It should, however, be observed, in justice to our old plays, that few, or rather none of them, are contaminated with such detestable ribaldry as the present. To 'low wit,' or indeed to wit of any kind, it has not the slightest pretension; being, in fact, nothing more than a loathsome footerkin engendered of filth and dulness. That Massinger is not free from dialogues of low wit and buffoonery (though certainly, notwithstanding Coxeter's assertion, he is much more so than his contemporaries), may readily be granted; but the person who, after perusing this execrable trash, can imagine it to bear any resemblance to his style and manner, must have read him to very little purpose. It was assuredly written by Decker, as was the rest of this act, in which there is much to approve: with respect to this scene, and every other in which the present speakers are introduced, I recommend them to the reader's supreme scorn and contempt; if he pass them entirely over, he will loose little of the story, and nothing of his respect for the author. I have carefully corrected the text in innumerable places, but given it no farther consideration. I repeat my entreaty that the reader would reject it altogether." Vol. I. P. 26.

To Decker, thus justly reprehended, Mr. Gifford assigns, however, the praise due to the exquisite beauty of the passage, which follows the disgusting occasion of animadversion. The plays of Decker abound indeed with the most abominable grossness; but, in some instances, exhibit striking marks of talent, as well in the characters delineated as in the language employed. We unite therefore with Mr. Gifford in exclaiming,

“What pity that a man so capable of interesting our best passions (for I am persuaded that this also was written by Decker), should prostitute his genius and his judgment to the production of what could only disgrace himself, and disgust his reader.” Vol. I. P. 32.

Whether the strains of higher mood, which have given rise to this remark, be the production of Decker, or of Massinger, we are unable to decide. Mr. Gifford presents us only with his own persuasion, not with absolute proof, that they were written by the former. We cite them with much pleasure; and shall subjoin a part of the first scene in the third act, admitted by Mr. Gifford to be written by Massinger, and of a kindred nature in regard to the commendation of Angelo. First then, the lines attributed to Decker.

“*Dor.* My book and taper.

Aug. Here, most holy mistress.

Dor. Thy voice sends forth such musick, that I never
Was ravish'd with a more celestial sound.

Were every servant in the world like thee,
So full of goodness, angels would come down
To dwell with us: thy name is Angelo,
And like that name thou art; get thee to rest,
Thy youth with too much watching is oppress'd.

Aug. No, my dear lady, I could weary stars,
And force the wakeful moon to lose her eyes
By my late watching, but to wait on you.
When at your prayers you kneel before the altar,
Methinks I'm singing with some quire in heaven,
So blest I hold me in your company:
Therefore, my most loved mistress, do not bid
Your boy, so serviceable, to get hence;
For then you break his heart.

Dor. Be nigh me still, then;
In golden letters down I'll set that day,
Which gave thee to me. Little did I hope
To meet such worlds of comfort in thyself,
This little, pretty body; when I, coming
Forth of the temple, heard my beggar-boy,
My sweet-faced, godly beggar-boy, crave an alms,
Which with glad hand I gave, with lucky hand!—
And, when I took thee home, my most chaste bosom,
Methought, was fill'd with no hot wanton fire,
But with a holy flame, mounting since higher,
On wings of cherubins, than it did before.

Aug. Proud am I, that my lady's modest eye
So likes so poor a servant,

Dor. I have offer'd
Handfuls of gold but to behold thy parents.
I would leave kingdoms, were I queen of some,
To dwell with thy good father; for, the son
Bewitching me so deeply with his presence,
He that begot him must do't ten times more.
I pray thee, my sweet boy, shew me thy parents.
Be not ashamed.

Aug. I am not: I did never
Know who my mother was; but by yon palace,
Fill'd with bright heavenly courtiers, I dare assure you
And pawn these eyes upon it, and this hand,
My father is in heaven: and, pretty mistress,
If your illustrious hourglass spend his sand
No worse than yet it does, upon my life,
You and I both shall meet my father there,
And he shall bid you welcome.

Dor. A blessed day!
We all long to be there, but lose the way." Vol. I. P. 34.

The verses which we add are Dorothea's description of her attendant Angelo, whom the daughters of Theophilus, hoping to persuade the Virgin Martyr to forsake the Christian religion, require to be dismissed from the company.

"*Christ.* Our conference must be private, pray you, therefore,
Command your boy to leave us.

Dor. You may trust him
With any secret that concerns my life,
Falseness and he are strangers: had you, ladies,
Been bless'd with such a servant, you had never
Forsook that way, your journey even half ended,
That leads to joys eternal. In the place
Of loose lascivious mirth, he would have stirr'd you
To holy meditations; and so far
He is from flattery, that he would have told you,
Your pride being at the height, how miserable
And wretched things you were, that, for an hour
Of pleasure here, have made a desperate sale
Of all your right in happiness hereafter.
He must not leave me; without him I fall:
In this life he's my servant, in the other
A wish'd companion." Vol. I. P. 54.

We pass to p. 135, in the first volume, where Mr. Gifford's note on *Malefort*, is as follows:

"*Malefort* is here, and throughout the play, properly used as a trisyllable."

This is one of the few instances in which we differ from

the present editor. For, to our apprehension, it is used as a disyllable in p. 129 :

“ And our lord, Monsieur *Malefort*, but I'll teach thee.”

In p. 139 also, the disyllabic pronunciation, *Malfort*, twice occurs. Again, in p. 145 :

“ We' are sorry, Monsieur *Malfort*, for our error.”

Yet once more, in 203 :

“ Strong and fair reasons *Malefort* will hear from him.”

Indeed we find but *two* instances in the whole play, where the word is used as a trisyllable, that remarked by Mr. G. as above, and one in p. 140.

In the same volume, to the entertaining note of the editor on the “*hunt's-up*,” may be added this consolatory intelligence for all musical sportsmen, that the tune is not lost, as Mr. G. supposes, having been presented to the public, by a regular* student in music, under the title of a *hunting song*, and with the alternate harmony of verse and chorus; the chorus opening with “*The hunt is up, the hunt is up*,” &c. This book, which is still extant, was published not long after Puttenham's *Art of Poetry*, which Mr. G. cites.

In the second volume we meet with the following note, p. 110.

“ Let fury then disperse the clouds in which
I long have march'd disguised;”

“ The old copies read *mask'd*; but this seems so unworthy of the author, that I have not scrupled to place the other word (*march'd*) in the text.”

Perhaps, however, the reading of the old copies is right. For, to *mask* in *disguise*, though apparently tautology, is an expression that belongs to our elder poetry. Thus Spenser, *Faer. Qu.* B. 2. C. 3. st. 52, where Britomart and her nurse resolve to go in disguise :

“ Now this, now that, twixt them they did devise,
And diverse plots did frame to *mask* in strange *disguise* :”

for such is the true reading of the passage.

The curious relic presented in this volume, of the hitherto unpublished Comedy, entitled, *The Parliament of Love*, will

* Viz. John Ravenscroft, “ Bachelor of Musicke,” in “ A briefe Discourse of the true but neglected use of charactering the degrees by their perfection, imperfection, and diminution, in measurable Musicke, &c. Lond. 1614.”

undoubtedly,

undoubtedly, as Mr. Gifford trusts, be perused with uncommon interest. It is, says Dr. Ireland,

—" a beautiful fragment, and is every where strongly marked with Massinger's manner; the same natural flow of poetry, the same unforced structure of his lines, and easy fall of period; the same fond use of mythology; and, what is more convincing than all the rest, the same intimate and habitual reference to his own thoughts and expressions elsewhere. I wish it could be added, that there are no marks of licentiousness: the only consolation for the uneasiness occasioned by it is, that proper punishments are at last inflicted on the offenders; and we hail the moral, which aims at the suppression of 'unlawful lusts.' "

Vol. II. P. 322.

Chaucer's *Court of Love*, and Spenser's *Court of Cupid on Valentine's Day*, might very properly have obtained notice in the illustrations which this relic has occasioned.

Subjoined to the first play in the third volume, is the following remark by Dr. Ireland:

" It may be observed here, that Massinger was not unknown to Milton. The date of some of Milton's early poems, indeed, is not exactly ascertained: but if the reader will compare the speech of Paulo, with *the Penitioso*, he cannot fail to remark a similarity in the cadences, as well as in the measure and the solemnity of the thoughts. On many other occasions he certainly resembles Massinger, and frequently in his representations of female purity, and the commanding dignity of virtue." "

Vol. III. P. 107.

From the latter part of this remark we certainly cannot dissent. But to that part, which so strongly assimilates the speech of Paulo to the sentiments and language which distinguish Milton's description of his penitensive Nun, we hesitate to subscribe. Indeed, when recollection brings before our eyes the Miltonic Maiden

" keeping her wonted state,
With even step and musing gait;
And looks commercing with the skies,
Her rapt soul sitting in her eyes;"

impressed with increasing admiration as we mark the sad Virgin and her train, the rhymes of Paulo (which we subjoin) have certainly, for us, diminished charms.

" *Paul.* Look on this MAID OF HONOUR, NOW,
Truly honour'd in her vow
She pays to heaven: vain delight
By day, or pleasure of the night

She

She no more thinks of: This fair hair
 (Favours for great kings to wear)
 Must now be thorn; her rich array
 Changed into a homely gray.
 The dainties with which she was fed,
 And her proud flesh pampered,
 Must not be tasted; from the spring,
 For wine, cold water we will bring,
 And with fasting mortify
 'The feasts of sensuality.
 Her jewels, beads; and she must look
 Not in a glass, but holy book;
 'To teach her the ne'er-erring way
 To immortality. O may
 She, as she purposes to be,
 A child new-born to piety,
 Perséver in it, and good men,
 With faints and angels, say, Amen!" Vol. III. P. 104.

The word *bases* in the same volume, p. 141, in the explanation of which, Mr. Steevens's and Mr. Gifford's opinions do not exactly concur, might be further illustrated from Gayton's *Festive Notes upon Don Quixot*, 1654. B. 4. Ch. 4. p. 218; a work which, while it records some scattered anecdotes of the stage, strangely passes over Massinger; at the same time enumerating, as works of eternal fame, "our Fairy Queen, the Arcadia, Drayton, Beaumont and Fletcher, Shakspeare, Jonson, Randolph, and lastly Gondibert," p. 21. Yet further, Massinger can only be considered forsooth as one of the *οἱ πολλοί*, if indeed he be intended at all, in a subsequent commendation of the "playes of Johnson, Beaumont and Fletcher, Cartwright, and the rest, &c." p. 273. From this strange, and in many respects disgusting book, which we mention chiefly to notice this particular omission or partiality, we derive a proof, that the phrase *yeoman-fewterer*, which Hilario resents in Massinger's *Picture*, p. 213, and which Mr. Gifford illustrates from the employment of it in old treatises of hunting, was, in Massinger's time, a cant expression.

To conclude: Mr. G.'s edition of the text may be considered as a model of the most valuable kind of emendation; and his notes are certainly the heart-cheering viands, not the "pretty little tiny kickshaws," (to use the words of Justice Shallow,) of a splendid literary entertainment. From these notes, distinguished by the unwearied industry as well as the elegant learning of Mr. Gifford, the

future editors of Shakspeare may derive much advantage, both in regard to the settlement of the text, and to the illustrations required. On these points we refer the reader to the note, vol. ii. p. 29, and more especially to the admirable decision upon Macbeth's "*way of life*," vol. iv. p. 301. Such remarks will plead, "trumpet-tongued," against the licentious alterations of undiscerning critics.

This edition of his Plays is closed with an interesting examination of Massinger's characteristic qualities; his style, the management of his plot, his learning, his morals, his political character, his imitations of his contemporaries, his genius and disposition. Of this examination Mr. Gifford speaks with amiable as well as judicious applause, and modestly depreciates his own labours in subscribing to the learning and sagacity of, assuredly, a very accomplished scholar and divine, his friend and coadjutor, Dr. Ireland.

ART. III. *Macpherson's Annals of Commerce.*

(Concluded from our last, p. 309.)

IN speaking of the exports from the Barbaric emporium, situated on the Indus, as enumerated by the author of the circumnavigation of the Erythrean Sea, Mr Macpherson translates Ἰνδικὸν μέλαν, Indigo, because there is, at the present time, a great exportation of that article from this quarter. He acknowledges, however, that Pliny classes indicium with ivory black, and other painters colours; and the addition of μέλαν (black) would lead us to imagine that Indian ink is the substance here meant; but the greater importance of Indigo is, he thinks, in favour of his interpretation. To this we have some objections; Ἰνδικὸν μέλαν is last upon the list, as if it were of little consequence; but, at the same time, we must recollect that the common ink of the antients was similar to what we now call Indian ink; and that the better kinds were formed of this ink mixed with the modern kind of ink; so that a much greater consumption of an ink like the Indian, must then have taken place than at present.

In the list of exports from Egypt to Barygaza, the author supposes that stinmi or stibium is perhaps black lead. What could have led him to this conclusion, we cannot conceive; the

the use of finely pulverized stibium (or crude antimony) being very common among the women in the Oriental countries, who apply it, by means of a bodkin, to the edges of their eye-lids, for the purpose of giving additional poignancy to their eyes.

The vaunted excellence of the horses, called Arabian, however just, appears to be erroneous, as to the name of the country to which they belong. In speaking of the imports of Muza (the present Mokha) Mr. Macpherson observes :

“ Horses imported from Egypt into Arabia, and into that part of it which is most celebrated for the superiority of its horses! Is it certain that Arabia has been famous for its breed of horses ever since the days of Ishmael, as alleged by historians quoted by Leo Africanus? Or have horses, as well as coffee, (another article mentioned by no antient Greek or Roman author, and believed to be a native of Abyssinia) been introduced into Arabia in the darkness of the middle ages? *—Horses are not mentioned in either of the two enumerations of Job's property, though camels and other animals are.—Solomon imported horses from Egypt and from other countries, but Arabia is not particularized.—In Ezekiel's account of the commerce of Tyre, horses are brought from Togormah, (Cappadocia, the country which supplied the Persian kings with horses, a breed celebrated by many antient authors) but only sheep and goats from Arabia, which also furnished the same kinds of animals, as we find by 2 Chron. c. xvii. to Jehosaphat, King of Judah.—The learned and indefatigable Bochart has not a word of an Arabian breed in all the passages concerning horses which he has collected in his *Hierozoicon*—This subject will be touched upon again under the year 345.” Vol. I. p. 165.

The above quotation refers to the embassy sent by the Emperor Constantius to the King of the Homerites. Among the presents sent by the Emperor were two hundred horses, of the noblest breed of Cappadocia, conveyed in vessels constructed for the purpose. On this the author observes,

“ It may be an inquiry worth the investigation of the naturalist, whether these Cappadocian horses were the progenitors of the famous Arabian breed. It is pretty evident that Arabia was not distinguished for the quality of its horses in early times. See above, p. 165 note, where I have observed that the horses of Cap-

* “ Mr. Macpherson here seems to forget that he has himself, in his preface, called the historians of these ages ‘valuable,’ and has referred their barbarism only to the ‘supercilious ignorance of grammarians.’ ”—*Rev.*

padocia were highly esteemed in Tyre and Persia. They were no less precious in the eyes of the Roman Emperors, who did not permit even Consuls to possess 'the divine animals' of the first quality, or purest breed, of Cappadocia. In short, they were then, what the Arabian horses of the *monaki sbadubi* breed, purer than milk, are in the present day, the very best of their kind. The many quotations in support of the superior excellence of the ancient Cappadocian horses, which it would be improper to introduce here, may be seen in Bochart's Geog. sacr. col. 175, and Hierozoicon, col. 109, and in Gothofred's Dissertation on Philostorgius." Vol. I. p. 209.

We recommend the above inquiry to those of our friends who are fond of horses, as it may tend to illustrate the natural history of one of the most useful animals that mankind have rendered subservient to their wants.

Mr. Macpherson has, we must allow, bestowed some pains in ascertaining the period of the discovery of America. He very properly observes, that although the accidental discovery of *Winland* (so called from the spontaneous production of grapes) by the Icelanders, has been described at some length by Forster and Mallet, there are still many people, even among those of general reading, who believe that no European ever set foot in America, before Columbus. The prevalence of this opinion is surprising, when we consider that the works of both these authors have been translated into English; and the facts themselves are unquestionable, being authenticated by the testimony of contemporary authors, and of others who lived soon after that time, but all of them long before the time of Columbus. So that, without detracting from the merit of that illustrious navigator, who planned his voyage upon scientific principles, we cannot hesitate to acknowledge, that the discovery of the Western hemisphere belongs of right to Biorn, the son of Heriolf.

At the same time that Mr. Macpherson thus justly deprives Columbus (or, as he chuses to denominate him, Colon) of the merit of being the sole discoverer of America, he explodes the story of Madoc, on which Mr. Southey has lately employed his poetical talents, as a mere invention of Dr. Powell; in this we agree with him, as no manuscripts, or authentic testimonies on this head, have yet been produced.

In treating of the importation of negroes into the European settlements in America, Mr. Macpherson has not corrected the error into which his predecessor had fallen, who says that about the year 1508, the Spaniards began to import negroes into Hispaniola, from the Portuguese settlements on the
Guinea

Guinea coast. But the authority of Herrera may be adduced, to shew that this importation took place several years earlier, viz. in 1503.

We have already noticed the imperfect acquaintance of Mr. Macpherson with natural history. In speaking of the state of England, as it is recorded in the Doomſday book, and in the other records of that period, he ſays “that many proofs may be adduced to ſhew, that vines were cultivated to a greater extent in ſeveral parts of this country formerly than now, and that conſiderable quantities of wine were made from them.” (Vol. I. p. 331.) He does not ſeem to be aware that the cultivation of the true grape was ſtill more impracticable in that age, when the land being leſs cleared than at preſent, occaſioned the ſeaſons to be more ſevere: and that there can be little doubt but the term “vinetum” or vineyard, was in theſe documents uſed for grounds applied to the culture of the currant buſh, *Ribes vulgare*, which is a native of the country.—But the author is ſo little conſcious of the difference between grapes (*vitis vinifera*) and currants, that he has ſuffered the following paragraph to ſtand in Vol. I. p. 75.

“The tree, or ſhrub, bearing currants, or grapes of Corinth, is by ſome authors ſaid to have been brought from the iſland of Zant, and planted in England about this time. This delicious fruit or grape has long ago become ſo plentiful every where throughout Britain and Ireland, that it would be difficult to convince ſome people that currants were not originally natives here; which is alſo the caſe of many other fruits, plants, roots, and flowers. Dr. Heylin, in his Coſmography, obſerves, that the people of Zant were very poor when the Engliſh began to purchaſe their currants, and wondered to what end they annually brought away ſuch quantities, aſking them, whether they uſed their currants to dye cloths, or to fatten their hogs? He adds, ‘that our trade thither has enriched theſe iſlanders.’ Vol. II. p. 75.

From this paragraph, it is evident that the author ſuppoſes the fruit ſold by the grocers under the name of currants to be really the ſame with the common garden currant; inſtead of which the former are well known to be a true grape, the produce of a ſmall low vine, growing principally in the iſland of Zante. But this groſs miſtake is fully equalled by another which we find in Vol. III. p. 155.

“Two phyſicians, to whom the author of this work ſhewed the cochineal in the Company’s vaults, were perfectly ſatiſfied, that the inſect, which produces it, is the ſame with our Britiſh lady-bird;

lady-bird; and that its superior excellence was acquired purely by the insect feeding on the fine red juice or sap of the Mexico shrub, called the prickly pear, agreeable to what has been asserted by divers authors. A[*nderfon*].

“The prickly pear is a plant which grows spontaneously and luxuriantly every where in the West-Indies. Its juice is of a rich crimson colour, which may be used with a pen or a pencil for writing or drawing; but it fades in a few days. However, Mr. Long (in his History of Jamaica, Vol. III. p. 731) says, that Mr. Riz, a gentleman of Kingston, produced from it a dye-stuff superior to the cochineal of Mexico. If that can be effected on a considerable scale, the prickly pear (now a nuisance, or at best a bad sort of fence) may become one of the most profitable of the tropical plants. M[*acpherson*].” Vol. III. p. 155.

Mr. Macpherson cannot be said to have passed over this passage in a hurry, since we find he has actually commented upon it, and, in his comment, has imbibed the erroneous spirit of the original. Every dabbler in natural history knows that the cochineal insect is a species of coccus, a genus belonging to the order hemiptera; whereas the common lady-bird is a coleopterous insect, belonging to the genus coccinella. In a similar manner, the patriotic spirit of the author informs us of sapphires equal to the Oriental, and of topazes (one of them as large as the body of a child of two years old) being found in Scotland; but, to exhibit Mr. Macpherson's ignorance respecting the nature of precious stones, we need only state that in the same place (Vol. III. p. 590) he speaks of the garnet and the ruby as being the same kind of gem.

The supposed discovery of Beukelens, respecting the curing of herrings, which has been repeated in so many books, seems very properly reduced by Mr. Macpherson to some slight improvement only in the process, which, being adopted by his countrymen, occasioned their fish to be much admired. The visit of the Emperor Charles V. to the tomb of Beukelens, has accidentally raised him to unmerited honours; the herring trade being in fact much more ancient. What the improvement was, is very doubtful. It is frequently said to be the curing of herrings white; but Mr. Macpherson says that the most distinct account he has been able to find is in Petit's *Chronique de Hollande*, &c. p. 184. “Ceux de Byèrvlyet, [no mention of Beukelens] isle de Flandres, qui premièrement inventerent (pour le mieux garder étant salé) de l'égorger, et lui ôter les machoires, qui le faisoient autrement bien tost corrompre, ce qu'en langue du pays se disoit *kaken*, c'est à dire, demacheler.”

In the fourth volume, p. 35, Mr. Macpherson informs us, that for many years preceding the year 1783, Edinburgh had been celebrated for the manufacture of coaches, which had become an established article of exportation to the principal towns on the Baltic, and especially to Petersburg. And that in this year, "a coachmaker in Edinburgh received an order from Paris itself, for one thousand crane-neck carriages, to be executed in three years." This is given upon the authority of Creech's Letters in Sinclair's Statistical account of Scotland. We have good authority to assert that no such order was ever received in that city; and we have no doubt of its being merely an exaggerated account of an order which was received in London, at the end of the American war, to purchase a number of old coaches, and send them to Paris, to supply the hackney-men of that city.

Count Benyowsky is called by the author, "a man who, if he had lived in the early ages of the world, would have been ranked among the most eminent founders of nations, and been deified as a benevolent friend and improver of the human race." (Vol. IV. p. 117). This character of a man, who, by his own account, was little, if at all better than a robber, must be considered as a continuation of Mr. Macpherson's slanders upon kings; otherwise it comes with peculiar impropriety from him, who constantly calls pirates, the common enemies of mankind.

Respecting the termination of the Maroon war in Jamaica, Mr. Macpherson says, (Vol. IV. p. 353.) that in June, 1796, the remainder of these unfortunate people, with their families, were transported to Lower Canada, where, *by the treaty of their surrender*, they were promised the enjoyment of lands and liberty. But the fact is, that by the original treaty made between General Walpole and the Maroons, it was agreed that they should not be sent off the island. The treaty was infringed by the government of Jamaica; and the Maroons were actually transported, at a great expence, first to Canada, and afterwards to Sierra Leone. This breach of the treaty was very properly resented by General Walpole; for, when the assembly voted him five hundred guineas for the purchase of a sword, he declined their gift, by a letter, in which he obliquely charged them with falsifying the treaty, when they entered it on their minutes. This conduct of the General will be remembered with honour, as long as integrity shall be respected; and it forms a striking contrast to the pusillanimous and faithless action of the Jamaica government.

Mr. Macpherson, who is the author of "*Geographical Illustrations*"

Illustrations of Scottish History," reviewed by us, in our Vol. X. p. 84. has annexed to the present work, what he calls a commercial and *manufactural* gazetteer of the united kingdom. This seems to be, in general, pretty accurate. We have, however, noticed a few instances of exaggeration, and of that national partiality, of which his countrymen are so frequently accused. In some instances, we apprehend, that he has also fallen into the error of stating a manufacture to be carried on in a town, when the real case is, that the wholesale dealers in that commodity reside there, and collect the goods from the small manufacturers in the circumjacent country. This, at least, is what he has done in respect to Walsall. In this town, he says, there are "manufactures of nails, in making of which, women and children, as well as men, find employment." But the fact is, that no nails are made in Walsall, the factors of that town procuring them from villages, all of which are at a considerable distance from Walsall.

We cannot help considering it as an omission, that while this author has noticed at full length the laws and anathemas against usury, he is totally silent respecting those against gaming. This is the more remarkable, because the ostensible motives for these laws, and their effects in respect to commerce, are similar; while the real motives of the laws against gaming are much more connected with trade.—The Kings of England, and the Pope, agreed in appearance respecting the condemnation of usury; and Mr. Macpherson has rightly stated the real motives of the former to be the throwing of the banking trade into the hands of the Jews, who being merely on sufferance in the kingdom, their property formed a kind of reserved stock, with which the Kings were accustomed to make free when their ordinary revenues were exhausted. The Pope, as sovereign of Italy, had an equal wish to restrain the commerce of money to the Lombards settled in England, who were the partners and agents of the banking houses in Italy, where the profit of the trade ultimately flowed. Hence the real motives of the laws against usury are only slightly connected with commerce; whereas the laws against gaming are avowedly, and indeed really, intended to divert the property of those whose sanguine temper leads them to prefer speculation, into channels where the transfer of this property may produce some benefit to the industrious part of the community.

Although Mr. Macpherson has pretended to review the official accounts of the East India Company, &c. it is evident that he has but a very limited knowledge of accounts.

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Since he finds fault with Mr. Fox, for adding to the calculated deficiency of the East India Company, the sum of £,200,000l. the amount of their capital stock, which Mr. Macpherson says (Vol. IV. p. 32.) "must surely, in any way of reckoning, be allowed to be a part of their joint property, and by no means a debt upon them." But, in our way of reckoning, and we should suppose in that of every other person, the joint stock of any company is a debt due by the company to the stockholders. Even Mr. Macpherson has admitted this to be true in a former statement of their affairs, Vol. III. p. 660.

The language of this work is deformed by a number of provincialisms, as *sleaped* (Vol. I. p. 129); *severals*, which is constantly used; so *shirreff*, Vol. I. 445, and frequently elsewhere, for *sheriff*; and again, in page 293 of the same Volume, he says, "It was called the book of Winchester (Liber de Wintonia) by the compilers of it, but Domesday book has *afterwards* [since] become the established name of it." The quotations have been so carelessly incorporated into the work, that reference is sometimes made, as in Vol. I. p. 179, 224, to plates, of which none are given.

ART. IV. *A Synopsis of the British Fuci.* By Dawson Turner, A. M. Member of the Imperial Academy Naturæ Curiosorum, of the Linnæan Society of London, &c. 12mo. 2 Vols. 9s. White, &c. 1802.

WE are ashamed to observe that these elegant little volumes have lain so long, overwhelmed by more ponderous, and perhaps less ingenious tomes. We will not, however, seek concealment of our oversight from silence, but proceed to give a short account of their contents.

It is well known that the difficulties attending the investigation of characters of the Fuci, are much greater than are found in the terrestrial plants in general; nor, till of late years, has the enquiry been carried on with sufficient accuracy. Mr. Turner, therefore, by selecting this branch of natural history for the subject of his work, has rendered considerable service to the philosophy of botany. His plan is clearly opened to the reader in the introduction, from which we shall take the following passage, relating to the general physiology of the Fuci.

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“ The genus *Fucus*, in its present state, at different points, borders upon, and touches, the surrounding genera of Lichens, *Ulvæ*, *Confervæ*, and *Byssi*, in such a manner, that, till a more appropriate distinction is found, experience only will enable us to know the individuals that compose it. The character assigned to it in the *Syst. Nat.* depends altogether upon the observations of Reaumur, and has already been so often refuted, that it cannot be necessary here again to repeat the arguments upon the subject, all which are to be found in Gmelin's *Historia Fucorum*, and indeed in almost every other subsequent work upon the subject. Hence succeeding naturalists have been at considerable pains to alter it; and Mr. Stackhouse has gone still farther by sub-dividing the plants that compose it into six new genera: but, though I fully agree with that gentleman as to the necessity of such a measure, I cannot altogether acquiesce in the arrangement he has made, nor have I allowed myself at present to think of any other, because, when a thing of this nature is done, it is desirable that it should be done in a manner to preclude the necessity of future alteration, which can hardly be expected from a distribution framed solely upon the British species, without attending to those which are the natives of distant seas, and are so dissimilar in their appearance. On this subject I will offer the single hint, that the submerged *algæ*, with the addition perhaps of the *Byssi* and *Tremellæ*, ought to form a distinct order of the class *Cryptogamia*; and that, in a new arrangement, the first step must be to throw them into a general mass, paying no respect to the genera as they now exist, all of which comprize plants of the most anomalous nature, many *Confervæ* having the fruit of *Fuci*, some *Fuci* that of *Ulvæ*, and vice versâ. I might be tempted here to enter in some measure upon a slight digression respecting the remaining aquatic genera, were not the *Confervæ* already in the hands of Professor Mertens and Mr. Dillwyn, who will soon favour the world with their observations on the subject; and did I not wish to reserve what I have to say upon the *Ulvæ* till it is in my power to publish an history of them; materials for which I have been some time engaged in collecting.” Introduction, p. xiii.

This introduction is followed by a *Synopsis Specierum*, drawn up with exemplary neatness and precision. The *Fuci* are here separated into six divisions. 1. *Foliis distinctis*. 2. *Foliis unitis*. 3. *Alati*, five fronde plana stipite medium folium percurrente. 4. *Fronde plana enervi*. 5. *Fronde compressa*. 6. *Fronde tereti*. They amount in all to seventy-eight species.

As a specimen of the execution of the work, we shall give the description of the thirty-fourth species, the *Fucus*

Edulis, with the subjoined remarks, in which Mr. T. assigns his reasons for making it a separate species, instead of a variety of the *Fucus palmatus*, in which way it was considered by Lightfoot.

“ Root a very small, solid disk, common to numerous fronds, which are from their origin completely cuneiform, having their apices much rounded, and their margins quite flat, as well as perfectly entire. In this shape they for the most part continue, and remain simple, sometimes extending to a foot or more in length, and in their widest part above the half of one in breadth; but occasionally, most probably from accident, they are once or twice longitudinally divided into segments, which, though generally either oblong or dilated, preserve no fixed form or order. Not unfrequently, also, they are irregularly perforated in various parts with numerous, roundish, scattered holes, the edges of which, like those of the segments, prove them not to be natural to the plant. Leaves of various size and age are always to be found from the same root; and it is to be remarked that the proportion of their width to their length generally increases as they grow older. Their surface on either side is smooth, even, and glossy. The stem in the young shoots is flat from its very origin, but in mature plants cylindrical, as thick as a crow's quill, and about an inch long before it expands, which it does very gradually. Its colour is a light, subdiaphanous red: that of the frond a very deep and opaque blood-red, which soon changes to a pale, dirty, whitish green. The substance of the whole is between coriaceous and fleshy in a recent state; apparently hard and horny after it is dry, but when again moistened so extremely tender, that a large plant, if held by the root, is seldom able to sustain its own weight.

“ It is difficult to account for this *Fucus*, which certainly is not one of the rarest among the British species, and of which there are specimens preserved both in Buddle and Petiver's Herbaria, having so long escaped the notice of authors on the subject; or, to speak more correctly, having been so constantly and so entirely confounded with the preceding, that no British writer, except Lightfoot, has thought it deserving of being noticed even as a singular variety. It has, nevertheless, always appeared to me, both in its nature and habit, a perfectly distinct plant; and my opinion being confirmed by Mr. Stackhouse, Mr. Davies, and Mr. Dillwyn, who have had such repeated opportunities of examining it in its places of growth, I feel no scruple in here introducing it as such; resting its claim principally upon the regularly cuneiform shape of its leaves, their never being either proliferous or branched, and their thick, fleshy substance; all which circumstances appear to be not only constant, but peculiar to it, and not common to any of the varieties of *F. palmatus*.

rus. The author of the *Nereis Britannica*, to whom we are indebted both for an excellent description and figure of it, has observed, that "its tender, succulent texture exposes it to the danger of laceration by storms, and its nutritive qualities to the depredation of fishes; and, that, when gathered from its native bed, all the largest leaves, and many of the smaller ones, are found, either half eaten off, or with the frond perforated in numberless places." This latter circumstance is mentioned above, and I have received specimens of it, in which it was so very remarkable, that they were sent under the name of *F. clathrus* of Gmelin, with the figure of which they by no means ill agree, though the description proves them different. Schmidel, who found this plant in abundance, and has given a good account of it in his *Tour through Switzerland, &c.* has made similar observations; and added, that he had no doubt but *Seba's Fuci reticulati*, figured in his *Thesaurus* iii. t. 103. a work I have at this time no opportunity of consulting, belong to the present species. The error into which Gmelin seems to have fallen respecting this plant, is both singular and unaccountable; for his description of *F. dulcis* evidently belongs exclusively to *F. palmatus*, while all his figures seem to have been designed for *F. edulis*, and admit of no doubt, except from being represented with undulated margins. In his notes he chiefly confounded them together, and there can be little question but all he has said upon the esculent qualities of his *F. dulcis* refers to the present plant, which Lightfoot informs us, "the inhabitants both of Scotland and Ireland take pleasure in eating: sometimes they feed upon it like a sallad, when fresh taken out of the sea; but the more usual method is first to dry it, then roll it up together, and chew it like a plug of tobacco. And this they do more for the pleasure arising from habit, than from any supposed virtues in the plant itself. The inhabitants also of the islands of the Archipelago, as we learn from Steller, are very fond of this plant. They sometimes eat it raw, but esteem it most when added to ragouts, oglions, and such like dainties, to which it gives a red colour, and, dissolving, renders them thick and gelatinous. In the Isle of Skye it is sometimes used in fevers, to promote a sweat, being boiled in water, with the addition of a little butter. In this manner it also frequently purges." * Mr. Stackhouse discovered the quality that it possesses of yielding by maceration a fine colour; a quality common also to many other algæ, and in the highest

* "The most surprising quality of this plant, and one that will probably render it of service in dying, I discovered by accident. Having placed some of the leaves to macerate in sea water, in order to produce seeds from it, I perceived on the

highest degree observable in *Conferva fetacea*, which, after it has been kept only a very short time in fresh water, gives out nearly the whole of the fine lake-tinted fluid with which its tubes are filled, and remains an almost colourless, diaphanous membrane. That even the accurate Ray was not exempt from the universal error, if it hereafter prove to be an error, of not discriminating between this plant and *F. palmatus*, is evident from his saying that the leaves of that species, infused in water, emit a strong scent of violets; a remark applicable with the greatest propriety to *F. edulis*, but not, at least in a striking degree, to the other. In Professor Esper's *Icones* are two most characteristic plates, representing the present species in its two most different appearances." Vol. 1. p. 181,

We should mention, that a copious list of synonyms, with references to authors, and to the places where the *Fucus* is found, is prefixed to each species. The following account of the *Fucus Asparagoideus*, a late discovery among this class of plants, contains many interesting particulars.

"Mr. Wigg was the first discoverer of this highly elegant alga among the rejectamenta of the sea on the Yarmouth beach, and many years ago made it known to Mr. Woodward, who, in the second volume of the *Linnæan Transactions*, favoured the botanical world with an admirable account and description of it: since which time he has himself detected it in its place of growth on the rocky shore of Cromer. For beauty of colour it rivals, if not exceeds, any other species of British origin; but this can only be known to those who have opportunities of seeing it while perfectly recent, as, whatever care may be employed in the preservation of it, the bright, glossy tinge will fade; and though, if well expanded, scarcely any *Fucus* is more beautiful on paper, it is nevertheless in that state far inferior to what it was before it was dried. When washed by the sea upon the shore it looks like a shapeless, gelatinous mass, so that it may most easily

second day a faint ruby tint, very different from the colour of the plant, which is a dull red, inclining to chocolate colour. Being surprised at this, I continued the maceration, and the tint grew more vivid, till it at last equalled the strongest infusion of cochineal. This liquor was mucilaginous, and had a remarkable property of being of a changeable colour, as it appeared a bright ruby when held to the light, and a muddy saffron when viewed in a contrary direction."—*Ner. Brit.* p. 58.—In a note, Mr. Stackhouse adds, "that the Rev. W. Gregor has procured a fine lake from an infusion of it by means of alum."

be passed over by botanists not accustomed to these plants, and that circumstance, added to its rarity, will satisfactorily account for its having remained so long unnoticed. The preceding is the species with which it has the closest affinity; but this affinity exists chiefly in general habit; for both their colour, the shape of their capsules, and their ramification are very dissimilar. There is no other *Fucus* for which it can well be mistaken."

Vol. 11. p. 365.

We could have wished that these descriptions had been accompanied by plates, an aid so absolutely necessary to the illustration of the habits and distinctive characters of plants. The author appears to have been deterred from this plan by the fear of expence; and only consoles himself and his reader with the consideration that the *English Botany* will in time contain a complete collection of English Plants. He seems, however, to meditate a more extensive work on the subject of *Fuci*, to which he will probably think it expedient to add a collection of plates. The present work, as a general view of the British *Fuci*, has considerable merit.

ART. V. *Observations on the present State of the Highlands of Scotland; with a View of the Causes and probable Consequences of Emigration.* By the Earl of Selkirk. 8vo. 223 pp. 6s. Longman, &c. 1805.

IT is with great pleasure that we have lately observed the science of political œconomy cultivated by men of high rank and considerable influence; and we know not any part of the British empire which claims the application of that science, or the exertion of that influence, in a greater degree than the Highlands of Scotland. Interesting from the peculiarity of its situation, from the manners and character of its inhabitants, and its utility as a nursery for soldiers, the state of that district has of late caused great uneasiness, not only to the proprietors of estates there, but to most well-wishers to the prosperity of the British empire.

The annual emigration of so many of our fellow-subjects from regions peopled by a hardy, intrepid, and honest peasantry, if it furnishes not a just cause of alarm, must naturally be a subject of a deep regret, which can scarcely be dispelled by the most ingenious and plausible arguments; Yet the noble author before us has, by showing this partial evil to arise from causes productive of general good, done much to reconcile

us to a state of things which no legislative provisions, nor indeed any efforts seem likely to alter. In an able and perspicuous manner Lord S. traces the changes that have gradually taken place in the condition of the Highlanders, stating the independence of the chieftains in former times, the internal state of the country arising from that circumstance (in which the respective conditions of the tenants and cotters, or cottagers, on the estates of the lord are minutely described) the change in the policy of the Highland proprietors subsequent to the rebellion in 1745, and the consequences of this change on population, through the prevalence of pasturage, sheep-farming, and engrossing of farms. He then describes the situation and circumstances of the old tenantry, and shows that, when, in consequence of the above changes, they are dispossessed of their farms, their only resources are, employment in the manufacturing towns in the low country, or emigration. Of these alternatives, he considers emigration as far the most likely to suit the inclination and habits of the Highlanders; for, though it requires a great momentary effort, it holds out a speedy prospect of a situation and mode of life similar to that in which they have been educated.

On these grounds he argues, that emigration arises from radical and peculiar causes in the circumstances of the country. He then traces its political effects.

The Highlands have been hitherto a nursery of soldiers; but the circumstances on which this depended no longer exist: the power of the Chieftains over their followers rested on the essential basis of the low rent of their land; consequently, when the rents were raised, that power was diminished or lost; and the people no longer considered themselves as dependants on their chief, and would no longer enlist at his call. Independently, therefore, of depopulation, that nursery of soldiers which has hitherto been found in the Highlands cannot continue. Thus he endeavours to show, that the loss of this national advantage does not arise from emigration.

The author next undertakes to prove, that the emigrations of the Highlanders are intimately connected with the progress of national prosperity, and that they are not detrimental either to manufactures or agriculture.

“Emigration,” he argues, “is a part of the general change (in the Highlands:) it is one result, and cannot, in fair reasoning, be abstracted from the other concomitant effects. If the national prosperity is essentially promoted by the causes from which emigration necessarily ensues, this their effect cannot be considered as pernicious.”

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This argument is pursued at considerable length, and accompanied with apt illustrations. The means that have been proposed for preserving the population of the Highlands are next examined. They are "the improvement of waste lands, fisheries, and manufactures." The noble author insists at some length, and indeed with very forcible reasoning, that these (though useful in some points of view) cannot obviate the necessity of emigration. He next shows, from the returns of the population of some Highland districts, that emigration has no permanent effect on population: he thinks, that legal restrictions would be useless and dangerous; and that, owing to the discontents which have arisen in the Highlands, emigration is useful in preserving the public peace. He also combats the prejudices of the Highland proprietors against emigration, showing the mistakes from which (in his opinion) they arise. Some objections are also stated to the conduct (though justice is done to the motives) of the Highland Society, and to the Emigrant Regulation Bill; a law, which, according to the author's representation of it, would not appear to have been very politic, or even just.

The above discussions lead to a very important, and indeed principal object of this work; which is to prove that, instead of ineffectual attempts to prevent emigration, measures should be taken to divert it from the territories of the United States to our own colonies. The encouragements that may be expedient for this purpose, the noble author asserts will not increase the spirit of emigration. The suggestions of this public spirited writer, it is but just to add, do not rest on theory alone. He has, with a laudable zeal, illustrated his doctrines by his practice, having successfully established a settlement of Highland emigrants on Prince Edward's Island, in the gulf of St. Lawrence; an interesting account of which settlement concludes the principal work; to which an appendix is subjoined, containing much valuable information.

Having thus given an outline of this important treatise, we scarcely need to add, that although we are not prepared to accede to every opinion expressed by the noble writer, yet the subject which he treats, the practical knowledge which he has acquired, and the ability with which his suggestions are enforced, claim the most attentive consideration from those who are peculiarly interested in the state of the Highlands, and likely to influence the future condition of that part of the kingdom.

ART. VI. *Military Memoirs, relating to Campaigns, Battles, and Stratagems of War, ancient and modern; extracted from the best Authorities; with Occasional Remarks. By the Author of the Continuation of Principal Watson's History of Philip II. and III. of Spain; Translator of Cunningham's MS. History of Great Britain, in Latin, from the Time of Cromwell to the Accession of George I. &c. &c. The Second Edition, Revised and Enlarged, By James Glenie, Esq. A. M. Fellow of the Royal Societies of London and Edinburgh, &c. &c. &c. Recommended, by Desire of his Royal Highness the Duke of York, to the Volunteer Corps and Military Schools.* 8vo. 10s. 6d. Johnson, &c. 1805.

THE Editor, in his advertisement to this second edition, observes, that prejudices are entertained against his work, because it was not compiled by one of the military profession. The complaint is unreasonable enough, for there seems to be no argument against any accomplished and studious individual, having the taste to enjoy, and the sagacity to select, the most memorable military incidents and stratagems as well of ancient as of modern times.

The objection, however, such as it is, has been obviated two ways. The work has passed to a second edition, a sufficient proof that it has met with an adequate share of public approbation; and the author avows having consulted as his guide and assistant, General Miranda, a soldier of great military experience, a man also of great and various talents.

The work is divided into the following several parts. The first discusses various battles and stratagems of war, before the invention of gunpowder. The second treats on the same subjects, after the invention of that destructive ingredient. The third part is on the subject of war, since the introduction of the Prussian tactics. The fourth is on the American war; and the last, which of course will be perused with the greatest interest, is employed on the detail of the late ten years war of France against almost all Europe. It is from this last that we shall take our specimen of the spirit with which the author has executed his undertaking.

“ Battle between the Austrians, commanded by General Wurmser, and the French, under Buonaparte, August, 1796, at Brefcia.

“ Buonaparte, having, with a fortunate boldness, penetrated through Piedmont, entered Lombardy, and passed the Po, the Adda, and the Mincio, laid siege to Mantua; the possession of which would render him the undisputed master of Italy. The garrison

garrison made several vigorous sallies, but Buonaparte, who had by this time collected, from the many strong towns he had taken, a numerous and formidable artillery, gave no respite to the besieged, and constantly repelled them. He erected batteries for the firing of red-hot balls, and several parts of the city were in flames: but the governor was resolved to hold out to the last extremity, and refused to listen to the summons of surrender.

“ The passes into the Tyrol were guarded by works extending from the lake of Garda to the river Adige. Here the imperial General Wurmser posted himself: but the French generals, Massena and Joubert, at the head of a select body, broke into his lines, by turning his right and left. They seized his baggage and standing camp, and forced him to retreat with the utmost precipitation. This happened towards the close of June.

“ Powerful reinforcements having joined Marshal Wurmser, since the check he had received at the passage into the Tyrol, he was resolved to repair this by raising the siege of Mantua; by effecting which, he would at once undo all that had been done by Buonaparte. Animated with this hope, he assailed the French, at Salo, on the western side of the lake of Garda, and at Corona on the east. He dislodged them, on the 29th of July, from both these positions. Those at Salo retired to Peschiera, and those at Corona to the city of Verona. In consequence of the capture of Salo, on the one side of the lake, and Verona, which the French were obliged to abandon, he made himself master also of Brescia, and was moving, with the division under his command, towards Buonaparte, while the other advanced with all expedition to place the French between two fires.

“ Buonaparte, perceiving the danger of his situation, and conscious that his strength was not equal to an encounter with the Austrian general's united divisions, determined to attack them singly, before they could form a junction. This, indeed, seemed the only expedient left to extricate him from the present danger. It was not, however, without the deepest concern, that he saw himself reduced to the necessity of abandoning the siege of Mantua, now almost destitute of provisions, and on the point of surrendering.

“ He raised it on the 30th of July, and, in pursuit of his plan, marched with all expedition to Brescia, where he joined the divisions of his army. They had gained several advantages over the Austrians, particularly at Lonado, a town which these had seized, but from which they were expelled, after being completely defeated in an engagement, the last of July, wherein they lost great numbers.

“ From Brescia, when the Austrians were again totally routed, on the 1st of August, they withdrew, in disorder, towards the Tyrol, where they took refuge in the mountains. Marshal Wurmser, apprised of the ill fortune that had attended his other division,

division, advanced with all speed to its assistance, and, on the 3d, came up with Buonaparte, who, expecting him, was prepared for battle. The Austrians had some advantage at first, through the rash impetuosity of an advanced corps of French, which was surrounded and taken; but the centre, forming into a compact body, charged them with such vigour, that they soon gave way, and were broken on every side. A division of them endeavoured to make good its retreat to Salo; but that place was already occupied by the left wing of the French; and this division, in attempting to gain the mountains, towards the Tyrol, fell mostly into the hands of the French. General Augereau, who commanded the right wing, assailed the left of the Austrians posted at Castiglione. Here a furious fight was maintained the whole day between both parties. The French, at length, prevailed, and the Austrians sustained an entire defeat. Between two and three thousand fell in the field, and about four thousand were made prisoners, among whom were three generals. The French also lost a considerable number, and some officers of great note.

“ On the 4th, a division of the French attacked a large body of Austrians, who were posted at Gavardo, towards the western side of the lake. The conflict was warm, but the Austrians were again worsted, with the loss of near two thousand men.

“ Notwithstanding the successes of the 3d and 4th, Buonaparte was not yet assured of a fortunate termination of this obstinate dispute. Marshal Wurmsler had drawn together all the troops that could be rallied, to which he added a part of the garrison of Mantua, now relieved from the siege, and every other corps within his reach. When assembled, they formed an army formidable enough to renew the contest with Buonaparte, who was fully convinced that the most dangerous and difficult part of the business still remained to be decided.

“ He collected the whole of his force, and made the most advantageous arrangements to meet the enemy, whose attack he hourly expected. He visited every post, in order to ascertain the numbers that could be spared to reinforce his main body. Repairing for this purpose to Lonado, he found it occupied by no more than twelve hundred of his troops, while a division of the Austrians, consisting of four thousand men, had encompassed it, and sent an officer to summon the French to surrender. Buonaparte concluding, from certain circumstances, that this body of Austrians belonged to the defeated part of their army, and was endeavouring to make good its retreat, with remarkable presence of mind, told the officer, that he was mistaken in thinking that he had met only with a detachment of the French army, the main body of which was there with Buonaparte himself, who now spoke to him, and required him immediately to return to his general, and require that he should surrender instantly. The commander of the Austrians, struck with astonishment, requested a parly, to settle

fettle conditions. But Buonaparte, aware of the danger attending the least delay, insisted that they should directly surrender themselves prisoners of war. On their still demanding time to consider, Buonaparte gave orders for a body of chosen grenadiers and artillery to advance against them. This decided the matter, and they all laid down their arms, without attempting to make the least resistance.

“ Escaped from this eminent peril, in so extraordinary a manner, the French general determined to lose no time in bringing the contest to a final issue. Feigning to be desirous of avoiding an engagement with Wurmser, he ordered a retrograde motion to be made by his army, in order to induce him the more readily to advance. This order was executed on the morning of the 5th, with such dexterity, that while the Austrian general, deceived by appearances, was approaching the French army to attack it, the right wing of the French, under General Serrancier, an officer of great ability, turned the left of the Austrians, and assailed its rear, while another division attacked a redoubt in its front. The left of the French, in like manner, moved with unexpected rapidity, against the right of the Austrians, and their centre was charged at the same time with such impetuosity and vigour, that, surprised at movements so contrary to their expectation, they were in a manner taken unawares. They made, however, a resolute defence, but fortune declared for the French. The Austrians were thrown into confusion; and, notwithstanding the skilful dispositions of Wurmser, were not able to stand their ground. They retired with all expedition, after losing two thousand men: and would certainly have lost many more, had not the French, from the excessive fatigue of so many successive conflicts, been disabled from a pursuit.

“ This victory was completely decisive of the contest between these two rival generals. The battle might be said to have lasted five days, as there was no intermission of fighting during that time. The losses of the Austrians, precluded all hopes of keeping the field; they amounted to seventy pieces of cannon, all the carriages belonging to his army, more than twelve thousand prisoners, and six thousand slain*.” P. 528.

The reader will be well pleased with the author's judicious preface, in which, among other things, he examines and refutes Marshall Turenne's assertion, that, in battles, God Almighty, for the most part, declared on the side of the most numerous battalions. He thinks that the victory is rather decided by the momentum of the different contend-

* “ Doddsley's Annual Register, continued for the proprietors, 1796.—History of Europe, cap. vii.”

ing forces, that is, the velocity multiplied into the quantity of matter. The letter also to the editor from Mr. Glenie, is very able, containing many excellent observations on battles, &c. and is well calculated to inspire Englishmen with the most animating courage and constancy in case of invasion.

The whole forms an interesting and entertaining performance, the greater part of which we have perused with considerable satisfaction.

ART. VII. *An Essay on the Spirit and Influence of the Reformation of Luther. The Work which obtained the Prize on the Question proposed in 1802, by the National Institute of France; "What has been the Influence of the Reformation of Luther on the Political Situation of the different States of Europe, and on the Progress of Knowledge?"* By Charles Villers. Translated and illustrated with copious Notes. By James Mill, Esq*. 8vo. 490 pp. 9s. Baldwin. 1805.

THIS is most undoubtedly a very curious and interesting work, upon a very important subject. There is something also certainly very curious in the circumstances of its publication, and the reward assigned to it; but what precise judgment we may be allowed to form of these circumstances, we are not able exactly to say. If it may be at all considered as the work of a *Roman Catholic*, or the prize it obtained from the National Institute, may be considered as a pledge of the approbation given by a society of *Roman Catholics*, to the sentiments contained in it, then indeed the work is a great curiosity. The learned translator and editor confesses, that it appeared to him "a memorable proof of the extraordinary progress of reason and liberality, when a learned assembly in a *Catholic* country, proposed to estimate the beneficial effects which have arisen from the great revolt against the Catholic church." But this ceases to be such a phenomenon, if the country and society are to be considered as only nominally Catholic; and it is no curiosity at all, if religion has but little concern in it; if it is to be regarded only as an exercise belonging to the historical class of the

* There is another translation of this essay, by B. Lambert, published nearly at the same time, for Hatchard, at 9s.

National Institute of 1802, the professed object of whose researches and labours was, we believe, at that very period, "all the moral and political sciences, in as far as they relate to history." This we take to be the true state of the case. We are from many circumstances, and for many reasons, more disposed to regard it as an historical exercise, approved and rewarded by a learned society, than as a concession on the part of real Romanists, as to the good effects of the reformation, and the wholesome tendency of Protestantism. As an historical essay, it is unquestionably, upon the whole, a very able one, and justly deserving of the notice of any literary society. Nor will Protestantism, we think, fare the worse, though it should not be considered as entirely an act of concession on the part of real Papists; for what is here said of Protestantism and Popery also, is in general so true and just, that it may at all events be received as a very respectable testimony on the part of a philosophical historian, not only to the merits of the reformation itself, but to the good intentions of the first reformers. Many evil things having been alledged of both, which deserved to be cleared up: but we must, once for all, freely confess, that "*the founder of Christianity,*" the Christian religion itself, and the sacred books, are not in general so spoken of, as we should hope every true Roman Catholic, as well as every true Protestant, would speak of them. We shall not enter into any particular objections on this head, for there is certainly nothing in the subject, that can entitle us to examine too closely into the private religious sentiments of the author; our only apprehension is, that if this essay is particularly to be regarded, (as the editor in one place inclines to think) as "an eminent proof of the progress of reason and liberality," it may be thought, from some expressions of the author, that reason and liberality require, in his opinion, that Christianity should be considered more as a philosophical system, than as a revealed religion. This appears to us to be the tendency of the essay, and we trust we shall not be thought uncandid in thus stating our opinion. We were pleased, indeed, to find some exceptions of the same kind in the notes of the learned editor, which, generally speaking, form a very valuable addition to the original work.

This essay is divided into chapters and sections. Some of the heads of which we shall give, as a specimen of what the reader is to expect. After a statement of the question, (not so free from faults, nor by any means so clear as the rest of the work) the author proceeds to consider first, "the essence of reformations in general," and next, that of Luther

in particular, where, in three parts, he gives us an able sketch of the Politics, Religion, and Literature of Europe at the beginning of the sixteenth century. Then follows a section entitled, "conjectures regarding what would have happened in Europe, if the reformation had not taken place; whether the spirit of the hierarchy would have changed?" Though this may be thought somewhat of a digression from the main question, we cannot but regard it as an important section; because it tends to prove that the system of an *infallible* Church, and consequently the spirit of the Roman Catholic religion, is essentially inimical to the advancement of knowledge; as it is to that freedom of thought, and exercise of *right* reason, which have been the glory and happiness of so many states since the reformation, and very eminently of our own. *This is a point, which at the present moment particularly requires to be cleared up; because, among the most modern vindications of popery, we have seen an attempt made to prove, that the system of infallibility is the only security against that licentiousness of opinion, which has been the cause of all the fatal events of the French Revolution. It has been argued, therefore, that those effects have not only been entirely owing to the reformation, but that Protestantism is always likely to lead to the same evils, and therefore is unfriendly to regal government and social order. This, we think, is to plead the cause of Catholicism against Protestantism upon ground so totally mistaken, that the very contrary is actually the truth. The Protestant religion appears to us, beyond all doubt, to be the best security against such violences and convulsions; and that of the Romish Church the most likely to cause and provoke them. Mr. Villers seems to be entirely of our opinion. It was not, in the first instance, according to him, the licentiousness of Protestants that gave rise to the struggles of the reformation, but "the despotism and [pretended] infallibility of the Pope," which gave the offence, and which, leaving no alternative, rendered the struggle so convulsive. "The spring of oppression, too violently bent, (these are Mr. Villers's own words) had produced the reaction of the spring of liberty. The efforts employed to subdue her tended only to make her unfold more *rapidly* the whole of her powers." Here certainly was the evil. Protestantism was then the friend to ~~the~~ liberty, both of thought and action, and is so still; it encourages not the licentiousness of either, nor does it provoke such violences, by any extravagant pretensions, or oppressive dominion. It acknowledges the holy Scriptures to be infallible, but it leaves men to their own inter-

pretation of them. It tolerates Catholicism; but wisely resists and keeps herself on her guard against the Romish pretensions to infallibility, which, by the acknowledgment of Roman Catholics themselves, are not yet relinquished. The learned translator expresses a hope, that this work may "tend to open the eyes of the Irish Catholics," for whose emancipation (as it is most improperly called) he is a strenuous advocate. We most heartily join him in the wish, which suggests to him this hope; namely, that of their recall from the dangerous principles which separate them from us, which is an object most devoutly to be wished. How much should we rejoice to see them emancipated in *this* manner from all political disqualifications! It is not because they think differently from us on many points that we wish them to be excluded from political power and authority, but because we are still afraid of this doctrine of infallibility among others, and because, as M. Villers observes, they have always appeared "to regard Protestantism as a dangerous disease;" and are averse to the reasonable and wisely liberal ideas it encourages. It appears, therefore, a strange circumstance, in regard to the differences at present existing among us, that they who boast themselves the greatest friends, and appear the warmest advocates of political and religious liberty, should be desirous to remove all impediments to the attainment of power and authority, by those who support a despotic infallibility; while they who think every indulgence has been granted, that can be granted without injuring the free state and tolerant Church of these realms, are held to be the enemies of liberty, and the favourers of oppression. We are not blind to the very peculiar circumstances of Ireland, and are grieved to think, that so large a portion of our fellow subjects are still under such delusions as render exclusion necessary, nor would we ever be the advocates of those who would aggravate the weight of privations and disqualifications; but the principle of them we still think most wise, and not with any degree of safety to be relinquished, if we would preserve our own liberty.

But to proceed with our account of the work. In the first chapter of the second part, the author considers the influence of the reformation, first generally on the political situation of all the states of Europe, as well as on the church and its connection with the states, and then severally and particularly on the principal states of Europe, Protestant or Catholic, friendly or unfriendly to the reformation. Then follows, a view of the external situation of the states of

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Europe

Europe in regard to one another, in which the establishment of the balance of power is briefly but ably discussed. The second chapter of the second part treats of the influence of the reformation on the progress of knowledge, on liberty of thought, the study of religion and languages, philosophy, moral and political, the physical and mathematical sciences, belles lettres, modern languages and fine arts; the wars and controversies which arose out of the reformation are also considered, and much curious information is added concerning the order of Jesuits, both the political and theological champions of the church of Rome. The origin of secret societies, free masonry, &c. &c. is, we think, judiciously accounted for, and though their original purpose and intention are vindicated, even down to the class of *illuminati*, M. Villers, does not deny that the original design of the latter, was ultimately departed from, and many unworthy members admitted, so that "the appellation of *illuminati*, served in the end for a mask, and afforded pretexts to many villains." P. 373.

There is added to the whole, "a sketch of the history of the church, from its founder to the reformation." To this part the editor has not thought proper to subjoin either illustrations or corrections, and we agree with him in thinking it too short, too imperfect, and too unimportant to deserve them. The blessed Jesus is here represented as *dying*, "a Martyr only to truth and virtue;" from this we may judge of M. Villers's Catholicism: "a peaceful state of things," we are also told, "would *perhaps* have confined *for ever* the religion of Christ to the walls of Jerusalem; but the Jews, by expelling the innovators, compelled them to go and preach in other places;" from this we may judge of M. Villers's ideas of the divine origin of Christianity.

As specimens of the essay, we shall begin with the following picture of the state of Italy and Saxony, at the period of the reformation. The intention of the author is to describe the different features of Roman Catholicism in different countries at that time.

"Italy had long been the residence of the masters of the Roman empire. The luxury and corruption of Asia had passed into the city of the *Cæsars*, and overrun the rest of the country. The riches of the whole world there circulated and overflowed. The effeminacy of the latter years of the empire stamped the Italian character. Subdued afterwards by a multitude of conquerors, who succeeded one another incessantly, that fine country was, during ten centuries, the field of continual wars, waged there by strangers, who contended for its possession. The Italian,

never his own master, always oppressed, subdued, became naturally artful, selfish, and deceitful. Commerce still continued to enrich him; but he hastened to consume in pleasure what he foresaw that violence might speedily wrest from him. A taste for luxury, pomp, sensuality, and the fine arts, was the source of his consolation. The magnificence of the ancient remains with which he was surrounded, had an influence on that which he gave to all his works, and to all his religious edifices. Worship became an affair of the senses, religion a mythology. Pompous ceremonies usurped the place of simple prayers; saints and images became the suppliants of a Deity almost forgotten, and the immediate objects of devotion. Such is the aspect under which religion presented itself to the Italian from his birth. The essential spirit of that religion was extinct with regard to him. No doubt the multitude, and ordinary men, adhered very steadfastly to this system of superstition which captivated their senses, and lulled their consciences under vice. But what wonder if he who proceeded to think and examine rejected at once, without any reservation, that whole system, in which he could see nothing but the handy work of man, and remained without any shadow of religion whatsoever? The Italian then was almost unavoidably a papist, or an atheist, a worshipper of our Lady of Loretto, or a worshipper of nothing. Never accordingly were there so many atheists as in the country and neighbourhood of the sovereign pontiffs.*

“ The most extravagant bigotry, or the libertinism of unbelief, is the necessary lot of those who cannot adopt the whole of their religion, and who are unable to discover its spirit. “ When they throw the bathing water out of the window,” as the ancient proverb says, “ they throw the child along with it.” A reformation of religion was impracticable in that country. Those who were good Catholics would not have endured the removal of a single relic; the rest were nothing, conformed to the exterior

“ * Add to this the causes of the Italian impiety and corruption assigned by Machiavel, an eye-witness, and a man who will be allowed to possess sufficient sagacity to perceive the sources of the evil. He expresses himself in the following manner: “ The strongest proof of the approaching ruin of Christianity, is to see that the nearer people are to Rome, which is the capital of Christianity, the less religion they have.** The scandalous example, and the crimes of the court of Rome, have been the cause that Italy has lost entirely all the principles of piety, and every sentiment of religion.*** We Italians then owe this important obligation to the church and to priests, that we have become reprobates and villains.” Disc. on the first Decade of Livy. B. I. c. 12. Author.”

practice, but remained indifferent to all moral and religious interest, to all desire of improvement, which it belonged not to them either to conceive or to credit.*

“ What

“ * The Italians proved sufficiently by the fact that they were altogether incapable of a Reformation. Some years before Luther, the ardent Savonarola preached at Florence nearly the same doctrine which was afterwards preached by the Reformer of Saxony, in regard to indulgences and the misconduct of the Papal court, &c. The infamous Alexander the VI. was then on the throne. Far from declaring themselves in favour of Savonarola, as the people of Wittemberg declared in favour of Luther, those of Florence fell upon the unfortunate man, too good for his age and his country, dragged him to the pile lighted by the inquisitorial hangmen, and saw him burnt, uttering shouts of joy, and crying out *long live Pope Borgia*. Author.

“ Almost every man who has had any opportunity of conversing with persons who had been educated Roman Catholics has had occasion to make this remark; that they are either bigots, ignorantly attached to every rag and tatter of the holy mother, and have never thought but of reverencing implicitly as they had been taught to reverence; or if they have inquired at all, and allowed themselves to believe their own reason that absurdity and nonsense is absurdity and nonsense; then they have formed this conclusion that Christianity is absurdity and nonsense. So strongly blended in their minds is the idea of Christianity itself with all the appendages of Catholicism, that they cannot separate them. Their education is strongly calculated to produce this effect. They have never been taught to inquire into the evidence of their religion, or to analyse it, to examine its several parts, and to consider their reasonableness and importance. Persons who have been accustomed to do this, if they find one thing which cannot bear examination, proceed on to another, and examine every thing apart, before they think of rejecting the whole. But persons who have been educated as Catholics have been trained to take every thing respecting religion upon authority, and in the lump; they have always considered it as a system founded upon the assertion of others; every part of which must stand or fall with the rest. When the progress of their knowledge therefore compels them to see the weakness of this authority, and the deformity of the superstructure as it stands, they turn their backs upon it directly, as wholly dangerous and disgusting. The only ground of belief on which they had ever been instructed to rest their faith being removed, it is extremely natural they should take it for granted there is no other; and resign all further concern about the matter. This is unquestionably

“What a different aspect did Saxony present? Its people had never been enervated, either by luxury and opulence, or by too soft a climate. There, lived a native, frank, and manly race, who, till the ninth century of our era, had never been subdued. They had stopped on the banks of the Elbe the flight of the Roman eagle, which was unable to penetrate into their country. At a later period that nation had given conquerors to Europe. The Angles, the Normans, the Burgundians, the Franks, swarms which issued from Saxony, proceeded to subdue Great Britain, Gaul, and the other provinces of the west. Those who remained on their ancient soil, attached to their national, ancient, and simple worship had allowed the rest of Europe to embrace Christianity, without offering any attempt at imitation, or to quit a faith in which was incorporated the memory of the great actions of their fathers. When Charlemagne, after a desperate resistance of thirty years, prevailed to make them receive Christianity, they embraced it heartily, and with good faith. But among them it is easy to conceive that it never would become what it was among the Italians. It there less enchanted the eyes, but it more touched the heart. In Italy it was more *worship*, in Saxony more *religion*. Men of staid minds, and of generally found morals, naturally practised a Christianity more pure, more composed of spirit. They always supported with a secret impatience the heavy yoke which the court of Rome imposed upon them, and embraced the first occasion which offered to escape from

tionably the reason that philosophers and men of inquiry in France, and in other parts of the continent, have been much more commonly infidels than in this country. It is remarkable also that the two most celebrated infidels we have had in this country, Hume and Gibbon, had spent a great part of their youth in France, and were intoxicated with the vanity of imitating Frenchmen. This too is unquestionably one great cause of that laxity of principle which we complain is found in a great number of Irishmen, of all the classes above the lowest, who, if they have been Roman Catholics are pretty sure to be unbelievers. This is no reason for reviling and abusing such persons. They have been placed in very unhappy circumstances, with regard to this most important object; circumstances to which it is presumable, from an extensive experience, that human nature is very seldom superior. But it is a strong reason for endeavouring to set the distinction between Christianity, and the abuses of Christianity, in the strongest light. This we conceive the present work of M. Villers has no feeble tendency to accomplish: and yet it is abused by many persons, even in this country, who may be thought to mean well with regard to Christianity, but who certainly know little of the means of promoting its interests.” Tr.

it. But when they threw away this false crull which had grown over the Gospel, they retained the Gospel. They had not extinguished its spirit. Popery was not to them the whole of religion. It was still of importance to them to have a religion. An interest in religious concerns was still living, and active within them. They were fitted for a Reformation.

“ The intellectual culture of the two people differed in the same degree. The fine arts, all that ministers to the gratification of taste, all that yields indulgence either to the bodily or mental sensibility, had become the object of Italian industry. The calm, regular, durable activity of the Saxons was directed towards the abstract sciences, towards philosophy, and historical research. When the Reformation broke out there was not a theologian in Italy of talents to enter the lists with those of Saxony. Some had the presumption to venture themselves, and exhibited the usual connection between presumption and ignorance. They were beaten and covered with confusion. On the other side Italy boasted with justice of her poets and painters. She had not produced a Luther. But Saxony had not produced an Ariosto.

“ To the particular sentiments which we have pointed out, Saxony further added that indignation and dissatisfaction which were common to it with the rest of Europe. To provide for the expenses of a gaudy court Leo X. had just imposed on Christendom the heavy impost of a new indulgence. The pretext was the erection of the superb basilicon of St. Peter. But a proof that this was not the sole motive at least, is, that Leo had beforehand made a present to a sister of whom he was very fond, of all the money which should be raised in Lower Saxony as far as the Baltic sea. This circumstance was known to all the world; and the monk Tetzel had the audacity to come into the neighbourhood of Witttemberg to open his traffic of indulgences, to publish his prostitute mission, and support it with sermons of an extravagance and grossness which at present it is difficult to believe.* P. 96.

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* “ One Tetzel, a Dominican, and a retailer of indulgences, had picked up a vast sum at Leipzig. A gentleman of that city, who had no veneration for such superstitions, went to Tetzel, and asked him, if he could sell him an indulgence before-hand for a certain crime, which he would not specify, and which he intended to commit. Tetzel said, Yes; provided they could agree upon the price. The bargain was struck, the money paid, and the absolution delivered in due form. Soon after this, the gentleman, knowing that Tetzel was going from Leipzig well loaded with cash, way-layed him, robbed him, and cudgelled him; and told him at parting, that this was the crime for which he had purchased an absolution. George, duke of Saxony, a zealous friend

The character and views of Luther are next briefly considered, and set in such a light as we think they most justly deserve. The opposition of our great Reformer being ascribed only to the motive of an honest resentment of wrongs, and by no means to those of envy and revenge, attributed to him by Mainbourg, and repeated by Voltaire and Hume. Mr. Mill has been at the pains to add to the value of the work in this part, by citing at length the note of the learned Dr. Maclaine inserted in his edition of Mosheim, in which he vindicates Luther from the misrepresentations of Hume, a note only referred to by the original author.

The next passage, which we shall lay before our readers, must, we think, tend to illustrate some of the observations we have offered above. This occurs among the author's *conjectures*, as to what might have happened had not the Reformation taken place.

“As to what might have been expected, in course of time, from popes and the clergy, if they had been allowed to proceed as they chose, in the full career of their power and credit, we may form a judgment by the physical and moral condition of the kingdoms immediately subject to ecclesiastical princes. The spirit of Popery, it is impossible to deny, is exclusive and intolerant; Now the spirit of an institution cannot cease, without putting an end to the institution itself. A testimony sufficiently decisive is, that the humane and virtuous Innocent XI. was scarcely able to execute any of his laudable designs during a pontificate of twelve years. The popes since the Reformation, more cautious, reduced, indeed, to the last stage of debility, have yielded by necessity in several rencounters; but what they wanted was strength, not inclination. Many attempts have been made to re-unite the Reformed and Catholic churches. The latter has rendered all those efforts vain, by refusing to relax her pretensions. Towards the end of the seventeenth century, the emperor Leopold the first entered warmly into this design; and plenipotentiaries were named on the different sides. The negotiations were even carried

friend to the court of Rome, hearing of this robbery, at first was very angry; but, being informed of the whole story, he laughed heartily, and forgave the criminal.

“The emperor Maximilian, being at Inspruck, was offended at the wickedness and impudence of this Tetzal, who had been convicted of adultery, that he intended to have him seized upon, and put in a bag, and flung into the river; and would have done it, if he had not been hindered by the solicitations of Frederic Elector of Saxony, who happened to be there, very opportunely for Tetzal. Jortin's Life of Erasimus.”

into France, and conducted by Leibnitz on the part of the Protestants, and Pellisson and Bossuet on that of the Catholics. This last personage displayed on the occasion all his eloquence, but at the same time all the inflexibility of his genius, and all that of his church. There could not be, according to him, any mention in any respect of accommodation, but only of submission. If any one consider the haughty and violent language used at that time by a man so enlightened as Bossuet, it will be difficult for him not to suppose that were the riches and power of the Romish clergy restored, we should behold them as fanatical and persecuting as before. The intrigues of the Catholic party to restore Protestant princes to the Romish communion, are worthy of being made known, such, for example, as those employed in the case of the elector of Saxony, and of Christina, queen of Sweden. The aversion to all the sovereigns who remain separated from Rome is abundantly visible; and the Holy See has not to this hour formally recognised the king of Prussia. Long after the Reformation, Clement the VIII. drew up a form of an oath to be taken by bishops and archbishops, in which all the principles of the despotism and intolerance of Rome are established. What, to speak sincerely, can be expected from such temper and principles? What might not have been done by absolute Popes, supported by bigotted and superstitious emperors, united by temper and interest with Rome?" P. 130.

The editor here cautions us against giving too much weight to the retaining an exceptionable ceremony in the service of the church, (the author having observed that every year, on a particular day, the Pope still excommunicates and curses all heretics, and particularly the Lutherans) since says, Mr. Mill we should in this case be obliged to think unfavourably of churches which we know to be the most liberal. "The Church of England for example, retains in her Liturgy and repeats the Creed of St. Athanasius, which declares all persons damned who do not believe the Trinity in Unity, and Unity in Trinity." We regret the introduction of this note; for it asserts what is not true. The Athanasian Creed declares indeed, as the Scriptures do, the sole method appointed for Salvation; and declares, that, to be effectual, the true faith must be kept whole and undefiled; but respecting the fate of one set of unbelievers or another, it is perfectly silent; and leaves it to the mercies of God to bring about that, which to man may appear impossible.

To the above extract it may be well to add the following account of the Clergy in Protestant States.

"Very different is the aspect of the clergy in the countries which embraced the Reformation. The individuals of this body only
desire

desire to be what they may and ought to be, the ministers of the word of God, and the teachers of morality. Exempted from all obedience to any foreign leader, owing their subsistence to their country; become husbands, fathers, citizens, they have no other interest than that of the state in which they live. It is either the prince, the magistrate, or the people, who elect them. Luther restored the Saxon church to the democracy of the primitive age, and the hierarchy to a system of moderate subordination. The churches which followed Calvin were constituted in a still more democratical manner. But none of them form a civil corporation. Some public marks of honour and respect are the sole distinction of the clergy. According to the words of the Master, that which is *Cesar's* is given unto Cesar, by giving unto God that which it befits us to offer him. The abolition of auricular confession was a stroke which cut at once the infinite ramifications by which the hierarchical despotism had every where entwined its roots, and deprived the clergy of their enormous influence on princes, and the great, on the women, and in the bosom of every family.* P. 158.

We subjoin also the following passage as tending to exhibit a just view of the superiority of Protestant Universities, and the opportunity there afforded of perfecting the sound knowledge of Theology.

* "Of all the contrivances to enthrall mankind, and to usurp the entire command of them, that of auricular confession appears the most impudent and the most effectual. That one set of men could persuade all other men that it was their duty to come and reveal to them every thing which they had done, and every thing which they meant to do, would not be credible, if it were not proved by the fact. This circumstance rendered the clergy masters of the secrets of every family. It rendered them too the universal advisers. When any person's intentions were laid before a clergyman, it was his business to explain what was lawful and what was not, and under this pretext to give what counsel he pleased. In this manner the clergy became masters of the whole system of human life. The two objects they chiefly pursued were to increase the riches of the order, and to gratify their senses and pride. By using all their arts to cajole the great and wealthy, and attacking them in moments of weakness, sickness, and at the hour of death, they obtained great and numerous bequests to the church; by abusing the opportunities they enjoyed with women, they indulged their lusts; and by the direction they obtained in the management of every family, and of every event, they exercised their love of power, if they could not draw an accession of wealth." Tr.

“ I cannot forbear, before concluding the article which relates to this beautiful and profound science of exegesis among the Protestants, remarking by the way how much the whole system of studies relating to Protestant theology differs from that of Catholic theology. They are two worlds in opposite hemispheres, which have nothing common except the name. But that unhappily is sufficient to deceive all those who never go farther than the name. The Catholic theology rests on the inflexible authority of the decisions of the church, and therefore debarb the man who studies it from all free exercise of his reason. It has preserved the jargon, and all the barbarous appendages of the scholastic philosophy. We perceive in it the work of darkness of the monks of the tenth century. In short the happiest thing which can befall him who has unfortunately learnt it, is speedily to forget it. The Protestant theology, on the contrary, rests on a system of examination, on the unlimited use of reason. The most liberal exegesis opens for it the knowledge of sacred antiquity ; criticism, that of the history of the church ; it regards the doctrinal part, reduced to purity and simplicity, as only the body of religion, the positive form which it requires ; and it is supported by philosophy in the examination of the laws of nature, of morality, and of the relations of man to the Divine Being. Whoever wishes to be instructed in history, in classical literature, and philosophy, can chuse nothing better than a course of Protestant theology. Clergymen reared in this manner, proceeding from the universities, go to fill the places of pastors and teachers in little villages, and in the country. It very often happens that there they establish excellent schools, and spread around them the light which they have received from their masters. The class of our village curates and vicars has in general been always very respectable and exemplary ; yet, it must be acknowledged, and all those who have been enabled to observe it will acknowledge without difficulty, that this class is not less exemplary among the Protestants, and among them it is much more, and much *better* instructed.” P. 307.

M. Villers expresses his admiration of the system and labours of Kant, which have never in one instance, we believe and trust, obtained the credit on this side of the water, which they seem to have done on the continent : and we are not surpris'd to find Mr. Mill dispos'd to qualify the encomiums bestow'd on them by his author. As far as we can judge of the system of Transcendentalism, from the specimens of it that have fallen in our way, we think Mr. Mill allows it the very utmost merit it can deserve, when he says that, “ though some very extensive views have been opened in it, it is yet chiefly compos'd of arbitrary theories, unsupported

ported by any just evidence, and leading to no useful conclusion."

Mr. Mill agrees much more with the author in his attachment to the system of *perfectibility*, which one of our countrymen carried to such extravagance. We do not, however, see any great objection to what is said in its praise, either by M. V. or his learned translator. From their remarks we collect, that they are no further advocates for it, than to regard it as a truth, that the human race in general is always advancing to a higher state of perfection, but subject to hindrances and interruptions, which may, for a while, make its movements appear retrograde. Now it is surely not to *such* a system of perfectibility that such *horrible* consequences have been ascribed, as Mr. Mill insinuates. The great objections to the system, are the evils to be apprehended from conceiving the perfectibility of man to be so invariably and constantly progressive, as that ancient establishments, and tried opinions, and fixed standards of religion and morality, are all to be sacrificed to the lust of novelty, presuming upon improvement, when change only is made, and are all to be condemned in a mass, merely on account of their antiquity. Many certainly rendered distracted by the fascinating promises of this system of perfectibility, considered the eventful period of the French revolution as a moment of *universal* reformation, in which old things were, merely as such, to be done away, and every thing indiscriminately made new: but M. Villers allows, that the system is often interrupted in its progress by "casual convulsions," and "violent situations of affairs." We should hope, therefore, that though he might have good reason to assert, from the aspect of *some* things in the French metropolis in the year 1802, such as the numerous and magnificent institutions for the advancement of general knowledge, the great encouragement given to the study and improvement both of the useful and fine arts, and other objects of this nature, that *our* age is far before that of the Goths and Vandals, he could not be unmindful (though he was wise to suppress it) that he was writing amidst the spoils and the plunder of Rome, and Florence, and all Italy; in a place where the Christian sabbath had been abolished; the temples of God, beyond every thing that was before heard of, polluted and abused; atheism publicly avowed, and publicly approved and applauded; justice violated and trampled on; the most amiable feelings of our nature treated with derision; virtue, honour, and common honesty discountenanced and degraded; and under a chief
who

who could, with equal ease, be a Mussulman in Egypt, and a faithful son of the Pope at Paris!

Such interruptions in the system of perfectibility deserve consideration. That Christianity itself is a system tending always towards perfection, we most firmly believe; "That in God's heaviest worldly judgments, there may lie hidden mercy," as the excellent Hooker says, we nothing doubt; and that in his own good time he will bring great good out of all the evil that happens through the folly and perverseness of man; but that there is nothing fixed; nothing yet known or discovered, but what is capable of improvement, we do not believe. New systems of religion and morality we require none. Here the system of perfectibility, in our estimation, can have nothing to do, but with the practical effects of the duties and obligations of which the world has long been in possession. We want no modern refinements to instruct us how to worship God more devoutly, or love our neighbour more sincerely, than our Protestant ancestors; we want no modern refinements to discover for us a higher principle of obligation to enforce these duties, than the known tendency of the Christian precepts to promote the good of mankind, and the assurance that they have been enjoined us by the everlasting SON of GOD, Incarnate!

ART. VIII. *A Clinical History of Diseases, Part First, being Vt. A Clinical History of Acute Rheumatisms. 2d. A Clinical History of Nodosity of the Joints.* By John Haygarth, M. D. F. R. S. &c. 8vo. p. 168. 5s. Cadell and Davies. 1806.

THE author has been accustomed, he says, to take minutes of the cases he attended, in the chambers of the sick, nearly for forty years, and to mark the effects of the medicines that were given, in a manner similar to that used by the late Dr. Heberden. In those minutes,

"The seasons and the sexes are always," he says "mentioned, a full account of the remedies, is commonly given. The antecedent duration of the disease, is, generally, the age of the patient, the effect of the remedies, and the termination of the disease, are frequently noted."

From this register, he has extracted for the present publication, such observations as he finds recorded on acute rheumatisms, and on nodosity of the joints.

Of

Of 470 rheumatic patients, 170, or about a third of them, were afflicted with acute rheumatism. Of these 97 were males, and 73 females; the proportion nearly as four to three; this he supposes to be occasioned by men being more exposed to cold and damp, the most frequent causes of the complaint, than women. No age is exempt from the disease, but the greatest number of the patients were between the ages of fifteen and twenty years. It also makes its attack at all seasons of the year, but somewhat more frequently, as might be expected, in the winter, than in the summer months. Ordinarily, acute rheumatism makes its attack almost immediately after the occurrence of the circumstance giving rise to it. Persons, therefore, who attribute their complaint to a cold taken a month or six weeks before the symptoms of rheumatism manifested themselves are, the author thinks, mistaken in that point. In a great majority of cases, the disease affects the joints only, in some the joints and muscles, and in a small number, the muscles only. In most of the cases, the colour of the skin was little, if at all altered; in a few, the skin appeared to be inflamed. The urine in rheumatic fever is high coloured, when voided; on standing, it deposits a copious, brownish red sediment, like brick dust, very similar to the urine voided by patients in agues or intermittent fevers. The pulse beat generally from 84 to 107 in a minute. In some it beat 120, and, in a small number, 130 strokes in a minute. Blood drawn from rheumatic patients was generally covered with a dense fizy crust.

The remedies the author generally found to have been used before he saw the patients, and which he employed in the early part of his practice, were bleeding from the arm, or with leaches, preparations of antimony, the compound powder of ipecacuanha, and the cicuta, and these medicines were generally continued until the complaint was subdued. After a few years, bleeding, and other evacuants, as emetics, and eccoprotics, were only administered by the author preparatory to the exhibition of the bark, to which the cure was principally trusted.

This mode of practice the author learned, he says, of Dr. Fothergill. To Dr. Fothergill it had been suggested by Sir Edward Hulse, who, in his turn, received the first intimation of it from Dr. Morton. We will give the author's manner of exhibiting the remedy, and the result, in his own words.

“For several years,” he says, p. 66, “my usual method of treating the acute rheumatism has been to give either the antimonial powder or tartarised antimony, generally the former, till the
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the stomach and bowels are sufficiently cleansed. Without waiting for any other evacuation or abatement either of the inflammation or the fever, I order the bark; at first in small doses, and if they succeed, gradually in larger. But if the bark in any respect disagree, or even if it do not produce manifest relief of the symptoms, the bark is always suspended, and the antimony again repeated, till it shall have produced sufficient evacuations. After the stomach and bowels have been well cleansed a second time, the bark is administered again in like manner, at first sparingly, and then more freely. But it is never continued longer, nor in a larger quantity, than what perfectly agrees with the stomach, the fever, and the rheumatic inflammation. If doubts occur on any of these points, recourse has been had to bleeding by the lancet, or leaches, or both, and to more evacuations with antimony. In such cases the bark is not again employed till the inflammatory symptoms are abated."

These cautions are very prudently recommended, as the use of the bark in these cases, notwithstanding the high authority by which it is supported, is by no means general. It appears that the author has given the bark, in this manner, to 86 patients, afflicted with acute rheumatism, and with the exception of four only, with whom it did not appear to agree.

"It uniformly," he says, p. 89, "produced the most salutary effects. The pains, swellings, sweats, and other symptoms of inflammatory fever manifestly and speedily abate, and gradually cease, till health is perfectly restored."

The time in which this was usually effected, was about four weeks.

Among the proofs and illustrations, where the author gives a detail of some cases attended with peculiar circumstances, he recommends wort, in a state of fermentation, in scurvy, and in putrid fever, in which he has given it, he says, with singular advantage.

The next dissertation treats of nodosity of the joints. The author had seen 34 persons affected with this complaint. It is nearly peculiar to women, one of the patients only being a man; and it came on, in the cases that fell under our author's care, soon after the women had ceased to menstruate. The nodes may affect any of the joints, but they appear to attack those of the hands and fingers oftener than any others. They seem to consist in a thickening and enlargement of the ends of the bones of the periosteum and ligaments, and being once formed, they go on enlarging, until they, in a great measure, take away the power of moving in the joint.

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They are attended with constant pain, but not acute, and with tenderness of the skin lying over them. The nodes appear to be propagated from one joint to another, but without procuring ease to the joint first affected. The author knew one patient, he says, whose fingers, wrists, knees, ancles, shoulders, and hips, were all affected with the complaint at the same time. The disease has been considered as gout or rheumatism, but it differs materially from either of them; and ought, the author thinks, to be esteemed a distinct complaint. No remedy has been found adequate to the removal of the complaint; but relief has been given by the repeated application of leaches to the parts, and by the effusion of warm water upon them. The late Dr. Heberden appears to have described the disease in the 28th chapter of his commentaries, *De nodis digitorum*, but not with so many circumstances as are here noticed.

He does not intimate that they are incident solely to females, and says expressly, they are free from pain, "*vacant omni dolore*," but admits, that they remain through life, and at length occasion some impediment to the motion of the joint. He proposes no remedy for them, probably as they only occur at that time of life, when the symmetry, or beauty of the limbs, which they principally affect, ceases to be an object of much solicitude.

"*Proinde*," he says, "*deformitas major est quam incommodum; quanquam motus digitorum aliquantulum impeditur.*"

We have been ample in our account of this little volume, induced to it by the respectability of the writer, as well as the importance of the subject: for though the bark should not prove, on further experience, to be equally efficacious and certain, in curing acute rheumatism, as in curing ague, which the author intimates, (p. 91), we at the least learn that it is a safe and powerful auxiliary in combating that painful, troublesome, and extremely obstinate disease, in the cure of which; few practitioners have hitherto ventured to prescribe it. We cannot quit the subject without expressing our hope, that the author's leisure may permit him to favour us with some further extracts from his register, and without the tables, which, though highly useful to him in forming his collection, embrace so many objects, and are consequently branched out into so many columns, that few readers will take the trouble of picking out the facts from them. They are besides unnecessary, the known good faith and diligence of the author being a sufficient guarantee for the correctness of the deductions.

ART. IX. *A theoretical and practical Treatise on Subterraneous Surveying, and the magnetic Variation of the Needle.* By Thomas Fenwick. Newcastle upon Tyne. 1804. 8vo. 207 pp. Hodgson.

THIS work is divided into two parts, and the subject is illustrated by seven plates, which contain 96 diagrams. The contents are as follows.

“ Part first. Geometrical problems. Theorems. The manner of conducting a subterraneous survey. How to find the magnitude of angles. How to determine bearings; and also how to reduce angles into bearings. How to reverse bearings. How to reduce bearings into angles. How to reduce bearings and distances to the northing or southing, and easting or westing they contain. How to survey a subterraneous working. How to prove a survey by different ways. How to take a back sight. How to plot a survey on paper according to the common method; with a description of the protractor. How to plot a survey on paper by the use of the T. square and drawing board. How to plot surveys, so that if an error is committed in any part of the plotting, it will not influence the following part. An example illustrative of the above. How to reduce any number of bearings and distances to one bearing and distance equal to the whole. How to plot on the surface by the circumferenter. How to avoid an obstacle that interferes in the line of plotting on the surface. How to make a survey when the subterraneous excavation declines from the horizon. The fallacy shewn of putting two or more bearings into one, and plotting them accordingly. A promiscuous collection of practical questions relative to mining and tunneling.

“ Part Second. Theorems and observations. A table shewing the magnetic variation from the year 1576 to the year 1803, both inclusive. A table shewing the diurnal variation. How to find the true meridian. How to fix two marks for the use of the miner in determining the variation of the needle of his circumferenter. How to determine the magnetic variation of the needle of any instrument. How to reduce bearings from a magnetic to the true meridian. How to reduce bearings from one magnetic meridian to bearings with any other magnetic meridian. How to find the meridian a plan has been constructed by. How to plan subterraneous surveys truly, and also how to determine the magnitude of an error arising in plotting, through inattention to the magnetic variation of the needle. How to run bearings on the surface by any circumferenter without error. How to find the antiquity of a plan by its delineated meridian. How to record the bearings of subterraneous surveys. Traverse tables.
The

The use and application of the traverse tables in determining the northing or southing and easting or westing of bearings for every degree of the quadrant. The use and application of the same tables for determining the northing, &c. for every $\frac{1}{2}$ degree of the quadrant. The use of the tables in reducing hypotenusal distance to horizontal distance. How to calculate the produce of seams of coal of any thickness, either in measure or weight." P. vii.

The proper management of mines of every denomination is a matter of so much importance in this country, as to render every assistance towards the promotion of it highly desirable. The present treatise goes no farther than the method of measuring the extent, direction, and magnitude of mines in all the branches and circuitous prolongations; and for this purpose it contains rather a superfluity, than a deficiency, of rules and instructions. The first division of the first part contains eight easy geometrical problems, such as raising a perpendicular, drawing parallels, &c. These are followed by some theorems relative to angles, triangles, &c. together with a short account of the magnetic compass. Mr. Fenwick then enters into the practical methods of surveying and making the plans of mines, or of subterraneous excavations in general. He briefly describes the instruments more commonly used for the purpose, and gives examples fully sufficient to illustrate the precepts.

The second part principally relates to the variation of the magnetic needle, and to the methods of detecting, obviating, and correcting the errors which may arise from that cause. Here Mr. F. expresses himself as if different magnetic needles, in the same place and at the same time, had different and peculiar variations. Thus, in theorem 1, he says, "Two magnetic needles seldom have the same magnetic variation."

And in theorem 4, he says,

"If a subterraneous survey is made by one instrument, and plotted on the surface by another, the needles of each having different magnetic variation, the plotting will be erroneous, if the bearings to be plotted are not previously reduced to bearings with that magnetic needle by which it is to be plotted."

The variation of the magnetic meridian is not an affection peculiar to every magnetic needle, but is a general law of the magnetic virtue; so that, at the same time and place, the magnetic variation is one and the same; and all the magnetic needles present must show the like deviation from the astronomical meridian. When the needles are flat and rather

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broad,

broad, it may happen indeed that the magnetic virtue is not exactly in the axis of the needle, in which case the needle would not show the true variation; but the needles that are put to theodolites, circumferencers, and other surveying instruments, are generally so very slender as not to admit a sensible error of that sort. We are rather apprehensive that the divisions of those instruments, which have fallen under Mr. Fenwick's observation, are erroneous; and, in that case, it will be useless to attempt any correction.

In the use of the magnetic needle for subterraneous surveys, a very considerable error frequently arises from adventitious parcels of ferruginous matter, which affect the needle in various degrees. Mr. F. has taken no notice of those errors, or of their causes; it would, therefore, be proper for him to give, in a subsequent edition, the methods necessary for detecting and correcting them.

With respect to style, we must acknowledge that this work is not deficient in point of perspicuity; nor shall we enter into a more particular examination of it, since this author modestly says in the preface,

“As the work is novel (being the first systematical arrangement in that art), and composed only in the vacant moments of professional duties, by one whose literary knowledge is but limited, neither order in compilation, nor elegance of composition, can be looked for; yet it is offered to the public from a confidence of the utility of a work of its kind, in a country abounding in mines of various denominations.”

ART. X. *Letters between the Rev. James Granger, M. A. Rector of Shiplake, and many of the most Eminent Literary Men of his Time: composing a copious History and Illustration of his Biographical History of England. With Miscellanies, and Notes of Tours in France, Holland, and Spain, by the same Gentleman. Edited by J. P. Malcolm, Author of Londinium Redivivum, from the Originals in the Possession of Mr. W. Richardson.* 8vo. 554 pp. 10s. 6d. Longman, &c. 1807.

THEY who may be of opinion, that the contents of this volume are not put together with the most ingenious contrivance, must still be amused and often interested with the variety of information and of anecdote, which it communicates.

Mr. Granger's was an undertaking of a novel kind, and
much

much credit is due to the late Mr. Thomas Davies, for the spirit and liberality with which he assisted and cheered the author in his progress. It does not appear, that as much can be said of one of his brother booksellers lately deceased, but the publication was certainly an enterprize, or rather adventure, of some peril.

This volume illustrates Granger in various particulars, and forms a sort of useful appendix to his work. We should presume, indeed, that few who possess the former will be satisfied without having this latter also.

The parts of the work, which we have found the most entitled to attention, are principally the author's account of his intended work, his correspondence with Davies, and the letters of Mr. West, one of which we subjoin.

“ Sir,

Covent-garden, March 14, 1770.

“ I have the honour of your letter by this post, and cannot sleep without answering it, as it gave me much surprize and concern, that I should be supposed to have said any thing that could be construed to the detriment or injury of an ingenious compiler, and a worthy man. You may remember, that as soon as I heard of your Biographical Collections, I communicated all the volumes I had of English portraits to you; and for which your own character, and the request of an illustrious collector, was more than a sufficient recommendation. That there should be idle talk between industrious and modest authors, and their lucrative booksellers, gives me no surprize, having heard their alternate complaints from my friend, Mr. Pope's time, to the present. Whom your bookseller has his intelligence from, I am at a loss to guess; I may possibly in idle chit-chat have said, that I had double the number of English heads taken notice of by you, though I doubt whether that was strictly true. What you mention of not taking notice of ideal prints, was in my opinion perfectly right, as your point was to illustrate real history. I am not insensible of your great pains and assiduity; and, with regard to your Index, I never once looked into it, having read the four volumes in the country merely for amusement, not for criticism; for with regard to the latter, I read nothing at all.

“ I do not know what will answer booksellers' expectations. I am sure I have spoke in favour, and always wished well to your work, as I truly think and have professed; I thought it an ingenious and entertaining plan, as refreshing the memories of the old, and encouraging the young to make collections of portraits of illustrious men, as an amusing part of English history.

“ As I have never been engaged in any dispute through life, I little thought my paltry collection of English heads would have brought me into one, they being only the trifling amusements of a life too busily employed; much less, that they could possibly

have turned out to the detriment of a person whose labours I greatly esteem.

“ I am, Sir, with true respect, &c.

“ J. WEST,

“ I came from the House at seven to dinner, but would not let the post go without giving you every satisfaction in my power.

“ Mr. Granger says in his preface, p. xiv. ‘ I must here inform the reader, that the collection of English heads, in 23 volumes, folio, which was in the possession of James West, Esq. was of great use to me.’ The reader will judge for himself, whether the acknowledgement was commensurate with the favour received. — James West, M. A. of Baliol College, Oxford, was M. P. for St. Alban’s, and a joint Secretary of the Treasury: he was patronized by the Duke of Newcastle, who has been rendered so ridiculous as a politician in one of Smollett’s works; however, he gave Mr. West substantial proofs of his ability in serving a friend, by obtaining for him a pension of 2000l. per annum. Mr. West was a Vice-president of the Society of Antiquaries; Treasurer, and afterwards President, of the Royal Society: he died July 2, 1772. His residence was the now magnificent hotel, at the West end of the Piazza, Covent-garden. The sale of his books lasted 24 days, prints 13, coins and medals 7, plate and various articles of curiosity 7, paintings, drawings, and framed prints 4.” P. 34.

In the progress of the work we were amused with the schedule of the expences of the protector, Duke of Somerset, whose character does not appear to be so well understood as it deserves. The curious in prints will also be gratified with Captain Baillie’s account of his own etchings, with Mr. Cole’s Letters, and finally, with some original Letters of Bishop Burnet, though it does not exactly appear, what the latter had to do with Granger and his Biographical History of England. As, however, they are here, the reader will be amused with the following.

“ July 14, 1681.

“ I hope, after you have been so many days in the country, it is not too soon to ask you, noble Madam, if you have read any thing of those two books I recommended to you, Wilkins and Grotius, and if you have read any thing in them? the next question is, how you like them? I do not mean of a critical censure of the books, whether you think them well or ill writ; but how far the matter contained in them gain ground upon you.

“ There is an inward tasting of truth, which is very much different from a sort of assent which is only extorted by the force of argument; for, till our minds are so moulded and prepared that truth and they are fitted one to the other, as it will not be easy to
conquer

conquer one that has great store of wit and fancy by force of reason; evasions and flights being easy found out, were the evidence to the contrary never so strong; so if one is so overcome, it is rather like a prisoner's being bound or set in the stocks, than an inward victory over the soul; and upon such occasions one is rather apt to conclude, that though they cannot answer such arguments, it flows rather from a defect in their own knowledge than from the force of those reasonings; therefore, the right way to make us capable of divine truth is, to bring our souls once into such a temper, that we may be fit to relish it. All the reasoning in the world cannot persuade one that is sick to relish meat; a little health, without any further dispute, does it effectually. So the bringing the mind into a good temper, is the necessary preparation to make us fit for such impressions. But it may be here objected, that this bringing the mind into that temper is too much to be asked at first, that it is to ask the whole thing before it is proved; to which may be added, that this is no more in one's power, than for a sick body to give themselves health. But this will vanish if it is rightly considered wherein this temper doth consist. If it is a thing of itself desirable, and that which qualifies us for every thing that is wise and great as well as good, then it is not too much to ask this at first. It is nothing but the bringing our minds to a habit of considering such things as are proposed to it, and of examining them carefully and slowly before we give too precipitated an assent to them. It is the retiring ourselves from those vanities that dissipate and disorder our thoughts too much. It is the composing our minds, so as not to be in a hurry.

“ This is not too much to ask, I hope, beforehand. Another part of this temper is, to bring ourselves to a habit of doing all the good we can; is a gentleness and evenness of temper; to be so kind to ourselves as to do what we can to make our own condition easy to us, and to make ourselves useful to others (not so much by sending ten guineas to one that needs it not as) by relieving those whose condition we can make easier and better in the world. When one has attained to some degrees of this temper, then they are in some measure prepared to examine truth; so I ask nothing but what every wise and generous mind must easily acknowledge is to be desired of itself; nor is the other part of the objection stronger, that this is not always in our own power. I acknowledge that it cannot be done all of the sudden, but it must grow on us by degrees; a great deal of it is in our own power, and it is reasonable to carry it no higher. For us to implore the divine aid for curing us of our inward distempers, and making us fit to delight in the best things, frequent and earnest prayers to the Supreme Being are in a great measure in our own power; it is also in our power to retire from such things or persons as we find prove hurtful to us. It is in our power to do much good, and to fill up our thoughts with designs of doing more

good. If we will for some time follow good rules, we will find after a while's practice upon ourselves, that things which are at first so irksome that we may conclude a continuance in them next to impossible; yet that tediousness will certainly wear off with a little labour, and then what is at first uneasy will grow afterwards, not only easy and pleasant, but be really a charm to most of our other troubles. And as in the study of all arts and sciences there are great difficulties at first, we must go through some principles and elements that are dry and ingrateful, which we conquer by the strength of our desire to attain those things. So, I dare say it confidently, the previous parts of a religious life, if rightly stated, are not near so difficult and unpleasant as those things are which are preparatory to any trade or sort of knowledge; and it were not reasonable to expect that religion, upon which so much depends, should be easier than those meaner disciplines are. I know not if I have not gone too far at first; but I shall be hereafter governed by the rules you set me, and the matter you cut out to me. I do confess, I look on you with a tenderness and concern that I have for few in the world. I am confident, when religion does truly conquer you, you will in all respects be a very wonderful person; therefore, I do not know any one thing in this world that I more earnestly desire, than to be some way instrumental in so glorious a conquest, as any officer would mightily desire to take a prince or a general prisoner. You know my hand; so I shall only add a most humble

Adieu." P. 220.

This compilation will be the more valuable to the collector, because it appears that very little of the information communicated in the letters to Mr. Granger was made use of by him, his plan being nearly completed and printed before he received them. The volume is accompanied by a view of Boston House, two plates of Autographs, and three portraits of the Dutchess of Portland, the Rev. W. Cole, and a very rare one of a Mr. Henry Welby.

ART. XI. *An Attempt to illustrate those Articles of the Church of England, which the Calvinists improperly consider as Calvinistical. In Eight Sermons, preached before the University of Oxford in the Year 1734; at the Lecture founded by J. Bampton, M. A. Canon of Salisbury. By Richard Laurence, LL. D. of University College, Oxford. 8vo. 460 pp. 8s. At the University Press. Sold by Hanwell and Parker. Rivington and Faulder. London. 1805.*

EVER since the restoration of the doctrine and discipline of the Church of England at the accession of Elizabeth, there has always existed among its Ministers a party of Calvinists,

vinists. These from small beginnings, became afterwards a powerful sect, in the bosom of the Church; and in the middle of the 17th century, found themselves able to overthrow it for a time, and our constitution of government with it. By the mercies of providence they were both recovered together at the restoration: the party of the conforming Calvinists was continually diminishing; and seemed, in the greater part of the last century, approaching to annihilation: but of late years we have seen it rapidly recovering strength; and if not actually become formidable, threatening in a short time so to be. Its members maintain with the most peremptory decision, that the articles of the Church, containing her decision on the points first agitated in the Pelagian controversy*, are all Calvinistic in their proper grammatical sense; and that they were so meant to be understood by our reformers; and declaring, with no common confidence and pertinacity, that the doctrines of Calvin on these heads are the undoubted principles of the gospel; hence they exclusively have assumed to themselves the title of *gospel preachers*.

There are, nevertheless, different foundations, on which a proof may be established, that the Articles respecting these points are not Calvinistic. It may be shown, by comparing them with what is found in the writings of Calvin himself and of his more eminent followers of his own age; or from the works of those English divines who are known to have assisted in drawing up the Articles; or lastly, by showing that they followed more closely or totally adopted a different confession of faith: a fact, the establishment of which is now become of great importance; which although it has been incidentally touched upon before by others, has never been made a subject of a regular discussion; and to this Dr. Laurence almost exclusively confines himself in the eight discourses before us.

The canvas is not too large; and it is filled up by the hand of a master. To show this we hold ourselves engaged to accurate proof. The engagement we took, at the first institution of our work to our truly reformed Church, lays us under an obligation to consider with particular care any defence of it which may come before us, distinguished by originality of design: and to enter on such an analysis, as may diffuse a knowledge of what is new and useful in it, as widely as our hold of the

* Page 1.

public attention may extend. Yet these considerations would not deter us from stating where we doubt, or where we dissent from any part of such a work. One such point and one only, in any point of view material, we shall have to observe upon: and in this we admit by way of anticipation, that the writer is supported by an opinion so popular, that it has even furnished our language with a term. We allow also that it is collateral; but though such only with respect to the general argument, not of the least magnitude of those which are so; the discussion of it will occur besides, almost at the very beginning of our critique. The attention with which we shall enforce our opinions on this subject will however show, that where we approve this work, our approbation is founded on unbiassed reflection.

But from the efficacy of names with the lower and unlearned class of people; and the power of that class in effecting the most fatal changes in constitutions ecclesiastical and civil, we feel ourselves induced to premise something on the title which the conforming Calvinistic preachers have chosen exclusively to assume to themselves, that of Gospel Ministers: hereby copying and improving upon the policy of the most reprehensible fraternity of the Romish Church, that of Ignatius; who took to themselves the appellation of the company or companions of Jesus; and were thence called Jesuits. Calvinism itself will not say, that to bring forward to consideration at this juncture, what the very learned university of Paris, and the prelates of the Gallican Church, urged against the assumption of this title, when the admission of the society into France was debated in the Parliament of Paris*, exhibits stronger marks of a leaning to Romanism, than her own ministers display, in copying its example.

By these parties whose advice was repeatedly called for by the Parliament of Paris, during the long suspension of the decision of this business; the taking of the name of Jesuits by the society was reprobated, "as an unprecedented assumption," and "full of arrogance. Because they thereby attributed to *themselves* solely, what belongs to the whole Church, which thus they in effect affirm themselves exclusively to constitute." While, considered in another point of view, it was urged; "that it must divide the Gallican Church into two parties: one of which would be called

* Anno 1554, Thuanus; Hist. An. 1564, l. 37. Francofurti, 1614. v. 2.

Jesuits, (Jesuitæ) the other Christians*." It may be observed on this, that the Jesuits at least left to their opponents an honourable appellation: while our Calvinistic preachers, injuriously taking upon themselves the name of *Gospel ministers*, or *Evangelical preachers*, virtually affirm that the doctrines taught by the great body of the Church are not those of the Gospel.

These representations to the Parliament went further: the Jesuits were therein described as "an ambitious sect, enervating ecclesiastical discipline; dividing the professors of the same faith into two hostile sects; and under the pretence of religion disseminating in the minds of the rising generation, principles which will hereafter break out into sedition and insurrection †."

It will be said, that it was the policy of the Jesuits which raised them to that pre-eminence they once unworthily held in the Roman Church; and not the name they assumed: but there is a sophism in the objection. The assumption of that name was part of that system of policy: it was a concurrent although not the sole cause of that wonderful ascendancy they were able to gain.

The citations given from the President Thuanus were taken by him from written memorials of the parliament, to which by his office he had access: and were the unequivocal predictions of the effects of the spirit and policy of this Society; and not to be looked upon as prophecies forged after the event, to ornament the page of history. They were disregarded when they were made; but literally fulfilled in the 38 years of civil wars terminated by the treaty of Verbins, and the peaceable recognition of Henry the great: and circumstances will seldom be wanting, in a period of years, to favour the temporal ambition of a sect, which consecrates itself, and becomes consecrated in the opinion of a headlong populace; by assuming a title which gives a deserved reverence to those who have just pretensions to it. Our own history shows, that in the 17th century, Calvinism was indebted very much to an usurpation of the same

* Ibid. pp. 369—373. Memorial of the faculty of divinity of the Sourbonne, of Eustochius du Bellai, Bishop of Paris, and speech of Stephen Pascaise, Advocate of the Sourbonne.

† Thuanus, Ibid. St. Pascaise Advocate of the University, and to the same effect see the report of that body itself on the question, referred to them by the Parliament, ubi supra.

kind*, for a triumph over the established Church which once threatened to be permanent.

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* Our puritans at that time, as it is well known, denominated themselves THE GODLY: and at the present period it is highly useful to point out, how their opponents, by a culpable error, gave great strength on their parts, to the effect of this assumption. Among the puritans the external appearance of religion was sedulously kept up: undoubtedly there was a full proportion of religious hypocrisy among them, from the very first; which afterward became more apparent and more frequent: for their prosperity latterly betrayed some into crimes, who did not drop the mask of religion. It induced also many profligate men to put on the mask, who expected it would prove a gainful speculation, and who had never worn it before. Yet in many of them, although they held the dangerous errors of Calvin, there was much of reality under these appearances: and of many of this description at first, and for a considerable season after, the mass of every stricter religious sect consists. In this division of the party, the external appearance of religion was rigid and repulsive: the one was in part composed of a very untractable substance, but it contained metal of no bad assay; and might perhaps, if properly treated, have been refined.

But a genuine and manly piety also, founded on more just and orthodox principles, zealously keeps up religious appearances: and in the age we are speaking of, the dissolute, the gay, and the unthinking, regarded this as a mark of schism, and by these, devout men of orthodox principles were treated with derision and scorn. A kind of semi-persecution of the most irritating kind was thus carried on against them; and great numbers of them were driven for refuge to associate with the sectaries, by whom they were much courted. The bulk of these well-disposed persons were not, nor could be expected to be polemical divines: and thus, flung into connections with the disciplined schismatic preachers, they became lost to the Church, and an accession of strength of the best kind to her enemies. It is unnecessary to say any thing on the ruin of the Constitution in Church and State, which the criminal impolicy of these nominal churchmen contributed so much to bring upon it: it is of more use to observe, that it had power enough to infuse no small share of corruption into the blessing of its recovery. The effusion of national joy on this event unfortunately was converted into the triumph of these men, and their relaxed principles, the contagion of which affected multitudes; and the nation for a long time seemed to resign itself passively to a torrent of immorality and debauchery, and to be born away by it; which did not pass off without leaving a foul deposit on the face of the whole land. These reprehensible members of the Church have also their suc-

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The increase of the Calvinists at this time, points out the assumption of the title of gospel ministers, by the conforming preachers of that sect, in the body of the church, not to be without great danger to it: nor is the danger diminished by the formal declaration which they bring, with the utmost confidence, and repeat in every pulpit to which they have access; that the articles of our church, grammatically construed, are Calvinistic; or the charge they found thereon, that the general body of the clergy preach in direct contradiction to the doctrines they have subscribed.

In the first of these sermons, in the introduction to the very important argument against this unqualified criminal accusation, which Dr. Laurence undertakes to go through, he briefly mentions a virtual but decisive admission of that sect, that the charge is utterly unfounded; drawn from a paper which is called the Lambeth articles, a further account of which is given in the notes to this discourse. It was drawn up at Cambridge, in the time of Archbishop Whitgift, although the great majority of that body were yet unseduced by the errors of Geneva; and at a time when those who held them had not yet concurred in the singular declaration, that the articles could admit of an interpretation in their favour. The attempt of this little conventicle to add to them what was wanted to make them contain a system of Calvinism, met with the decided support of Archbishop Whitgift, who unfortunately had imbibed those principles; and he gave his sanction to the printing and distribution of them: in one act invading the rights of the supreme head of the church, the convocation, and the parliament. The personal favour of Elizabeth, whom Mr. Toplady calls "the illustrious refoundress of the Church of England," prevailed over her resentments; and the præmunire with which she had menaced the archbishop, was not brought against him. The nine propositions were also called *Affertions Orthodoxal*; they fully contain the Calvinistic doctrine of predestination. In the conference at Hampton Court, at the accession of James I. it was demanded by the spokesman of

cessors among us. A man of serious piety, who openly avows and defends it, although averse to all schism; and who openly reprobates vicious excess and debaucheries, varnished over with the palliation of the manners of the age, is stigmatized by too many of this class with the appellation of Methodist, or of some other sect. We are now assailed with the same arms as our forefathers were; and if we pursue their footsteps, we must probably meet their fate.

the Calvinists, that these assertions "should be inserted into the book of articles." The demand to admit them was an admission that the demanders did not believe their doctrine to be already contained therein; and an admission of no small weight, as the speaker was Dr. John Reynolds, a man of the most extensive learning*.

We have given an analysis of this argument from the notes and text jointly; to which we have added some particulars from other authentic sources, because we think so decisive a piece of church history cannot in too many ways be laid before the incautious and uninformed. It is of a kind so important, that we will confirm it by two other proofs: the one resting on the authority of the great Dr. Pearson, afterwards Bishop of Chester; the other, which ought to be decisive with all Calvinists, that of Calvin himself. These sectarists had not laid aside all hope of establishing their system at the restoration: a body of them at that period drew up "an address to parliament, in the name of divers ministers of fundry counties, shewing the necessity of a reformation of the public doctrine." The reformation prayed for was of the thirty-nine articles. These were stated as "containing no article to discover fundry points of Popery; because there is a defect of such tenets as are opposite to those of Arminius †." The force of the objection is, that on the contested points of predestination, the Arminians concur with the Romanists; and that the articles favour Arminianism. We cannot suppress the substance of one part of the Bishop's answer.—"The whole body of the Dominicans, with the other predeterminants, and the Jansenists, (and it is probable, the major part of the Papists) are as great enemies of Arminianism as you or I are:" We must observe that Pascall has sufficiently shown, on the authority of the determinations of the Romish Church, that Arminianism is a heresy: those, therefore, who hold opposition to Romanism, as the standard of orthodoxy, should abstain from the Romish practice of preaching against Arminianism.

But the testimony of Calvin himself must not be suppressed. The articles were prepared by Cramer, in the summer of 1551, and Bucer died in the succeeding February. Before his death, Calvin appears to have obtained a copy of the first draft, or at least an accurate account

* Heylin. Cyp. Ang. l. 1. p. 50; and Daubeny's Fourth Letter to Sir R. H. Sermon and Notes.

† Bibliotheca Scrip. Eccles. Anglic. p. 352.

of it. He attributed the formation of it to Bucer *; for, after expressing his wishes that Bucer had not given colour
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* It is not meant here absolutely to decide on the question, whether Calvin formed this judgment wrongly or rightly? But we shall give some reasons inclining us to the latter opinion. A citation from a letter of Bucer's, by Beza, dated January 12, 1550, may be urged to show it erroneous. "Know that the opinion of no foreigners is asked on these subjects;" the purity of rites. (Laurence, Note, p. 246.) But, 1. this negative does not comprehend doctrinals, nor even forms of prayer; 2. the whole of this citation, taken in so full a sense as to be applicable to the point, is very different from what Calvin wrote to Bucer, as will be seen in the following note; 3. it is very certain that the cautious policy of Cranmer did not meet the approbation of Bucer at that time; but the former declined any decisive measure, until he had procured a majority of the bishops in favour of the reformation; which was not until the spring of the following year. (Burnet's Abridg. 138.) 4. But in 1550, Bucer was consulted on the review of the Common Prayer, (Ib. 128.); 5. he was also consulted on the dispute concerning habits to be used in divine service, originating from Bp. Hooper. (Ib. 127.) 6. About the same time, he was told it was expected of him to present a work to the king for a new year's gift, for his own use. (Ib. 129.) If his principles had not been understood to have been in exact conformity with those of our English reformers, he would not have been applied to, to have taken an opportunity of infusing them into the mind of the young king. He presented him with a system of church polity. 7. The question of the corporeal presence in the sacrament of the altar, divided the reformed into two very hostile parties: Bucer formed an intermediate opinion of his own. In England he seems to have been desirous to conceal it; and importunity became necessary to get it from him. (Melchior Adam, vita Calv. see Bayle, art. Bucer.) He was followed in it by Ridley; and Nowel adopted it in his Latin Catechism: (Heylin, Cyprian Angl. Introd. p. 24.) from which it was copied into the English catechism. 8. There is so much consonance between the baptismal service and the articles, that Dr. L. quotes the former to establish the sense of the latter against the Calvinists, professedly more frequently than any other part of the Liturgy: "and the resemblance between that and the Cologne form is particularly striking." (L. 440.) Now this "Bucer himself composed." Ep. Melanch. (Lawrence, p. 440.) Where, therefore, the form of baptism supports the articles, the latter speak the sense of Bucer. 9. The consequence of Bucer with Luther before his coming hither, seems to have been greater than that of Melancthon himself:

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to a charge of establishing a new kind of Popery, of which he admits him to have been wrongly accused, he adds, that
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for we have it on the authority of Peucer, his son in law, " that Melancthon often exhorted Bucer not to concede so much to Luther, but that Bucer was timid," &c. (Scultetus in Bayle.) This circumstance naturally would have raised his authority in England also. It will be presently seen that Calvin called certain opinions adverse to his own received here, Bucerism: therefore, as he esteemed Bucer adverse to his principles at our reformation, accounts of the authority of Bucer in this country are parts of the history of Calvinism in England, and that history is a great desideratum. We know, from some curious parts of it, which Dr. R. Laurence has rescued from oblivion, his great ability for such an undertaking; and from undoubted authority, the copious collections he has made upon this subject; and we are not alone in our wishes for such a history from his pen. We shall therein be informed whether we have ascribed too much to the influence of Bucer, as some are inclined to suppose.

Undoubtedly our reformers held other foreign divines as high authorities, as well as Bucer; and of these, two of the most eminent were Melancthon and Cassander. But all the greater foreign sources from whence they derived any thing, were pronounced to be poisoned either by Calvin, his disciples, or both. Of Cassander, Vossius writes to Grotius, (Oct. 28, 1641) that " those who, in the reign of Edward VI. reformed the Anglican church, followed him much. (*Magnam partem secuti.*) Thuanus gives him the highest praises for a life worn out in the search of modes to restore peace to the whole church; and in the study of the controversies of his age; in which his knowledge was of the highest rate. (636 Ann. 1561.) The praise of Thuanus forms not the *least presumption* that he was a mediator balancing on the side of the Romanists. (Sully's Memoirs.) One of Cassander's greater works, on the principles of a moderate and pacific reformation, was produced at the celebrated conferences of Poissy, in 1561; and was attacked there, by the Calvinists, " with outrage and the highest petulance." And John Calvin afterwards wrote against it " with very great virulence." (Thuan. Hist. l. 28. 1561.) Erasmus is mentioned by Vossius with Cassander.

Vossius, in another letter to Grotius, of the date of July 22, 1621, informs him, that he is reading a publication on the question, Whether the doctrine of Melancthon be rightly called Pelagianism? This, by its terms, must be the title of a book calling the common opinion on the subject into question, and a proof of what it was. In the same letter he speaks of the uncontrolled ascendancy of Calvinism in Holland at that time: " *Ubi nunc Calvinii dogma regnat.*" No foreign divine re-
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“ it is vain, that you take care that nothing of Calvinism be mixed (that is in the Anglican confession of faith); if the scripture may be once deviated from, I am not ignorant with how much readier a submission Bucerism * will be received, than Calvinism.”

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garded by our reformers, but has had a Calvinistic anathema fulminated against him.

* Letter of G. J. Vossius to Grotius, June 17, 1642.—We shall attempt to give a definition of the term Bucerism, used in this citation from Calvin. The reformed churches differed among themselves, at a very early period, on the doctrine of divine predestination, together with the points connected with it; and on the sacramental presence. On the first of these points, the tenets of Melancthon and Bucer were the same, and in opposition to that of Calvin. On the second, Melancthon concurred with Zuinglius and the Calvinists; but Bucer advanced an opinion which might be called intermediate, between that of the Zuinglians and the consubstantiation of the German church: which, as has been seen in the foregoing note, was followed by the church of England. Melancthonianism, in these respects, was in opposition to Calvinism on predestination only; but Bucerism on predestination and the sacramental presence conjointly.

Some have doubted whether Melancthon held the doctrine of Zuinglius on the real presence. His declarations on the subject we have on the authority of his son in law, Peucer. “The doctrine of consubstantiation was unknown to the fathers; Augustin was an errant (crassissimus) Zuinglian; therefore, &c.—Ah! would I had more courage in the confession of this cause, and was elsewhere!” This Scultetus received from Peucer. (Bayle Melanch. note l.)

G. Vossius, the author of the History of Pelagianism, must be reputed a profound judge of all the points of Calvinistic controversy; and our church claims him as one of her members. That zealous and very eminent divine, Archbishop Laud, presented him with a prebend of Canterbury for that work; and Mr. Daubeny, in his excellent Letters to Sir R. Hill, (Let. 7.) shows, on the authority of Archbishop Bramhall, that Grotius “was a true son of the church of England, in his love for it.” What, therefore, is written in this letter on the subject of Bucerism, is to be regarded as the opinion of one of the most learned members of our church, living in the age immediately after Bucer, and confidentially written to another of equal eminence. What Vossius says, as of himself, on the subject of Bucerism, is not only curious, but of great weight on this very point. He states the reformed church as divided into three main branches:

The remainder of the first sermon consists of the evidence that our reformers followed principally the confession of Ausburgh, and the doctrine of certain German divines, in other particulars, as well as in those articles relating to the points of faith, which have more or less agitated the church ever since the age of Pelagius; and the proof of the former is very judiciously premised to prepare the way for the admission of the latter. Here it is shown, that more points of the reformation were established in the reign of Henry VIII. by the two summaries of faith called the king's and the bishops' books, than are commonly supposed; that therein are to be found three of our articles relating to the sacraments, as they now stand; which had in those formularies been nearly taken from the German confession: but that the principal part of this important work was reserved for the reign of Edward VI. Then the original Liturgy was compiled; a great part of which is an abridgement and amendment of the Romish services, therein following the example of the German church. But a very particular respect is here pointed out to have been shown to the form of public worship, drawn up by Bucer, for the use of the archbishopric of Cologne, and revised by Melancthon. Calvin, indeed, "who never dreamt of praying by the spirit, as his followers have since done, but who could submit to be nothing less than original, drew up a new form, from which the compilers of the Liturgy of 1548 copied nothing, and at the re-

branches: for, beside Lutheranism, the elder of the three, there are two others, "which have obtained the appellation of Calvinism and Bucerism." The latter, Vossius affirms to have been the most scriptural system, and agreeable to antiquity; and that, in his annotations, Grotius follows Bucer in preference to Calvin. Vossius further proceeds, in this letter, to say, that "Bucerism was the term of reproach, with which the adherents of Calvin stigmatized the opinions of those who dissented from him." We have Calvin in the text, designing the Anglican confession under this name. I say that "care had been taken that nothing of Calvinism should be mixed in it;" and the body of Calvinists of the following generation, regarding Bucerism as opposed to Calvin's system, the opinion of his sect in England at the same period, is clear from the assertions orthodoxal. It follows, therefore, that to that time, Calvin and his followers, both here and abroad, regarded our articles as Anticalvinistic. Vossius, in this letter, also recommends a collection to be made from the works of Bucer, of what he has written on controverted points, and on the peace of the church, as a desideratum.

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vision little, and that little from a version of it, with improvements, by Pollanus." The catechism published by Cranmer in 1547, he called that of Germany; and the first book of Homilies, it is here observed, follows the confession of that church: proofs how constantly our divines kept in sight the German reformation from the beginning. This discourse concludes with an account of the share which Archbishop Cranmer had in the reformation; in which it appears, that he not only was the ostensible head of it, but that it was so much his work that it might properly be called his own. The censure which Burnet has passed upon him, that he wanted quickness of apprehension and closeness of style, is here fully repelled; and, indeed, the various extracts from his writings, which on sundry occasions Dr. L. produces in his notes, show Cranmer to have been, as he asserts, a clear, flowing, eloquent, and impressive writer.

At the accession of Edward VI. the moderation and prudence of Cranmer determined him to finish the reformation already in part begun, by successive steps, and not to establish a confession of faith until he had obtained a majority of his brethren, the bishops, sincerely attached to it. Hence, although that prince succeeded his father in 1547, the articles of Cranmer were not determined in convocation until 1552. This necessary delay produced some bad temporary effects; for we see, in the second of these sermons, that the ancient erroneous system being taken away, and a more pure summary of faith not yet established in its stead, a torrent of new and wild opinions began to spread over the nation: and ultimately, Cranmer found himself unable to derive one advantage to the general cause of the reformation, which he had expected from these gradual proceedings. The high station of the archbishop had set him at the head of the reformation: and we are here informed, that Melancthon recommended to him to avail himself of this circumstance, to call a council in England of the several churches which had shaken off the Roman yoke; that a common confession of faith might be formed, to put an end to the divisions then arising among them; this design Cranmer gave up, after he had taken some steps in it.

He had communicated this plan to Calvin, as the head of the church of Geneva; who consented to attend such a council in England; but he seems to have foreseen that it would not take effect; and, without any sollicitation for that purpose, makes an offer, in a manner which rendered the refusal of some difficulty, (*si quis mei usus fore videbitur*) to come over into England, to render his assistance in

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forming a system of faith for this kingdom: for this he professes "his readiness to have crossed ten seas." The archbishop, Heylin informs us, refused this offer.

But we think, that when the articles of Cranmer were ratified in convocation, the opinions of Calvin were not unnoticed, as being unknown in this country, but that the circumstance amounted to a decided although tacit rejection of them. We grant to Dr. Laurence, that the presumption to the contrary has considerable strength, if the circumstances on which he with great ingenuity supports it, be considered alone; but there are others, which with us outweigh it. In the year 1535, Calvin published the first edition of his Institutes; in size, a manual only, when compared to the magnitude to which they afterwards swelled; (*Breve Encheiridion. Calv.*) But in that form, the book must have acquired him a great reputation; for it has been observed, that of prefatory discourses to books, there are only three or four which are distinguished for the eminence of their merit; and among these was reckoned Calvin's Dedication of this work to Francis I. In 1640, "he established the ecclesiastical polity which still prevails at Geneva;" where "he had already become in a manner, the dictator of the state." "He kept up also a close correspondence with the most eminent protestants all over Europe*;" which alone amounts almost to a proof that his principal work must have been generally known; and the third edition of the Institutes, published by himself in 1543, is mentioned by Sturmius, as a work absolutely complete. Suppressing the panegyric of Scaliger, and the famous distich of Thurius upon it, we conclude that such a work, pushed forward to notice even by such political events, could not have failed at the time to attract the notice of the more learned of our reformers, some years before our articles were compiled; and that his fame and his system were not new to them. On these grounds we conclude, that the confession of Augsburgh was not taken as, in some measure, a ground-work for our articles, because the principles of Calvin were unknown here; but because they were known and rejected.

On the other hand, it is shown in this and the preceding sermon, that the authority of Melancthon was great with our reformers; five of our articles being taken entirely, or in a great part, from the confession of Augsburgh, and six

* *Mod. Hist.* v. 32. p. 300. Geneva.

others from that of Wirtemberg, both drawn up by him. But here we stop to note, that the confession of Augsburgh will not, in the remainder of this article, be denominated Lutheranism*, because the term is regarded by us as equivocal in

* We regard the confession of Augsbug as the creed of the German church; and those of the reformed principalities, afterwards drawn up by the same great divine, Melancthon, as authentic expositions and supplements of it: and to those exclusively, who received that national creed entirely and without dissent, we give the name of that church in this article, dropping throughout the whole of it that of Lutheranism. Because, 1. the omission of this distinction has obliged some divines, more accurate in things than terms, to admit two kinds of Lutheranism, in certain points discordant to each other. 2. The name of Lutheranism ought not to be given to a confession settled in a council of the reformed; not only where Luther did not either preside or assist, but at which *he was not permitted to be present*. 3. Because the title unduly gives a colour of the sanction of the German church to errors of faith of the first consequence, in the present controversy between the church of England and the Calvinists.

But before we give these proofs, one remark is to be premised: that a writer who gives a customary appellation to a religious system, or other subject, cannot be reprehensible for it; on the contrary, they who contend that it ought to be laid aside, must show cause for it; as we must here do. And therefore, 1. Two kinds of Lutheranism have been spoken of by our English divines. In the middle of the century, after the German national confession was drawn up, the learned Heylin says, that the reformed in Germany were divided into two parties;—"the rigid and the Melancthonian Lutherans." Matthias Flacius was the original head of the former: he laid the plan of the celebrated work of the Centuriators of Magdeburgh, which was also compiled almost entirely under his direction. "These would not endure any alteration of Luther's opinions:" (J. Collier) denied the freedom of the will; and on predestination agreed very nearly with the Sublapsarian Calvinists. (Heylin's *Cyprianus Anglicus*.)

2. The doctrine of the confession of Augsbug ought to receive its name from Melancthon, and not from Luther. Robertson tells us, that the princes of the reformed communion employed him in the drawing of it up, not only "as the man of the most pacific spirit" but "the greatest learning among the reformers." He states also that in a conference with some Romish divines on the original draft, he softened some articles and made concessions

in its signification : but having said this, we shall add, that no doubt of the propriety of the term, nor even its rejection, by

with regard to others. The subsequent subscription of Luther, if he had approved of the original draft and the concessions adopted in it, would not have entitled them to give his name to it.

But "the Elector of Saxony would not permit Luther to attend him to the diet:" and for this the historian assigns the following reason, "lest he should offend the Emperor by bringing into his presence a person excommunicated by the Pope, and who had been the author, &c. The fact of his constrained absence was such as could not be left unaccounted for, without leaving a singular vacuity in the history of a period, in which the transactions of the Church had so much influence on those of the State; but this account seems contradicted by preceding parts of Robertson's own history. The date of the excommunication was June 15, 1520; on March 6, 1521, the Emperor wrote to him, "requiring his immediate attendance in the diet then assembled at Worms." When the presence of any person is required by legal authority, if he be acquainted therewith by letter by the Sovereign himself, he is treated with high and marked distinction; a distinction which the circumstance of his being excommunicated did not prevent the Emperor from conferring on Luther: he was therefore not offended with his presence at a diet, because he was excommunicated. A severe edict was at that diet issued against him personally: but the Pope at an interview with Charles shortly before the diet of Augsburg, pressed the execution of his own sentence of excommunication, and of that edict; and Charles declined it. This marks that no new offence had been given to him by that reformer: and the Emperor came to that assembly more and more impressed with the necessity of conciliating measures. A comparison of the confession itself, with certain points which Luther had before maintained, and never retracted formally; will give a better reason why the princes of his party compelled him to be absent from the diet: they were tacitly withdrawn, and suffered to fall into oblivion.

3. To say that our reformers followed in the disputed Articles, the system of Lutheranism instead of the German Church, gives a colour of sanction to some of the errors of Calvin which we contend against. For defences of those positions will be drawn from certain parts of Luther's works, which he never (following the example of St. Augustin, in some points on which he conceived himself to have erred) retracted in form. That errors of great magnitude, of which the worst use may be made, are to be found in the works of Luther, we have his own testimony.

"After my death (says he) many will appeal to my books; whence they will derive confirmation to errors of every kind; and

by any means can affect the important argument of Dr. Laurence : to us, on the contrary, it seems to render it more cogent,

and the wildest extravagancies." (*Deliria*. Sermons, p. 251.) Hence if we will not substitute the term of the faith of the German Church, or some other of the same meaning, instead of that of Lutheranism, we shall be obliged to distinguish between the doctrines of Luther and those of Lutheranism; which our opponents will not fail to call a subterfuge: and the accusation of palpable evasion, although false in fact, will obtain a very popular reception against the defenders of the original faith of the Church.

The history of the renewed controversy with the Calvinists abundantly shows the necessity of this precaution. They will (if we regard it not) call upon us to deny the freedom of man's will; and with the authority whom we profess to follow, to admit the *arbitrium servum*: they will ask us how we can reject the unconditional predestination of Calvin, and follow a faith named from a man who had rigidly maintained the stoic doctrines of fate and necessity, and never expressly condemned them: and they may even go so far as to require of us to subscribe to the monstrous error, contained in the following quotation, which Sir R. Hill produces from his works.

It is "a most pernicious error to distinguish sins according to the fact, and not according to the person; he that believeth hath as great sin as an unbeliever; but to him that believeth is it forgiven and not imputed, not for any difference of the sins, or because the sin of the believer is less, and the sin of the unbeliever greater; but for the difference of the *persons*. For the faithful assureth himself by faith, that his own sin is forgiven him, forasmuch as Christ hath given himself for it, therefore although he hath sin in him, and daily sinneth, yet he continueth godly; but contrary-wise, the unbeliever continueth wicked: and this is the true wisdom and consolation of the godly, that although they have committed sins, yet they know that for Christ's sake they are not imputed unto them." After this we shall the less hesitate in supposing that Bellarmine cites the following from Luther rightly. "Let us beware of sin—but above all let us beware of the law and good works, and fix only on the promise of God and faith," and this latter may be supposed to be among the passages which Fletcher had in his eye, when he says that Luther was subject "to antinomian fits*," a distemper which should warn us that we should not give his name an authority, which history proves to be due to that of another; and from what precedes and follows the passage which we extracted from Mr. Daubeny, we have strong ground to

* For the passage from Sir R. Hill, and this extract from Fletcher, see Daubeny's Letter 5.

cogent, and we observe, that the limitation he imposes upon himself in the selection of authorities in proof of it, (that they are to be taken from no writings of the German divines

believe that very eminent defender of our Church, must rate the authority of certain parts of Luther's writings as we do; however others may deserve regard.

Even in the first part of these citations we see an extravagance at least as great as most rigid Calvinists have reached to, but on one point Luther appears to have gone beyond them, and to have been so far from submitting these doctrines of his to scripture, that he judged of the authenticity of the books of scripture, by the coincidence he imagined himself to have found in them to his novel opinions. In his German preface to his first edition to the Bible, he very clearly intimates, that the epistle of St. James ought to be struck out of the canon: in that of 1526, and all subsequent editions this was indeed omitted; and deceived by them, our Whitaker undertook his defence against that charge; but an edition of that preface printed in 1525, falling afterward into his hand, he candidly avowed his error in these words: "Luther writes that the epistle of St. James cannot contend in dignity (dignitate) with the epistles of St. Peter and Paul; if it be compared to them it is an epistle of straw." He would not have spoken thus, if he had not absolutely disbelieved it to be the word of God; or canonical. And the great Bossuet, Bishop of Meaux, after having mentioned a reprobation of this epistle in another work of Luther's, adds, that "he retrenched from the canon of the scripture whatever did not agree with his notions;" if credit may be given to a citation in the works of Fitz-Simon a jesuit, which is also confirmed by Cochlæus writing in 1522, what Bossuet has said must be understood in a very large sense.

Fitz-Simon quotes the following as the words of Luther, in the second proœmium to the New Testament, edition 1st. "In the preface (prologo) of the New Testament, I have justly warned the readers, that they lay aside that false opinion that there are four Gospels and four Evangelists: I have said that the gospel of St. John is the *single* (unicum) beautiful, true, and principal gospel: that it is far, very far (longè ac longè) to be preferred and held before the other three."

Sentiments like these, if generally followed, would shake our whole faith in the canon of Scripture, but those who in like manner have endeavoured to subvert the authority of other parts of the New Testament, must at all times meet with equal reprobation. The epistles of St. Paul have been the objects of similar attacks to some of the Jesuits; they have at least denied the divine authority of some parts of his writings; and in a mode which undermines that of the whole. Father Caussin compares that great Apostle

vines much prior to the year 1530, or latter than 1552), is in coincidence with the ground of these doubts.

[To be continued.]

“ to the sea ; which by the impetuosity of the winds is driven on the shore, far beyond the bounds prescribed to it by God.” And Sir Edwin Sandys, in his account of religion, informs us, that “ they (the Romanists) censure St. Paul as a person of petulant and hot brain,—and that no great account was to be made of his assertions. In conformity to which (he affirms) that he had heard the Romanists say many times, that they had already often consulted among themselves about censuring and reforming St. Paul’s epistles.” He must be understood as speaking here of the Molinists. Thus between the Solifidian on one side, and the advocate for works without faith on the other, every book in the New Testament may be determined to be uncanonical.

After what we have said of Luther, justice obliges us to add, that he was a great instrument in the hand of God, to begin the deliverance of mankind from a system of religious error, exaction, and tyranny, which had subsisted for ages : although considered in himself alone, he was not in all points so successful in rebuilding the temple of truth, as in battering down the fabric which superstition had erected in its place. Thus he ran into certain excesses of doctrine which he latterly so far deplored, as “ to wish his works buried in perpetual oblivion.” (Sermons, p. 359.) In this we are far from joining him. Our desire is that they may be always estimated precisely as they ought to be : and thus much benefit may still be derived from them. His faults will be a lesson to men of ardent genius, never for a time to submit it to the guidance of vehemence, too little restrained by reason : from his excellences we may derive much instruction : and if ever his apparent faults may at seasons incline men to forget it, these will perpetually remind us and posterity of the gratitude we owe him.

ART. XII. *A Treatise of the Laws for the Relief and Settlement of the Poor.* By Michael Nolan, of Lincoln’s Inn, Esq. Barrister at Law. 2 Vols. 8vo. 11. 4s. Butterworth. 1805.

FEW branches of the law are of such extended application as the subject of the present Treatise, which respects the civil œconomy, and methods of administering relief to the poor of this country. The statutes by which the fund for maintaining them is created, and their settlements are regulated, are few in number, and comparatively but of recent introduction into our local system. They do not appear to

superficial examiners to afford room for many nice and complicated distinctions. But the various conditions in which the lower ranks of society are placed, and the frequent fluctuations in their circumstances, has of necessity given birth to a numerous class of judicial decisions, by which the general provisions of the laws have been beneficially moulded and shaped in a manner the most conciliating to the situations and peculiar exigencies of the indigent. The legislature has humanely, and, as we think, wisely, committed the administration of the poor to the magistrates and opulent inhabitants of that local district, whose superfluity is taxed to supply their wants; and who are best able to superintend their œconomy, from that familiarity with their habits and necessities, which arises from immediate neighbourhood and personal observation.

Whether the law has been carried in practice to that degree of perfection and œconomy of which it undoubtedly admits, is a subject too little connected with the work before us, to admit of present description. We shall therefore content ourselves with expressing a decided conviction in common with Mr. Rose, that they who murmur against the burden created by the poor laws, will find upon due examination, that the fault does not lie in the principles and provisions, but in the apathy and supineness of those who administer it.

Had we perceived, indeed, much greater imperfections in this system, than a long and anxious attention to it has enabled us to discover, still it is one of such vast and complicated extent and influence, that we should fear to see a reformation attempted by any great and violent, much less by any sudden plan of alteration. It is a very different consideration whether the country should now for the first time adopt this system, with all the train of consequences which experience has brought to light, or whether we should now abandon it, with a certainty that many evident as well as unforeseen evils, must enter in at the huge and frightful gap which such a change would make in our national œconomy. The statesman will make his approaches with awful reluctance against a code which administers, through innumerable, and in many instances imperceptible channels and conduits, not only to the wants, but to the industry of the great labouring mass of society, and where his hand, if it be one of innovation, must be sorely laid upon the domestic œconomy, and the very bread of every cottager in the kingdom.

To enable the wholesome provisions of these *wise*, or (if the appellation is thought better chosen) *necessary* laws, to be well-administered, the first step is, that they should be
well

well understood. For this purpose, several laudable attempts were made prior to Mr. Nolan's book. Mr. Foley, Mr. Bott, Dr. Burn, and Mr. Const, besides others of inferior name, have published compilations taken from the original reports of adjudged cases. Of these works, that of Dr. Burn is much the best arranged, while that of Mr. Const is the fullest and most complete collection of judicial decisions. Both have been, and still continue to be of great service to the justice and the practising lawyer. But they hold forth no facilities either to the young magistrate or to the student, much less can they assist the inferior ministers of the law in attaining a competent knowledge of their duty. They neither extract general principles, nor lay the grand result and scheme of the law before the reader, so as to enable him at once to comprehend and remember it. He is left to scuffle as he best can through a load of cumbrous and unimportant circumstances, and a perplexed maze of inartificial arrangement.

“ Nigh foundered, on he fares
 “ Treading the crude confidence, half on foot,
 “ Half flying—.”

MILTON.

A work, therefore, treating of this extensive part of the law, upon a different plan, was much to be desired, as being useful to the most experienced, and necessary to those who wished to begin the study of the subject, to whatever class they might belong, whether justices or barristers, attornies or vestry clerks, or overseers of the poor. This praise-worthy object has been ably accomplished by the present work, and we feel happy to say, that Mr. Nolan has executed his design in so judicious a manner, as to do him great honour, and to add to the high reputation which he has already acquired, for great industry, talents, and judgment.

The author gives the following account of his plan, in a short and unassuming advertisement prefixed to his first volume.

“ For this purpose,” (to facilitate the study of this part of the law,) “ it has been thought convenient, without giving the numerous cases in every branch of the subject, to reduce the substance of the decisions into the form of a treatise. The words of the judgment of the court are preserved as much as possible, but it is disentangled from those circumstances of an individual nature, which could be of no use in illustrating the principle upon which the determination is founded. When, however, a more minute statement of the case seemed necessary, it has been given in the language of the report.”

G g

After

After stating that the work differs, not only in plan but in the arrangement, from those of his predecessors, and treats of some subjects which are either wholly omitted, or but slightly touched upon by them, the author continues :

“ The object has been not only to unfold the theory and doctrine of the law, but to supply, in some degree, the want of personal experience, by pointing out the manner in which that theory is to be applied in practice. The mode of proof necessary to establish the different kinds of settlement, is set forth with some minuteness, and such a general statement is given of the manner of conducting appeals before courts of quarter sessions, as is consistent with the various rules of practice which are different in different courts. An account is likewise added of the practice on the crown side of the court of King's Bench, as it respects the order of magistrates removed thither by certiorari.”

Previous to entering upon his more immediate subject, Mr. Nolan has given a brief, but perspicuous account of the methods by which the poor were maintained prior to the 4^s of Eliz. and in his 16th chapter he exhibits a concise and ingenious history of the law of settlements. But with these exceptions his work is strictly confined to the object of a legal treatise.

Silly and unthinking persons, fond of theoretical innovation, will perhaps censure Mr. Nolan for having thus limited the plan of his work to the law as it is to be found in the statute book, and as it is explained by decided cases, and for having rarely intermingled his own opinions with those of the learned Judges, who are alone competent to decide what the law is. But the author has professed no more, and has wisely confined his examination to these objects. A treatise written for the use of those who are to carry the law into execution, allows not of a more extended plan. In a book composed expressly for the use of magistrates, it would have been even more censurable and dangerous to have taken a more bold and wider range, than in one which had been solely written for those who follow the legal profession. They have no other duty to sustain than to carry that which is the law into execution, referring its amendment or alteration, if not to other persons, at least to another branch of their social duty. A single erroneous opinion upon a subject of such general application, might do more practical mischief than it would be possible to calculate. No lawyer, therefore, will censure this gentleman for not deviating from the examples of Lord Coke, Sir Matthew Hale, and Lord Chief Baron Gilbert, whose labours have done honour

honour to their country, and added lustre to the eminent situations which they filled.

It would afford no gratification to our readers to detail the arrangement which this able lawyer has thought proper to adopt. At first view it may seem liable to some objections, inasmuch as it deviates from that order which is dictated by the subject as it occurs in practical experience. But such a criterion seems to us to be without foundation. The *vera virtus et Venus ordinis* in a scientific book, is so to dispose the topics, that the explanation of the first may facilitate the exposition of the second, and that each successive discussion shall form as it were a vantage ground to enable the reader to attack and overcome the obstacles presented by that which follows it. This plan seems to have been pursued by Mr. Nolan, with the exception of those chapters in his second volume which treat of overseers' accounts, and the remedies against parish officers for misbehaviour, both which, as it appears to us, would have been inserted, more regularly and aptly, after chap. 2 of the first volume.

In explaining the law upon each particular head, the author does not appear to have omitted any case that is to be met with upon the subject, and the number of judicial decisions which he refers to, will be found to exceed the copious collection of Mr. Conft. Yet he has referred them so clearly to the principles upon which each decision depends, and has abstracted the substance of each so clearly, that nothing seems confused or misplaced. To each branch of settlement law, is subjoined a detail of the evidence necessary to prove or avoid each particular species of settlement. The book thus contains a clear and concise detail of principles, and an abridgement of cases on the law of evidence, which will be found highly serviceable to the lawyer, as well as to the magistrate.

But what renders this work more immediately useful and necessary, to all who practice at the courts of quarter sessions, is those chapters which treat of the method of conducting appeals, and of the manner of removing cases which have been stated to the sessions, into the court of king's bench. Nothing had appeared upon this subject prior to the present undertaking, and the practitioner was left to grope his way into court through utter darkness, or to explore it from the different clerks of the peace, and the king's bench office. But he will here find such clear and particular directions, that it is scarcely possible to misunderstand them.

The author's language is perspicuous throughout, and is not destitute of elegance when the subject admits of orna-

ment. In this particular he must have been encumbered by a scrupulous, but necessary attention, to give as much as possible the language of the court, the difficulty and importance of preserving which, few can appreciate who have not upon some occasion made the attempt. Yet he has managed this so ingeniously, as to free his work from every thing like uncouthness of expression or discordance of style. Mr. Nolan has in general raised his powers, and augmented his diligence, where his subject, from being abstruse and complicated, seemed most to require it. He has treated the heads "of the poor's rate" "of settlements by hiring and service," "by apprenticeships," and "by estate," with peculiar care and correctness. These volumes have been already so universally received and approved of by the profession, that it is unnecessary for us to enter into a more extensive detail of their merits, or to point out their defects. Some faults are of course incident to every first publication, and will, we make no doubt, be avoided in the next edition. But we cannot conclude without strongly recommending the perusal of this treatise to every gentleman who is concerned in the management of the poor, and the administration of the laws which respect them. We do this with greater pleasure, as nothing can be more praiseworthy than to find a gentleman of Mr. Nolan's experience and practice, withdrawing some portion of his time from the active and lucrative employment of his profession, and devoting it to instruct and assist, not merely the members of his own profession, but that most useful and meritorious body of gentlemen, the justices of peace in this part of the kingdom.

BRITISH CATALOGUE.

POETRY.

ART. 13. *Hours of Solitude. A Collection of Original Poems, now first published. By Charlotte Dacre, better known by the Name of Rosa Matilda. In two Vols. 12mo. 14s. Hughes, &c. 1806.*

It is now long since we heard of *Della Crusca, Anna Maria*, or any of that swarm of insect poets, which the Baviad put to flight. *Rosa Matilda* must surely be a pupil of the same school.

Whether

Whether Miss *Rosa* has other views than that of having her poetry admired, we cannot say; but she advertises, by means of Mr. Buck's graver, that she has an attractive person, as well as a poetical pen; and she takes care to tell the public, in a short advertisement, that she is still only three and twenty. The Lady's turn for versification was very early shown, (if we may trust the superscriptions of her poems) which often announce the age of sixteen or seventeen as the period of their composition. But, lest this should not be sufficiently surprising, we have an appendix of poems, written as early as at thirteen, fourteen, and fifteen. The poems chiefly relate to love, of which poor *Rosa* seems to have felt all the vicissitudes. That she has also poetical feelings in her hours of solitude, we are far from attempting to deny; but she has not been instructed, how much a few productions of high finish, are preferable to a number of unequal effusions. We will select as good a specimen as we can, and leave the poetess to her muses and her lovers.

IL TRIONFO DEL AMOR.

“ So full my thoughts are of thee, that I swear
All else is hateful to my troubled soul;
How hast thou o'er me gain'd such vast controul,
How charm'd my troubled spirit, is most rare.
Sure thou hast mingled philtres in my bowl!

Or what thine high enchanted arts declare
Fearless of blame—for, truth, I will not care,
So charms the witchery, when fair or foul.
Yet well my love-sick mind thine *arts* can tell,
No magic potions gav'st thou, save what I
Drank from those lustrous eyes, when they did dwell
With dying fondness on me—or thy sigh
Which sent its perfum'd poison to my brain.

Thus known thy spells, thou bland seducer, see
Come practice them again, and oh! again;
Spell-bound *I am*—and spell-bound *wish* to be.”

Vol. 11. p. 55.

The last line of this has much poetical merit, as painting nature with truth as well as force. Many poems in this second volume, which by no means disgrace it, are written by *Azor*, a lover of *Rosa Matilda*.

ART. 14. *The Lamp; or original Fables. Dedicated to her Royal Highness the Princess Charlotte of Wales. By a Lady. Embellished with fifty-four elegant Engravings in Wood.* 12mo. pp. 236. 10s. 6d. Carter, &c. 1806.

A candid reader and critic, on examining this book, will lament that it is not, what it might be rendered by no very a

process, an elegant and instructive present for young persons in general. Had the fair author, instead of sending it hastily to the press, submitted it to the full and free revision of some friend well versed in writing, and acquainted with the laws of poetry, it would have made a very different appearance when presented to the world. We think it still worth while to let it undergo this process. If the first edition should be sacrificed by it, the consequence will surely be a repetition of editions, which otherwise can never take place. Though the thoughts are often not only new, but ingenious and good, yet continual deficiencies in the technical parts of writing absolutely forbid any extended success. The very title of the first fable, for want of a knowledge of language, is delusive. It is called "the Pigeon Carriers." Now pigeon carriers can only mean persons who carry pigeons: whereas the writer intends pigeons which carry letters, or those usually called *carrier-pigeons*.

The friendly process which ought to have been applied to all, we will exemplify in part of the first fable, marking the faulty parts in Italics.

*" Thus was given no denial **
*Sure that he could stand the trial: **
*Cooing tenderly they parted, **
*Nor was either much faint hearted. **

" The three days o'er, return'd the dove,
Hoping her solitary love
*Would rejoice the trial ended **
*On which happiness depended. **

" But how can we her feelings state,
When she beheld another mate
Perch'd near her false inconstant spouse,
*Listening to his perjur'd vows. **

" Stagger'd by doubts, she said in brief,
" I find you would not die with grief:
" With your companion a good night,
" And then confess that I am right.

" Being so happy, love of mine, †
" Let the confession pray be thine," †
Said the once constant, tender bird,
And then the simple case referr'd,

" To her who sitting by his side,
Own'd he was free to chuse a bride,
And leave his own misjudging mate,
Who knew her happiness too late.

*" Flying to the adjacent grove **
Forlorn, the poor forsaken dove
Repented while she liv'd her folly,
[And] died a prey to melancholy."

Besides the faults in measure and expression, the moral here is imperfect. The lady means, doubtless, that it is foolish wantonly to try constancy, but still the engaged dove was not free to choose. *Own'd* is applied improperly. The verses marked with stars are all of wrong cadence. Those with a dagger are unintelligible, for want of a proper transition. But for a few blemishes of this kind, the third fable would have great merit, the thought is elegant, and the expression sometimes happy. In the introductory fable, the pigeon who acted rightly, should not have been the sufferer. The second fable is very faulty, both in versification and grammar. Many of the fables are on trivial or injudicious thoughts. Nevertheless there is that in most of them, which might by skill be worked into something.

ART. 15. *Original Poems for Infant Minds.* By several Young Persons. Vol. II. 12mo. 121 pp. 1s. 6d. Darton and Harvey. 1805.

By some accident, the *second* volume only of this little work has come into our hands. We may presume that the first volume is worthy of its fellow; and in that case we pronounce, that a more entertaining or instructive collection of verses for the use of children, cannot easily be produced. A short specimen will serve to justify our favourable sentence:

“ MY OLD SHOES.

You're now too old for me to wear, poor shoes,
 And yet I will not sell you to the Jews;
 You wand'ring little boy must barefoot go,
 Thro' mud and rain, and nipping frost and snow;
 And as he walks along the road or street,
 The flint is sharp, and cuts his tender feet.
 My shoes, tho' old, might save him many a pain,
 And should I sell them, what might be my gain?
 A *six-pence*, that would buy some foolish toy:—
 No; take these shoes, poor shiv'ring, barefoot boy.”

P. 86.

ART. 16. *A Poetical Essay on the late memorable Engagement, between the British and Combined Fleets of France and Spain, off Trafalgar: wherein the gallant and much-regretted Vice-Admiral Lord Viscount Nelson, fell a Sacrifice to his Prowess and Magnanimity, in the Service of his King and Country.* By the Rev. W. Wills, A. M. Vicar of Edlington, Lincolnshire. 4to. 10 pp. Jackson, Louth. 1805.

It would be a very inadequate reward, on the part of British poets, to our departed Hero, if his achievements should

be handed down to posterity, in such verses only as these; which seem to be the effusion of one, who mistakes the talent of writing a facetious *song*, for that of writing *epic poetry*. A recollection of *school-discipline* appears to have dictated stanza 111 :

“ Long had his foes *the truant play'd*,
A close engagement to evade
Was their confirm'd design ;
But NELSON still pursu'd the search,
Prepar'd a *rod*, a rod of *birch*,
Well steep'd in Neptune's brine.” P. 4.

ART. 17. *The Progress of Refinement, an Allegorical Poem; with other Poems.* By the Rev. William Gillespie. 12mo. 208 pp. 6s. Mundell and Co. Edinburgh ; Longman, &c. London. 1806.

Mr. Gillespie is far from being an indifferent poet ; and were we not at this time solicited by so many poetical candidates, we should be inclined to give him a more honourable place in our Review. His principal poem, though constructed in a very difficult and unusual measure, has considerable merit. It is written in two stanzas, of eight and six lines alternately, or, as they may perhaps be equally well considered, in single stanzas of fourteen lines, ending with an Alexandrine. The intermixture of rhymes is artificial, but not perplexed ; and the whole effect upon the ear is certainly pleasing. In the description of the Palace of Luxury, in the second Canto, much fancy is employed and clothed in elegant language.

“ And on the ear delicious music stole,
And round the wide halls breath'd its melting plaint,
Sweet as the strains that sooth some dying faint ;
And steep'd in melody the list'ning soul.
Here might be heard Antonia's soft air,
And Celtic measures that to mirth inspire,
From beauty's lips—to charm away our cares,
And wake the throbbing pulse of young desire.

Young nymphs that blush'd in roses not their own,
To the light measures tript in wanton maze,
Whose limbs beneath the silken azure shone,
Inflam'd the heart, and catch the lawless gaze ;
And every object mov'd at fashion's call,
And her deceitful smiles were woo'd and sought by all.”

P. 48.

Some smaller poems are subjoined to this “ Progress of Refinement.” That these also are written with the skill and feeling of a Poet, may be judged from the following

SONNET,

SONNET.

“ Now, while I muse amid the shadowy night,
 When all the noisy world in sleep are drown'd,
 When silence reigns, dread, solemn, and profound,
 As when before Creation burst to light.
 From star to star it still roves my wandering gaze,
 Along the spangling, blue, æthereal road,
 Where countless suns, with inexhausted blaze,
 To this far distant world proclaim their God.

Oh! am not I, or unperceived, or lost,
 Mid thy great works, thou Universal Soul!
 Or say amid thy heaven-rejoicing host,
 Shall to thine ear these feeble accents roll?
 Yes! ev'n from this far orb, these musings lone,
 Shall, in memorial sweet, be wafted to thy throne.” P. 164.

The general tenor of this author's style is good, and his sentiments, whether philosophical or political, are found.

ART. 18. *Poetic Sketches.* By T. Gent. 12mo. 4s. 6d. Rivingtons. 1806.

It is frequently a matter of wonder to us, what can possibly be the inducement to publish such volumes as these “*Poetic Sketches.*” The quantum of merit which they have is just sufficient to satisfy the author, and they can only aspire to the praise of mediocrity. The Address to Reviewers at the beginning is the best piece in the book. It begins thus—

“ Oh ye enthroned in presidential awe,
 To give the song-smit generation law;
 Who wield Apollo's delegated rod,
 And shake Parnassus with your sovereign nod:
 A pensive pilgrim, worn with base turmoils,
 Plebeian cares, and mercenary toils,
 Implores your pity; while with footsteps rude
 He dares within the mountain's pale intrude;
 For if enchantment through its empire dwells,
 And rules the spirit with Lethæan spells;
 By hands unseen aerial harps are hung,
 And spring, like Hebe, ever fair and young,
 On her broad bosom rears the laughing loves,
 And breathes bland incense through the warbling groves.
 Spontaneous bids unfading blossoms blow,
 And nectar'd streams mellifluously flow.
 There while the Muses wanton unconfined,
 And wreaths resplendent round their temples bind,
 'Tis yours to strew their steps with votive flowers,
 To watch them slumbering midst the blissful bowers,” &c.

ART,

ART. 19. *Fatal Curiosity; or, the Vision of Silvester. A Poem, in Three Books. By Joseph Bourden. 12mo. Longman and Rees. 1806.*

This work is in blank verse. Its object is to demonstrate the wisdom of the Creator, in withholding from man a knowledge of futurity. This is accomplished in the "Vision of Silvester," who affords an example of the impossibility of enduring life under the horrors of anticipation, arising from the knowledge of his future destiny. The design may be more safely commended than the execution. At the close of the first book, Silvester disclaims all fear from knowing his future fortunes, and receives this expostulation from a preternatural agent.

"Since thou dost obstinately slight the advice
On thee bestowed, dear-bought experience soon
Shall make thee know its value when too late
To profit by it, or evade the curse
That thou wilt draw on thy devoted head;
If thou art still determined; now behold
Thine own death will I only hide from thee," &c.

Surely this is not poetry; but it seems it is the first attempt of a young man.—Might he not be better employed?

DRAMATIC.

ART. 20. *Socrates, a Dramatic Poem. Written on the Model of the ancient Greek Tragedy. 8vo. 3s. Robinson. 1806.*

The story of Socrates is well known, and it is not a little remarkable that it has never, that we know of, been made the subject of any dramatic composition. The present essay is by no means uninteresting to peruse, but certainly is entitled to no high strain of commendation as a poetical composition. We wished to have given a specimen from one of the chorusses, where, at least, we expected the author's most successful efforts; but what sort of poetry will this be deemed?

SEMI CHORUS.

"The generous mind feels a true pleasure
In pointing out to mistaken man
The paths of pure religion and virtue,
Of unflinching integrity and honour,
Of immutable justice and truth.

SECOND SEMI CHORUS.

“ Oh may our Athenian youth
 A proud distinction claim;
 Not in the noisy show or course,
 But the still groves of Academe:
 For then, and only then, can they acquire a lasting
 name.”

MEDICINE.

ART. 21. *Expositions on the Inoculation of the Small-Pox, and of the Cow-Pox.* 8vo. 15 pp. Price 6d. Mawman. 1805.

This very sensible writer laments to see the names of some respectable medical authors joining in the cry against the cow-pox, and endeavouring to excite a prejudice against it, in the minds of the lower order of the people; for their productions are by no means calculated to satisfy the more rational part of the community. He has been very attentive, he says, to the progress of the cow-pox from the time of its introduction, and has himself inoculated a considerable number, but never saw, or heard of any one dying, or whose constitution was injured by the disease. He has been particularly industrious in endeavouring to find some of those extraordinary eruptions, which offer themselves in such abundance to Drs. Mosely and Rowley, and has actually seen five of the cases misrepresented by those gentlemen; but all the cases he saw were common eruptions, such as are incident to childhood. Dr. Daniel Turner, who published his treatise, *De Morbis cutaneis*, in the beginning of the last century, and before inoculation for the small-pox was introduced into this country, says, “that among the diseases of children scarce any attend more frequently than pustular and scabby eruptions on several parts of their bodies, particularly on their foreheads, brows, &c.” Such eruptions occurring after the cow-pox have been supposed, but unjustly, to have taken their origin from that complaint. The present author thinks the legislature only did part of their duty when they recommended vaccination to the people, and rewarded Dr. Jenner for introducing it. They should, he says, have prohibited inoculating the small-pox, at least, in so populous a place as London. There can be no doubt, but that from the careless manner in which that business is conducted, much of the fatality attributed to the disease is owing. If it should be thought too harsh a measure totally to prohibit inoculating with variolous matter, houses should be set apart for the operation, and the subjects of it should not be permitted to mix again with the public, until both themselves and their apparel had undergone such purification as should satisfy medical men that they could no longer communicate the infection. As this little essay is charged by the benevolent writer at only sixpence, we hope it will be generally circulated, as it seems calculated
 to

to allay the uneasiness some late publications appear to have excited among the people.

ART. 22. *Observations on Vaccine Inoculation, tending to confute the Opinion of Dr. Rawley, and others.* By Henry Frazer, M. D. 8vo. 34 pp. Price 2. Highley. 1805.

The author is certainly not deficient in zeal for the cause he undertakes to defend, but as his zeal vents itself rather in declamation than argument, he is not very likely to make many converts to his opinion. "Let the faithful and truly zealous friends to vaccination," he says, "forget all their differences on unimportant minutæ; let them rally round one common standard for the support of our common cause. Let their labours in this most rich and fruitful field be conducted with a courage and unanimity, which the history of medical science has never paralleled; if, in addition to these almost absolutely necessary things, they will but remain firm and true to each other, they must present a phalanx so formidable, as, armed with the justice of their intentions, will render them invincible. At the very first judicious and well-directed assault, their adversaries will be completely discomfited, and gladly retreat to hide their diminished heads in some obscure corner, from whence reflection may, if possible, be excluded." This writer is particularly anxious in defending the cow-pox from the imputation of being the offspring of the greafe, from which Dr. Jenner, on no very good ground, as we think, supposed it to be derived. The imputation was unfortunately hazarded, as it has afforded to the enemies of vaccination some of their strongest objections. No new facts, or observations, are however here adduced, by which it may be refuted; to time, therefore, or to some casual circumstance, we must leave the solution of this, and other no less important questions on the subject.

ART. 23. *An Address to the Medical Practitioners of Ireland, on the-Subject of Cow-Pox.* By Samuel B. Labatt, M. D. 12mo. 136 pp. Price 3s. 6d. Murray. 1805.

Cow-pox inoculation has hitherto made but little progress in Ireland. Dr. Labatt, who is secretary to the cow-pox institution lately formed in Dublin, presents his brethren with a history of the discovery made by Dr. Jenner, of the manner of communicating and propagating the disease. To make the description of the pustule more intelligible, he has given engravings, representing it in different stages; and, that no necessary information may be wanting, abstracts from all the principal works that have been written on the subject are added. In this part, the author appears to have been extremely diligent, and has collected a body of evidence in favour of vaccine inoculation, more curious, satisfactory, and complete, than is to be found in any other publication;

tion; particularly he has produced evidence to show, that instead of polluting the blood, and occasioning ulcers, and other foulnesses of the skin, as has lately been pretended, it has in numerous instances been employed, and with success, in the cure of such complaints. This short account, will, we presume, be sufficient to recommend his address to the notice of the public.

DIVINITY.

ART. 24. *A View of Religions in three Parts.* By Hannah Adams. 12mo. pp. 500. Button and Son. 1805.

This book we are told in the Preface has passed through several editions in America, the present being printed from the third which appeared in October 1801, and was dedicated to President Adams. We must confess we have derived great entertainment and instruction from the perusal of it, and think we may safely recommend it as an excellent work of reference for an account of the many different sects and persuasions to be found in the world. We heartily lament there are so many, but can only consider it as a proof of man's blindness and infatuation, and by no means, as arising from any invincible obscurity in the written word of God. As a proof of which we need only cite the article *Cainians*, a sect which conceived that because Cain in killing his brother, obtained the victory over him, he must have been produced by a virtue superior to that which produced Abel; and upon the same perverse principle they came to entertain a high veneration for the worst characters in the sacred writings, such as, the inhabitants of Sodom, Esau, Corah, Dathan, Abiram; and even Judas Iscariot.

We have carefully examined those articles that have reference to the most important controversies, and differences of opinion among believers, and we must say, they seem to us to be drawn up with great impartiality and correctness, and the book is certainly valuable in admitting the representations of sectarists themselves; thus the article *Quakers*, we are told, was drawn up by a *Friend* or *Quaker*, for the purpose of correcting former misrepresentations. This is fair and proper. There is mention made of some modern sects we were wholly unacquainted with, such as the *Bereans* of Scotland, the *Hopkinsians* of America, and the *Shakers* of Albany. We cannot refrain from transcribing one passage from the Preface by the Editors, which we think very sensible and important. "Some parts of the accounts, given by the author, of the Eastern Pagan nations we have omitted, considering the authorities on which they are founded as suspicious. By a close attention to fact in those nations with which Europeans have lately been in the habits of the most familiar intercourse, we have been compelled to distrust much of the panegyric bestowed upon them by former writers, and to consider it as one of those in-
direct

direct methods by which deistical historians, geographers, and travellers have thought fit to assail the religion of Jesus." We cannot conclude without again expressing how much satisfaction we have derived from the perusal of this small volume, which contains more than we could have expected to find in it. The Three parts into which it is divided are thus distinguished:

Part I. Containing an alphabetical compendium of the denominations among Christians.

Part II. A brief account of Paganism, Mahomedism, Judaism, and Deism.

Part III. A View of the Religions of the different nations of the world.

To the whole is prefixed an Essay on Truth, by Mr. Andrew Fuller.

ART. 25. *A Sermon preached in the Parish Church of Grantham, on Saturday, May 25, 1805, at the Visitation of the Rev. the Archdeacon of Lincoln; and in the Parish Church of St. Martin, in Leicester, on Wednesday, June 19, 1805, at the Visitation of the Rev. the Archdeacon of Leicester. By George Gordon, B. D. Precentor of Exeter, and Rector of Sedgbrook, in the County of Lincoln, and of Gumley, in the County of Leicester.* 4to. 26 pp. 1s. 6d. Hurit, Grantham. Rivingtons, London. 1805.

A sound, and very seasonable admonition (from Coloss. ii. 8.) against the enemies of religious establishments; who are, 1. the advocates for *natural religion*, exclusively of *revealed*: 2. those, who account all systems of religion to be equal and indifferent: 3. the patrons of *liberal sentiment*, as it is called; who would persuade us that, so long as we do not abandon the doctrines of christianity *altogether*, it is of no consequence, where or how we profess them; whether as churchmen, or sectaries, under the guidance of a regular, or irregular ministry: 4. those enemies to the church, (some of whom are even *within* it) who have lifted up their voice aloud against it; averring, that the *gospel* is not preached by the generality of its ministers; nor by any but *themselves*. Against each of these enemies of the Church of England, the *clergy* (in particular) are exhorted to oppose themselves, meckly, but firmly; not favouring intolerance and persecution; nor, on the other hand, mistaking indifference for candour, and indolence for moderation.

Exhortations of this kind, respectfully directed (as this is) to the clergy, by those of their own order called upon to address them, are "a fulfilling of duty towards that pure and reformed church to which we belong."

ART. 26. *The Christian Hero; or, the Union of Piety and Patriotism enforced; A Sermon, preached in the Chapel of the Foundling.*

Foundling-Hospital, July 31st, 1803: by the Rev. John Hewlett, B. D. Morning-Preacher to the said Charity, and Lecturer of the United Parishes of St. Vedast-Foster, and St. Michael-Le-Querne. Published at the Request of the General Committee. 4to. 23 pp. 1s. Johnson, &c. 1803.

We cannot affirm, nor conjecture, by what accident our notice of this sermon has been so long delayed; and we can only say, that a want of respect for its worthy author, or for the charity which he assists, has had no share in the omission. The discourse (on Prov. xvi. 7.) was highly seasonable and useful, at the time of its delivery; and it is no less so, at the present day. From many good admonitions, we shall select those which are given to certain persons who possess "tender consciences," or, as we rather think, *tender heads*, and who are averse to all *warfare*. "In order, therefore, that our ways may please the Lord, and that HE might make even our enemies to be at peace with us; we are doubtless called upon, by every social and religious principle, to show a grateful sense of the many BLESSINGS we enjoy, by an active, vigorous, and determined COURAGE in the DEFENCE of them." P. 17. "We have learnt, it is to be hoped, from the listlessness, the despondency, and want of union among others, the necessity of timely exertion, and the advantages of CORDIAL UNANIMITY." P. 18. "The times call for something more than MONEY; and more than can be always *bought*, or *hired*. We want, and I trust shall have in abundance from every class of society, HANDS that are *able*, and HEARTS that are *willing*, to fight their *own* battles." P. 19.

ART. 27. *Reflections on Victory; A Sermon preached in Argyle Chapel, Bath, December 5, 1805; being the Day appointed for a General Thanksgiving, for the signal Victory obtained under the late Lord Viscount Nelson, over the combined Fleet of the Enemy. By W. Jay. 2d Edition. 8vo. 42 pp. 1s. Gye, &c. Bath. 1805.*

This author truly premises, that a "Sermon, impressive in the delivery, is generally less interesting in the perusal, having no longer the advantage of a number of auxiliary feelings and circumstances." We recommend this observation (though it be not new) to the notice of *popular* preachers, and we advise them, generally, to resist with firmness all solicitations to printing. We do not approve of a "free and popular style in the pulpit;" but require it to be grave and dignified in a high degree, though not devoid (as it too often is) of animation and vigour. An oration, more undignified and familiar than this, will hardly be printed on the same occasion.

ART. 28. *The Seventh Day, a Day of Rest for the Labouring Cattle; a Discourse preached in the Parish Churches of Staple and*

and Bickenhall, in the County of Somerset. By the Rev. Charles Toogood. 8vo. 40 pp. 1s. Vidler, &c. No date.

Though we are not informed when this discourse (on Exodus xxiii. 12.) was pronounced, or printed, yet it is doubtless of a recent date. It inculcates, by very plain and convincing arguments, the duty of suffering *cattle to rest* on the seventh day. "It is the boon of Heaven itself: it is a small drop of comfort, thrown into their cup of misery: and to wrest from them this privilege, this sweet consolation of their existence, is a degree of inhumanity, for which there wants a name; and of which few persons, (it is to be hoped,) if they could be brought to reflect seriously upon it, would ever be guilty." P. 20. We recommend this subject to the especial attention of persons of *three* descriptions: 1. to *fashionable* persons, as they account themselves, but whose claim we disallow; who seem to think, that if they can travel on the Lord's Day with less interruption than on any other day, the violation of human and divine laws is a matter beneath their consideration: 2. to mere men of *business*; who account a day to be lost, that does not bring to them some *gain*; which is dearer to them than the welfare of any, or all, of God's creatures: 3. to *agricultural* men; who think it hard, that they may not kill their cattle, by incessant labour, in the seasons of *hay* and *corn-harvest*; and who have lately established the practice of sending cattle (especially from the *North*,) in droves of many hundreds, from one market to another, on *Sundays*; and whose proceedings we strongly *recommend* to the notice of the magistrates in the several neighbourhoods through which these droves continually pass.

LANGUAGES.

ART. 29. *Delectus Sententiarum, et Historiarum in usum Tironum accommodatus. Septimò accuratissimè editus.* 12mo. 122 pp. Smart and Co, Reading. Longman, &c. London. 1806.

This elegant little school book has passed through several editions without attracting our notice. It leads the scholar progressively through the rules of the syntax, with sentences adapted to his proficiency; and has the peculiar recommendation of being formed entirely of classical sentences. The compiler, (Dr. Valpy) whose long experience in teaching gives his opinion the greatest weight, has purposely avoided any arrangement of the sentences as to their subjects, persuaded that complete variety will be much more attractive to young minds, than any species of classification. "In this edition considerable alterations and additions have been made. The preliminary sentences will be found more simple, and better calculated to exemplify the first and most important rules of syntax. An index has been added, which will greatly facilitate

facilitate the use of the book to the beginner." We must, however, observe that the index wants much of being perfect; since, in one sentence, (p. 42.) we find *prunum, peregrinus, caries, and rugosus*, not at all noticed there. The instance was not particularly selected.

ART. 30. *A new and easy Introduction to the Hebrew Language upon the Plan of Grammar in general, designed to encourage and promote the Study of that Language, by facilitating the Acquirement of its Principles upon a Plan which in no Work of the Kind has been hitherto adapted. By the Rev. James William Newton, M. A. Minor Canon of the Cathedral Church of Norwich.* 12mo. 80 pp. 2s. 6d. Longman and Rees. 1806.

The study of the Hebrew language has been attended with considerable difficulties, from the circumstance of there being no grammar of that language constructed upon the model of grammar in general: in the present work this impediment has been removed; and the learner will find, that in acquiring a new language he has to contend with none of those embarrassments that proceed from encountering a system of grammar entirely new to him; which to those who have been at the trouble of learning the grammar of several languages, is an obstacle which is frequently not to be surmounted.

Instead of "varying a single verb by seven conjugations," the author has arranged the verb regular, and the irregular verbs more conformably to common use, i. e. under the active, passive, and middle voice; the potential and subjunctive moods, &c. and has adopted those terms in general which are found to be as applicable to the Hebrew grammar as to the grammars of other languages.

The masuretic points, laborious in the acquirement, and of doubtful authority, are likewise omitted; so that the work is conducted with a simplicity and perspicuity which affords every assistance to those who may be disposed to become acquainted with the rudiments of the hebrew tongue; and appears particularly adapted to the use of schools.

BIOGRAPHY.

ART. 31. *The Life of Erasmus; with an Account of his Writings. Reduced from the larger Work of Dr. John Jortin. By A. Laycey.* 8vo. Cadell and Davies. 8s. 6d. 1806.

The life of Erasmus, by Dr. Jortin, has not only for a long time been remarkably scarce, but remarkably dear. It was also much extended by a considerable portion of very learned notes, which to a great many readers were of less interest. This writer

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ter has undertaken to compress in the space of an octavo volume the more important materials of Dr. Jortin's two thick quarto volumes, which relate to the life, character, and writings of Erasmus. He appears to have accomplished his undertaking with considerable dexterity. A good head of Erasmus is prefixed, with a specimen of his autograph; and an account of his works, with a copious index of names is subjoined at the conclusion of the volume.

ART. 32. *Memoirs of the Life and Writings of the late Reverend and learned Hugh Farmer. To which is added a Piece of his, never before published, printed from the only remaining MS. of the Author. Also several original Letters, and an Extract from his Essay on the Case of Balaam. Taken from his MS. since destroyed. By the late Michael Dodson, Esq. 8vo. 162 pp. 3s. Longman, &c. 1804.*

The divine, who is the subject of these Memoirs, was so eminent among the dissenters, that it is rather to be wondered, that a separate life of him had not sooner been published, than that this has at length appeared. It is of no great extent or curiosity, nor are the original pieces subjoined to it of any considerable value. To the principal circumstances respecting him, "those which respect his character and his writings," it is confessed that "Dr. Kippis has done ample justice, in the fifth volume of the *Biographia Britannica*. But," adds the author, "that large and expensive work being in the hands of comparatively few readers, who personally knew Mr. Farmer, or of those who, from an acquaintance with his writings, may wish to know something of the author, it has been thought desirable, that a separate account should be published, with some additional anecdotes, which the above learned author probably did not possess." P. vi.

Mr. Hugh Farmer was born near Shrewsbury, in 1714, and died at Walthamstow in 1787.—His principal works were, as is well known, 1. An Inquiry into the Nature and Design of Christ's Temptation in the Wilderness; 2. A Dissertation on Miracles; 3. An Essay on the Demoniacs of the New Testament; 4. The general Prevalence of the Worship of human Spirits in ancient Heathen Nations asserted and proved. In the first and third of these he was employed, as is well known, in denying all that common sense would naturally deduce from the narratives in the Gospel, to which they allude. The work of most utility was the Essay on Miracles.

It is extremely regretted by his biographer, that in consequence of a request to his executors in his will, all his papers were burnt; though there were among them a second volume on the Demonology of the Ancients, which he had nearly completed; and a curious Dissertation on the story of Balaam, which

which had lain by him for several years, fairly transcribed for the press; and even a prepared edition of his Dissertation on Miracles, with considerable additions and improvements.—What might be his secret reasons for ordering this destruction of his own labours, it is vain to enquire; but it is fair enough to conjecture, that an author who had dealt so much in paradoxes, might, at the close of a long life, see so far into the unsoundness of them, as to resolve before he died, not to attempt any further propagation of them.

POLITICS.

ART. 33. *The True Origin of the present War between France and England; with Observations on the Expediency and Advantages of an immediate Peace.* 8vo. 51 pp. Hinricks, Leipzig. 1805.

The Pamphlet before us is said, in the title page, to have been printed at Halle, and published at Leipzig. From what manufactory the composition of the work proceeded we are not told; but, though published in the English language, we cannot suppose it to be the work of any Englishman. Never was a publication more palpably hostile to the interests, as well as honour of Britain; never did an author more impudently, though weakly, advocate the cause of its implacable enemy. The author affects to investigate the subject "with calmness, candour, and impartiality;" yet nothing can be more intemperate than many of his expressions; nothing more uncandid than his suppositions; nothing more partial than his representations. It is needless to dwell on particulars, when the grossest perversion of facts and sophistry in argument is conspicuous throughout. Most of the author's assertions, indeed, have already been made by our enemies, but repeatedly disproved; and his reasonings (if they deserve that name) fully confuted, both in the writings of individuals, and by the declarations of the British government. We will not enter into the disgusting task of again exposing them; but it may not be amiss to give one specimen of the writer's consistency with himself. He argues (p. 23.) that we have no right to complain of the numerous aggressions of France on the independence of Europe since the Treaty of Amiens, because, forsooth, we did not object to the acquisition of Louisiana by the United States of America, or declare war against them on that account! Yet, in a few pages afterwards, he states, as one of the injuries we have done to France by the war, *our "having obliged her to resign Louisiana."* Could any answer to such reasoning have more completely exposed its absurdity? Upon the whole, with the single exception of a work called "*The Crimes of Cabinets**," (the production of the notorious Lewis Goldsmith)

* See Brit. Crit. vol. xviii. p. 94.

we do not recollect having met with a work pretended to be English, which was in spirit and tendency so truly *Gallican*; and we doubt whether any London publisher would have affixed his name to it. If any thing could have aggravated the insolence of this tool of France, it would be his dedication of *such* a work to His Royal Highness the Prince of Wales; whom he calls (with what allusion we will not pretend to say) "*the Prince of Peace.*"

ART. 34. *To your Tents! An Address to the Volunteers of the United Kingdoms of Great Britain and Ireland.* By the Rev. Matthew Wilson, A. M. formerly Fellow of Trinity College, Cambridge, and Curate of Crayford, Kent. 8vo. 23 pp. 6d. or 5s. per dozen. Reynolds, &c. 1806.

In the advertisement prefixed to this address, we are told, it was delivered at the drum head, to a Loyal Regiment of Volunteers, when they were mustered in order to be brigaded for a fortnight, and is now published at the request of private friends.

It is a sensible, spirited, and pious exhortation; wherein the nature of the contest in which we are engaged is very justly stated, and the motives to exertion in the defence of our country ably enforced.

ART. 35. *The Mysteries of Neutralization; or the British Navy vindicated from the Charges of Injustice and Oppression towards Neutral Flags.* By John Brown, of Great Yarmouth. 8vo. 156 pp. 3s. 6d. Jordan and Maxwell. 1806.

How ably the cause of Great Britain, in her dispute with the Neutral Powers, has been defended upon general principles, our readers must have observed in several instances, more especially in our account of the masterly tract entitled "*War in Disguise.*" A different, but not less effectual, course is pursued by the writer before us, who confines his attention chiefly to an exposure of the frauds practised by Neutrals, in evading those laws, the obligation of which they cannot controvert. The question, therefore, so much agitated, on the right of Neutrals to convey to our enemies the produce of their colonies, is not discussed by this author. His purpose is to stigmatize the system of deception and perjury carried on by the hostile owners of French and Dutch property, in conjunction with a set of merchants, or pretended merchants, in the Prussian territories. For this purpose he has procured and published a variety of documents (extracted, we believe, from the Registers of our Courts of Admiralty) proving a systematic fraud, and an audacious profligacy which almost exceed belief. Our limits will not permit us to detail the particulars of these documents; but we will state, in the author's own words, a few of the nefarious practices which he has brought to light.

" At

“ At Emden, Leer, Papenburg, Oldenburgh, Grietzyl, Varel, Norden, Altona, Hamburg, North Bergen, &c. are upwards of one hundred neutralizing establishments, formed for the sole purpose of covering, by fraudulent documents, the vessels and merchandize belonging to the subjects of the belligerent powers*.

“ The neutralizers of Leer are connected with, and supported by, Mr. C. a banker of Berlin, and divide their profits with him. They cover many large and valuable vessels by false papers, and are entrusted with the expediting and neutralizing very valuable cargoes to and from the enemy's settlements in the East, the Cape of Good Hope, the West Indies, &c. &c. In cases of very rich cargoes, a number of neutralizers of Leer associate as part owners, the better to conceal the enemy's property from detection. At Leer and Emden, in common with all other marts for the sale of neutral documents, attested proofs may be procured, for any purpose whatever connected with neutralization, without difficulty or delay. It has very commonly been the practice, after vessels had been condemned in the ports of this country, and purchased sometimes by the agents of the former asserted proprietors, who were anxious to carry on the same kind of trade, to send to Papenburg for complete sets of papers, which have been always regularly forwarded under the sign and seal of the magistrates, stating the number of the several persons composing the crew; that they had been there shipped and hired, and a regular clearance for the vessel, as if she had sailed from Papenburg; notwithstanding neither the vessel or persons had perhaps ever been there.” P. 6.

In order to show the extent to which these practices are carried on, it is stated, as a known fact, that the number of vessels which *really belong* to the inhabitants of East Friezland, does not exceed one hundred; but that the lowest computation of the number of vessels bearing the Prussian flag, but being the property of subjects of belligerent powers, is *two thousand*, and the highest *three thousand* sail. The injuries and hardships to which the bona fide owners of neutral vessels are exposed, in consequence of the great disproportion between real and simulated neutral shipping, are (the author observes) a serious injury to the Prussian commerce, prevent its increase, and subject their vessels to frequent detentions, owing to the impossibility of distinguishing between

* “ Emden (which certainly must be considered the headquarters of neutralization on this side the Elbe) contains about fifty of these establishments; but from the superior local advantages of Leer, the greater complacency of those in power, and the less extortionate charges for fictitious instruments, the neutralizers of Emden look forward with fear and trembling to the transfer of their lucrative and illicit traffic to that place.”

the real neutral and the counterfeit. There are, it appears, many venal magistrates in Emden, Leer, &c., who furnish documents of every kind, with all the formalities of affidavits annexed, without the oaths being ever administered or taken. The author goes so far as to name a particular magistrate, as notorious for granting such fictitious instruments, and as gaining 10,000l. sterling per annum by such dishonourable means. But it would take a volume to set forth all the frauds brought to light by this meritorious writer. The present state of public affairs may indeed divert them into some other channel; but, should hostilities with Prussia continue, the neutralizing establishments will soon be transferred to the Danish or other neutral ports. Our government, therefore, cannot be too vigilant in detecting, or too vigorous in resisting such practices; nor can the public spirit of this writer be too highly extolled; as his publication has so fully developed and exposed them.

SLAVE TRADE.

ART. 36. *A Letter to Mr. Cobbett on his Opinions respecting the Slave Trade.* By Thomas Clarke, A. M. Prebendary of Hereford. 8vo. 113 pp. Price 3s. 6d. Hatchard. 1806.

We have often heard the proverbial expression of "*cutting a man's throat with a feather,*" but never saw it better exemplified than in the work before us; in which the intemperance and illiberality of the person addressed, are stated and proved in language so temperate and liberal as to reflect double shame on the author whose pen is employed in so different a manner. He convicts him out of his own mouth not only of the grossest political inconsistency and tergiversation, but of openly professing doctrine which every good man must abhor, such as (which he avows also most in terms) that you may hold any language respecting a political or literary antagonist, and "impute to him crimes of which you do not believe him to be guilty;" for to what else does Mr. Cobbett's apology, for the language formerly used by him respecting Mr. Fox, amount? Very different is the course taken by the respectable author before us. He gives his antagonist credit, in the first place, for the possession of extraordinary talents, and secondly, for the object to which he professes to apply them, namely, "the preservation of the British monarchy." He then points out the defects which he conceives essentially to detract from merits. The first is, his disregard of religion, in maintaining, that although "she may be a proper auxiliary to loyalty, yet when her precepts are incompatible with his notions of national glory, they may be boldly broken when they are too stubborn to bend." It is also justly remarked, that notwithstanding the very exalted respect which the author alluded to seems to entertain for the person and office of the sovereign, he

some-

sometimes, by implication, impeaches the propriety of "that sovereign's conduct even in acts where, we may presume, he more immediately follows the dictates of his own judgment and feeling." A specific instance of this inconsistency is produced.

He then discusses the pretensions to religion, humanity, and justice of the author in question, shewing, by several quotations from his works, how completely he has forfeited all claim to those qualities. Among the passages quoted, the unfeeling note on the report of the Sierre Leone Colony deservedly meets the warm and energetic censure of the author before us.

He then proceeds to advocate more directly the cause of the Africans, supposing himself admitted to the bar of the House of Lords to defend the cause of abolition. This supposed speech is well drawn up, and the arguments are arranged under the following heads :

1st. "That there is but one origin to all the nations of the earth, however diversified by complexion or culture.

2d. "That, as all human power is derived from God, for the highest good of men in the preservation of society, so any institution which, like slavery, actually excludes men from that state, is contrary to the end of government, and consequently to the will of God.

3d. "That if slavery cannot be rendered lawful by the authority of the civil magistrate, neither can war confer that right on the victors over their captives; that therefore the practice of making war for the purpose of procuring slaves, which obtains among the negro tribes, being criminal, and founded in their ignorance and want of civilization, can never excuse the guilt of Christian nations in cherishing their errors, and participating in their crimes: that, consequently,

4th. "The pretences on which negro slavery, in its least objectionable forms, is justified, are wholly frivolous and incompetent to their object."

He adds, that although the above arguments would go to the intire abolition of slavery, yet, for irresistible reasons, *that* is not the wish of the abolitionists, who would only prevent the eternal propagation of human misery, leaving the amelioration of the fate of those unhappy victims of oppression to the lenient hand of time.

Our limits will not permit us to set forth at large the arguments of this sensible and humane writer, which appear to us as convincing, as the great principles upon which they are founded are just and solid. Having laid so good a foundation, he has indeed little to do but to answer the objections of his opponents, which he has, in our opinion, completely repelled.

Having gone through all the arguments on the proposed abolition, the author concludes with vindicating the conduct and principles of those who promote it.

In an appendix, two late productions in defence of slavery are examined and answered. The appendix also states three cases of horrid murders committed on negroes in Barbadoes (and punished only by small fines) which rests on the authority of Lord Seaforth, late governor of that island; and it contains some suggestions for meliorating the condition of the negroes in our islands without emancipation, which appear to us well worthy of consideration. Lastly, a pamphlet of Mr. Jesse Foot, the surgeon, on this subject, is noticed, and his arguments, so far as they apply to the question of abolition, replied to. We need scarcely add, that the cause which this author supports, has our best wishes; and that the zeal and ability with which he has maintained it, merits the praise of every real friend of humanity.

MISCELLANIES.

ART. 37. *Oration, delivered at the Pontcysylte Aqueduct, on its first Opening, November 26, 1805. To which is prefixed a Letter addressed to the Right Honourable the Earl of Bridgewater. By Rowland Hunt, Esq. 4to. 36 pp. 2s. 6d. Eddowes, Shrewsbury. 1806.*

The public prints of the time called attention very strongly to the celebrity at which this oration was delivered; and whoever has visited the magnificent scenes through which this noble aqueduct is carried, must feel that nothing more striking than such a solemnity in such a place can well be imagined. The oration produced by Mr. Hunt at the desire of some of the principal gentlemen concerned, is preceded by an account of the whole undertaking, and a particular description of the celebrity of the 26th of November, addressed to the Earl of Bridgewater, chairman of their committee.

The oration opens with an account of the most famous aqueduct of antiquity, the *Port du Gard*, and another at *Pont au Muffon*, both of which Mr. H. had visited in person, and justly represents as 'inferior both in magnitude and utility to that which they were then viewing.' In a strain of not undeserved sarcasm, he also mentions the aqueduct of Marli, raised by Louis XIV. for the *useful* purpose of representing Esop's fables in waterworks at Versailles. He speaks also of those of Alcantara and Malta, which he knew only by description; but concludes, by preferring that at home, because "the best of these were calculated only for amusement, or the domestic uses of private life;—while that of Pontcysylte is destined to convey the riches of the mineral kingdom into the world of industry, and thence to every part of the universe." P. 19.

The orator then proceeds to celebrate the late Duke of Bridgewater, Mr. Brindley, and other promoters of canal navigation; and concludes, as the time of speaking rendered almost unavoidable,

able, by a commemoration of our then recent naval victory, and the glorious death of Nelson. The profits of this publication are assigned to a purpose of benevolence.

ART. 38. *The Trident of Albion, an Epic Effusion; and an Oration on the Influence of Elocution on Martial Enthusiasm; with an Address to the Shade of Nelson, delivered at the Lyceum, Liverpool, on Occasion of the late glorious Naval Victory. To which is prefixed, an Introductory Discourse on the Nature and Objects of Elocutionary Service.* By John Tbelwall, Professor of the Science and Practice of Elocution. 8vo. Phillips. 1805.

In the space of sixty-four pages, subjects are discussed which might be extended to employ protracted time, considerable extent of space, great and various talents. Considerable powers of mind are certainly displayed; and the effusion in blank verse, to the memory of Lord Nelson, exhibits truly English and honourable feelings, but we object altogether to the author's affected and new-fangled epithet of elocutionary.

ART. 39. *A Tour through Asia Minor, and the Greek Islands; with an Account of the Inhabitants, Natural Productions and Curiosities, for the Instruction and Amusement of Youth.* By C. Wilkinfon. 8vo. Darton and Harvey. 6s. 1806.

This seems a very judicious compilation, very well calculated to answer its professed object, the instruction and amusement of young persons. From the style and manner, we are inclined to believe that this C. Wilkinfon is a French writer, who has often and successfully employed her time and talents for the benefit of youth. We think we recognise the same pen, which not long since received our praise for the Juvenile Tourist.

A neat map of Asia Minor is prefixed, and there is also a tolerable engraving of the ruins of Palmyra, with a draught of the net employed in the Tunny fishery on the coast of Sicily.

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ACKNOWLEDGEMENTS TO CORRESPONDENTS.

A Correspondent, who signs himself *Verax*, has favoured us with a curious piece of Literary information. It is this, that the Latin Version of the 122d Psalm, which Bishop Horne mentioned in the first edition of his Paraphrase, and printed in the third, as the work of *Zuinger*, a Physician at Basil, and which is also printed as such by Melchior Adam, in the Life of *Zuinger*, is only the Version of *Buchanan*, adapted to the language of the Christian dispensation, instead of the Jewish, by a few slight changes. *Buchanan's* Psalms were published by Henry Stephanus at Paris in 1565, twenty-three years before the death of *Zuinger*. On collating the two Versions, it is clear that our Correspondent is perfectly right; and the circumstance is remarkable, as clearing up a mistake, into which Bishop Horne has very excuseably fallen.

The *Old Clergymen*, who gave us a hint respecting a certain author, may be assured that we were not uninformed, by other means, of the merits, or rather *demerits* of the case. We shall not, however, forget their intimation.

LITERARY INTELLIGENCE.

The Rev. Dr. Purdy is about to publish a new Edition of *Addison's Evidences of the Christian Religion*, with a translation of the learned and very useful notes of Mr. *Seigneux de Correvon*, of Lausanne.

Mr. *Maurice* has made great progress in his descriptive Poem of *Richmond Hill*.

The next Volumes of *Dr. Shaw's General Zoology* will be on the subject of *Birds*, and will be published with all reasonable expedition.

Mr. *Landseer's Lectures on the Art of Engraving*, delivered at the Royal Institution, are also in the press.

A Volume of Sermons selected and abridged from *Dr. Samuel Clarke*, by Mr. *Clapham*, will be published this Month.

Mr. *Brackenbury*, of Spilshy, is printing two Volumes of *Discourses* on practical Subjects.

A new Edition of *Pope's Homer*, with the late *Gilbert Wakefield's* Notes, will be published in the course of this Month.

The late *Bishop Horne's* Tract on the Life and Death of *St. John the Baptist*, is reprinting.

Mr. *Lant Carpenter*, of Exeter, is printing an *Introduction to the Geography of the New Testament*, designed for the use of young persons and schools.

The Rev. Mr. *Sirr* has in the press a new edition of *Mickle's Works*, including several original Pieces, and a new Life of the Author.

Mr. *Bigland* is printing a new and enlarged edition of his *Letters on Modern Europe*, adapted to the present state of the Continent.

Mr. *Pinkerton's Recollections of Paris* will appear very shortly.

The 7th, 8th, and 9th volumes of the octavo edition of *Mr. Johnes's Translation of Froissart* are nearly ready for publication.

ERRATA in the British Critic for February 1806.

Page 125,	line 18,	for <i>generation</i> read <i>causation</i>
— 126,	— 8,	for <i>presbyter</i> read <i>presbytery</i>
— 150,	— 18,	for <i>an</i> read <i>or</i>
— — —	— 21,	for <i>effect</i> read <i>effort</i>
— 153,	— 24,	for <i>eclectic</i> read <i>Eleatic</i>
— 156,	— 36,	for <i>correctness</i> read <i>earnestness</i>
— 160,	— 39,	for <i>least</i> read <i>list</i>
— 167,	— 16,	for <i>continues</i> read <i>contrives</i>
— 171,	— 27,	for <i>or</i> read <i>as</i>

THE
BRITISH CRITIC,
For MAY, 1806.

Ἐὐφημεῖν χρὴ, καξίστασθαι τοῖς ἡμετέροισι χοροῖσιν,
Ὅστις ἀπειρος τοιῶνδε λόγων, ἢ γνώμη καθαρεύει,
* Ἡ γενναίωτ ὄργια Μουσῶν μὴτ' ἰδέσθω, μὴτ' ἐχόρευσε.

ARISTOPH.]

Ye, whom the Muse hath never call'd her own,
Nor taught her lore, nor purest thoughts inspir'd,
Be silent, nor the sacred choir approach.

ART. I. *Memoirs of Richard Cumberland, written by himself; containing an Account of his Life and Writings, interspersed with Anecdotes and Characters of several of the most distinguished Persons of his Time, with whom he had Intercourse and Connexion.* 4to. 533 pp. 2l. 2s. Lackington. 1806.

ALL friends to literary anecdote, who are at present not a few, will of course rejoice, when a veteran author of celebrity takes up the pen to write his own life. If there are some things which an author will not tell of himself, there are many more which no other person is able to tell; and if the narrative be tinged with some partiality, it will be so, probably, in a less degree, than those lives which, with inferior means of information, are usually compiled by surviving friends. Of contemporary personages, particularly authors, who can speak so well as one who has associated with them on familiar terms, whose habits of life have been congenial,

I i

and

and whose sagacity has been exercised and proved by a long continued observation of manners and characters? Expecting the Memoirs of Mr. Cumberland to possess these and other advantages, derived from his peculiar talents, we must acknowledge that we have not been at all disappointed. We have read with avidity, and closed with regret, this various history of a man, whose works will long speak for him, and supply any deficiencies of his narrative.

Yet, it must be confessed, that some disadvantages also attend an author, who is the principal subject of his own book. Of the nature of his task, in this respect, Mr. C. thus feelingly writes in an early part of his book.

“ Here then for awhile I pause for self-examination, and to weigh the task I am about to undertake. I look into my heart; I search my understanding; I review my life, my labours, the talents I have been endowed with, and the uses I have put them to, and it shall be my serious study not to be found guilty of any partial estimates, any false appreciation of that self, either as author or man, which of necessity must be made to fill so large a portion of the following pages. When from the date, at which my history now pauses, I look forward through a period of more than seventy and two years, I discover nothing within my horizon, of which to be vain-glorious; no sudden heights to turn me giddy, no dazzling gleams of Fortune's sunshine to bewilder me; nothing but one long laborious track, not often strewed with roses, and thorny, cold and barren towards the conclusion of it, where weariness wants repose, and age has need of comfort. I see myself unfortunately cast upon a lot in life neither congenial with my character, nor friendly to my peace; combating with dependence, disappointment and disgusts of various sorts, transplanted from a college, within whose walls I had devoted myself to studies, which I pursued with ardent passion, and a rising reputation, and what to obtain? What, but the experience of difficulties, and the credit of overcoming them; the useful chastisement, which unkindness has inflicted, and the conscious satisfaction of not having merited, nor in any instance of my life revenged it?

“ If I do not know myself I am not fit to be my own biographer; and if I do know myself I am sure I never took delight in egotisms, and now behold! I am self-devoted to deal in little else. Be it so: I will abide the consequences: I will not tell untruths to set myself out for better than I have been, but as I have not been overpaid by my contemporaries, I will not scruple to exact what is due to me from posterity.—*Ipse de me scribam.* (Cic.)” P. 20.

The most interesting anecdotes, introduced in these Memoirs, are those of Bishop Cumberland, the author's great grand-

grandfather; of the celebrated Dr. Bentley, his maternal grandfather; of Lord Halifax, his first, but not very efficient patron; of Lord Melcombe (Bubb Dodington); of Garrick, Goldsmith, Jenyns, Johnson, and other contemporary writers; and lastly, touched with more particular care, those of his long attached friend, the late Lord Sackville, whose last hours he attended, and whose character he has drawn with no less marks of truth than of attachment. Of the author's own life, the sketch is distinct and pleasing. Prepared by education and inclination for the church, he describes himself as led by circumstances to attach himself to Lord Halifax, whom he attended into Ireland as one of his secretaries. Returning from thence, though his patron was appointed Secretary of State, he was not advanced under him, but became Secretary to the Board of Trade and Plantations; These political situations leaving much leisure time upon his hands, Mr. C. was able to follow the impulse of his genius in becoming an author, and accounts of some of his productions necessarily form a part of the narrative. Specimens are also introduced of a few of his early compositions, which were never given to the public. The part of his narrative which is related most at large, is that of his political mission into Spain in 1780; in which, taking his own report, it is impossible not to say that he was cruelly ill used. Who can refuse to sympathize with a man, all the comforts of whose latter days have been abridged by the loss of sums expended in a public employment, the repayment of which appears to be an act of the plainest and most indispensable justice? Who does not, by such exertions, expect rather to improve than to impair his fortunes? Yet Mr. C. states a debt of 4500*l.* due to him from his employers; not for salary, but for money of his own actually expended, not one farthing of which appears by his account to have been replaced. Something would doubtless have been stated by the parties in answer to these allegations, but how far it could be satisfactory cannot easily be conjectured. Mr. C. has laid his case at large before the public. If it cannot, in any material points, be controverted, some means ought even yet to be found for giving him redress, before he shall be beyond the reach of any human interference.

We shall not attempt further to analyse the narrative of Mr. C. It is not replete with events, but it is very full of passages from which it will be easy to make an agreeable selection. Any thing new respecting Bentley must be acceptable, and we have read with pleasure the vindication of him from

the charge of moroseness, of which the following is a material part :

“ I had a sister somewhat elder than myself. Had there been any of that sternness in my grandfather, which is so falsely imputed to him, it may well be supposed we should have been awed into silence in his presence, to which we were admitted every day. Nothing can be further from the truth ; he was the unwearied patron and promoter of all our childish sports and follies ; at all times ready to detach himself from any topic of conversation, to take an interest and bear his part in our amusements. The eager curiosity natural to our age, and the questions it gave birth to, so teasing to many parents, he, on the contrary, attended to and encouraged, as the claims of infant reason never to be evaded or abused ; strongly recommending, that to all such enquiries answer should be given according to the strictest truth, and information dealt to us in the clearest terms, as a sacred duty never to be departed from. I have broken in upon him many a time in his hours of study, when he would put his book aside, ring his hand-bell for his servant, and be led to his shelves to take down a picture-book for my amusement. I do not say that his good-nature always gained its object, as the pictures which his books generally supplied me with were anatomical drawings of dissected bodies, very little calculated to communicate delight ; but he had nothing better to produce ; and surely such an effort on his part, however unsuccessful, was no feature of a cynic : a cynic *should be made of sterner stuff.*” P. 7.

This zeal to defend a person to whom he had many early obligations, and whose name must ever do honour to his descendants, is very laudable ; but it leads the author much too far, when it induces him to say, by way of retort upon Bishop Lowth, for his *Caprimulgus aut fossor*, that he traced this quotation up to its source, “ in one of the most uncleanly samples in Catullus ;” for in truth, the epigram from which it is taken is not only as cleanly as can be found in any author, however modest, but is even so instructive, that the last line out of 21, of which it consists, has passed into a moral proverb,

* Sed non videmus manticæ quod in tergo est *.

The following character, to the truth of which many persons now living can bear ample testimony, is written with a warmth of feeling which does peculiar honour to the author. It offers to the world a beautiful picture of exalted private worth, which, for the sake of example, ought to be exhibited

* Catulli Carmen xxii. Edit. Doering.

far beyond the circle in which it must be known and remembered.

“ And here I must indulge myself in dilating on the character of one of his best friends, and best of men, Ambrose Isted, esq. of Ecton aforementioned. Through every scene of my life, from my childhood to the lamented event of his death, which happened whilst I was in Spain, he was invariably kind, indulgent, and affectionate to me. I conceive there is not upon record one, who more perfectly fulfilled the true character of a country gentleman, in all its most respectable duties and departments, than did this exemplary person; nor will his name be forgotten in Northamptonshire so long as the memory or tradition of good deeds shall circulate, or gratitude be considered as a tribute due to the benevolent. He was the pattern and very model of hospitality most worthy to be copied; for his family and affairs were administered and conducted with such measured liberality, such correct and wise economy, that the friend, who found nothing wanting, which could constitute his comforts, found nothing wastefully superfluous to occasion his regret. Though Mr. Isted's estate was not large, yet by the process of enclosure, and above all by his prudent and well-ordered management, it was augmented without extortion, and left in excellent condition to his son and heir. The benefits he conferred upon his poorer neighbours were of a nature far superior to the common acts of almsgiving (though these were not omitted) for in all their difficulties and embarrassments, he was their counsellor and adviser, not merely in his capacity of acting justice of the peace, but also from his legal knowledge and experience, which were very considerable, and fully competent to all their uses; by which numbers, who might else have fallen under the talons of country attorneys, were saved from pillage and beggary. With this gentleman my father acted as justice, and was united in friendship and in party, and to him he resorted upon all occasions, where the opinion and advice of a judicious friend were wanted. Our families corresponded in the utmost harmony, and our interchange of visits was frequent and delightful. The house of Ecton was to me a second home, and the hospitable master of it a second father; his gaiety of heart, his suavity of temper, the interest he took in giving pleasure to his guests, and the fund of information he possessed in the stores of a well-furnished memory, and a lively animated genius, are ever fresh in my recollection, and I look back upon the days I have passed with him as some of the happiest in my life. For many years before his death, I saw this excellent man by intervals excruciated with a tormenting and incurable disease, which *laid* too deep and undiscoverable in his vitals to admit of any other relief than laudanum in large doses could at times administer: nothing but a soul serene and piously resigned as his was, could have borne itself up against a visitation at once so agonizing and so hopeless; a spirit however fortified by

faith, and a conscience clear of reproach, can effect great things, and my heroic friend through all his trials smiled in the midst of sufferings, and submitted unrepining to his fate. One of the last letters he lived to write I received in Spain: I saw it was the effort of an exhausted frame, a generous zeal to send one parting testimony of his affection to me, and being at that time myself extremely ill, I was hardly in a capacity to dictate a reply."—
P. 122.

The promotion of the author's father to the bishopric of Clonsfert, and afterwards of Kilmore, in Ireland, led him to make annual visits to that country, while the bishop lived, and gave rise not only to the inimitable character of O'Flaharty in the West-Indian, but also to some very characteristic anecdotes here related, from which we shall select two.

"When I accompanied my mother from Clonsfert to Dublin, my father having gone before, we passed the night at Killbeggan, where Sir Thomas Cuffe (knighted in a frolic by Lord Townshend) kept the inn. A certain Mr. Geoghegan was extremely drunk, noisy, and brutally troublesome to Lady Cuffe, the hostess: Thomas O'Rourke was with us, and being much scandalized with the behaviour of Geoghegan, took me aside, and in a whisper said—'Squire, will I quiet this same Mr. Geoghegan?' When I replied by all means, but how was it to be done?—Tom produced a knife of formidable length, and demanded—'Haven't I got this? And won't this do the job, and hasn't he wounded the woman of the inn with a chopping knife, and what is this but a knife, and wou'dn't it be a good deed to put him to death like a mad dog? Therefore, Squire, do you see, if it will please you and my lady there above stairs, who is ill enough, God he knows, I'll put this knife into that same Mr. Geoghegan's ribs, and be off the next moment on the grey mare; and isn't she in the stable? Therefore only say the word, and I'll do it.' This was the true and exact proposal of Thomas O'Rourke, and, as nearly as I can remember, I have stated it in his very words.

"We arrived safe in Dublin, leaving Mr. Geoghegan to get sober at his leisure, and dismissing O'Rourke to his quarters at Clonsfert. When we had passed a few days in Kildare-street, I well remember the surprize it occasioned us one afternoon, when without any notice we saw a great gigantic dirty fellow walk into the room, and march straight up to my father, for what purpose we could not devise. My mother uttered a scream, whilst my father, with perfect composure, addressed him by the name of Stephen, demanding what he wanted with him, and what brought him to Dublin.—'Nay, my good lord,' replied the man, 'I have no other business in Dublin itself but to take a bit of a walk up from Clonsfert to see your sweet face, long life to it, and to beg a blessing upon me from your lordship; that is all.' So saying, he flounced down on his knees, and in a most piteous kind of howl, closing his
hands

hands at the same time, cried out—' Pray, my lord, pray to God to bless Stephen Costello.' The scene was sufficiently ludicrous to have spoiled the solemnity, yet my father kept his countenance, and gravely gave his blessing, saying as he laid his hands on his head—' God bless you, Stephen Costello, and make you a good boy!' The giant fung out a loud amen, and arose, declaring he should immediately set out, and return to his home. He would accept no refreshment, but with many thanks and a thousand blessings in recompence for the one he had received, walked out of the house, and I can well believe resumed his pilgrimage to the westward without stop or stay. I should not have considered this and the preceding anecdotes as worth recording, but that they are in some degree characteristic of a very curious and peculiar people, who are not often understood by those who profess to mimic them, and who are too apt to set them forth as objects for ridicule only, when oftentimes even their oddities, if candidly examined, would entitle them to our respect." P. 212.

Out of multitudes of passages, equally entertaining, we cannot allow ourselves to cite more than the description of Soame Jenyns, which is extremely whimsical.

" A disagreement about a name or a date will mar the best story that was ever put together. Sir Joshua Reynolds luckily could not hear an interrupter of this sort: Johnson would not hear, or if he heard him, would not heed him; Soame Jenyns heard him, heeded him, set him right, and took up his tale, where he had left it, without any diminution of its humour, adding only a few more twists to his snuff-box, a few more taps upon the lid of it, with a preparatory grunt or two, the invariable forerunners of the amenity that was at the heels of them. He was the man, who bore his part in all societies with the most even temper and undisturbed hilarity of all the good companions whom I ever knew. He came into your house at the very moment you had put upon your card; he dressed himself to do your party honour in all the colours of the jay; his lace indeed had long since lost its lustre, but his coat had faithfully retained its cut, since the days when gentlemen wore embroidered figured velvets with short sleeves, boot cuffs and buckram skirts; as nature had cast him in the exact mould of an ill-made pair of stiff stays, he followed her so close in the fashion of his coat, that it was doubted if he did not wear them; because he had a protuberant wen just under his pole: he wore a wig, that did not cover above half his head. His eyes were protruded like the eyes of the lobster, who wears them at the end of his feelers*, and yet there was room between one of these and his nose for another wen that added nothing to his beauty; yet I heard this good man very innocently remark, when Gibbon published his history, that he wondered any body so ugly could write a book." P. 247.

* Not quite correct. *Rev.*

Of such a nature are the principal ingredients of this volume, and he who can read it without interest, must be cast in the same mould with Sterne's morose traveller, who goes from Dan to Beerſheba, and exclaims that all is barren. Far be from us the invidious task of endeavouring to spy out the defects, and ridicule the foibles of an author, who at seventy-two declares himself obliged to undertake the task of describing himself, for the sake of the emolument offered by a bookseller. Allow him his partialities, allow him even a share of vanity, yet, after all deductions to be made on these scores, there will remain a narrative, which none but a man of genius could have written, and none but an illiberal reader will decry.

Mr. Cumberland has not been rigidly scrupulous in the correction of the press. In the very second page, we have "*waive* the privilege," instead of *wave*; which we should not notice, but that it is a word in which error is not uncommon, and might be confirmed by the appearance of such an authority. The style of Mr. C. as is well known, is natural and easy; but there are instances in which ease is in danger of degenerating into impurity. We have often such expressions as "happened upon," "chanced upon," which are surely inelegant; and once or twice we have *laid* for *lay*, *would* for *should*, and other oversights, which prove, that even an experienced author, when he writes in haste, must not always be considered as a model of correctness. In one or two instances, Mr. C. has taken up a florid style, very remote from his usual method, in which allusions are so multiplied as to clash with one another. The following is a remarkable instance:

"A man, who is gifted with these lucky talents, is armed with hands, as a ship with grappling irons, ready to catch hold of, and make himself fast to every thing he comes in contact with; and such a man, with all these properties of adhesion, has also the property, like the Polipus, of a most miraculous and convenient indivisibility; cut off his hold, nay, cut him how you will, he is still a Polipus, whole and entire. Men of this sort shall work their way out of their obscurity like cockroaches out of the hold of a ship, and crawl into notice, nay, even into king's palaces, as the frogs did into Pharaoh's: the happy faculty of noting times and seasons, and a lucky promptitude to avail themselves of moments with address and boldness, are alone such all-sufficient requisites, such marketable stores of worldly knowledge, that although the minds of those, who own them, shall be as to all the liberal sciences a *rasa tabula*, yet knowing these things needful to be known, let their difficulties and distresses be what they may, though the

form of adversity threatens to overwhelm them, they are in a life-boat, buoyed up by corks, and cannot sink. These are the stray children, turned loose upon the world, whom fortune in her charity takes charge of, and for whose guidance in the bye-ways and cross-roads of their pilgrimage, she sets up fairy finger posts, discoverable by them whose eyes are near the ground, but unperceived by such whose looks are raised above it." P. 112.

Here is a chaos of comparisons, some of them inconsistent with others, which fail therefore to throw light on the subject. But such is by no means the general tenor of the book, which is pure, equable, and pleasing; allusive only when allusions are of use, clear, and unambitious. These remarks, of little moment to the author himself, may perhaps be of use to younger writers, to prevent them from mistaking the objects of imitation. Mr. C. can criticise his own style, if he thinks proper, as well as he can write anecdotes and characters; and of the latter power, no one can doubt who has opened the present volume.

ART. II. *Ferguson's Lectures on select Subjects, in Mechanics, Hydrostatics, Hydraulics, Pneumatics, Optics, Geography, Astronomy, and Dialing. A new Edition, corrected and enlarged; with Notes, and an Appendix, adapted to the present State of the Arts and Sciences. By David Brewster, A. M. In two vols. with a Quarto volume of 48 Plates. Octavo. pp. 369, and 488. Bell and Bradfute, Edinburgh; Ostell, London. 1805.*

MR. FERGUSON'S twelve Lectures, and his Supplement to the same, occupy the first of these volumes, and about one third part of the second. The rest of the second volume contains a very ample Appendix by the Editor, and to this Appendix twelve of the plates belong. Besides the Appendix, Mr. B. has added several notes both to the Lectures and to the Supplement. Mr. Ferguson's Lectures stand not in need of our encomium; for, having been long before the public, and universally read and admired, their merit has been fully appreciated and established; and, though the want of great accuracy in some of the tables therein contained, or some other trifling defects, may be discerned by the proficient in science; yet the plainness and perspicuity of Mr. Ferguson's style, which accommodates them to every capacity, and the useful information

formation which they afford in the arts, will always render them very valuable to the public.

It being needless for us to describe or to examine the subjects of those Lectures, we shall confine our observations merely to the new parts of this publication, the Notes and the Appendix. With respect to those additions, the Editor thus expresses himself in the preface.

“ During the time which has elapsed since the publication of these Lectures, the boundaries of the arts and sciences have been widely enlarged by many important discoveries and improvements. These discoveries it has been the object of the Editor to communicate in the Notes, or at greater length in the Appendix; and while he has endeavoured to introduce chiefly such subjects of practical importance, as have either been slightly noticed, or wholly omitted, by our Author, or which have arisen in the general progress of improvement, he flatters himself that some articles of the Appendix are entirely new, that others contain information which is not generally known, and that all of them, however poorly executed, may be of some service in a commercial country like ours, which depends so much on the improvement of its manufactures, and the progress of the useful arts.”

The Editor has been solicitous to avail himself as little as possible of the aid of mathematical reasoning, and he is not “ aware of having introduced it much more frequently than the Author himself. He must except, however, the article on the construction and effect of machines, which can only be understood by those who have studied the elements of Algebra, and the first principles of the Fluxionary Calculus.” And farther on he says, “ The tables of the Sun's place and declination have been calculated anew from the latest solar tables. An accurate table of the equation of time has been inserted for the use of the practical dialist, and other alterations and additions have been made, which the reader will perceive in the course of the work.”

To the present edition the Editor has likewise added a short account of Mr. Ferguson's life, written by himself, and originally published in his *Select Mechanical Exercises*.

In the Note, page 9, the Editor gives the definitions of the doctrine of variable quantities. He might have easily added the propositions, which belong to that doctrine, as they are stated, and demonstrated in several Algebraical Treatises. The addition of a page or two would have instructed the reader in the mode of transforming the proportional equations, which is of most extensive use in mechanics.

In the Note, page 20, the Editor says, “ It appears from the experiments of Mr. Cavallo, that hammered copper is magnetic.”

magnetic." This is a mistake; for in Cavallo's Treatise on Magnetism, we find that hammered brass, and not hammered copper, is magnetic.

In the last Note of page 31, Mr. Brewster says, that the Whirling Table (which is a machine for exemplifying the laws of centripetal and centrifugal forces) was invented by Mr. J. B. Haas. This is likewise a mistake, for Mr. Haas only constructed an improved machine of that sort, which is described in a recent work on Natural and Experimental Philosophy; but the original invention of the Whirling Table was made long before his time.

We would recommend also to Mr. Brewster to revise and correct the Note concerning the doctrine of Centrifugal Forces in page 39.

In page 64 this Editor mentions Mr. White's Patent Pulleys as being a considerable improvement in the construction of that species of mechanical power. For a description of these Pulleys see the English Encyclopædia, Vol. V. p. 678. In our opinion the above-mentioned construction is far from being an improvement, for the least inequality, or rather deviation, of the grooves from their true and proper size, which can hardly be avoided; and the stretching of the rope, which cannot be avoided at all, offer a prodigious obstruction to the motion of those pulleys.

In the fifth Lecture Mr. Ferguson shows the principle, and the use of the Hydrostatical Balance; and in page 176 he describes a method of determining the specific gravities of such light bodies as will not sink in water. Now as that method is both troublesome and inaccurate, it would have been proper for the Editor to have pointed out the imperfections of it, and to have described the far more accurate and more commodious method of ascertaining the specific gravities of those light bodies, which is described in the best modern philosophical treatises.

Such are the Notes which appear to be principally in want of alteration and correction. But it is our duty to add, that several of the other Notes are proper, useful, and instructive; especially those which belong to the Lecture on Optics.

The contents of the Appendix are as follows:

“ MECHANICS.

“ On the construction of underhot water wheels for turning machinery.

“ On the construction of the mill course. On the water wheel, and its float boards. On the spur wheel and trundle.

On

On the formation, size, and velocity of the mill stone. On the performance of undershot mills. On a new Millwright's table. On horizontal mills. On double corn mills. On breast mills.

" Practical remarks on the performance and construction of overshot water wheels.

" On the method of computing the effective power of overshot wheels in turning machinery. On the performance of overshot and undershot mills. On the formation of the buckets, and the proper velocity of overshot wheels.

" Account of an improvement in flour mills.

" On the formation of the teeth of wheels, and the leaves of pinions.

" On the formation of epicycloids mechanically, and on the disposition of the teeth on the wheel's circumference. On the formation of cycloids, and epicycloids, geometrically, and the method of drawing lines parallel to them. On bevelled wheels, and the method of giving an epicycloidal form to their teeth.

" On the formation of the teeth of rack-work, the wipers of stampers, &c.

" On the nature and construction of wind-mills.

" Description of a wind-mill. On the form and position of wind-mill sails. To find the momentum of friction. To find the velocity of the wind. On the effect of wind-mill sails. On horizontal wind-mills.

" On the nature of friction, and the method of diminishing its effects in machinery.

" On the nature and operation of fly wheels.

" On wheel carriages.

" On the formation of carriage wheels. On the position of the wheels. On the line of traction, and the method by which horses exert their strength. On the position of the centre of gravity, and the manner of disposing the load.

" On the thrashing machine.

" On thrashing machines driven by water. On thrashing machines driven by horses. On the power of thrashing machines.

" On the construction and effect of machines.

" Description of a simple and powerful capstane.

" A mechanical method of finding the centre of gravity."

" HYDRAULICS.

" On the steam engine.

" On the power of steam engines, and the method of computing it. Description of a water blowing machine."

" OPTICS.

" On achromatic telescopes.

" On achromatic object glasses. On achromatic eye-pieces.

" On

“ On the construction of optical instruments, with tables of their apertures, &c. and the method of grinding the lenses and mirrors of which they are composed.

“ On the method of grinding and polishing lenses. On the method of grinding and polishing the mirrors of reflecting telescopes. On the single microscope. On the double microscope. On the refracting telescope. On the Gregorian telescope. On the Cassagrainian telescope. On the Newtonian telescope.

“ Description of a new fluid microscope, invented by the Editor.”

“ DIALING.

“ Description of an analemmatic dial which sets itself.

“ Description of a new dial, invented by Lambert.”

“ ASTRONOMY.

“ On the cause of the tides.”

In the first and second of these tracts Mr. B. gives an ample and useful account of all the particulars relative to the construction of wheels moved by water for the purpose of actuating machinery in general, and particularly for mills. He describes the peculiar construction of the undershot and overshot wheels (as they are called from the direction of the water which puts them in motion); mentioning the proper dimensions of their parts, of their diameters, and likewise of the streams of water which act on them.

Among other useful particulars he gives a new table for the construction of mills. This table is divided into seven columns, which bear the following titles, viz. 1. Height of the effective fall of water. 2. Velocity of the water per second. 3. Velocity of the wheel per second. 4. Revolutions of the wheel per minute. 5. Revolutions of the millstone for one of the wheels. 6. Teeth in the wheel, and staves in the trundle. 7. Revolutions of the millstone per minute by these staves and teeth.

The tract on the formation of the teeth of wheels (on the proper shape of which the performance of machines in great measure depends) must prove very useful to the practical mechanic, especially as this part of machines has hitherto been little attended to in this country. For though it be true that to shape the teeth of wheels conformably to the rules is not an easy operation, especially in small works like time-keepers, and such movements; yet when the proper methods are clearly pointed out, even an approximation to the true form will help to improve the mechanism.

“ In order, *this Author observes*, to ensure an uniformity of pressure and velocity in the action of one wheel upon another, it

is not necessary that the teeth either of one or both wheels be exactly epicycloids. If the teeth of one of them be either circular or triangular, with plain sides, or like a triangle with its sides converging to the wheel's centre, or, in short, of any other form, this uniformity of force and motion will be attained, provided that the teeth of the other wheel have a figure which is compounded of that of an epicycloid, and the figure of the teeth of the first wheel. But as it is often difficult to describe this compound curve, and sometimes impossible to discover its nature, we shall endeavour to select such a form for the teeth as may be easily described by the practical mechanic, while it ensures an uniformity of pressure and velocity."

The mechanical as well as the geometrical description of the curves proper for the shapes of the teeth of wheels, &c. are clearly shown in this tract, and the rules are exemplified by proper figures.

The same theory, with its natural deviations, is, in the following dissertation, applied to the formation of the teeth of rackwork, the arms of levers, and other such mechanisms, and these are likewise illustrated by figures.

As Mr. Ferguson in his Lectures gives but a moderate account of wind-mills, the Editor has endeavoured to extend the limits of that subject, by inserting in the Appendix a tract for that purpose; and in order to explain the general construction of wind-mills, as well as the nature and the use of their different parts, he describes, and gives a plate of, a wind-mill which was invented by Mr. J. Verrier, for which that gentleman was rewarded by the Society of Arts. Mr. B. then proceeds to point out the proper form and position of wind-mill sails, their velocity and power, adding a table of those particulars. He shows how to find the momentum of friction, how to ascertain the velocity of the wind, and other particulars belonging to the same sort of useful machinery.

With respect to the important article of friction in machines, Mr. B. gives a summary account of the opinions of different scientific persons upon it, and then briefly describes the principal methods which may be adopted for the purpose of diminishing its effects. The most effectual of those methods is the application of *friction wheels*, or *friction rollers*.

In the dissertation on carriage wheels, this author principally treats of the formation and position of the wheels, of the line of traction, and of the method of disposing the load; but those divisions are accompanied with much collateral information, some new ideas, and very clear illustrations,

with

with the assistance of figures ; for those particulars, however, we must refer our readers to the work itself.

The next article is on thrashing machines, wherein this author in the first place gives a succinct account of the original invention, as well as of the subsequent improvements of those machines ; and then describes their construction, and explains the nature and action of their parts, both when impelled by a stream of water, and when worked by the action of horses. Those descriptions are likewise illustrated by delineations.

Next to the account of the thrashing machines comes an Essay of Professor Leslie on the construction and effect of machines. This Essay is very valuable ; but it undoubtedly is too sublime, and too mathematical, to be of any use to the generality of persons into whose hands this work is likely to fall. Mr. B. would have done well if he had added a familiar application of it for the use of the practical mechanic.

The dissertation on the steam engine commences with the following introductory paragraphs :

“ The superiority of inanimate power to the exertions of animals in turning machinery has been universally acknowledged. In the former the power generally continues its action without the smallest intermission, but frequent and long relaxations are necessary for restoring the strength and activity of exhausted animals. There are many places, however, where a sufficient quantity of water cannot be procured, or where it cannot be employed for the want of proper declivities ; and there are situations also which are highly unfavourable for the erection of wind-mills. But even when water and wind-mills can be conveniently erected, there is such a variation in the impelling power, arising from accidental and unavoidable causes, that sometimes, in the case of water, and often in the case of wind, there is not a sufficient force for putting the machinery in motion. In such circumstances the discovery of steam, as an impelling power, may be regarded as a new æra in the progress of the arts. Wherever fire and water can be obtained, we can procure a quantity of steam capable of overcoming the most powerful resistance, and free from those accidental variations of power which affect every inanimate agent that has hitherto been employed as the first mover of machines.

“ The invention of the steam engine has been universally ascribed by the English to the Marquis of Worcester, and to Papin by the French ; but there can be little doubt that about thirty-four years prior to the date of the Marquis's invention, and about sixty-one years before the publication of Papin's, steam was applied as the impelling power of a stamping engine by one

Branca,

Branca, an Italian, who published an account of his invention in the year 1629. It is extremely probable, however, that the Marquis of Worcester was unacquainted with the discovery of *Branca*, and that the fire engine which he mentions so obscurely in his century of inventions was the result of his own ingenuity.

“ The utility of steam as an impelling power being thus known, the ingenious Captain Savary took advantage of the discovery, and invented an engine which raised water by the expansion and condensation of steam. Several of Savary's engines were actually erected in England, and in France, but they were never capable of raising water from a depth which exceeded thirty-five feet.

“ The steam engine received great improvements from the hands of Newcomen, Beighton, Blakey, and other ingenious men; but it was brought to its present high state of perfection by the celebrated Mr. Watt, of Birmingham, one of the most accomplished Philosophers and Engineers of the present age. Hitherto the steam engine had been employed merely as an hydraulic machine for draining mines, or for raising water; but in consequence of Mr. Watt's improvements, it has for a series of years been employed as the impelling power or first mover of almost every species of machinery.”

After this introduction, Mr. B. describes very minutely Mr. Watt's latest and most improved steam engine in all its parts, with proper references to the figures. These figures, however, are intended to show the construction of the several parts, and their dependence on each other, rather than their real disposition. It might be wished that this steam engine had been drawn on a larger scale, and that the letters of reference had been more conspicuous. The mode of calculating the power of a steam engine, and of comparing it with the power of horses, with which Mr. B. concludes this dissertation is peculiarly clear and satisfactory.

The principal articles which follow the above are those upon Optics. This Author explains the theory of the prism, and applies it to the doctrine of achromatic lenses: his explanations are clear though short. He describes the various sorts of reflecting telescopes; the practical method of grinding and polishing lenses; the manner of casting, grinding, and polishing the mirrors of reflecting telescopes. He also shows how to estimate the powers of lenses; and subjoins many tables with the dimensions, apertures, magnifying powers, and other properties of telescopes. Among those tables there are several which must prove extremely useful to the practical Opticians. These are the tables which give the curvatures of the lenses that form the compound

pound or achromatic lenses of telescopes. They contain a vast number of combinations for producing the same effect; namely, a compound lens capable of refracting light free from extraneous colours. From that variety of combinations the workman may choose those curvatures which may best suit his tools, or such lenses as he may have ready made.

Among the optical tracts there is the description of a new fluid microscope, accompanied with a delineation. The magnifiers of this microscope are formed by drops of pure and viscid turpentine varnish laid upon a flat glass, by which means they acquire the form of plano-convex lenses. The rest of the machine consists of several parts necessary for confining the eye, for adjusting the focus, for holding the objects, &c. all which form not a very simple construction. Such a microscope would have been extremely valuable before the method of grinding glass lenses was found out; but at present when microscopical lenses, and globules, are so very common, so cheap, and so easily made; an instrument like this new fluid microscope, which must obviously be very defective, is not deserving of a particular description, and much less of a plate.

Thus we have taken a comprehensive view of the additions made by the Editor to the present edition of Mr. Ferguson's Lectures, and have briefly expressed our opinion respecting their merit. We may upon the whole add, that they undoubtedly render the work much more valuable, and much more useful to the practical mechanic, as well as to the scientific reader. As such, therefore, we may confidently recommend it to the patronage of the public. An index is subjoined to each volume of this work.

ART. III. *The Progresses, and public Processions, of Queen Elizabeth. Among which are interspersed other Solemnities, public Expenditures, and remarkable Events, during the Reign of that illustrious Princess. To which are subjoined some of the early Progresses of King James. Now first printed from original MSS. of the Times, or collected from scarce Pamphlets, &c. Illustrated with Historical Notes. By John Nichols, F. S. A. Edinburgh and Perth. Vol. III. 4to. 3l. 3s. Nichols and Son. 1805.*

THIS copious volume is an additional monument of the Editor's great diligence, as well as perspicuity in mat-

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ters of antiquarian research, and contains also abundance of entertaining information.

That the subject discussed is sufficiently interesting to the public, is satisfactorily demonstrated by the sale of the whole impression of the two former volumes. This, like the preceding parts, contains, besides the details of the Royal visits and progresses, a variety of sonnets, poems, songs, speeches, orations, &c. of different taste and character, but all, more or less, interesting and curious from the time and occasion on which they were composed.

The following Poem by King James, not very generally known, is introduced in the preface :

“ As *Adam* was the first of men, whence all beginning tak ;
So *Adamson* was president, and first man in this Act.
The *Theses Fair-lie* did defend, which thogh they lies contain,
Yet were *fair lies*, and he the same right *fairlie* did maintain.
The feild first entred *Master Sands*, and there he made me see
That not all *Sands* are barren *Sands* ; but that some *fertile* bee.
Then *Master Young* most subtilie the *Theses* did impugne,
And kythed old in *Aristotle*, although his name be *Young*.
To him succeded *Master Reid*, who, thogh *reid* be his name.
Neids neither for his disput blush, nor of his speach think shame.
Last entred *Master King* the lists, and dispute like a *King*,
How Reason reigning as a *Queene* should anger under-bring.
To their deserved praise have I thus play'd upon their names ;
And will their Colledge hence be cal'd the Colledg of KING
JAMES.” P. xxiv.

Among the more pleasing portions of this volume are some remarkably scarce and curious specimens of poetry, between the years 1600 and 1604 ; one or two of which we shall introduce.

“ ODE OF CYNTHIA.

“ This song was sung before her Sacred Majesty at a shew on horsebacke, wherewith the Right Honorable the Earle of Cumberland presented her Highnesse on May-day last, [1600.]

The ancient readers of Heauen's booke,
Which with curious eye did looke
Into Nature's story,
All things under Cynthia tooke
To be transitory.

This the learned onely knew,
But now all men finde it true,
Cynthia is descended
With bright beames, and heauenly hew,
And lesser starres attended.

Lands and Seas she rules below,
Where things change, and ebbe, and flow,
Spring, waxe olde, and perish :
Onely Time, which all doth mow,
Her alone doth cherish.

Time's young houres attend her still,
And her eyes and cheekes do fill
With fresh youth and beauty ;
All her lovers olde do grow,
But their hearts they do not fo
In their loue and dutie." P. 153.

“ The Nimphes meeting their May Queene, entertaine her with
this Dittie.

With fragrant flowers we strew the way,
And make this our cheefe holy-day :
For though this clime were blest of yore,
Yet it was never proud before.
O beauteous Queene of second Troy,
Accept of our unfayned ioy.

Now th' ayre is sweeter then sweet balme,
And satires daunce about the palme ;
Now earth, with verdure newly dight,
Giues perfect signes of her delight.
O beauteous Queene, &c.

Now birds record new harmonie,
And trees doo whistle melodie ;
Now euery thing that Nature breeds
Doth clad itselfe in pleasant weedes.
O beauteous Queene, &c.

THO. WATSON." P. 8.

“ Fragment of a Partheniad written of our Soueraigne Lady,
By Puttenham.

Of siluer was her foreheade hye,
Her browes two bowes of hebenie,
Her tresses trust were to behold
Frizled and fine as fringe of gold.

Two lips wrought out of rubie rocke,
Like leaues to shut and to vnlock.
As portall dore in princes chamber ;
A golden tongue in mouth of amber.

Her eyes, God wot, what stufte they are,
I durst be sworne each is a starre ;
As cleere and bright as woont to guide
The pylot in his winter tide.

Her bosome, fleake as Paris plaster,
 Held up two balles of alabaster ;
 Eche byas was a little cherrie,
 Or els, I thinke, a strawberie.

“ Fragments of two other Partheniads. By the same.

As falcon fares to buffard's flight,
 As egles' eyes to owlates' sight,
 As fierce faker to coward kite,
 As brightest noone to darkest night ;
 As summer sunne exceedeth farre
 The moone and euery other starre :
 So farre my Princesse' praise doeth passe
 The famouft Queene that euer was.

Set rich rubie to red esmayle,
 The rauens' plume to peacock's taylor,
 Lay me the larke's to lizzard's eyes,
 The duskie cloude to azure skies,
 Set shallow brookes to furling seas,
 An orient-pearle to a white pease ;
 There shall no lesse an ods be seene
 In mine from euery other Queene.” P. 13.

To those of Elizabeth Mr. Nichols has added the progresses of King James's reign, among which one of the most curious and interesting is the visit to Althorpe of the Queen and Prince. The description of which thus commences—

“ A particular entertainment of the Queene and Prince their Highnesses to Althrope, at the Right Honourable the Lord Spencer's, on Saturday, being the 25 of June, 1603, as they came first into the Kingdome; being written by the same Author, and not before published.

The invention was, to have a Satyre lodged in a little spinet, by which her Majestie and the Prince were to come, who, at the report of certaine cornets that were divided in severall places of the parke, to signifie her approach, advanced his head above the toppe of the wood, wondering, and (with his pipe in his hand) began as followeth :

Satire. Here! there! and every where!
 Some solemnities are neare;
 That these changes strike mine care,
 My pipe and I a part shall beare.

And after a short straine with his pipe, againe :
 Looke! see (beihrew this tree!)
 What may all this wonder be?
 Pipe it, who that list for mee;
 I'lle flie out abroad, and see.

There

There hee leaped downe, and gazing the Queene and Prince
in the face, went forward :

That is Cyparissus face !
And the Dame hath Syrinx grace !
O that Pan were now in place !
Sure they are of heavenly race.

Here he ranne into the wood againe, and hid himselfe, whilst
to the sound of excellent soft musique, that was there concealed
in a thicket, there came tripping up the lawne a bevy of Faeries
attending on Mab their Queene, who falling into an artificiall
ring that was there cut in the pathe, began to dance a round,
whilst their mistresse spake as followeth :

Faerie. Haile, and welcome, worthiest Queene,
Joy had never perfect beene
To the nimphes that haunt this greene,
Had they not this evening scene.
Now they print it on the ground,
With their feete in figures round,
Markes that will be ever found,
To remember this glad sound.

The Satyre, peeping out of the bush, said,
Trust her not, you bonny bell ;
Shee will forty leafinges tell ;
I doe noe her pranks right well.

Faerie. Satyre, wee must have a spell,
For your tongue it runnes to fleete.

Satyre. Not so nimbly as your feete,
When about the creame boules sweete,
You, and all your Elves do meete.

Here hee came hopping forth, and mixing himselfe with the
Faeries, skipped in, out, and about their circle, while the Elves
made many offers to catch at him.

This is Mab, the Mistresse Faerie,
That doth nightly rob the dairie ;
And can hurt, or helpe the cherning,
As shee please, without discerning.

Elfe. Pug, you will anone take warning ?
Shee that pinches countrey wenches,
If they rub not cleane their benches,
And with sharper nailes remembers,
When they rake not up their embers ;
But if so they chaunce to feast her,
In a shooe she drops a tester.

Elfe. Shall we strip the skipping jester ?
This is shee that empties cradles,
Takes out children, puts in ladles ;

Traines forth midwives in their slumber,
 With a five the holes to number ;
 And then leads them from her burroughs,
 Home through ponds, and water furrows.

Elfe. Shall not all this mocking stir us ?
 Shee can start our franklins daughters,
 In their sleepe with shrikes and laughters,
 And on sweet Saint Anne's night
 Feed them with a promis'd fight.
 Some of husbands, some of lovers,
 Which an empty dreame discovers.

Elfe. Satyre, vengeance neere you hovers,
 And in hope that you would come here,
 Yester eve the lady Summer
 She invited to a banquet ;
 But (in sooth) I con you thanke yet,
 That you could so well deceive her,
 Of the pride which gan upheave her ;
 And, by this, would so have blowne her,
 As no wood-god should have known her.

Heere he skipped into the wood.

Elfe. Mistres, this is onely spight ;
 For you would not, yesternight,
 Kisse him in the cock-shout light.

And came againe,

Satyre. By Pan, and thou hast hit it right.

There they laid hold on him, and nipt him.

Faery. Fairies, pinch him black and blew,
 Now you have him, make him rue.

Satire. O, hold, Mab, I sue.

Elfe. Nay, the Devill shall have his due.

There he ran quite away, and left them in a confusion, while the Faery began againe.

Faery. Pardon, lady, this wild straine,
 Common with the Sylvan traine ;
 That do skip about this plaine :
 Elves, apply your gyre againe :
 And whilst some do hop the ring,
 Some shall play, and some shall sing ;
 Weele expresse in every thing,
 Oriana's well coming." P. 109.

Among the more singular fragments of antiquity which are here preserved, we ought perhaps to have noticed the
 Roll

Roll of New Year's Gifts presented to Queen Elizabeth by her Courtiers. They were of this kind.

“ MARQUISSES AND COUNTESES.

By the Lady Marques of Northampton, two knottes of golde, garnished with sparkes of rubyes and pearles pendant. £. s. d.

Delivered to Mrs. Ratclyf.

By the Lady Marques of Winchester, wydowe, one sprigge of golde, gar' with sparkes of rubyes, one small dyamonde, and pearles of sondry fortes and bignesses.

Delivered to Mrs. Ratclyf.

By the Countes of Kente, 6 hankerchers of cambricke, wrought with blacke filke, and edged about with gold lace.

Delivered to the Lady Scudamore.

By the Countesse of Oxenforde, one rounde kyrtell of silver tabynne, with flyppes of white filke like vellat, and tuftes of carnacon filke, with some golde.

Delivered to the robes.

By the Countes of Shrewesbury, wydowe, in golde 40 0 0
Delivered to Mrs. Sackforde.

By the Countes of Shrewesbury, junior, parte of a doublet, unmade, of white fatten, embrothered all over like snakes wounde together, of Venyce silver, richly wrought, and puffes of lawne embrothered with Venice silver like wheate cares.

Delivered to the robes.

By the Countesse of Suffex, in golde — 10 0 0
Delivered to Mr. Sackforde.

By the Countesse of Nottingham, one carcanett of golde, garnished with 15 peeces of golde, set with sparkes of rubyes, and a small dyamond in the myddeft of every of them, and 7 peeces like mullets, with pearles, with a rubye in the myddeft of eche of them, and pearles threeded betwene them.

Delivered to Mrs. Ratclyf.

By the Countesse of Huntington, widowe, in golde 8 0 0

By the Countesse of Huntington, junior, in golde 8 0 0

By the Countesse of Pembroke, in golde — 10 0 0

By the Countesse of Rutland, in golde — 10 0 0

Delivered to Mr. Sackforde.

By the Countes of Darby, wydowe, one pettycote without bodyes, of silver tynfell, wrought in squares, with a border of trees of grene sylke needleworke.

Delivered to the robes.

By the Countes of Darby, junior, one goblett of raffeta, embrothered all over with a twyfte of Venyce silver and spangles, with flowers of silke-woman's worke.

Delivered to the robes.

By the Countes of Warwicke, fyve sprigges of golde, garnished with sparkes of rubies, pearles pendant, and a half perle.

Delivered to Mrs. Ratclyf.

By the Countes of Bathe, in golde — — 10 0 0

By the Countes of Bedford, in golde — — 10 0 0

Delivered to Mr. Sackford.

By the Countes of Bedford, widowe, 7 sprigges of golde, gar' with sparkes of rubies and pearle, and 7 pearles pendant, 4 bigger and 3 lesser.

Delivered to Mrs. Ratclyf.

By the Countes of Comberland, one paire of bracelets of golde, conteyninge 8 peeces like knottes, and 8 rounde peeces garnished with small sparkes of ruyes, pearle, and half pearles.

Delivered to Mrs. Ratclyf.

By the Countes of Southampton, senior, one vale or mantle of white knytworke florished with silver.

Delivered to the robes.

By the Countes of Northumberland, one jewell of golde, set with a longe white topaz, and one longe pearle pendante.

Delivered to Mrs. Ratclyf.

By the Countes of Kildare, 7 buttons of golde of two fortes, garnished with sparkes of ruyes and pearle.

Delivered to Mrs. Ratclyf.

By the Countes of Worcester, one ruffe of lawne cutworke, set with 20 small knottes of golde like mullets, gar' with small sparkes of ruyes and perle.

Delivered to Lady Scudamore." P. 130.

The book is full of entertainment, but the parts are not very perspicuously put together. The reader opens the volume in the middle, and finds himself at p. 13. He turns back a page or two and finds himself at 190, and he does not immediately see the reason, so that the opportunity of making any reference is perplexed and difficult. Neither do we see the necessity, or acknowledge the propriety of reprinting the whole of the Oxford and Cambridge verses, on the death of the Queen, to the extent of 240 pages. But the book must still be considered as a valuable and important accession

accession to antiquarian collections, and the amiable spirit of loyalty to our present gracious Monarch, with which the Author concludes his laborious task, is entitled to the highest praise. This spirit we know to be founded on the noblest principles which can adorn the heart, and which will not, which cannot fail to ensure the possessor the complacent approbation of his own mind, and the esteem of all who know him.

ART. IV. *Sermons on various Subjects and Occasions.* By Alexander Grant, D. D. Minister of the English Episcopal Chapel at Dundee. In three Volumes. Vol. III. 8vo. 296 pp. Dundee, printed for the Author. 1805.

OF these Sermons, which are twenty-four in number, nearly the same character may be given as of the Sermons formerly published by the same Author. They are plain, pious, and practical; but we have observed in this volume an occasional affectation of erudition, and an inelegance of style, which we did not observe in the others*. Thus, "the Stoics, though they did not absolutely deny a superintending power, yet tied him down to second causes," (p. 5) is not grammatical; and the quotation, which, in the same page, is made from Diogenes Laertius, might have been spared. "These (the Jewish types and prophecies) have given way to the bright shine of the gospel," is a very inelegant expression; and the following interruption of the words of scripture has, as indeed the introduction of the interjection O generally has, an effect different from that which was undoubtedly intended.

"He who was in the form of God, and thought it no robbery to be equal with God, yet, O amazing condescension! made himself of no reputation, and took upon him the form of a servant." (p. 26.) Dr. Grant seems to delight in such exclamations; and yet we beg leave to assure him that they are not relished from the press by any reader of taste; and that they have no good effect even in the pulpit, except in passages extremely pathetic, pronounced by a preacher who can lend to them all the aids of voice and gesture.

* Brit. Crit. vol. xvii. p. 546.

In page 27 the Author says, that when Christ on the cross uttered the words—*It is finished*, “the whole race of Adam was *saved*.” This is not true. The whole race of Adam was *redeemed* from the consequences of his transgression, and rendered *capable* of salvation; but all mankind were not then, nor ever will be *actually saved*. On this subject we are indeed perfectly satisfied, as every candid reader of the *whole volume* must be, that Dr. Grant thinks as we do; but there are many readers less candid; and if we had not pointed out the inaccuracy of the expression, the presbyter of the *true church* would have renewed his charges of *heresy* against us. The volume, however, may be read by all with perfect safety, and by such as are desirous of instruction, with benefit; though it contains nothing that is new, nor much that is placed in any striking light, except the explanation of Heb. vii. 3. which is given in the tenth Sermon, and is eminently happy.

To the Sermons is added, in the form of an appendix, a tract, which the author entitles *an Apology for continuing in the communion of the church of England*. This title, as coming from an English Clergyman, appeared singular, and attracted our attention; but when we had perused the tract we discovered that the author's apology is *not* for his continuing in the communion of the church of *England*, but for his *refusing* to be in communion with the episcopal church in *Scotland*, which we have very high authority for considering as herself in communion with our church. Dr. Grant we suspect is misled, as others have been, by the phrase *Church of England*, which, though a legal, is an *elliptical* phrase. The church, we hope, is *the Church of God*, which is *established* in England and Ireland, and may be *tolerated* elsewhere; just as the Corinthian society, to which St. Paul wrote, was *not* the church of *Corinth*, but the church of *God*, which was *at Corinth*, though neither *established*, nor, in the modern sense of the word, *tolerated*. But if the reformed episcopal church in Scotland be a part of the church of God, and impose no sinful terms of communion on her members, we apprehend that Dr. Grant and his congregation must either belong to her, or be in a state of schism; for it is obvious that no congregation in *Dundee* can be a part of the *established church* of England and Ireland. It may be a part of the same church of Christ which is established in England and Ireland, and tolerated in Scotland; but it cannot be under the episcopal authority of any English or Irish *bishop*, or subject to the spiritual *courts* of England or Ireland. Nor by the supposition stated, the
episcopal

episcopal church in Scotland is a part of the same church of Christ with the established church of England and Ireland; and Dr. Grant knows well, who said—"Is Christ divided?"

But Dr. Grant alledges that the episcopal church in Scotland differs widely from the church of England both in principles and in practice. He admits that her clergy have subscribed our Thirty-nine articles; but their subscription, he says, is not complete, because they have not subscribed the three articles contained in the thirty-sixth canon of the church of England. Whether they have subscribed those three articles we really know not; but we know that the thirty-sixth canon, like all the other canons, relates to the church of England, as she is *established* by law; that subscription to the Thirty-nine articles is all which the law require of the Scotch episcopal clergy; that neither they nor Dr. Grant *can*, in Scotland, obey *all the canons of the church of England*; and that the Scotch episcopal clergy could not subscribe the second article in the canon referred to, because they could not say with truth, at their ordination, that they were called to the office of deacon or of priest by the order of the *realm* of Scotland, which calls only Presbyterian ministers to their office. Nay, we have no hesitation to say, that if Dr. Grant was ordained deacon and priest in Scotland by an English or Irish bishop, or in England on a Scotch title, and if the second article in the thirty-sixth canon was literally observed by the bishop, which, on the latter supposition it must have been, he then solemnly declared, at his ordination to the office of deacon, what he must have been aware was a palpable falsehood.

We are far from thinking that he was ordained in either of these irregular ways; but we make the supposition only to show the absurdity of contending that there can be no mutual communion between churches which are not governed by the same *canons* and *constitutions ecclesiastical*. Indeed if there could not, Dr. Grant would have found it difficult to conduct himself properly in Ireland before the late union of the two churches; for, till that period, the English and Irish canons were very different.

"But the episcopal church of (in) Scotland authorizes practices, says Dr. Grant, which we cannot approve; and in her liturgy plainly insinuates doctrines which we do not believe. The things to which I allude are these, viz. 1. Prayers for the dead. 2. Mixing water with the wine in administering the sacrament of the Lord's Supper. 3. In the preface or exhortation to the prayer for the church in the communion-office, the words

words *militant here in earth* are omitted; as are also the commemorative clauses in the words of distribution: *Take and eat this in remembrance, &c. and drink this in remembrance, &c.* These last words I apprehend are omitted, in conformity with a previous prayer, that *God may vouchsafe to bless and sanctify (with his word and holy spirit) these his gifts and creatures of bread and wine, THAT THEY MAY BECOME THE BODY AND BLOOD OF HIS MOST DEARLY BELOVED SON."* P. 5.

We have reason to believe it to be an incontrovertible fact, that the episcopal church in Scotland makes use of the English liturgy without the smallest variation in any office, except that for the Holy Communion; and though we have examined her communion-office with some care, both as it stands in the original liturgy authorized by King Charles the First, and as it has been differently arranged since that period by the Scotch bishops, we must declare that we found in it neither *authority* nor *insinuation* for the practice of praying for the dead. This author appeals indeed to *a letter to Norman Sivewright, A. M.*; but unless that letter, of which we know nothing, was *the deed of the church*, he must be aware that it is of no authority. There have been many divines, and eminent divines of our own church, who have contended for the propriety of commemorating the dead in our prayers, without dreaming of such a place as the Romish purgatory; but Dr. Grant would surely think the church of England calumniated by him, who should appeal to the private opinions of those men as a proof that she *authorizes* the practice of praying for the dead, or *insinuates* the doctrine of purgatory.

But the words *militant here in earth*, are omitted in the exhortation to the prayer for the church in the Scotch communion-office, "that, as he says in a note, the dead as well as the living may be prayed for." The words are indeed omitted; but the reason assigned for the omission we suspect to be his own, for we have not found it in any copy of that communion-office which we have seen.

But admitting that it may be the true reason, is Dr. Grant sure that every kind of private prayer * for the dead

* If the reason assigned by him for the omission of the words *militant here in earth* be the true one, it is obvious that such Scotch episcopalians as pray for the dead, can pray for them only in private; for the public prayer for the whole state of Christ's church contains not one sentiment that is not in our prayer, for the whole state of Christ's church *militant here in earth*.

is sinful or superstitious? Nay, is he sure that he has not often prayed for the dead himself? Before he answers these questions, let him consider attentively what passes in his own mind when he thinks of his departed friends, and the day of final retribution. He knows well that there are "intercessions or prayers which cannot be uttered." Such intercessions can be nothing else than *earnest wishes*; but it is surely impossible for any good man, and Dr. Grant appears to be a very good man, to think of his departed wife or child, or father or brother, or indeed any one, without *wishing most earnestly* that he may find mercy at the tribunal of Christ. Prayers for the dead therefore are practised by all christians, and are indeed unavoidable; but as the public prayers for the dead, which were offered up in the primitive church, have been perverted from their original meaning by the church of Rome, and are indeed very liable to be misunderstood by the ignorant in all churches, they have been properly expunged from the liturgies of the church of England, and from the episcopal church in Scotland.

By printing in small capitals the petition that these sacramental elements may become the body and blood of Christ, Dr. Grant seems to think that some opinion or doctrine is *insinuated* in that petition which the episcopal church in Scotland does not openly avow. We will not suppose him so uncandid as to insinuate on his part that the conceded doctrine is the doctrine of *transubstantiation*; for he knows well that a similar petition made part of the prayer of consecration in the most antient liturgies of the church long before the absurdity of transubstantiation was thought of; and that it was retained in the first reformed liturgy of our own church by those very men, who afterwards suffered death, because they *denied* transubstantiation. Nay, he cannot but know that it was laid aside only to gratify Bucer, Peter Martyr, and other foreign reformers, and that in the very Act of Parliament which ratified the *second* liturgy of Edward VI. the *first*, which contained this petition, is called "a very godly order for common prayer, and administration of sacraments, agreeable to the word of God, and the primitive church, and very comfortable to all good people desiring to live in Christian conversation." The petition indeed no more implies the doctrine of transubstantiation, than the words used by our Saviour at the institution of the Lord's Supper; for by it the priest begs only that God will so bless the bread and wine that they may become what Christ intended them to be.

The

The omission of the commemorative clauses at the distribution of the sacred symbols to the people, cannot surely be deemed a matter of importance by any man, who reflects that no form of words is prescribed for this purpose in the New Testament; and who knows that different forms have been used in different churches, and even in the same church at different times. The most antient form that we have seen directs the priest, when he gives the consecrated bread, to say, *Σῶμα Χριστοῦ*; and the deacon, when he follows with the cup, to say, *Αἷμα Χριστοῦ, πολὺτιθιον ζωῆς*; and the person receiving, to reply to each *Ἀμήν*. In our first reformed liturgy the words directed to be used at the distribution of the elements were the same with those which are in the present Scotch liturgy; in our second liturgy these words were omitted, and what Dr. Grant calls the commemorative clauses substituted in their stead; but in the review of the liturgy in the reign of Elizabeth, the former words were restored and prefixed to the commemorative clauses, where they have stood ever since.

But the Scotch episcopal clergy mix water with the wine in the administration of the Lord's Supper! This they may or may not do, for any thing that appears in their communion-office, where there is certainly no order issued for such a mixture; but Dr. Grant knows that a little water was added to the wine in every church on earth anterior to the reformation; and that by our own church it was enjoined for some years after that era. As the wine used by our Saviour was unquestionably mixed with water*, the practice is undoubtedly harmless, and may be considered as emblematical; but it cannot be deemed necessary by any man of a sound understanding, who reflects that there is probably a greater proportion of water in any wine that we use when unmixed, than there was in the mixed cups used by the Jews at their paschal suppers.

Upon the whole it appears to us, that Dr. Grant has no reason to continue in a state of separation from the episcopal church in Scotland, on account of any of the practices of that church, which, he says, he disapproves; for those practices, admitting them to be exactly such as he has stated, are all harmless, neither tending to superstition, nor indicating heresy. They are not even *imposed* by the Scotch

* This has been so completely proved by Lightfoot as to put it beyond the reach of controversy. Vide *Opera Omnia*, tom. 1. p. 735. Edit. Roterodami, 1686.

bishops upon any clergymen officiating in their church; for this author himself allows (p. 4.) that he might be permitted in their communion to use the English liturgy in all the offices of the church; and we know that there is one bishop in Scotland, who, as he was ordained a priest in England, continues to use, without the smallest variation, the liturgy of his mother church.

The doctor, however, objects to the use of two liturgies in the same church as a practice productive of confusion instead of unity; but is he not aware that in the primitive church, where there was no confusion, each diocese had its own liturgy, agreeing indeed in sense, but differing in various expressions, from the liturgies of other dioceses? Is he not aware that if Charles the First had accomplished his object, and the church then established in Scotland had continued on the footing on which his Majesty had laboured to place her, he would himself, when in that part of the united kingdom, have been compelled by law to make use of that very liturgy to which he now objects?

We have dwelt longer on this appendix, than its importance perhaps may seem to deserve; but the piety and worth of its author excited in us a strong desire to point out the fallaciousness of those arguments, by which he seems to have reconciled his own mind to a conduct that, we think, cannot be defended, and which we trust that a lover of truth, as we take Dr. Grant to be, will see the propriety of relinquishing.

The case of chaplains to English factories in foreign countries, mentioned in the ninth page, bears no resemblance to that of Dr. Grant, and such other episcopal clergymen as officiate in Scotland, in subordination to no bishop; for foreign countries are not subject to the King of Great Britain, nor would Popish or Lutheran bishops receive English clergymen into their communion but on terms very different from those proposed by the bishops in Scotland.

As British subjects it is our inclination as well as our duty to support with our utmost abilities the religious establishments of every part of the united kingdom; as conscientious members of the church of England we naturally prefer the episcopal to the presbyterian form of church government; but as Christians, desirous of putting on that charity which is the bond of perfectness, we perceive nothing to hinder the episcopal church *tolerated* in Scotland from maintaining her own principles, and at the same time uniting with the presbyterian church *established by law*, to check the progress of those torrents of irreligion and fanaticism

cism which have long disturbed the peace of society, and threatened both churches with destruction. To this good work the Scotch Episcopalians must, however, lend a very feeble aid, so long as they continue divided among themselves about trifles; and therefore it may become them to weigh well the import of what St. Paul says (Rom. xvi. 17, 18.) of the authors of all such divisions.

ART. V. *The Principles of Moral Science.* By Robert Forfyth, Esq. Advocate. Vol. I. 8vo. 520 pp. 10s. 6d. Bell and Bradfute, Edinburgh. Longman, &c. London. 1805.

FEW subjects of speculation can be more truly interesting to the human mind, than an investigation of the principles of moral science. Man, not unfrequently, assumes to himself the peculiar prerogative of being a *rational* animal; but he is, perhaps, yet more accurately characterized by being called a *moral* animal. The more dignified orders of the brutes certainly possess something nearly approaching to reason; but in none of them can we trace any thing resembling a moral faculty. They are formed blindly to obey the impulse of every appetite, and every headstrong principle; while man feels it right to restrain, and wrong to indulge, to their full extent, certain powerful propensities of his nature. To him, therefore, alone, can be applied the attributes of merit and demerit, of virtue and vice; and of him alone can it be said, that he neglects or performs his duty.

It is not then surprising that the principles of morality should have engaged the attention of inquisitive men in all ages. Upon this subject the celebrated schools of ancient Greece exercised all their philosophical ingenuity. Their successors among the Romans were not less ardent in the same field of inquiry; nor have the moderns ceased to labour assiduously on this interesting topic. Yet it is certainly somewhat surprising that upon a subject of this nature, which appears so completely to lie within the scope of common observation, so great a diversity of opinion should have prevailed.

If we consult the writings of the celebrated philosophers of antiquity, we shall find nearly as many different opinions concerning the principles of morality, as there were different sects or schools. A Platonist, a Peripatetic, a Stoic, and

an Epicurean, will each aſcribe our moral approbation to a different ſource. If we have recourſe to the moderns, our perplexity, inſtead of being diminished, will be increaſed. A diſciple of Hobbes will inform us that morality is nothing more than a ſtrict obedience to the laws of the land. A diſciple of Mándeville, of Hume, or of Helvetius, will maintain, that the moral man is he who takes the beſt care of his own intereſt; while a follower of Shaftſbury or Hutcheſon will diſclaim every kind of morality, but that which ſprings from pure benevolence. One philoſopher will tell you that morality conſiſts in acting according to right reaſon, and the eternal fitneſs of things: another will not condeſcend to place it on any other footing than an implicit obedience to the direct will of God.

It is remarked by Dr. Butler, in his Analogy, as a thing not a little ſingular, that while men have ſettled, with remarkable preciſion, the laws by which the planets are retained in their orbits, and are made to revolve with order and harmony in their ſtated courſes, they are unable to ſettle the principles by which their own actions are governed; or the motives by which they are guided in their moſt important and intereſting concerns. Among the various reaſons that might be aſſigned for this curious fact, there is one which has, doubtleſs, no ſmall ſhare in producing the effect. When men are engaged in enquiries which are merely ſpeculative, they are not liable to be miſled by paſſion or intereſt. The deſires and emotions are completely ſtilled, and reaſon is allowed to take an unbiassed view of the various ſides of the queſtion. But when the active principles of human nature are the object of investigation, the feelings of the enquirer are powerfully intereſted: he himſelf becomes a party in the queſtion at iſſue; and he is but too apt to exhibit his ſubject through that peculiar medium which is beſt ſuited to his own views. It is thus that, in the ſyſtem of one philoſopher, man is degraded into a merely ſenſual and ſelf-intereſted being; while, in the ſyſtem of another, he is exalted to the rank of a demigod.

Among the various paſſions and feelings by which men are in danger of being biassed in conducting ſuch enquiries, there is one of very notorious influence, that is, the love of ſingularity. Many a paradox in morals, and we may add, in metaphyſics, and even in phyſics, have ſprung from this ſource alone. The ſect of the Sceptics has probably been guided by this principle, much more than they are themſelves aware, or at leaſt than they would be willing to

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avow ; and many a dangerous opinion has been broached, from no other motive, than a desire of appearing superior in ingenuity to the ordinary run of men, and of being free from all the contamination of vulgar prejudices. We are inclined to think, that the present author is among the number of those who seek after the fame arising from the invention of an ingenious paradox : and that some of the opinions which he has brought forward, are not so much the result of conviction, as of a desire to say new things upon an old subject. What these opinions are, and by what arguments they are supported, we shall now proceed to examine.

This first volume of Mr. Forsyth's Principles of Moral Science is divided into three parts. The first is intitled, "General Principles," the second, "Of the Private Duties of Men," and the third, "Of Religion." The subject of Man's Public or Social Duties is probably reserved for another volume. The first chapter of the first part is intitled, "Of the ultimate Object of Human Pursuit ;" and here we find the author at once advancing his claims to a very important discovery. If we are to give credit to his professions, he has completely succeeded in detecting the stumbling-block, which stood in the way of all former enquirers into this subject ; and has been so fortunate as to discover the clue which can alone successfully lead us through the labyrinth.

"The general opinion," says Mr. Forsyth, "upon the subject is this, that the great object which nature and reason teach men to pursue in this world, is felicity or happiness* ; meaning by happiness a continual succession of pleasing thoughts, emotions, and sensations. This opinion was entertained by all the ancient philosophers, although they differed widely about the best means of pursuing happiness. This opinion has also been entertained by the ablest, or at least the most popular modern writers ; but they have endeavoured to engraft upon it a system of universal benevolence, and have asserted, that the great object of every man's pursuit ought to be, to promote the individual and general happiness of the human race. According to this system, therefore, that action is the best which produces, or has a tendency to produce, the greatest portion of felicity in the world ; and that action is the worst which produces, or has a tendency to produce, the greatest portion of misery." P. 3.

* Query, In what do these differ? *Rev.*

This doctrine, that *felicity or happiness* is a desirable thing, and that the practice of benevolence is commendable, by no means pleases Mr. F.; on the contrary, he treats it as a mere vulgar error. The following is the singular dogma which he wishes to substitute in its stead.

“It appears to me,” says he, “that the great object which the human race ought to pursue, and the attainment of which they ought to regard as the business of their lives, is not to produce happiness, pleasure, or felicity in themselves or others; but that, on the contrary, the end for which they were formed, and which alone they can pursue with success, is the improvement of their whole intellectual faculties, whether speculative or active. In one word, it is the business of man, in this world, to endeavour to become an excellent being, possessing high powers of energy and intelligence. This is his chief good; and ought to be the great and ultimate object of his pursuit, to which every other consideration ought to be sacrificed.” P. 9.

This is certainly a very original discovery. All men, it seems, from the creation of the world to the present day, have been seeking after that which it is contrary to their very nature, and to the intention of their Creator, that they should desire. For that all men, since the creation of the world, have been seeking after happiness, according to their several views of it, is a fact too notorious to admit of a doubt; and that they will continue to do so, notwithstanding the arguments of Mr. Forstyth, may be very safely assumed as certain. For what is meant by happiness? Nothing more than a state of positive enjoyment; or a condition, preferable in some certain particulars, to all other conditions. While, therefore, man is capable of discerning pleasure from pain; while it is the impulse of his nature to seek after what is agreeable, and to shun what is evil; happiness must be the great object of his wishes, and of his constant pursuit. He may indeed form a very false estimate of that which constitutes happiness: and he may eagerly seek after objects which are very far from contributing to his true enjoyment; but it is impossible for a rational being to form any other desire than that of being happy; and it is the business of the sound moralist to point out wherein true happiness consists, and the most probable means of attaining it. As to the “high powers of energy and intelligence,” which Mr. Forstyth recommends, as the only rational object of human pursuit, the true value which these powers possess in the scale of our acquirements, may be fairly ascribed to the influence which they have on our happiness,

and the fortitude with which they enable us to bear the disappointments and misfortunes of life.

It is natural to ask, by what weighty arguments has Mr. Forfyth supported his new and very singular tenet? Here, however, we find nothing but the old complaint, that perfect happiness is unattainable in this world. Neither riches, power, nor pleasure, he finds, suffice to make a man happy: pain, disease, disappointment, and death, are continually thrusting themselves in the way of expected felicity. Mr. Forfyth, indeed, is candid enough to allow that other authors have anticipated him in this complaint. "Three books," says he, "have been written, to demonstrate that happiness cannot be attained in this world. These are Ecclesiastes, by Solomon, king of the Jews; Candide; or, the Optimist, by Voltaire; and Raffles, by Dr. Johnson." Note, p. 11. To this singular enumeration the author's reading might, no doubt, have enabled him to add other authorities. But is he prepared to prove that, "high powers of energy and intelligence" are more liberally bestowed upon men, or are of more easy attainment, than happiness? We apprehend not; and we think it would be sufficiently easy to prove, that perfection of this kind is just as inconsistent with our present condition, as perfection of felicity.

In some of the remarks which follow, Mr. Forfyth is rather more original.

"It is a singular truth," says he, "that the degree of happiness which nature bestows upon us, cannot be increased by our exertions. The European merchant, who lives in a palace surrounded by luxuries, but whose wants have increased with his riches, has little reason to boast of superior felicity to what the Hottentot enjoys in his hut, in the midst of his cows and his swine."—"Cato, who laboured unsuccessfully to preserve the freedom of his country, was probably no happier than Cæsar who overturned it; and there is little doubt, that a profligate, possessed of health and thoughtless vivacity, is as happy a being as Newton, embracing the universe in his sublime conception; and is far happier than the virtuous elder Brutus, when avenging his country of the crimes of his own children." P. 12.

In this last example we luckily find Mr. Forfyth departing a little from his own principle, and admitting that it is possible for one man to be somewhat happier than another:—the thoughtless profligate he conceives to be *far happier* than the virtuous elder Brutus punishing his guilty children. Be this the case or not, it is enough for our present purpose that human happiness admits of degrees; and we certainly think

it does, whatever Mr. Forfyth may have advanced in support of the opposite tenet. We cannot help cherishing the notion, that our happiness depends very much upon ourselves; and that a man who, like Newton, at the same time that he leads an innocent life, is able to delight and instruct the human race, by the sublimest discoveries in science, is not only a happier being than the thoughtless profligate, but much happier than the generality of the human race. We are likewise inclined to adhere to the prejudice, vulgar though it may be, that the pursuit of happiness is a very rational employment, and that the best thing that man can do in his present condition, which we all know is very imperfect, is to endeavour to be as happy as he can.

To this first chapter of his work, Mr. Forfyth has annexed an appendix, intitled, "Remarks on the book of Job." It appears to be his intention, "in this singular example of theological criticism," to prove that this ancient composition ought to be added to the "three books which have been written to prove, that perfect happiness is unattainable in this world."

The subject of the second chapter is scarcely less important than that of the first, for it treats "of the qualities which constitute moral perfection." Mr. Forfyth's sentiments on this subject may be guessed, from what has been stated of his opinions concerning "the ultimate object of human pursuit." They are expressed as follows: "Intellectual excellence, or the perfection of the human mind, consists of the two following qualities; first, of a capacity to think, or to judge clearly; and secondly, of a capacity to act vigorously." P. 39. This is certainly confining human excellence within a very narrow sphere; and assigning for it a criterion, which would lead to conclusions, at which, probably, the author himself would be startled. We apprehend, that according to this definition of human perfection, the present Emperor of the French, and his coadjutor Talleyrand, must be considered as two of the most perfect characters that ever existed; for they have both given very convincing, and rather melancholy proofs of their capacity to judge clearly, and to act vigorously. Two other chapters follow, which treat "Of former systems of morality," and "Of the division of moral duties." Such are the subjects which Mr. Forfyth discusses in his first part, under the title of "*General Principles*;" although, as we have just seen, some of the most new and peculiar doctrines of his work are there handled. Neither is it quite according to the ordinary usage of language, to call an ex-

amination of the various systems of morality, a *general principle*; or, to give that name to a division of our moral duties.

Mr. Forfyth, in the last chapter of his first part, having adopted the usual division of moral duty into private duty, religious duty, and social duty,—or, as it is otherwise expressed, into the duties we owe to ourselves, those we owe to God, and those we owe to our neighbours,—proceeds in his second part to treat of the private duties of men. We did not, however, expect to find the first chapters of a division so intitled, treating of “the human understanding, and its subordinate faculties,” “of imagination,” “of arrangement, and the formation of languages,” “of taste,” &c. &c. In short, the author now lays aside his professed character of a moral philosopher, and takes a wide excursion into the thorny regions of metaphysics. He gives us what he considers, no doubt, as a complete analysis of the powers of the human understanding, or a system of intellectual science, by way of parenthesis, in the body of a work on morality. This would surely be considered as a very blameable want of unity in any common performance, but it may be more suitable to the work of Mr. Forfyth, as that author has chosen to confound intellectual with moral excellence, wisdom with virtue, and vigour of understanding with benevolence of heart.

But let us proceed to examine whether Mr. Forfyth is as well qualified to shine in the field of intellectual science, as he has proved himself to be in the department of morals. Here too he is so fortunate as to discover at his outset, that former enquirers have been as much in the dark, as he has shown them to be in their conception of the ultimate object of human pursuit.

“It has been usual,” says he, “with metaphysicians, or those who attempt to investigate the qualities of intelligent beings, to consider the human mind as a very complex organ. They represent it as possessed of various faculties altogether distinct from each other. Thus they consider the understanding or judgment as one faculty; the imagination as a different faculty; the powers of taste for what is beautiful, of moral perception, and of abstraction; as altogether distinct faculties in themselves, and so implanted by nature for different purposes.” P. 55.

This, it seems, is not a just account of the matter; for, according to this author,

“The human mind consists of three powers or faculties; sensation, memory, and understanding. The powers of sensation
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and memory are of a ſecondary nature, and ſubordinate to the underſtanding; or, rather, the underſtanding alone ought to be regarded as the mind or intellect; memory and ſenſe being merely organs with which it is furniſhed for the acquisition of knowledge, and the exertion of its powers in its preſent ſtate." P. 55.

If this paſſage has any meaning, it would run, in plain Engliſh, nearly as follows; "The human mind, otherwiſe called the *underſtanding*, conſiſts of three powers or faculties; ſenſation, memory, and *underſtanding*. The faculties of ſenſation and memory are not faculties, but merely organs for the acquisition of knowledge," &c. &c. This is, indeed, a precious example of Mr. Forſyth's *capacity to think clearly*, or of *the energy of his intelligence*; and, no doubt, places the arrangement of the faculties of the human mind in a very diſtinct and ſatisſactory point of view. Former philoſophers have laboured aſſiduouſly in this branch of enquiry; and have given reſults conſiderably differing from each other. The ancient Peripatetics were inclined to reſolve all the faculties of the human mind into modifications of *ſenſation* alone; taking it for granted, that "nihil eſt in intellectu quod non fuit prius in ſenſu." The modern French metaphyſicians have ſhown a great partiality to this doctrine; which ſome of them, and particularly Condillac, have been inclined to exhibit as a new diſcovery of their own. Mr. Locke thinks it neceſſary to have recourſe to another original intellectual faculty, in addition to ſenſation, viz. reflection; and Dr. Reid, leſs biaſſed by the rage of ſimplifying than any of his predeceſſors, is content to treat, as ſeparate faculties of the mind, or underſtanding, the powers of perception, ſenſation, memory, conception, abſtraction, judgment, &c. &c. Strange as it may appear, the preſent author, although in the above quoted paſſage he firſt reduces the powers of the underſtanding to three, and afterwards to one, viz. the underſtanding itſelf; yet when he comes to treat of his ſubject in detail, conſiders in ſucceſſion, not only the faculties, or, as he calls them, the organs of memory and ſenſation, but alſo the faculties of judgment, reaſoning, imagination, arrangement, (or abſtraction) taſte, &c. We know not how he can excuſe himſelf here, unleſs by the old apology—

Video meliora, proboque, deteriora ſequor.

One other notable example of Mr. Forſyth's talents for claſſification deſerves to be noticed, before we proceed to other matters. "The human underſtanding, or intellect," ſays he, "conſiſts of two powers or faculties; perception and voluntary powers or will." P. 60. We had before

been told that the mind or understanding consists of three powers or faculties, sensation, memory, and understanding; and now we are told that the understanding consists of two faculties different from all these; viz. perception and voluntary power. This is, indeed, "confusion worse confounded." Almost every writer on the human mind, since the days of Aristotle, has distinguished the power or powers of the understanding from those of the will;—the intellectual powers of man, from his voluntary or active powers. But this distinction is by no means thought necessary by Mr. ForSyth; the will, according to him, is not a thing different from the understanding, but a constituent part of it; "These two qualities or faculties of perception and voluntary powers or will," he tells us again in his 61st page, "constitute the understanding or intellect; and with the aid of the subordinate faculties of sensation and involuntary memory, they form what is called the mind of man."

It would be a painful task to follow Mr. ForSyth, step by step, throughout his details concerning the various modifications of man's understanding and will, his intellectual capacities, his appetites, affections, and passions. The same talent for confounding things essentially distinct, misapplying names, and mangling opinions, is every where conspicuous. The appetites are sometimes called senses, sometimes sensations, p. 58; and they are stated to differ in nothing, but in degree, from the affections and passions, p. 202. But the most admirable of all Mr. ForSyth's novelties is, the discovery of a *new passion*, which had entirely eluded the researches of all preceding metaphysicians; this is the *passion for reforming the world!* There is some apology, however, for the blindness of former philosophers; for Mr. ForSyth allows of this newly-discovered passion, that "at times" it remains dormant for ages; but when kindled into action, "it seldom fails to alter the whole face of society." P. 284.

The 3d and 4th chapters of this second part, which treat of language, and of taste, demand some notice, before we proceed to the final division of the volume. We are very happy, that as we have found much to blame, we have also found something to commend in Mr. ForSyth's performance. The difficult subject of philosophical Grammar, and the natural origin of those different classes of words, which are found to pervade all languages, he has treated with considerable ingenuity and success. The following is, perhaps, the most favourable specimen, both of Mr. ForSyth's style, and of his philosophical talents, that the whole work furnishes.

“ Language

“ Language is the most distinguishing accomplishment of man ; and an accurate acquaintance with its principles is a more important speculative duty than is generally supposed. Being the medium by which, in this world, minds hold intercourse with each other, and reciprocally communicate knowledge ; ignorance of its nature has given rise to very gross errors, and even to great moral calamities, of which I shall now take notice.

“ The simplest form or branch of language, as already stated, is that by which particular words or appellations are made to represent particular objects. This simplicity has induced mankind, whenever it was possible, to give the form of names, or substantive nouns, to their expressions. I have already mentioned, that not only classes of objects have been treated in this way, by the contrivance of such words as a tree, a house, an animal ; but also that adjective nouns, or words expressive of the difference between objects, have received this form by the invention of such words as goodness, justice, wisdom, and others of a like nature. Even verbs, or words expressive of action, have been converted into the form of substantive nouns or names ; by means of such words as motion, life, duration, existence, extension, for the sake of enabling us to talk in a short and simple manner of classes of exertion, without alluding to any particular exertion.

“ Very extraordinary effects have arisen from this practice of converting all words into the form of substantive nouns or names. As substantive nouns or names were originally used to denote particular existing objects, a notion gradually crept into men's minds, that all words, bearing this form, must represent particular objects actually existing in nature. The poets made a notable use of this notion. They amused their hearers or their readers by representing the words war, wisdom, love, revenge, and others, as beings endued with intelligence, and as performing an important part in the business of this world. War was a terrible being, who stirred up strife between nations, and presided over battles. Wisdom was a beautiful virgin clothed in armour, who sprung from the brain of Jupiter, the father of Gods and men. Thus the poets personified all the most remarkable of those secondary substantive nouns, which had been formed from adjective nouns or verbs, or had been adopted as names of classes of events ; and thus they truly gave

to airy nothing,
A local habitation and a name.

“ Had matters been carried no farther, little harm would have ensued. But mankind began gradually to believe that the entertaining and marvellous stories told them by their poets about these fictitious beings were all true. Artists flattered this popular delusion, by producing beautiful pictures and statues of those creatures of imagination. Temples were at last built to their honour ; priests were consecrated ;

consecrated; a system of superstitious idolatry banished from the human mind all discernment of truth: and the people worshipped mere vocables [words] under the figure of beautiful paintings and statues of male and female deities.

“The delusion, under a different form, reached the philosophers themselves. Supposing that every word which bears the form of a name or substantive noun, must represent a particular object, it became a very puzzling question, what particular object we speak of when we use such words as a tree, goodness, motion? or what idea is present to the mind when we think of a tree, or of goodness in general, and not of any particular tree, or particular example of goodness?

“The Platonists supposed that there are certain uncreated essences of things, which existed from all eternity in the Divine Mind; and that these essences are the objects of thought, or the things signified by general terms.

“The followers of Aristotle believed the existence of something like the Platonic essences, which they called *substantial forms*; which they said are continually flying off from all bodies, and which form the objects of thought, when we use general expressions.

“At last, during the dark ages, there arose a new sect of philosophers, led by Peter Abelard, whose misfortunes have been rendered interesting by the talents of Mr. Pope. The followers of this new sect asserted, that when we think of a general term, we think only of the term or word itself. They were called [Nominalists], in opposition to the followers of Aristotle and Plato, who were called [Realists]. The Nominalists were nearly in the right; for when we think of the number nine, in general, without thinking of any set of objects in particular, it is obvious that we do not think of any object that exists in nature, but merely of a word which may be used to avoid a tedious enumeration of particulars. If at any time we proceed farther than this, it is only to recollect some of the particular objects that we suppose the speaker to include under the general term, that we may be the more certain of his meaning. Thus when a tree in general is spoken of, without reference to any particular tree, we satisfy ourselves with calling into the memory an indistinct image of a trunk and branches.”
P. 116.

We are compelled to say, that in his disquisitions concerning taste, Mr. Forfyth is by no means so successful as in what he has advanced concerning the origin of abstract and general terms. This, indeed, must be acknowledged to be a difficult subject, but considerable light has been thrown upon it by late writers. We did not, therefore, expect to find, in a modern disquisition on the philosophy of

of mind the exploded doctrine, that the *beautiful in objects of taste* arises from their fitness for their several ends, or perfection in their respective kinds.

“On examining the various objects of taste,” says this author, “it will be found that what is called their beauty is only another name for their perfection. It consists of [in] the skill and energy, or [in] the degree of intellectual excellence, that appears displayed on any occasion, or in the formation of any object. An object is called beautiful when it is excellent of its kind, or when a high degree of wisdom appears to have been exerted in its production.” P. 134.

Had this author studied Mr. Burke, as every writer on the subject of taste certainly ought to do, he would have found in that accomplished scholar's *Essay on the Sublime and Beautiful*, a complete refutation of the doctrine which he here supports. “The stomach, the lungs, the liver,” observes Mr. Burke, “are incomparably well adapted to their purposes, yet they are far from having any beauty. According to the principle of fitness, or perfection in its kind,” he observes, “that the wedge-like snout of the swine, with its tough cartilage at the end, the little sunk eyes, and the whole make of the head, so well adapted to its offices of digging and rooting, would be extremely beautiful. The great bag hanging to the bill of a pelican, a thing highly useful to this animal, would likewise be a beauty in our eyes. The hedge-hog, so well secured against assaults by his prickly hide, and the porcupine, with his missile quills, would be considered as creatures of no small elegance. Yet while we refuse beauty to these, we uniformly ascribe it to the brilliant plumage of the peacock, and the elegant form of the dove; although we do not discover the purposes which these are calculated to answer.”

Mr. Forstyth, indeed, has sufficient hardihood to abide by all the consequences of his hypothesis; and, with true knight-errantry, to maintain the beauty of every thing which may be said to possess a fitness for its particular end.

“Almost every art of every kind,” says he, “however homely its object may be, is, in some respects, to be considered as a fine art; inasmuch as its productions are, in certain circumstances, accounted beautiful. We every day hear of beautiful chairs, tables, broad-cloth, carts, ploughs, coaches, and, in short, whatever is employed for utility or pleasure, at times receives this appellation. Mathematicians tell us of beautiful demonstrations; and anatomists talk with great ease of *elegant and beautiful* anatomical preparations. Even a dunghill may, perhaps,

perhaps, appear beautiful in its proper place and season; and an intelligent agriculturist would probably regard a farm-yard in which *it* should be wanting, as deformed and defective on that very account." P. 129.

This is altogether unanswerable;—if Mr. Forfyth is a serious admirer of the beauty of a dunghill, it would be as fruitless to endeavour to reason him out of his liking, as it was with that young man mentioned by Sterne, who took it into his head to fall in love with his grandmother. In such a desperate case as this, it may indeed be said—"De gustibus non est disputandum."

Mr. Forfyth carries his faith in the charms of fitness farther than, we believe, it was ever carried before; for it serves him not only to account for our approbation of the beautiful, but likewise for the pleasure with which we view those objects called sublime. "If," says he, "the excellence of an object is uncommonly great, so as to require a considerable effort to discern its whole worth, and all the skill and power which are manifested by means of it, such an object is said to be more than beautiful—it is sublime." P. 135.

We had always been taught to consider the qualities of beauty and sublimity as things essentially different, nay even opposites in their nature; and for this opinion we have no contemptible authority, namely, that of Mr. Burke himself, who thus contrasts the beautiful and the sublime. "Sublime objects," says he, "are vast in their dimensions, beautiful ones comparatively small: beauty should be smooth and polished; the great, rugged and negligent; beauty should shun the right line, yet deviates from it insensibly; the great, in many cases, loves the right line, and when it deviates, it often makes a strong deviation; beauty should not be obscure, the great ought to be dark and gloomy; beauty should be light and delicate, the great ought to be solid and even massive." All these diversities, however, are overlooked by Mr. Forfyth, in his fondness for confounding together things of opposite qualities. But, we trust, it is altogether unnecessary to waste time in exposing the absurdity of such a view of the subject.

We hasten to take notice of the third and last part of Mr. Forfyth's work, which treats of Religion, or duty towards God; the class of social duty being reserved as matter for future lucubration. We are sorry that we cannot praise Mr. Forfyth's theology any more than his morality: for, on both subjects, we conceive his opinions

to be equally irreconcilable with truth, and hostile to the best interests of the human species.

Having, in the first chapter of this part, declaimed against the pernicious effects of superstition, or enthusiastic devotion, the author proceeds, in chapter 2d, to examine the arguments for the existence and attributes of the Deity. Mr. Forstyth argues strenuously for the existence of a supreme first cause, and states, fairly enough, the common reasonings in support of that great truth: but when he proceeds in the next place to "consider the character or peculiar qualities" of the Supreme Power, we are compelled to exclaim, his God is not our God. The rule by which he guides himself in this investigation is, "to ascribe no quality or characteristic to the Supreme Intelligence that does not appear in his works; and, at the same time, to ascribe to him every quality that he has actually displayed in them. P. 370. And to this rule no reasonable exception can be taken. But what is the result of his investigation, guided by such a principle? 1st. From the unity of design every where manifested in the works of nature, we may certainly infer the *unity* of the artist. 2dly. From the invariable operation of the original laws of nature we may conclude, that "one of the most remarkable circumstances in the characters of the Maker of the world is, the stedfastness of his exertions, and the unchangeableness of his purposes. 3dly. Another of the qualities of the Supreme Mind appears to be the love of variety. 4thly. The Deity is omniscient and omnipresent. But 5thly, "It is evident," according to our author, "that what we call the benevolent affections, which arise in us from the habitual remembrance of pleasures enjoyed in society, cannot belong to his nature."—"The production of intelligence in his creatures is always his principal aim, to which their pleasures are continually sacrificed. What we call goodness or benevolence, therefore, cannot be regarded as a primary or ruling principle of action with the Deity, nor can it, perhaps, be said with propriety, that he loves his creatures." P. 370.

In what he has here written, Mr. Forstyth has certainly forgotten the wise admonition of Seneca—"Debemus disputare verecundè de natura Deorum, ne affirmamus aliquid temerè." He likewise differs very much from that philosopher in his sentiments concerning the benevolence of the Supreme Power. "Quis est," says Seneca, "qui non senserit munificentiam Deorum? Nemo est expers beneficiorum cœlestium: nemo est, ad quem non aliquid manaverit ex fonte illo Benignissimo." (De benef. c. iv. 4.) We are
much

much more inclined to fubfcribe to the doctrine of the ancient than of the modern moralift; and it were very eafy to fupport our opinion by the moft weighty authorities, as well as arguments, did there appear to be any neceffity for it.

In the two following chapters Mr. Forfyth treats "of the connection between the Deity and the univerfe;" and he ftates it as his opinion, that the Deity "may not only have originally contrived and put in motion the univerfe, but he may ftill be the preferver of it, and the energetic or immediate caufe and producer of all its movements." The connection between the Deity and the univerfe he afterwards ftates to be "that of caufe and effect;" and this active energy of the Deity he extends, not only to the material phenomena, or changes of the univerfe, but alfo to every operation of man, whether corporeal or mental: fo that Mr. Forfyth is a ftrenuous advocate for the doctrine of neceffary agency. Upon this difficult fubject, neither our limits nor inclination allow us at prefent to enter, only we may fafely affert that Mr. Forfyth has not thrown any new lights upon the queftion; nor advanced any arguments in fupport of the neceffarian hypothefis, which have not been again and again fatisfactorily refuted.

The 5th chapter treats "of the duties of religion," which, according to the fyftem of this author, are comprifed within a very narrow compafs, and confift in little more than a juft conception of the nature and intentions of the Deity. Chapter 6th compares different religions together; and chapter the 7th and laft, treats of the important queftion concerning a future ftate of exiftence. Many of the arguments which are ufually adduced in fupport of the foul's immortality, fuch as that derived from the foul's immateriality, from the ftrohg defire of future exiftence implanted in the human breaft, from the juftice and benevolence of the Deity, are deemed perfectly nugatory by Mr. Forfyth; but at the fame time he thinks there can be no doubt that the foul is immortal, becaufe it has a tendency to conftant improvement.

"As the actions," fays he, "of the fkilful being who contrived the univerfe, cannot be vain, nor his projects fruitlefs, as he will not begin a work without bringing it to a fuccefsful conclufion,—it is evident that the progrefs of man in improvement muft and will go on; and as, by the nature of the human underftanding, that progrefs can never come to a period, fo neither will the exiftence of man ever come to a termination." P. 486.

“Our only reason,” he says afterwards, “for believing that the existence of man will never terminate, is because he possesses talents capable of perpetual improvement, and because it is irrational to suppose that these talents would have been bestowed in vain.” P. 489.

Having thus *satisfactorily* established the soul's immortality, Mr. Forstyth proceeds to enquire into the nature of its future state of existence: and we find his ideas concerning eternity, like most of the other articles of his faith, to be of a very peculiar nature. This boon, he thinks, awaits only a favoured few of the human race.

“Some minds,” says Mr. Forstyth, “are too undiscerning to perceive the value of intellectual improvement. Other minds become so deeply enamoured of certain pursuits, peculiar to their present state, that they will be unable to burst through the fetters of habit, and to engage in the study of what is good and excellent in the works of their Maker. These minds, having no employment in which to occupy themselves, would exist hereafter in vain; and such is the constitution of mind, that if it is not employed, it sinks into thoughtlessness, and loses its intelligent character. But those minds that engage in the pursuit of intellectual improvement, or in the study and diffusion of science, when they remove from this world, will find themselves only placed in a better situation for advancing successfully in their career. Their employment cannot come to an end, for it is infinite* ; and their minds will continue for ever to become still more active, more discerning, and more enlarged.” P. 505.

This is, indeed, a very comfortable creed for a man of Mr. Forstyth's intellectual capacities: and we need not wonder that he should exultingly exclaim, “It is no mean prize then that awaits the lovers of Wisdom. She is lovely in herself, and worthy of all regard and pursuit; but she is not given to man as a bride without a dowry. The possession of her communicates no less than immortal life.”—In pure friendship, however, we would recommend it to Mr. Forstyth to be cautious how he acts upon these principles, lest the Wisdom which he woos should turn out to be but a slippery jade, or should trick him of the dowry on which he has fixed his sanguine hopes.

To this final chapter is annexed an appendix, intitled, The Vision of Hytaspes, wherein are exhibited, the author's

* A fine specimen of reasoning *in circulo*. Rev.

peculiar notions of the future existence of the soul, after the manner of an Eastern Apologue. A vision, at the end of a system of morality, is rather an unusual appendage; but in the present instance it not unaptly typifies the very visionary nature of the author's doctrines.

Thus have we endeavoured to analyze Mr. Forfyth's System of Moral Science, which, as our readers will have perceived, contains within it a system of intellectual science, and of natural theology besides. On all these subjects his opinions appear to us to be little better than a tissue of self-contradictory, and indigested sophisms; equally ill-calculated to advance the knowledge, or to promote the interests of mankind. With respect to Mr. Forfyth's style it is neither obnoxious to much censure, nor entitled to high commendation! It would be sufficiently easy to point out several slips, and inaccuracies of expression; but our readers will be enabled to appreciate its merits from the specimens which we have had occasion to select; as these have afforded us the opportunity of correcting some improprieties of style, and even some pretty striking solecisms or inconsistencies in the sense.

ART. VI. *Memoirs of the Medical Society of London. Vol. VI. 8vo. 622 pp. 12s. Longman, Hurst, Rees, and Co. London. 1805.*

THE fifth volume of these Memoirs was published, we observe, in the year 1799*; the interval therefore between the publication of that, and of the present volume, is greater than between any of those that preceded. The opportunity this has given the Society of selecting such papers, as were most deserving attention, seems not to have been neglected.

The first article, by Dr. William Falconer, contains, *a sketch of the similarity of ancient to modern opinions and practice, concerning the nervous cardiacus.* This the writer shows to be the *slow nervous fever* of Huxham, the *typhus nervosus* of Sauvage, &c. We have then the descriptions of the disease, in two columns, in the first from the ancients, principally from Aretæus; in the other from Huxham, Home, Wall, Sauvages; then the mode of treatment in the same

* See Brit. Crit. vol. xv. p. 356.

way; and it is curious, as well as pleasing to observe, how near the present practice, in this disease, approaches to that of Aretæus, who, among other things, recommends washing the body with cold water, or vinegar and water. Cælius Aurelianus is particularly full in recommending a cooling regimen. "Levi veste debet esse contactus, positusque in loco non calido, fenestris patentibus, sic ut perflatus aliquis accedat," at the same time they recommended supporting the patient with cordials, particularly wine, which they considered as their sheet anchor. The whole of this dissertation will be read with equal pleasure and advantage.

Article II. *A Case of Angina Pectoris, with a Dissection.*
By Samuel Black, M. D. of Newry, Ireland.

The patient, Mr. Carlson, then thirty-two years of age, received a violent shock from his horse stumbling, and being near falling. He instantly felt an acute pain in the region of the heart, which lasted nearly a minute. At the end of about twelve months he was attacked with a similar pain, while walking up a hill, with a sense of suffocation. This affection occurred several times in the year, from that time, but at no stated periods; at length the attacks became more frequent and severe, which obliged the patient to have recourse to medical aid; but no medicine appears to have afforded any material relief, excepting laudanum, which he took frequently, and in large doses. After suffering twelve or more years, he at length, as in this complaint usually happens, died suddenly. On dissection, the coronary artery appeared to be completely ossified through all its larger ramifications, and even the minuter branches, were become rigid, and inflexible. This state of the coronary artery the writer thinks will, on a minute examination, be found to be the most general, if not the sole cause of Angina Pectoris.

III. *A Case of Hydrocephalus internus, terminating successfully.* By Edmunds Pitts Gapper, Surgeon.

The symptoms attending this, as well as the complaint forming the subject of the second article, are generally so obscure, and equivocal, that nothing perhaps but the opportunity, too often afforded by both of them, of examining the parts that had been affected after death, enables us to determine whether either of them had existed. In this case there appears to have been an affection of the meninges of

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the brain, but that water had been effused into the ventricles, and afterwards reabsorbed, can at the most only be conjectured.

The means used to relieve the patient, a girl, twelve years of age, were, at the first, purges, emetics, and blisters. At length, the disease having continued about a fortnight, recourse was had to frictions with mercurial ointment, which, in a few days, occasioned a spitting, and a considerable discharge from the nostrils. This discharge, the writer thinks, was very instrumental in producing a mitigation of the disease. The ptyalism was kept up fourteen days, during the whole of which time powders with jalap and nitre were given every six hours; and, at the first, fifteen, and at length forty drops of the tincture of opium night and morning. Using such powerful auxiliaries, it seems hardly proper to attribute the cure to the mercury, the rather, as after dismissing the mercury, it was found necessary to continue the use of the jalap and laudanum; to cover the head with a blister, and to give small doses of emetic tartar before the cure was completed.

IV. *A Case of a Boy who became of a Blue Colour some Months after Birth.* By Edward Thomas, M. D. St. Kitt's.

The appearance is probably occasioned by a displacement, or some affection of the heart, as it is attended with palpitation, and shortness of breath. The child was, at the time when the communication was given, between four and five years old, and improving in its health.

V. *A Case of obstinate Hepatic Disease.* By J. C. Lettsom, M. D.

We have here an instance of a severe and violent disease of the liver, which, after continuing many months, and obstinately resisting the effects of mercury, and other most powerful remedies, was at length overcome by an effort of the constitution. A fever came on, which threatened to destroy the life of the emaciated and exhausted patient; "but on the fourth day, we are told, a diarrhoea was procured, and, for the first time during the space of fourteen months, the feces were yellow, and loaded with bile, whilst the urine and complexion became lighter." From that time the patient went on mending, and by degrees recovered his former health.

VI. *Case of a remarkable and successful Termination of Scrotal Hernia.* By James Lea, M. D. Spanish Town, Jamaica.

The fæces, in this case, came through a wound in the groin for the space of about twelve months, but the sides of the wound at length coalescing, they were afterwards voided by the natural passages.

VII. *A Case of Croup successfully treated by Emetics.*

The next contains a case of opisthotonos, and the following is entitled, on the origin of the Cow-pox. The writer, Joseph Head Marshall, M. D. thinks that in one case he had evidence that the disease was derived from the Grease, as originally stated by Dr. Jenner.

X. *A Case of Framboesia Guineensis, or Yaws.* By Joseph Adams, M. D.

The patient, the subject of this case, is a Danish Nobleman, who is supposed to have taken the infection while in the West Indies, ten months before the disease made its appearance. Returning to Europe, he was obliged to stop at the Island of Madeira, where he was placed under the care of Dr. Adams. We have here a long and accurate account of the disease, and of the mode of treating it, which proved ultimately successful. Dr. Adams thinks the disease described, Levit. chap. 13, and which has been called leprosy, is the yaws. The similarity is certainly striking.

XI. *Contains a Case of an extra Uterine Fætus.* By Dr. A. Fothergill.

And the next is a case of inverted uterus, after parturition, which the Accoucheur, Mr. Dyson, fortunately returned a few minutes after the accident had occurred.

XIII. Gives a description of a mass of coagulable matter found in the left cavity of the thorax of a man, aged about thirty years, which had the effect of compressing, diminishing, and displacing the heart, the left lobe of the lungs, and the liver. The patient died suddenly as he was going into the Worcester Infirmary, and the only information that could be obtained concerning him was, that he had long been afflicted with what had been deemed an affection of the lungs. The fifteenth article contains a description of the heart of a young subject, which was preternaturally large,

and in which the foramen ovale, and the canalis arteriosus were both open. In the seventeenth article Dr. Marcet relates the histories of six cases of spasmodic affection of the stomach, supposed to have been relieved by the magistery of Bismuth. This medicine has been of late frequently used, and is much recommended by Dr. Odier, of Geneva.

XVIII. Contains a long and elaborate dissertation on the ischias, or disease of the hip-joint. This disease has been accurately described by Hippocrates, and other of the ancient writers on medicine, and a method of treating it, laid down by them nearly similar to that now resorted to. But their observations had fallen into disuse, and the ischias was frequently confounded with sciatica, or psoadic abscess. Mr. Edward Ford was one of the first who in this age entertained a just idea of the real nature of the disease, which he explained in his observations on the disease of the hip-joint published in 1794. At the least, he has extended his observations further than any preceding writers on the subject.

The ingenious author of the dissertation before us, Dr. William Falconer, after giving a judicious account of the disease, which he was enabled to do from the extensive practice he has had in the hospital at Bath, inserts from the register there kept, the result of his practice. From this it appears, that in the space of fifteen years, to the year 1801, 556 patients, afflicted with the disease of the hip-joint, had been admitted into the hospital. Of these, 103 had been completely cured, 168 were discharged much improved in their health, and 111 better or mended in their health. The author explains what is meant by these terms. Those who were said to be cured carried with them no vestige of the complaint, those much better were nearly well, but had some stiffness or debility remaining; those stated as better, had still, however, strong marks of the disease remaining. Of the remainder, six died, and the rest were deemed improper objects; that is the disease was too far advanced to admit of being cured, or of being much benefited by the bath. This appears to be a favourable statement of the efficacy of warm bathing in the complaint, for as the subjects were paupers, we may conclude that none of them were taken into the hospital until the disease had made so much progress that it could not be mistaken. The writer of this article seems to think that Mr. Ford has attributed less efficacy to the warm bath in this complaint than it really possesses. On the other hand it will be observed, that the practice at the Bath hospital does not

admit so free a use of the caustic, as Mr. Ford from experience was able to recommend.

XIX. *Observations on the Position of Patients under the Operation for Lithotomy; and XX. A Case of great Enlargement of the Scrotum.* By Rigby Brodbelt, M. D. Spanish Town, Jamaica.

The patient was a negro, and the disease appears to have been occasioned by the effusion of the urine into the scrotum through some fistulous openings through the urethra. The size of the scrotum was truly monstrous, measuring from the anus two feet ten inches, and from side to side three feet eight inches.

XXI. *Two Cases of Diabetes.* By John Bostocke, M. D. Liverpool, with *Observations on the different States of the Disease.*

The pulse in these patients is not accelerated, nor the heat of their bodies increased; they have great thirst, but their tongues are very little furred; they are become attenuated and feeble, and each of them voids from six to eight quarts of urine in the course of each day. The gums in both of them are spongy, and inclined to bleed, and as they perspire very little their skin feels harsh and dry. The writer has given no account of the medical treatment of these patients, deterred, we presume, by the little benefit they have received from regimen or medicine; but he has been very minute in describing numerous experiments made with the view of ascertaining the qualities of the urine; for the results of which we must refer our readers to the volume.

The Society having circulated among their Correspondents certain questions, in order to obtain a complete history of the influenza which prevailed in this country in the spring of the year 1803, have received between fifty and sixty communications on the subject. These they have published as they received them. They fill more than 300 pages of the volume, and as they come from very distant parts, may serve as useful documents to persons disposed to examine more minutely into the nature and properties of that widely spreading disease, than has hitherto been done. These bring us to

LXXX. *Which contains Accounts of the Lithontriptic Power of the Muriatic Acid.*

This is a continuation of the account published in the fifth volume of the Memoirs, see Brit. Crit. vol. xv. p. 358. Mr. Copeland, the writer of this article, has given the acid to seventeen patients with manifest and very considerable advantage. The dose he gives is from thirty to fifty drops three times a day in water. He has lately given it successfully in cases of biliary calculi. Dover, in his Physician's Legacy, recommends the vitriolic acid in those cases.

The LXXXI, and last article, is by Dr. James Sims, the President of the Society. *It contains a Sketch of a new Theory of the Cow-pock, with Remarks on contagious Disorders.* The Doctor thinks it probable that the Cow-pox, instead of being produced in the cow by the matter of the grease, is the product of the matter of the Small-pox applied to the teat of the cow by carelessness or accident, and rendered mild by passing through the cow. His idea of infectious or contagious diseases is, that they are the production of fermentation, a distinct species of ferment to each disease. On this subject he promises to treat more at large at some future time. The volume concludes with questions proposed by the Medical College at Berlin, as to the nature and treatment of the Yellow Fever, with premiums offered by the College for the most satisfactory Essays on the subject.

ART. VII. *Biographical Memoirs of Lord Viscount Nelson, &c. &c. &c. With Observations, Critical and Explanatory. By John Charnock, Esq. F. S. A. Author of the Biographia Navalis, and the History of Marine Architecture, &c. &c.* 8vo. 10s. 6d. Symonds. 1806.

MR. CHARNOCK is in all respects qualified for the task he has undertaken. He has proved himself to possess great zeal and extensive knowledge in nautical affairs, and he had personal access to various important and curious documents illustrative of his subject.

He commences with the earliest youth of his Hero, and continues him in detail through the long series of his glorious actions, till he met death and immortality at the battle of Trafalgar. The catalogue of brilliant exploits is really astonishing; all however are so notorious that it seems difficult to select an extract which may surprise the reader by any thing like novelty. The following was however un-
known

known to us, except from the vague rumours which float on the surface of public conversation, and we are glad to see it thus authenticated.

“ He continued in the *Triumph* no longer than till the month of April in the year ensuing; when it having been resolved to send out two vessels to the northern seas, on a voyage of discovery, and the office of a midshipman on board a guard-ship, little according with his active turn of mind, he solicited an appointment, and was accordingly received on board the *Carcase*, as coxswain to Capt. Lutwidge, who was commander of that vessel. This application stands, among many others, a very convincing proof of that enthusiastic attachment to every branch of the service in which he was engaged, that has so strongly marked the character of this noble person through life. The expedition in which he so earnestly wished to engage, was attended with many disagreeable and dangerous considerations which do not usually fall to the share of voyages undertaken towards other quarters of the world. The principal object of it was to ascertain how near to the north pole navigation could possibly be carried; the Royal Society, and many learned persons, being of opinion that some advancement might be effected, through such a measure, towards the discovery of a north-west passage into the South Seas; and also that many astronomical observations might be taken in those high latitudes, which would afford a variety of data and deductions extremely useful to seamen.

“ The peculiar dangers which it was supposed the vessels engaged in this undertaking would have to encounter, caused the Admiralty Board not only to take such extraordinary precautions in fitting out and preparing the vessels as might have intimidated a less ardent mind than that of Mr. Nelson from voluntarily exposing himself to them, but also to issue a positive order that no boys whatever should be received on board. The cause was obvious; but the eager and strenuous manner of the application overcame the difficulty, though our youthful adventurer was not then fifteen years old.

“ His conduct through all the perils of this expedition, which were extremely numerous, fully justified the propriety of his application for the appointment, and answered the most sanguine expectations of his friends and professional relatives. In so high a degree did he acquire the confidence of his commanding officer, that, when the vessels were in the most perilous situation, and all persons on board entertained the strongest apprehensions that they would be inclosed in the ice, Mr. Nelson, notwithstanding his youth, was appointed to command one of the boats sent out for the purpose of attempting to find a passage or channel into the open water.

“ One anecdote is related of him during this expedition, which, though already repeatedly published, and in some respects irregular with regard to the service, does too much honour to his filial attention to be omitted here: During the time the vessels were closely jammed up by the ice, Mr. Nelson was missed in the night, and no inconsiderable apprehensions were entertained on board for his safety; but he was at length discovered on the return of day at a considerable distance from the vessel, in pursuit of a large bear. He was armed only with a musket, the lock of which having been, by some accident, injured, was rendered of no further service to him than as a club; yet, thus weakly armed, he had the resolution and intrepidity to pursue the animal, in the hope of tiring it out, and knocking it down with the but-end of his piece. When he returned, he was somewhat harshly reprimanded by the captain, who demanded, in a very peremptory tone, to know his reason for so inconsiderate and rash an undertaking; when his answer must have unbent the brow of the most unrelenting tyrant—“ I was in hopes, Sir,” said the young hero, “ of getting a skin for my father.” P. 9.

Throughout the eventful process of his short but glorious life, Lord Nelson appears not only as a great and gallant Hero, but as a most amiable and accomplished man; highly susceptible of the milder and better qualities of the heart, a dutiful son, an affectionate brother, and a faithful friend. Many of his private letters to Mr. Locker, late Lieutenant Governor of Greenwich Hospital, under whose command he had formerly served, are given in the Appendix, and sufficiently prove the assertion concerning him.

“ ORIGINAL LETTERS.

“ *Lowestoffe, at Sea, Aug. 12, 1777.*

“ My most worthy Friend,

“ I am exceedingly obliged to you for the good opinion you entertain of me, and will do my utmost that you may have no occasion to change it. I hope God Almighty will be pleased to spare your life, for your own sake, and that of your family; but should any thing happen to you (which I sincerely pray to God may not), you may be assured that nothing shall be wanting on my part, for the taking care of your effects, and delivering safe to Mrs. Locker such of them, as may be thought proper not to be disposed of. You mentioned the word “ consolation ” in your letter—I shall have a very great one, when I think I have served faithfully the best of friends, and the most amiable of women,

“ All

“ All the services I can render to your family you may be assured shall be done, and shall never end but with my life; and may God Almighty of his great goodness keep, bless, and preserve you and your family, is the most fervent prayer of your faithful servant,

“ HORATIO NELSON.”

“ P. S. Though this letter is not couched in the best manner, be assured it comes from one entirely devoted to your service.
“ H. N.”

“ [It is needless to add,” says Mr. Charnock, “ that this letter was written in consequence of Captain Locker’s extreme ill health, a circumstance which at length compelled him to leave the Jamaica station, and return to England for his recovery two years afterwards: the foregoing letter speaks for itself; it needs neither comment, nor praise.”]

“ *Badger, May 13, 1779.*”

“ Dear Sir,

“ I am very sorry I made you so uneasy about the men that were pressed from the Amity Hall; but I will relate the story in particular for Mr. Taylor’s satisfaction, whom I should be very sorry to disoblige, not only because he has been so exceedingly civil to me, but also upon your account.

“ When I first saw the ships in Port Antonio, I took them for part of the Cork fleet, and sent the boat for men, with orders not to press from homeward-bound ships; they went on board two, and did not meddle with their people; but as there were thirty-five men on board the Amity Hall, they were tempted to bring away five; I was not pleased when they came on board, and I returned into port on purpose to release them, for I entertained not a thought of detaining any one of them; the master came on board, and acted in a most impertinent manner. In very abusive language he told me he should take the law, &c. I cannot say but I was rather warm at being talked to in such a manner; however, I immediately returned two men and a neutral, but told him I should keep the other two, on account of his impertinent behaviour. (This is the whole of the matter.) If you tell the story, I beg you will mention, that the master forgot to advertise he had on board two deserters from the *Badger*.

“ The master is just coming on board, so I must stop a little. He is just gone, and I never was more surprised than at his denying the advertisement, and saying that several circumstances were not such as he had written about, either in regard to the number, or, that it prevented his proceeding with the convoy; he says he wrote to a gentleman in Kingston his account of the affair, and begged he would get his men released, or take such methods as might preserve him from blame, if he did not fail; he tells me he never desired the business to be advertised, he has
begged

begged my pardon for his behaviour on that day, and we are parted very good friends (though I believe all he told me is false); however, it will convince people what sort of man he is. I have now completed our water, and shall sail in the morning. I intend going off the eastern end, to see if the report of the fourteen-gun brig be true.

“ Since I wrote last I have lost a very fine brig, which we chased twenty leagues to leeward of the island, and lost, I am sure, for want of a night-glass. I intend to come in again on Tuesday to save post if possible, but for fear I should not, I leave this here. I see you are quite determined about going home, and in all probability may sail before you can hear from me again; but I shall always write to you in England. I hope you will have a good voyage, and find Mrs. Locker, together with all your family, in good health: I hope you will soon recover when you get home. The friendship you have shewn me I shall never forget; and though I lose my best friend by your going, I would not have you stay a day longer in this country. I am very sorry indeed Captain Deane is ill; I beg you will give him my best wishes for his speedy recovery. May health and happiness attend you is the sincere wish of your

“ Much obliged and faithful servant,

“ HORATIO NELSON.”

“ I am afraid the Admiral has got the wrong end of the story about the men; if you think proper mention it: I beg you will return Mr. Taylor my sincere thanks for the kind part he has taken in this affair.” App. p. 3.

Mr. Charnock has made his volume still more interesting by the communication of various anecdotes of different individuals belonging to the sea service, or connected with Lord Nelson by blood or friendship. As of Captain Maurice Suckling, Lord Nelson's maternal uncle; of Constantine Phipps, afterwards Lord Mulgrave; of the gallant Captain Farmer, Sir Edward Hughes, the present Sir Edward Berry, and many others.

The narrative is in some parts unnecessarily protracted, but the whole is an entertaining performance, and will preserve a respectable place among the numerous publications which doubtless will come before us on the same animating and important subject.

ART. VIII. *Eight Sermons preached before the University of Oxford, &c.**(Continued from our last, p. 423.)*

AFTER the two first Discourses, which may be considered as introductory, in the third Dr. Laurence comes to a comparison of the doctrine of original sin, held by the Roman, the German, and the English Churches; and in this mode, and this order, he considers their tenets on the subject of each of our articles which he discusses. The reformers of Germany set themselves vigorously to attack the numerous errors the schoolmen had introduced on this subject. Many they were; some we shall have to cite from this sermon; but of the character and spirit of the works of these men we shall not decline giving some opinion here, as it will be of use in the remainder of this article: and although we shall not with Leibnitz, speaking of the founder of that "sect, call him the venerable and great Thomas of Aquinas;" nor number the Thomists indiscriminately "among good philosophers*;" yet we lean rather more to his sentiment, when he says that a selection of the good things to be found in the works of this class of writers, (for Scotus has his share in his praises) would be a valuable present to the literary world, if performed by a person duly fitted for the task, than to that of those who think that the value of the discovery would not repay the search. The efforts of the human mind may have been misdirected for ages; a great part of the labour of multitudes of men of penetrating genius may have been thrown away, but it is impossible that they should not have left many things of great utility and value in their works.

Many fictions were ingrafted by the Romish schoolmen on the doctrine of original sin, which, as it is here shown, were deservedly condemned by those first restorers of the purity of the Christian religion; and among these were those set up to account for the depravation of the nature of Adam after the fall, physically, in two modes. It were to be wished, that no charitable writer of our own Church had endeavoured to rescue either of these from the deserved oblivion they seemed to be hastening to. Nor must we omit the fanciful

* Sur la bontè de Dieu, s. 93, 89.

hypothesis here mentioned of Thomas Aquinas, of two different expiations of the original and actual sins of mankind. But, as we are informed by Dr. L. these divines more particularly censured another and capital error set up by schoolmen, as flattering human pride, and depreciating the value of the great sacrifice which Christ has offered up for us. Original sin is agreed on all hands to be opposed to original justice or righteousness, the state of Adam before the fall. This inherent righteousness the schoolmen held not to have been a part of his proper nature, but an additious ornament to it only, like a garland on the head of a virgin; and that when it was taken away from him, his nature remained perfect. It is the consequence of this that fallen man deserveth not the wrath of God, nor can a being perfect in the nature he has given it be displeasing in his sight: he is only defective in that which was pleasing; he is thus not in a corrupted and sinful state, but in one which with Luther we may call non-meritorious. Our Saviour therefore, he observes, suffered not for sinners, but for the non-meritorious; the word sin in the Scripture and the Creeds must therefore receive a new sense, and for the future must be understood to mean nothing positive, but the absence of merit only. But those of the reformed Church, who attribute the first formation of her opinion of the imputation of the sin of Adam to all his posterity, or, which is the same thing, that they are all involved in the guilt of it, to the church of Rome after she fell into her greater errors, or to her schoolmen, evidently err against ecclesiastical history; which demonstrates that the opinion and the term were much more ancient than those writers suppose. This may be proved from St. Augustine, St. Basil, and others of the fathers*. The ninth article of our Church does

* Authorities on this point might be multiplied, not only of the Latin but of the Greek Church, which Burnett denies. Of the Latin Church one only shall be cited, St. Augustine, who says, lib. 3, de Pec. mor. c. 8. Deus ** imputat vero non jam aliena [peccata,] sed propria. Aliena quippe erant, quando hi qui ea propagata portarent, nondum erant, nunc vero carnali generatione jam eorum sunt, quibus nondum spirituali regeneratione dimissa sunt. This is express on the imputation of the sin of Adam to his posterity, and Basil, in his Homily on Paradise, says, "As often as I behold this flower (the Rose) I am admonished of *my own sin* (της αμαρτιας της εμης) for which the earth was condemned to produce thorns and thistles." Here Basil speaks of the sin of Adam as his own proper crime, and perhaps the best illustration

does not affirm *indeed* this doctrine in express terms; but a popular expositor of it, to whom, if we mistake not, Dr. Laurence has tacitly referred in certain parts of the sermon before us, asserts very justly "that it certainly more intirely quadrates with it" than the contrary opinion. But as neither the negative nor the affirmative, on the question of the imputation, *necessarily* follows from the grammatical sense of the article, we shall say nothing further on this much-contested point. It is of more consequence to remark, that when the schoolmen taught that where St. Paul calls concupiscence sin, he is speaking figuratively, or by a metonymy puts the cause for the effect, they did not obtrude a new interpretation upon the Church: they only therein followed the express authority of St. Augustine*.

Dr. Laurence in the next place proceeds to the exposition of the German doctrine of original sin, and the comparison of it with the article of our Church. The former is here shown to have been, that original sin consists in a disorder of the whole mental frame, the sensitive appetites, the passions, the affections, the reason, and the will. In this our Church

illustration of the operation of this corruption of nature in man is given by a father of the Greek Church: it is found in the 11th Homily of St. Chrysostom on Rom. 6th. The inventions of the schoolmen in points of faith were very numerous; but to have followed the fathers is an adequate defence against a charge of invention, which ought to be allowed when their claim to it is just; but such it will not often be found to be.

* Aug. contra Julian 16, c. 11. "The Apostle, in the 7th chapter to the Romans, calls concupiscence by the name of the sin dwelling within him, because it was caused by sin; and if a man be drawn thereby, and assent thereto, concupiscence *conceiving bringeth forth sin.*" The last words are from St. James, c. 1. v. 15. the best expositor of St. Paul; and we must argue either that St. Paul calls concupiscence sin, figuratively; putting the cause for the effect, or the text is to be understood literally; and it may be grammatically understood in either of the two ways. But no grammatical rule of construction will determine in which of the two it is to be taken: that is to be ascertained from other considerations. Here the text of St. James comes to our aid, which affirming in substance that concupiscence is the cause of sin, decides the figurative to be the true sense, because principles, more than appear to be necessary to the grammatical sense of the Scriptures, are not to be arbitrarily multiplied; and, therefore, to impose the literal sense on the words of St. Paul, is contrary to the laws of good construction.

concur with that of Germany; but the divines of the latter held that this moral depravation deserves God's wrath and damnation, which is *actually* inflicted on the unregenerate or unbaptized; while the English article affirms the desert, but is totally silent on that actual infliction of everlasting punishment on account of it. We are here informed also, that in the Saxon confession concupiscence is declared to be sin literally, which in the corresponding part of the *version* of the original articles, which are in Latin, is declared "to have in itself the nature of sin;" terms which in the utmost extent of their meaning are far less determinate, but no sense can be legitimately put upon the version, which the original will not bear*.

Towards the latter end of this discourse, the state of infants dying before baptism is considered at some length; and the sentiments of different reformers upon it are there given. Luther, and his disciple Bugenhagen, inclined to the doctrine of their salvation: Calvin of the absolute election of a certain number, yet at other times he seems to have maintained the salvation of the children of all believers: Zuinglius concurred in this opinion, or at least thought that none such would be subject to eternal condemnation. For this he supposed not a single authority to be discoverable in the ancient Church. One however may be produced, for St. Augustine reproached Vincentius Victor with holding this doctrine as a new heresy. Our Church has passed this point over undetermined. In a copy of some articles of faith, drawn up by Cranmer, the salvation of infants dying before baptism is

* The Latin article runs thus: Peccati tamen in sese rationem habere concupiscentiam fatetur Apostolus; and the ratio peccati in the English article, which is a version of the Latin, is translated the "nature of sin." Now the Latin being the original, controuls and determines the sense in which any word used in the translation is to be understood, the Latin expression has two senses in which it may here be rendered; of one we shall speak hereafter. We here take that which the text of St. James points out, and the proposition must be therefore thus translated. Concupiscence hath within itself the *cause* of sin: thus a sufficient agreement will be found between the Latin and the English; for the nature of a thing, and its original principles being the synonyms, the sense of the English article is, that concupiscence hath in itself the original principle, or is the primary cause of sin, following the text of St. James, Επιθυμια συλλαβουσα τμηται αμαρτιαν: (Jac. ut supra) concupiscence conceiving becomes the parent of sin.

affirmed;

affirmed; and at the revival of the liturgy at the accession of Elizabeth, a passage, implying the contrary in that of Edward the VIth, was expunged. In this the first office followed that of Cologne, which was compiled by Bucer, according to the testimony of Melancthon.

In the fourth discourse Dr. Laurence enters into the degree of affinity of the German and English Churches, on the doctrine of justification and free will. This he introduces with a critical canon of the first utility in disquisitions of this nature: that the senses of terms and principles employed in any controversy are to be known and fixed only by a study of that controversy. That is, with regard to the present subject, that of the polemical writings of the German divines in the period assigned by him to consider; together with those of their opponents, the Romanists. For they must have both used the same words and phrases in the same sense, or their dispute would have been nugatory; and there might have existed no difference in substance between them. This has rendered the discussions which Dr. Laurence has entered into a work of great labour; for his materials are all to be taken from writings, which, as he truly observes, however they concentrated the attention of all Europe upon them in the age in which they were produced, are now little read. In treating of these two branches of his subject, he follows the same method and order as before, comparing the tenets of the three Churches, and beginning with those of the Romanists. This sermon is occupied chiefly by a collation of the latter with those of the German Church.

The Romanists taught, as we are here informed, that fallen, unassisted man still retained a natural power to perform works, meriting the grace of God congruously: to which, although he cannot urge a covenanted right, he may still expect the gift of it with equal certainty from the immutable attributes of the divinity. The works likewise performed by man after grace received, the schoolmen taught to have in them, what they denominated the merit of condignity; two propositions, of which the first has no adequate foundation, and the latter is full of presumption and arrogance. For they admit that revelation contains no express promise of congruous grace, the consequence of which is, that it cannot become an article of faith; and reason cannot prove to man, that God will certainly confer supernatural gifts upon him in consequence of his using any means in his own power which his invention can suggest: the principle stands on the footing neither of faith, nor of human reason. And the doctrine of the condign merit of works after grace received,

received, or that they are worthy of and justly intitled of themselves to reward, without any further or external respect either to the promises of the covenant, or the merits of our Redeemer, (the only sense in which a work can be said to have the merit of condignity) is contrary to Scripture, and to reason also; because as the reward it is pretended they will receive is eternal happiness, perfect and infinite; so the merit of such work must be perfect and infinite also, which no human or even angelic nature can perform.

From this source, it is here shown, flowed a deluge of corrupt principles in faith and practice. Its first consequence was, that the grossest sinner without grace, that is without piety or obedience; by an act externally good, an *opus operatum* as it was called, obtains grace congruously; and that after grace so received, the simple repetition of such an act is condignly meritorious. But to acts externally good inventive superstition added many others not of that description; some not commanded, others repugnant to the divine law: celibacy, and the monastic vows; devotion to particular shrines, and pilgrimages; and on this likewise the monstrous doctrine of human supererogation was founded; that the merits of sinful man could become more than Heaven could repay; and consequently that there was a sufficient stock of them to spare for those who wanted, which lapsing to the Romish Church, was disposed of as a saleable commodity.

It is usual to oppose superstition to fanaticism; but we shall stop here for a moment to observe, that there is more relation between them at the bottom than some have suspected. An absurd faith, giving assurance of salvation on terms repugnant or unknown to the Scripture, is the radical error common to both. The Romish superstition says, that it is attainable by *her* faith, without good works, at a small expence: modern fanaticism, that it is to be had by *her's*, gratis. These seeming enemies setting out from gospel truth in opposite directions, almost meet, and cordially embrace in the Antipodes; and the difference becomes little more than verbal between Tetzels and an Anti-Remonstrant*.

Against

* A comparison of some extracts from the form of the indulgence sold by Tetzels in Germany, and the doctrine of Dantelock, a rigid contra-remonstrant, abundantly proves this. Extract from the indulgence. "I by the authority of, &c. &c. and of the most
most

Against the Romish doctors who supported these tenets on congruous and condign merits, Luther employed all his fervid and impetuous eloquence, of which we have some fine and copious specimens in the notes to this sermon. There are found the most cutting and irresistible sarcasm, a burning indignation just but terrible, and the marks of that genius by which in his age, and favoured by events permitted by Providence, he was able to seize an empire over the minds of men, and convert it to the ruin of an established super-

most holy Pope **, do absolve thee from all thy sins, transgressions, and excesses, how enormous soever they may be. ** I restore you ** to that innocence and purity which you possessed in baptism; so that when you die the gates of punishment shall be shut, and the gates of the paradise of delight shall be opened; and if you shall not die at present, this grace shall remain in full force when you are at the point of death. In the name of," &c. &c. &c. Robertson's Chas. V. b. 2, yr. 1520: and Tetzels in his impious addresses to the common people informed them, that a man "for twelve-pence might redeem the soul of his father out of purgatory." (Ib.)

Yet the declaration of Dontelock leads at least to the full length of the immorality favoured by this absolution. It runs as follows: "If it were possible for any one man to commit all the sins over again which have been acted in the world, it would neither frustrate his election, nor alienate him from the love and favour of Almighty God." Prefseor [preffior] Declaratio, &c. Appendix, Leyden 1616. (See Heylin Cyp. Ang. Introd.) Of an election which is absolute and irrelative, this is a necessary consequence; and a man who can be assured of his actual and absolute election is assured of this. But every one who has faith Calvin held to be elected: for faith includes "a firm and certain knowledge thereof." (See Inst. l. 3. c. 7, 28.) Therefore every one who strongly persuades himself he has faith, and holds the doctrine of such election, must believe himself possessed of the privileges which Dontelock says, the elect are invested with; and this doctrine of assurance of election, and the reliance on indulgences, must have the same consequences on the morals and lives of men. The passage of Calvin referred to is, "Verè fidelis non est, *** Nisi qui Divinis erga se promissionibus fretus, indubitatam salutis expectationem præsumit." (Inst. l. 3. c. 2. s. 16. from Baxter,) whence conversely, "Verè fidelis est," ** qui, &c. &c. Many others, containing both this proposition, and its converse, might be here quoted. See three others, Barrow's 4th sermon on the Creed,

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sition in his own and many other countries. The doctrine of congruous merit is the principal object of his attacks: this he affirms also every university, college, and monastery, believed and taught. An assertion perhaps hasty, although a general credit has been given to it by the reformed Churches; and on this historical point we must express some doubt, although we have no hesitation to admit this gross error to have been rendered almost universal in the Roman Church at the time when Luther arose; and at that very period to have been inculcated with a new and interested zeal, to support the lucrative abuses against which he first declared. It would require evidence from the general tenor of their writings at that time to induce us to believe that the Dominicans ever declared for it*. Pascal assures us, that they prided themselves in their attachment to the doctrines of Thomas Aquinas, from the first foundation of the order to the time of his writing; and Aquinas expressly denies that grace is given for congruous merit †.

From the doctrines opposed by the primitive reformers, the discourse passes on to those maintained by them. An acute critical observation, which justice to their merits obliged Dr. Laurence to premise to the account he gives of them, the same motive obliges us to notice. He considers that the

* Les Prov. 2de. let. Pascal introduces a Dominican, declaring his readiness to suffer martyrdom sooner than subscribe to a certain doctrine, and makes him give as a reason "St. Thomas," whom we swear to follow to the death, being in direct opposition to it.

† "Homo non potest sibi mereri primam gratiam." *Th. Aq. Summa, &c. pars secunda, q. 114. Art. 5.* A man cannot merit for himself the first (infusion of) grace. Art. 3. Conclusion: He admits it to be congruous that God should recompense virtuous acts done by free will, but of the mode he defines nothing: some of the fathers go further, and among them St. Augustine. The real Thomists therefore are not justly involved in the censure of Luther. It respects the disciples of Occam, the *Terminalists* or *Nominalists*. The Thomists were, we believe, in all ages reckoned Orthodox members of the Romish Church: their master was canonized. He was called "the Angel of the Schools," and in the middle of the 17th century his writings were held to be of indisputable orthodoxy; for speaking of a disputed point, Pascal makes one of his interlocution say, if he expresses himself upon it in certain terms, "Il sera Thomiste et partant Catholique." (Les Provin. let. 1me) He is a Thomist, and consequently Catholic or Orthodox.

mode in which propositions are advanced is to be regarded, as well as their necessary sense; but the mode of polemical disputation of that age was by the publication of Theses, in which the opinions of the proponent were proposed with the least restriction; and the terms in which they were expressed, such, as if not accurately considered, seem to make them even more general. Tactics in all ages have had their variation in mode and principle; those of disputation have varied like all others; and the combatants are to be judged by the laws of war established in their own age, as to the manner in which it is to be carried on. It was a leading principle with Luther, that man, notwithstanding all his exertions to the contrary, sins in every act he performs; and hence he concluded, that works reputed by the Romanists to merit grace congruously were actual sins; between righteous and unrighteous works he admitted none of a middle or neutral nature. But these opinions did not long prevail among the reformed: for Melancthon, the expositor of the sentiments of the German Church, so much looked up to by the fathers of our own, in his apology for the confession of Augsburgh, speaking of the natural powers of man, admits the freedom of the human will; our power to abstain from the commission of actual crimes; and to fulfil all civil, natural, and social duties, without the assistance of the Holy Spirit.

Such is the introduction Dr. Laurence places before his expositions of the two articles of free will, and of works before justification, which together form the subject of his fifth sermon. They are, he observes, to be considered in conjunction, as having one common object, to condemn the Romish doctrine of *congruous works*. The first of these, or the tenth article declares against one branch of it, denying the competency of the unassisted will to perform a meritorious work; and the second or thirteenth, the acceptability of those so called; and these works having been denominated by the Council of Trent "works before justification;" our reformers in this article have described them under the new term adopted by their opponents.

It is here shown that the English Church, following that of Germany, ascribes the salvation of every individual, not to his own merits, but to those of Christ only; and that the question, whether his merits are applicable to those to whom the gospel has never been revealed, is left in our articles totally undecided, as the New Testament is silent upon it. In the text and notes some particulars of the opinions of the two original reformers of Germany and Switzerland are given. Luther was inclined to extend the benefits of redemption to

the pious Heathens, and thought that the goodness and sufferings of Cicero gave him a high rank in that number; but Zuinglius and Bullinger held it to be certain, that God had his elect among the Gentiles; and "that none such were without the gift of the Holy Spirit and faith." We judge it not necessary to say any thing on this opinion as a point of faith; but observe, that the doctrine of Bullinger is countenanced by the venerable Bede, who affirms, "that the faint images of virtue and wisdom observed among the Gentiles they received from above, and by the daily grace of God." Justin Martyr, and St. Chrysostom were also on the affirmative side; and St. Augustine expressed his opinion on this point to the same effect in terms of much singularity: "that among the best works of the Gentiles *very few* can be found justifying the doer*."

The article on free will is here properly divided into two parts, one of which is the article as established in the reign of Edward VI.; the other a preface first added at the revision under Parker. The preface is made closely to follow the article *de Peccato* of the Wirtemberg confession, drawn up by Melancthon, to be exhibited in the Council of Trent. Therefore the sentiments of Calvin were not predominant in the English Church at its re-establishment under Elizabeth.

The second part, which was the whole of the original article, is on the operation of prevenient and concomitant grace on the will. This was taken from St. Augustine on grace and free will, who says, "that without grace either operating upon us that we may will, or co-operating when we do will, we have no power to perform the good works of piety." Our reformers defined this grace to be that which is "by Christ;" narrowing it down, as Dr. Laurence observes, solely to oppose the doctrine of congruous works. Thus it may be understood as "putting into our minds good desires," and strengthening our determinations thence arising, "until they are brought to good effect." These, like all other desires, of whatever degree of strength, the will is free to comply with or reject: and such was the doctrine of St. Chrysostom, and the more ancient Church, with respect to grace: "qui volentem trahit." God draws after him no one but the voluntary follower.

* We add a still greater singularity of Clement, who says, "that formerly philosophy by its proper effect (*καθ' εαυτην*) justified the Grecians."

A particular quotation from Calvin, given in the notes, obliges us to say a little more on this citation from St. Augustin. It is well known that Calvin maintains that grace is irresistible, and the will not free to reject its motions, or co-operate with them: this, in his system, is a great fundamental point of the orthodox faith. He taxes the Christian church in all preceding ages, and the fathers of the Church, St. Augustin alone excepted, with the most unaccountable ignorance, and indecision on this subject: and he even cites this very passage in support of his doctrine. On this we must make some short remarks. Were the purest ages of Christianity, let us ask, involved in uncertainty, or ignorant of the greater fundamental points of faith? Or are points of that high nature in the divine revelation so imperfectly expressed that almost sixteen centuries should have elapsed, during which only one doctor of the Church should have (and that only perhaps in a single passage) laid it down? To what Dr. Laurence, with much acuteness and ability, urges against him on this subject, we shall also add, that as St. Augustin, as cited by Calvin*, affirms, that "God co-

* Our remarks are on the passage as cited, but it is fair to admit that St. Augustin has said just before the sentence quoted, "Ut ergo velimus, *sine nobis* operatur (deus); that is, God operates without us, [our concurrence, to the end] that we may will [what is good], or that the operation precedes the act of volition. That the operation of prevenient grace goes before that of any faculty of the mind; and therefore in the first instant operates alone: this follows from the very term. And the operation there spoken of by Augustin, is that of prevenient grace, which is evident from the description he had immediately before given of it; "which (he says) at first God worketh in us; (operatur incipiens) which is weak in degree; (et si parvam dare cœperat caritatem) and this prepares or predisposes the will; (præparat voluntatem) but this predisposition to will is not the act of volition itself; these are all circumstances belonging to prevenient grace, and that not acting irresistibly, its force being described as small in degree; it may act, however, with various degrees of power, from that which gives birth to the lowest evanescent desire, to that which is able to excite another, the strength of which may exceed the instinct of self-preservation; but in whatever degree it exists in the mind, it does not operate immediately upon the will but mediately only through the faculty of desire. This passage, therefore, was formerly rightly held, not only to admit, but to be meant in the sense given above.

operates with us when we will" a good work, his grace then co-operates with the will: now as there must be a second agent where there is a co-operation in any act; therefore the will then co-operates with the grace of God: yet Calvin concludes the approbation he has given to the whole of this very passage, thus "if any one shall affirm that man hath that (faculty) within him, whereby he may labour together (co-operate) with the grace of God, he most pestilently errs."

Grant to the Calvinist, in the first member of the sentence of St. Augustine "the grace of God operates upon us that we may will," that by these words the operation may be understood indifferently, as requiring the co-operation of the will or not, as being either resistible or irresistible; grant that extolling the power of grace, Augustine may have here made use of such terms, as may agree with the opinion that it is irresistible, as well as with the contrary; and it cannot be pretended that their sense goes any farther; yet, as it does not declare absolutely either way, how is his actual sense on this point to be determined? the articles of the Church are here in conformity to those of good criticism; these indecisive places are not to be so expounded, as to be repugnant to what St. Augustine has plainly laid down in others; as where he says, "We are not faithful but with free will, yet faith is of God's grace*." This expressly admits the co-operation of grace and free will: and is not the power of the will to resist the motions of grace as plainly indicated in another place? "Without grace how should God save man, and without free will how shall he judge him?" And St. Jerome, in his dialogue against the Pelagians says; "that to deny the existence of the freedom of the will, or the aid of God; that is, of his grace given to us, are parts of the Manichean impiety:" and that by holding the necessity of their conjunction, we can alone enter into the *Via Regia* (the royal way) which declines neither to the right hand nor to the left."

On this article it is further here shown, that our reformers did not consider the whole question of the freedom of the will, but only a part of it; and that in a particular point of view. That they do not deny to man the capacity of performing all acts of civil and social virtue by his natural powers; and without the aid of Divine grace; but that such

* Epist. 107. ad Vitalem.

works are not either propitiatory or meritorious in the sight of God.

This sermon now goes on to the examination of the 13th article "on works before justification:" by these are to be understood the same works as are described by those divines, whose opinions our reformers here oppose; the members of the Council of Trent: that is, works of congruity, performed as the original article expresses it, "*Ante Spiritûs ejus (Christi) afflatum;*" before he breathes his spirit upon us: and as in the translation, "before the inspiration of his spirit." It teaches this gift to be perfectly gratuitous, not the reward of congruous works. It contains no expression favouring the opinion that it is not given to all the baptized; or withdrawn for any cause, actual crimes excepted; or that it is confined to a few particular favourites of heaven, and operating irresistibly on them; as some have endeavoured most groundlessly to infer, from the word inspiration occurring in the translation. And according to the article, all acceptable works must spring from faith; yet faith renders them not pleasing to God immediately but mediately; the merits of Christ thus becoming ours while we put our trust in them, and obey his commands: a doctrine set forth in the homily on salvation.

The article concludes by asserting that "works before grace have in them the nature of sin." Dr. Laurence had before shown, on the authority of the Calvinistic assembly of divines held during the civil wars, that they did not themselves esteem this form of expression to be equivalent to a declaration that they "are (actual sins or) sinful;"—because they judged it necessary to expunge the one form of expression, and substitute the other in its place. And it is justly by Dr. Laurence inferred, from the words of the

* Inspiration, and the gift of any measure of the Holy Spirit, are modes of expression radically meaning the same thing: the term occurs twice in our translation of the Scriptures: in both it signifies truths infused into the mind of man by the operation of God's spirit. In the first, Job, xxxiii. 8. all truths which may become the object of the understanding, are described as the effects thereof. In the second, 2 Tim. iii. 16, all religious truths exclusively—to the latter sense it is now almost confined: and it is ordinarily used to denote the highest operation of the spirit on the human mind: but neither in its radical sense, or either of the other two, does it imply a grace irresistible or indefectible.

article, that all our reformers meant to maintain here was, the imperfection of all such works.

As the Calvinists could not establish the alteration of this article which they, at various periods, contended for; they chose to say, and still continue to maintain, that it fully expresses their meaning without change. But importance enough has been attached to its concluding words, to justify us in stepping a moment out of our way, as simply giving a review of what Dr. Laurence has written, to determine the sense of the authentic original, the Latin article, by showing the sense of the terms of the schoolmen which are used in it, and against whom it was drawn up; since their own words must, on such an occasion, be necessarily used in their own sense.

The Latin article concludes by affirming, that works before justification have in them *Rationem peccati*; which, for the present, we shall translate, a ratio or proportion of sin. The phrase was not, by the divines in the age in which the articles were drawn up, always used in the same sense, but sometimes in that of the Roman writers*; sometimes in a new one, that of the schoolmen, it was here evidently used in the latter. For in the very sentence preceding that considered, the terms are declared to be used in the sense of "the school authors." Now it was a principle of theirs, that the "*Minus bonum habet in se rationem mali*;" the less good hath in itself a ratio or proportion of evil; or hath in itself the evil of imperfection. This principle we indeed ascribe to them on the faith of Leibnitz, and have not found it in so many words in their writings: but we shall again run the hazard (following the great Dr. Barrow,) to cite Thomas Aquinas; who says, "In this consists the ratio of evil, (the ratio mali) namely, that it falls short something of good†." The true sense of the conclusion of the Latin article therefore is this; that works before justification fall short something of good; or

* Ratio sometimes signifies first cause and motive—*Qua ratione inopem potius ducebat domum?* (Ter.) *Num parva causa aut parva ratio est,* (Id.) it is thus used in the ninth article. 2d. A reckoning or account of a debt or—thus in the beginning of the canon on baptism, made in the 5th session of the Council of Trent, the *ratio peccati et reatus peccati* are used as synonymous: its sense, therefore, wherever found, is determinable by the context only.

† *Summa, &c. P. 1. Qu. 48. Art. 2dus.* "In hoc autem consistet ratio mali ut scilicet aliquid deficiat a bono.

have not in them that goodness which God in his covenant has declared to be pleasing to him.

We have the sentiments of the fathers, and, among the rest, of St. Augustin with us; whose authority we here most frequently quote, not because we prefer it, but because it is preferred to that of all others by the Calvinists. He taught that the civil virtues, those of heathen morality as it is called, were rewarded by God with prosperity in this world*, and the punishment of their crimes was diminished thereby in the next†. He had in his eye the virtues of the Romans in the purest age. To his authority might be added that of Jerome, Athanasius, and Chrysostom: and such works of the Gentiles held by these fathers to draw after them signal blessings in this world, and a proportion of divine mercy in the next, to be enjoyed throughout eternity, could not by them be reputed to be actual sins; they had not the quality of sin, which is to draw punishment after it. Our English article indeed affirms that "we doubt not they have the nature of sin:" but to say of actual sin that it has the nature of sin, that a thing has the nature of itself is nonsense. It can be compared as to its nature only with another thing: the phrase therefore implies these works not to be actual sins; and nothing can be understood to be asserted by it as against these acts, but their imperfection.

We must admit that the terms of the English article do but vaguely express this sense; but at the time the Latin articles were translated, the English was totally an unformed language; particularly that part of it in which abstract theological subjects are to be treated. Even the translation of Jewell's Apology was reckoned a work to which the English language and English scholars were unequal; and to have succeeded tolerably in it was a thing both great and unexpected. Our language, now so copious, was inferior even to the semi-barbarous languages of the continent in the 16th century. This barrenness was known and felt at the time, as we learn from the testimony of a writer who contributed much to form it, Sir Thomas Elyot; and that of Henry the Eighth, whose literary acquisitions exceeded those of most sovereigns. They agreed, that "our Englyshe tongue had not wordes apte for the purpose" of "interpreting out of Greke, Latyn, or any other tongue into Englyshe, as suffi-

* Epist. 5. ad Marcellinum.

† Lib. 4. contra Jul. c. 3.

ciently as out of any one of the said tongues into an other*. This was among the reasons which induced us to affirm above, that the sense of the words in the Latin articles determines that of the corresponding terms of the translation, which ought to be interpreted in the sense held out by the former; and such a sense they will always very well admit, although sometimes it may not be expressed in the best manner.

The subject of the 6th discourse is the terms on which the Roman, German, and English churches teach that justification is conferred upon a sinner. In the nature of the gift they agree; that it consists in the remission of sins; and this definition of the term which is given in the homily on salvation, we regard both as the most simple and most just. There are other concomitant benefits received together with justification; but these, as not forming parts thereof, cannot enter into a legitimate definition of it.

The Romanists, as is here shown, teach that justification is received from the infusion of grace into us, and received prior to any act of remunerable obedience, by the unassisted operation of the mind called attrition; by which they hold justifying grace to be congruously merited. According to this system, the instant in which a man is justified, is that precisely in which congruous merit ends and condign merit begins. Justification their church also teaches to be followed by conversion, and that by holiness: and by the last that we are freed from eternal condemnation, but not from the temporal punishment due to sin, either in this world, or in a future purgatory: this is only remitted for personal sufferings voluntarily borne by the sinner, or compensation made instead of them.

But the schoolmen further taught, that justification might be attained on conditions still easier; and that instead of the severe remorse of attrition, the sacrament of penitence or penance was instituted by God, conferring the same benefit on the offender; and requiring a more moderate degree of compunction, and a conversion of the heart not intire. In the place of these they contended, that confession to the priest, and the discharge of such satisfaction as should be enjoined by him, were sufficient substitutes; in this manner they declared both the eternal and temporal punishments of sin to

‡ Knowledge whiche maketh a wise man, 1533. Proheme, fol. 2.

be remissible. In general, they also held the sacraments efficacious by their proper operation, without respect to the merits of the receiver; if the effect of the *opus operatum* "was not, at the time, opposed by the determination of some mortal crime, then present to the will*." It was further taught by these doctors, that the efficacy of the sacrament of the altar might be secured to the sinner on the like terms, the eucharist being received by another person in his stead. The schoolmen did not contend indeed, that these institutions superseded the virtue of repentance; but that they supply our defects in the performance of that duty: they denied not the use of the true repentance required by Christ; they only pointed out, instead of it, a very easy way of their own invention, for securing its benefits, bringing no small profits to their patrons.

The discourse next proceeds to lay down the doctrines opposed by the German Church to these gross errors, from the authentic sources which we have repeatedly mentioned. In opposition to the Romanists, the German reformers constantly taught, that while we obey the gospel of Christ in all things, it is by faith in his merits, not for the imperfect obedience with which it is accompanied, that we are entitled to that justification he obtained for us. In one of the articles of Melancthon, for the visitation of the Saxon Church, we read the following condemnation of another sect of the corrupters of the purity of Christianity, who "pour new wine into old bottles: who preach faith without repentance, without the doctrine of the fear of God, without the doctrine of the law; leading the common people into a kind of carnal security, and "a security which is worse than most of the errors of popery†.

It is in conclusion shown, that the doctrine of the article of our Church on justification, is in entire concurrence with that above laid down. It teaches that we are justified by faith solely, but not *existing alone* in the soul; "*fide sola, sed non solitaria.*" That there are other gifts co-existing with it, which by its nature must spring up of necessity together with it, but not concurring in the operation of justification: and it is asserted in the latter part of the Latin article, that the belief "that we are justified by faith only, is a doctrine most wholesome and full of consolation, as it is explained at large in the homily of justification."

* Nicolaus de Orbellis. Notes, p. 352.

† Notes, p. 362.

That we are justified by faith alone, is a proposition which may be explained in two senses. This the terms of the article hold forth in those words, in which it is declared to be "a wholesome doctrine *as explained in the homilies,*" the obvious consequence of which is, that if any other sense of which it is capable be there affixed to it, it may be a doctrine of a very different description: and by very copious and decisive citations, Dr. Laurence has proved, that the Calvinistic sense of the proposition was meant to be excluded, by the pointed reference in the article. But we shall further add, that the homily quoted, speaking of faith, generally gives to it three different attributives; that of being dead, living, and nourished: admitting an inert, an effective, and a progressive faith. It defines the inert, or dead faith, to be that which bringeth forth no good work: and although the Calvinists ascribe, in the most unlimited terms, the power of justification to this principle; the homily to which the article refers us for the full and true sense of its terms, and the doctrine of the Church of England, states, "that faith which bringeth forth no good work, to be not a right, pure, and lively faith; but a dead, *Develijsh*, counterfeit and fained faith*." A faith of this description is, therefore, fully excluded by the reference made in the article to the homily. But the faith meant there is that which is called above effective, living, or productive faith. Some further proofs of this are also furnished by the following homily, which, on account of their brevity and force, we here notice. It is affirmed therein of faith, "if these fruits [good works] do not follow, we do but mock with God, deceive ourselves, and also other men; well may we bear the name of Christian men, but wee do lacke the *true fayth* that doeth belong thereunto†. And in another place, "he that hath this faith must also have good workes‡." The only legitimate meaning of the article therefore is, that we are justified by that faith alone which bringeth forth good works: and in the homily of Good Works, immediately following that on Faith, it seems to be considered, that effective faith may be stationary or progressive, with respect to its perfectness: for it is there declared, that "our faith in Christ must goe before, and afterwards bee nourished with good works. Life may bee without nourishment, but nourishment cannot bee without life;" alluding to the text of St. James, "faith is made perfect by

* Edition 1623, p. 19. † *Ib.* p. 29. ‡ P. 27.

works."

works*." Thus we see, that the disciples of Calvin affirm, that they find *his* doctrine on the subject of justification by faith, in a part of the article of our Church, where a full condemnation of it is latently couched. With showing the discordance between their tenet on this head and the article, the remarks on this sermon properly close. The present subject precludes us from entering into any observations on the justice with which this article of our Church attributes so high an office to efficacious faith. Yet we shall, notwithstanding, refer our readers to the fine discourses on faith, prefixed by Dr. Barrow, as an introduction to his exposition of the creed.

[To be concluded in our next.]

ART. IX. *A complete Verbal Index to the Plays of Shakspeare; adapted to all the Editions. Comprehending every Substantive, Adjective, Verb, Participle, and Adverb, used by Shakspeare: with a distinct Reference to every individual Passage in which each Word occurs. By Francis Twiss, Esq.* 8vo. 2 Vols. 564 and 611 pp. Price 3l. 3s. Egerton, &c. 1805.

IT is but too usual with commentators to interpret a word from their ideas of the context with which it stands, while in other passages, which do not occur to their minds at the time, a different interpretation is, perhaps, absolutely required. To avoid this error, and the consequent contradictions, (which might be instanced in many notes on Shakspeare) nothing can be effectual but to view and compare together all the passages in which the expression or phrase is used, and thence to deduce that comprehensive meaning, which, in its several shades and gradations may apply to all the examples. Editors of ancient classics have long discovered, that the style and phraseology of those authors can never be sufficiently understood, nor even their sentiments referred to with the facility which is to be wished, without the aid of verbal indexes. The Delphin editors, in particular, adopted this opinion, and have accompanied the greater part of their authors with this aid. A few only of the Greek authors have been thus illustrated, but Seberus's index to Homer, of which various editions have been sold, is a complete proof how desirable such an accommodation is esteemed by the learned. Sophocles has lately been presented with an index; and the excellent edition of Euripides,

* Ch. ii. ver. 22.

by Beck, has an index, nearly approaching to a complete one, which adds greatly to its value. The concordances to the Scriptures, in the various languages, are all of the same kind; and possess a degree of utility, which, in that branch of study, more particularly, cannot be too highly appreciated.

For our English classics, very little of this nature has hitherto been attempted, which is one reason why the language of some of our best writers, where it deviates at all from common and modern usage, has been so imperfectly understood. Bishop Newton set the example, in furnishing a verbal index to the Paradise Lost: and Mr. Todd, we understand, offered to extend it to all the poetical works of that great author; but the publishers were afraid of the additional expence*. In fact, the whole works of Milton, prose as well as verse, deserve such means of reference, as authorities for language, at least, and frequently in other points of view.

The attempt to make a copious index to Shakspeare is not now entirely new. Mr. Ayscough compiled for Stockdale's edition an index of very great extent: but at the same time, from its frequent deficiencies, more likely to augment than to satisfy the desire for such an accommodation. Much is certainly there, but much also is wanting. To instance in the very first page, *abashed* is omitted, *abed*, and the word *abominable*; &c. Mr. Ayscough's index is, in fact, more in the style of those added to *Maittaire's* classics, than of the Delphin indexes, and might be very useful, had it been compiled with more knowledge of the expressions that are really remarkable in the author. This fault indeed pervades all the *indices Græcitatibus, Latinitatis, &c.* that they are built merely upon the compiler's judgment of the language, and if that be imperfect, the index is of course defective. To the compilation of a true verbal index, nothing is adverse but the Herculean labour of the work. To extract and make references to every word in Shakspeare, or any other copious author, for all the various times of its occurrence, is really a task which might alarm even a German commentator or compiler. This task, however, Mr. F. Twiss has executed, and according to all appearance, with accuracy. Such a fact can only be ascertained by trials, and we have neither made nor heard of any that were unfavourable.

* Since writing the above, we are happy to learn, that such an index is to accompany the republication of Mr. Todd's Milton.

All the uses of such an index cannot easily be enumerated. It may serve, in the first place, to ascertain whether a particular word has the authority of the poet or not. Thus, if it be thought that *franchis'd* is a modern word, not sufficiently authorized, we turn to the index, and find that it is used by Shakspeare, in *Macbeth*, Act 2. sc. 2. where we find this passage,

————— but still keep
My bosom *franchis'd*, and my spirit clear.

2. It may serve to illustrate another poet, particularly one who is known to have admired and studied Shakspeare. Thus when he reads in the close of Milton's *Lycidas*

And hears the *unexpressive* nuptial song,
In the blest regions meek of Joy and Love,

and is told that *inexpressible* is there meant, an inexperienced reader may think it forced. But Mr. Twiss will tell him, that Shakspeare has used the same word in "As you like it," Act 3. sc. 2. On turning to which place he will find that it is used in the very same sense.

Run, run, Orlando, carve on ev'ry tree,
The fair, the chaste, the *unexpressive* she.

3. It may help us to find a passage which we recollect imperfectly. This it seems unnecessary to exemplify, and it may happen continually; nor can it be attended with much trouble, if any one remarkable word or expression be recollected in the passage. That will be an easy key to all the rest.

4. It may ascertain, as first mentioned, the real sense of a word, by enabling us to compare all the passages in which it occurs.

5. It may serve for amusement in itself. By turning it over, and seeing the words which appear extraordinary, and thence referring to the passages which contain them. Thus *collied* will be found in *Mids. Nights Dream*, Act 1. sc. 2. and in *Othello*, Act 2. sc. 3. in these lines;

Brief as the lightning in the *collied* night,
That in a spleen unfolds both heaven and earth.

also,

And passion, having my best judgment *collied*,
Assays to lead the way.

The first of these passages illustrates the second, and shows the word to mean *darkened*. The only inconvenience in the present index is, the want of more perfect references, which was unavoidable. The reference to a whole scene for a single word, when the scene happens to be long, is sometimes attended with trouble. But, unless the lines were numbered in all the editions, this could not be avoided.

ART. X. *The Life and Pontificate of Leo X. &c.* By
W. Roscoe.

[Concluded from our last, p. 347.]

HAVING briefly noticed the two chapters in Vol. I. and II. which are introductory to the state of learning under Leo, we pass on to Chapter XVI. of Vol. III. in which Mr. Roscoe gives an account of the encouragement afforded to men of talents at Rome, under the patronage of Leo, and during a period of general tranquillity. Among the Italian poets (i. e. poets who wrote in Italian) characterized in this chapter, we find the names of Sanazzaro, Tebaldeo, Bernardo Accolti, who is very justly considered by Mr. Roscoe as undeserving of the high and even superstitious honours paid to him in his lifetime, Bembo, Beazzano, Molza, Ariosto, Vittoria Colonna, Veronica Gambara, Francesco Berni, Folengi, Trifino, Rucellai, and Alamanni. Some of these names are confessedly obscure, or little known unless to those who are conversant in the antiquities of Italian poetry; but Mr. R. appears to have studied their writings with attention, and has certainly appreciated their merit with much taste.

His opinion of Bembo we shall extract, as it contains some truths well deserving the notice of modern poets in our own nation.

“ The poetical works of Bembo consist chiefly of *Sonetti* and *Canzoni*, in the style of Petrarca, and are frequently more correct and chaste, but at the same time more unimpassioned and cold, than the model on which they are formed. In the perusal of these pieces we perceive nothing of that genuine feeling, which proceeding from the heart of the author, makes a direct and irresistible appeal to that of the reader; and but little even of that secondary characteristic of genius, which luxuriates in the regions of fancy, and by its vivid and rapid imagery delights the imagination. On the contrary, whilst these pieces stand approved to our deliberate judgment, we feel a conviction that any person

person of good taste and extensive reading might, by a due portion of labour, produce works of equal merit. That this conviction is well founded is proved in no unequivocal * manner by the innumerable throng of writers who have imitated the manner of Bembo; and who, availing themselves of the example of this scholastic stile of composition, have inundated Italy with writings which seldom exhibit any distinction either of character or of merit. That the introduction of this manner of writing was fatal to the higher productions of genius cannot be doubted. Internal worth was sacrificed to external ornament. The vehicle was gilt and polished to the highest degree, but it contained nothing of any value; and the whole attention of these writers was employed, not in discovering *what* should be said, but *how* it should be said." Vol. III. p. 197.

Mr. R.'s character of Ariosto is not less critically just.

"On taking a general view of the poets of this period, we immediately perceive, that Ariosto occupies the first station, and that had it been deprived of the splendor of his talents, a considerable diminution must have been made from the glory of the age. The fertility of his invention, the liveliness of his imagery, the natural ease and felicity of his diction, give a charm to his compositions which arrests the attention, and interests the feelings of the reader in a degree not experienced from the productions of any of his contemporaries. Whilst the other writers of Italy were devoting their talents to the close imitation of Petrarca, and to the mere elegancies of expression, he allowed himself a wider range, and poured forth the ideas of his creative fancy in his own attractive and forcible language. Hence the genius of Ariosto is not presented to us in the fashionable garb of the day, as it was indiscriminately worn by his contemporaries; but in its own natural and becoming dress, which appears equally graceful and appropriate at all times, and in all places. By the example of Bembo, the Italians would have written with correctness, and with elegance, but they would have been read only by their own countrymen. The delicate and attenuated sentiment which gives its faint animation to their writings, is lost when an attempt is made to transfuse it into another language; but the bold and vigorous ideas of Ariosto bear without injury all change of climate; and his works have contributed more than those of any other author, to diffuse a true poetical spirit throughout Europe." P. 216.

Chap. XVII. is employed on the improvements made in the same age in classical literature, and here, without per-

* Does not Mr. Roscoe mean the reverse, *equivocal*? Rev.

haps much prejudice to his favourite Leo, Mr. Roscoe might have complimented the memory of Pope Nicholas V. who collected many thousand volumes of Greek manuscripts from various neglected libraries, the Byzantine, &c. In classical literature, however, the improvements at this time approached more steadily and uniformly towards the highest excellence, than can be observed in the cultivation of the national tongue; and Mr. R. has taken a very judicious review of the Latin productions of those who attained a decided superiority in this branch of polite learning, to which Leo, he informs us, showed a particular favour. Bembo and Sanazzaro, already noticed, excelled in the elegance of their Latin style; and to them are added Sadoleti, Augurelli, Vida, to whom ample justice is done, Fracastoro, Navagero, Flaminio, Silvestri, Mozzarello, Marone, Quero, and some other reciters of *extempore* Latin verses, whose praises, however, must be understood with some allowance. Mr. Roscoe introduces the following circumstances as highly honourable to the memory of Fracastoro, Flaminio, Navagero, and Vida.

“ Although they devoted their talents to the cultivation of the same department of literature, yet so far were they from being tainted in the slightest degree with that envy which has too often infected men of learning, and led them to regard the productions of their contemporaries with a jaundiced eye, that they not only passed their lives in habits of the strictest friendship, but admired and enjoyed the literary productions of each other with a warmth and a sincerity which were at once a proof of the correctness of their judgment, and the liberality of their minds. This admiration they were not more ready to feel, than to express; and their works abound with passages devoted to the commemoration of their friendship, and to the mutual commendation of their talents and writings. This example extended to their contemporaries, and humanized and improved the character of the age; insomuch that the scholars of the time of Leo X. were not more superior to those of the fifteenth century, in the proficiency made in liberal studies, than in the urbanity of their manners, the candour of their judgment, and the generous desire of promoting the literary reputation of each other. Hence it is further to be observed, that these authors have never dipped their pens in the gall of satire, or degraded their genius by combining its efforts with those of malignity, of jealousy, of arrogance, or of spleen. Not confining their talents to the cloistered recesses of learned indolence, they obtained by their conduct in public life the esteem and confidence of their fellow-citizens; whilst their hours of leisure were devoted to the cultivation of the severer sciences, and enlivened by those poetical effusions to which they are now indebted

indebted for the chief part of their fame. The intrinsic merit and classical purity of their writings are rendered yet more estimable by the strict attention to decency, and moral propriety, which they uniformly display; and which, added to the consideration of the ease and simplicity with which they are written, might justly entitle them to a preference even to the remains of many of the ancient authors in promoting the education of youth." P. 316.

If we have any objection to this review of the Italian and Latin poets of the time of Leo, it is that his biographer seems inclined to lay too much stress on the liberal encouragement afforded by that pontiff. Patronage is certainly of some importance, but we ought to hesitate in declaring how much it has produced, when we consider how much in all ages has been produced without it. As to Leo, there appears sufficient evidence in the volume before us, to prove that his liberality was in some cases very tardy, and in others that he was rather a niggard in bestowing encouragement.

Chap. xx. in Vol. iv. which embraces the feeble attempts made in philosophy, the discoveries in the East and West Indies, &c. is principally valuable for the critical account of the celebrated Castiglione, and the notice of the early novel writers Bandello and Aretino, the latter of whom is chastised with all the keen justice of virtuous indignation. Perhaps, as our author has suggested, his name might have been omitted in a history which professes to record those only who do honour to the age, yet as throwing light on the depraved state of society at that period, which is clearly proved by the encouragement and honours Aretino received, this account was in some respects indispensable. We cannot, however, quit this chapter, without noticing among the peculiarities of our author's opinions, and where he steps out of the literary track, a passage respecting the discoveries of the new world, in which after a whining prophecy of the downfall of Europe, he compliments the Americans as "a new people, who have risen upon these ruins, where we may discern the origin of a mighty empire, destined, perhaps, to be the last refuge of freedom, and to carry to higher degrees of excellence, those arts and sciences which it has received from the exhausted climes of Europe!"

From Chap. XXI. which records the progress of the libraries of Rome, the characters of the librarians of eminence, and of the historians Machiavelli, Guicciardini, and a few miscellaneous writers, we shall copy Mr. Roscoe's opinion on the much-contested question respecting the intention and tendency of Machiavelli's political writings. After premising

that it may not be thought a superfluous task, to endeavour impartially to ascertain in what estimation those writings ought to be held, he proceeds :

“ On this subject it may then be remarked, that no one has hitherto been found hardy enough to defend, in their full extent, the baneful maxims advanced by Machiavelli, particularly in his treatise, entitled *Il Principe*. “ If it be contended,” says one of his warmest apologists, “ that this work is fit for the perusal of all sovereigns, as well legitimate as usurpers, and that he intended to give an eulogium on tyranny, he can neither be defended nor excused. But how can it be thought possible,” continues he, “ that Machiavelli, who was born under a republic, who was employed as one of its secretaries, who performed so many important embassies, and who in his conversation always dwelt on the glorious actions of Brutus and of Cassius, should have formed such a design ?” Hence it has frequently been urged on his behalf, that it was not his intention to suggest wise and faithful counsels, but to represent in the darkest colours the conduct which a sovereign must necessarily pursue, in order to support his authority. “ It was the intention of Machiavelli,” says another encomiast, “ to describe a destructive tyrant ; and by these means to excite odium against him, and prevent the execution of his projects.” “ Our thanks are due to Machiavelli,” says Lord Bacon, “ and to similar writers, who have openly, and without dissimulation, shewn us what men are accustomed to do, not what they ought to do.” The validity of these and similar apologies, is, however, extremely questionable. Those principles and rules of conduct on which the tranquillity of mankind so essentially depends, are too sacred to be treated in ambiguous terms, and Machiavelli frequently displays so much apparent sincerity in his political writings, as renders it extremely difficult, if not impossible, to decide when he intends to be ironical. Nor have the friends of this author, who have supposed, that in his treatise *del Principe*, he meant only to instigate his patron Lorenzo duke of Urbino to his ruin, conferred any honour either on his moral or intellectual character. If, indeed, this were his real intention, we might be inclined to assent to the opinion of cardinal Pole, that the writings of Machiavelli were traced by the finger of the devil. But supposing the purpose of Machiavelli to have been commendable, can there be a greater solecism in point of judgment, than to instigate a person to tyrannize over a country, to be cruel to his own subjects, and faithless to the rest of the world, in the expectation of exciting a general odium against cruelty, fraud, and oppression ; and thus introducing a certain evil for the purpose of applying to it a dubious remedy ? We may, however, safely release this author from an accusation, for which he has been indebted solely to the over-earnest zeal of his advocates, and may certainly admit, that whatever may be thought of the rec-

itude of his maxims, he was at least serious in his promulgation of them. Many of the most exceptionable doctrines in his *Principe* are also to be found in his *Discorsi*, where it cannot be pretended that he had any indirect purpose in view; and in the latter he has in some instances referred to the former, for the further elucidation of his opinions. Nor is it a slight proof of the sincerity of Machiavelli, that his work was recommended by his intimate friend Biagio Buonaccorsi, as a grave and useful performance. This, indeed, seems to have been the general opinion at the time of its publication. Neither Adrian VI. nor Clement VII. passed any censure on his writings, and the latter not only accepted the dedication of his history, which Machiavelli wrote at his request, but granted the Roman printer Antonio Blado, a papal bull for the publication of all the writings of Machiavelli, in which the *Principe* is particularly mentioned.

Taking it then for granted, that Machiavelli has in his political works fairly represented his own sentiments, how are his merits to be appreciated? Machiavelli was an acute man; but not a great man. He could minutely trace a political intrigue through all its ramifications, but he could not elevate his views to perceive that true policy and sound morality are inseparably united, and that every fraudulent attempt is then most unfortunate, when it is crowned with success. To obtain a political end by the violation of public faith, is a stratagem that requires no great talents, but which will not bear to be frequently repeated. Like the tricks of a juggler, the petty routine of these operations is quickly understood, and the operator himself is soon on a level with the rest of mankind. Those who like Machiavelli have examined human conduct only in detail, must ever be at a loss to reconcile the discordant facts, and to distinguish the complicated relations of public and national concerns. It is only by tracing them up to some common source, and adjusting them by some certain standard, that past events can ever be converted into proper rules of future conduct. To recall the examples of ancient and modern history for the imitation of future times, is a mode of instruction which, without proper limitations and precautions, will often be found highly dangerous. Such is the variety in human affairs, that in no two instances are the circumstances in all respects alike, and on that account, experience without principles must ever be a fallacious guide. To close our eyes to the examples of past ages, would, indeed, be absurd, but to regulate our conduct by them, without bringing them to their proper test, would be still more so. With these considerations the works of Machiavelli may be read with advantage, and his errors may perhaps prove no less instructive than his excellencies. Vol. iv. P. 152.

From this we pass to the last and most interesting chapter in the literary department of this work, which treats of the revival of the fine arts, and in which Mr. Roscoe's style and taste

taste seem to rise with an energy and grandeur proportioned to the animating topic. He appears, indeed, to have enjoyed a peculiar delight in reviewing subjects which are among the least perishable monuments of human genius, although time and barbarous neglect have done them no small injury. The most illustrious period of the arts, Mr. Roscoe observes, is that which commences with the return of Michelagnolo* from Rome to Florence about the year 1500, and terminates with the death of Leo X. in 1521, or rather with that of Raffaello in the preceding year. Within this period, almost all the great works in painting, in sculpture, and in architecture, which have been the admiration of succeeding times, were produced. To select an adequate specimen from this part of Mr. R.'s labours, is not very easy. In his narrative are so uniformly blended the decisions of correct taste, with the enthusiasm of a poetical imagination, that we might perhaps, with some propriety, have contented ourselves with this general praise, but as custom requires that we should go farther, we shall extract a passage from his very elaborate review of the works of Raffaello. It will afford a proof, but probably not the best that might have been selected, of the ability with which he appreciates the merit of the greater artists.

“ The demands made by Leo X. upon the talents and the time of Raffaello, were indeed unremitting, and could not have failed to have exhausted the efforts of a less fertile imagination, or a less rapid hand. Having determined to ornament one of the apartments of the Vatican with tapestry, which was at that time woven in Flanders with the utmost perfection and elegance; he requested Raffaello to furnish the designs from such portions of scripture history, as might be suitable for the purpose. The passages which he chose, were selected from the acts of the apostles; and these he designed on cartoons, or paper, colouring and finishing them with his own hand, as models for the imitation of the Flemish artists. Each of these subjects was ornamented at the bottom with a frieze, or border, in *chiaro scuro*, representing the principal transactions in the life of Leo X. The pieces of tapestry wrought from these designs, and which, until very lately, decorated the papal chapel, were executed by the tapestry-weavers with a harmony of colour, and brilliancy of effect, that astonished all who saw them, and seemed to be rather the production of the pencil than the loom. In this work Leo expended the enor-

* Mr. Roscoe's spelling. We prefer Angelo, which the Academy della Crusca use. Agnolo is a pronunciation of Angelo, and so is Angiolo, used, if we mistake not, by the Bolognese. *Rev.*

mous sum of seventy thousand crowns. But although the tapestry arrived at Rome, the drawings, yet more valuable, were suffered to remain in the hands of the Flemish workmen, from whose descendants it is supposed they were purchased, in the ensuing century, by the accomplished but unfortunate Charles I. (During the disturbances which soon afterwards arose in these kingdoms, these precious monuments were exposed to sale, in common with the rest of the royal collection; but Cromwell was not so devoid of taste as to permit them to be lost to this country, and directed that they should be purchased. No further attention seems however to have been paid to them, and soon after the accession of William III. they were found in a chest cut into stripes, for the use of the tapestry weavers, but in other respects without material injury. For several years these celebrated cartoons formed the chief ornament of the palace of Hampton Court, whence they have been removed by the orders of his present Majesty to his residence at Windsor. Let not the British artist who is smitten with the love of his profession, and owns the influence of genius, let him not fail to pay his frequent devotions at this shrine.

“ We now touch the confines of the highest state of the art; of that period when the powers of Raffaello, who undoubtedly united in himself all the great requisites of a perfect painter, in a higher degree than any other individual, were exerted to their full extent. To distinguish this æra was the destination of his last great work, the transfiguration of Christ on Mount Tabor. In the production of this piece Raffaello was attracted by friendship, and stimulated by emulation. During the absence of Michelagnolo from Rome, that great artist had heard the praises of Raffaello resounded from every quarter, and had found his productions commended for propriety of invention, correctness of design, grace of composition, and harmony of colouring; whilst his own were represented as having no other excellence than truth of drawing to recommend them. Relinquishing for a moment that department which was more consonant to the severe energy of his own genius, and in which he stands without a rival in modern times, he resolved to oppose a barrier to the triumphs of his great competitor, and by availing himself of the experienced pencil and attractive colouring of Sebastiano del Piombo, to give to his own vigorous conceptions, those advantages which were necessary to exhibit them with full effect. This union of genius with talent, gave rise to several celebrated productions, the designs of which were furnished by Michelagnolo, and the execution intrusted to Sebastiano. At this juncture the Cardinal Giulio de' Medici had engaged Raffaello to paint for him in oil the picture of the transfiguration, which was intended to ornament the great altar of the cathedral of Narbonne, of which place the Cardinal was archbishop. No sooner had he commenced the work, than Sebastiano began, as if in competition with him, his celebrated picture of the raising of Lazarus, which was painted with the
greatest

greatest attention, and in part from the designs of Michelagnolo, and under his immediate superintendance and direction. Such a contest was well calculated to call forth all the efforts of Raffaello, and the work which he produced, is acknowledged to have displayed his various excellencies to full advantage. The pictures when completed were exhibited together to public view in the chamber of the consistory, and both received high commendation. The work of Sebastiano was universally approved of, as a wonderful instance of energetic design and powerful effect; but the warmest admirers of Michelagnolo have not hesitated to confess, that in beauty and in grace the picture of Raffaello had no equal." P. 239.

On the other hand, in describing the ceiling of the Sixtine chapel, Mr. R. appears to fall considerably short of the vivid details of prior writers and artists. We allude particularly to a most beautiful passage in one of Sir Joshua Reynolds's last Lectures on this subject; in this we know not which to admire most, the Christian or the Artist. In other respects, however, the reader may depend as much on the taste, as on the powers of research which are so copiously displayed by Mr. Roscoe in the whole of this chapter.

The work concludes with a summary of the character of Leo X. in which Mr. R. as may be expected, appears as his warm advocate. Still he has so impartially detailed facts in the preceding history, that even the eloquence of this last effort will not very materially disturb any of those "landmarks," which have hitherto directed public opinion. We wish, however, Mr. R. had dwelt less minutely on the form and features of Leo, in order to establish the physiognomical indications of personal worth or genius. Such an attempt might have been suitable enough for an enthusiast like Lavater. But the conclusion of the character of Leo will probably be deemed unobjectionable by all parties,

"After all, however, it must be confessed, that the claims of Leo X. to the applause and gratitude of after times, are chiefly to be sought for in the munificent encouragement afforded by him to every department of polite literature and of elegant art. It is this great characteristic, which amidst two hundred and fifty successive pontiffs, who, during the long space of nearly twenty centuries, have occupied the most eminent station in the Christian world, has distinguished him above all the rest, and given him a reputation, which notwithstanding the diversity of political, religious, and even literary opinions, has been acknowledged in all civilized countries, and by every succeeding age. It is true, some modern authors have endeavoured to throw doubts even upon this subject, and have indirectly questioned, or boldly denied the superiority

superiority of his pretensions as a patron of letters, to those of the other sovereigns of the age. "It is well known," says one of these writers, "what censure attaches to the character of Leo X. for having favoured and rewarded musicians and poets, in preference to theologians and professors of the law; whilst the glory of having revived and promoted the studies of polite literature, is to be attributed rather to the pontiffs, his predecessors, and to his own ancestors, than either to himself or to his cousin Clement VII." "I observe," says another eminent literary historian, "that these times are generally distinguished as the age of Leo the Tenth; but I cannot perceive why the Italians have agreed to restrict to the court of this pontiff, that literary glory which was common to all Italy." "It is not my intention," adds he, "to detract a single particle from the praises due to Leo X. for the services rendered by him to the cause of literature. I shall only remark, that the greater part of the Italian princes of this period might with equal right pretend to the same honour; so that there is no particular reason for conferring on Leo the superiority over all the rest." After the pages which have been already devoted to enumerate the services rendered by Leo X. to all liberal studies, by the establishment of learned seminaries, by the recovery of the works of the ancient writers, and the publication of them by means of the press, by promoting the knowledge of the Greek and Latin languages, and by the munificent encouragement bestowed by him on the professors of every branch of science, of literature, and of art, it would surely be as superfluous to recapitulate his claims, as it would be unjust to deny his pretensions to an eminent degree of positive merit. How far he was rivalled in his exertions in these commendable pursuits, by the other princes of his time, is a question which has not hitherto been particularly discussed. If, however, for this purpose, we take a general view of the states of Italy, or even of Europe, and compare the efforts made by their sovereigns with those of Leo X. we shall find little cause to accede to the opinion so decisively advanced. In Naples, with the expulsion of the family of Aragon, and the introduction of the Spanish government, the literary constellation which had shone so bright at the close of the preceding century, had suddenly disappeared, and had left that unfortunate and distracted country in almost total darkness. The vicissitudes to which the city and territories of Milan had been exposed, and the frequent change of its sovereigns, had effectually prevented that place from being considered as a safe asylum for either the muses or the arts; and even the character of the princes of the house of Sforza in the time of Leo X. as displayed during the short period in which they held the sovereignty, exhibited few proofs of that predilection for literature, by which some of their ancestors had been distinguished. Although the city of Venice was further removed from the calamities of the

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time,

time, yet the continental territories of that state had suffered all the horrors of warfare; and even the capital derives more celebrity, in the estimation of the present day, from its having been fixed upon by Aldo for the establishment of his press, than from the literary character of its inhabitants. The family of Gonzaga, the sovereigns of Mantua, have justly been distinguished as eminent patrons of learning; but the scantiness of their resources, which were exhausted by military expeditions, and the narrow limits of the theatre of their exertion, prevent their being placed in any degree of competition with Leo X. On the death of Guidubaldo, Duke of Urbino, in the year 1508, and the accession of his successor Francesco Maria della Rovere, that court changed its character; and after the expulsion of the Duke by Leo X. in the year 1516, the duchy of Urbino may be considered as composing, like the Tuscan state, a part of the dominions of Leo X. Of all the principalities of Italy, Ferrara is the only one that had any pretensions to contend with the pontifical see in the protection and encouragement afforded to men of talents, learning, and wit, and the possession of Ariosto alone is an advantage not to be counterbalanced by any individual of the Roman court; yet the patronage conferred on this great man by the family of Este, was so scanty, as to have supplied him with frequent subjects of remonstrance and complaint. As a patron of learning, Alfonso was greatly inferior to many of his predecessors, and he was indebted for his glory rather to his military exploits, than to his successful cultivation of the arts of peace. During his avocations or his absence, the encouragement of literature devolved, with the care of his states, on his Duchesses, Lucrezia Borgia, to whom is to be attributed no small share of the proficiency made in liberal studies during the times in which she lived. Nor is there any person of the age who is better entitled to share with Leo X. in the honours due to the restorers of learning, than the accomplished, but calumniated daughter of Alexander VI.

“ Still less pretensions than the Italian potentates have the other sovereigns of Europe, to participate in or to diminish the glory of Leo X. The cold and crafty policy of Ferdinand of Spain, and the vanity, imbecility, and bigotry, of the emperor elect, Maximilian, were ill adapted to the promotion, or the toleration of liberal studies; and their youthful successor Charles V. and his rival Francis I. were too much engaged in hostilities against each other, to allow them at this time to afford that encouragement to letters and to arts, which they manifested at a subsequent period. The most munificent, as well as the most learned monarch of his time, was Henry VIII. under whose auspices England vigorously commenced her career of improvement; but the unaccountable versatility, and unrelenting cruelty of his disposition, counteracted in a great degree the effects of his liberality; and it was not until the more tranquil days of his daughter

daughter Elizabeth, that these kingdoms rose to that equality with the other states of Europe, in the cultivation of science and of literature, which they have ever since maintained.

“ That an astonishing proficiency in the improvement of the human intellect occurred during the pontificate of Leo X. is universally allowed. That such proficiency is principally to be attributed to the exertions of that pontiff, will now perhaps be thought equally indisputable. Of the predominating influence of a powerful, an accomplished, or a fortunate individual on the character and manners of the age, the history of mankind furnishes innumerable instances; and happy is it for the world, when the pursuits of such individuals, instead of being devoted, through blind ambition, to the subjugation or destruction of the human race, are directed towards those beneficent and generous ends, which, amidst all his avocations, Leo the Tenth appears to have kept continually in view.” P. 341.

All this may fairly be conceded to Leo, but there appears to be no qualities in his character as a sovereign pontiff, so estimable as to induce any man to diminish the value and importance of the reformation, or the character of the reformers, in compliment to him. The splendor which the revival of learning and the arts cast upon his pontificate ought to have satisfied his most enthusiastic admirers, because on that subject there can be no difference of opinion, and no great risk of committing inconsistencies or running into extravagant eulogiums.

The ornamental part of this work is executed in a very elegant style, particularly the vignettes prefixed to each chapter.

BRITISH CATALOGUE.

POETRY.

ART. 11. *Ulm and Trafalgar.* 4to. 1s. Hatchard. 1806.

Of all the tributes which have hitherto been paid to the memory of Lord Nelson, this is by far the most animated, and the most deserving of preservation. It is only necessary to exhibit the lines with which the poem commences, to justify our praise, and induce the reader to obtain the whole.

“ While Austria’s yielded armies, vainly brave,
 Moved, in sad pomp, by Danube’s blood-stain’d wave,
 P p 2 Aloft,

Aloft, where Ulm o'erlooks the circling flood,
 'Midft captive Chiefs the insulting Victor flood,
 With mock regret War's fatal chance deplored,
 And shamed with taunts the triumphs of his fword.
 Then, as the mounting fury fired his brain,
 Blind with rash hope, of fancied conquests vain,
 In rage of hate, and infolence of power,
 (O lucklefs vaunt! and moft ill-chofen hour!)
 O'er England's feas his new dominion plann'd,—
 While the red bolt yet flamed in Nelson's hand!

That hand, which erft, by Nile's affrighted tide,
 Smote with dread fire the godlefs Warrior's pride,
 And ftrew'd his blazing wrecks on Egypt's shore—
 Exhausted Europe, by the diftant roar
 Roused from her trance, her fhat-ter'd force combined,
 And half-redeem'd the freedom of mankind.
 But ah! too foon the imperfect efforts ceafe,
 And fainting nations fleep in deathlike peace;
 Not long:—Once more to vex the troubled times,
 Flufh'd with the triumph of fuccefsful crimes,
 With rapine's ravening eagles wide unfurl'd,
 Behold! the fell Difturber of the World,
 Scourge of the weak, and terror of the ftrong,
 With unrefifted legions pours along,
 O'er trembling States to ftretch his iron reign,
 And wrefc by force what fraud had fail'd to gain!

Earth all his own—(fo feigns his fabling pride!
 Thrones of the North! be *yet* that boast belied!)
 Earth all his own—in hope, he dares profane
 With impious grafp, the fceptre of the main:
 But England heard the vaunt and Nelson made it vain.”

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 P. 3.

In the fame fpirit of genuine poetry and ardour of true patriotifm the verfe proceeds. It would not perhaps be eafy to find, in any of our moft popular productions, an apoftrophe of more lofty rhyme than the following—

“ And fure, if e'er the Spirits of the Bleft
 Still fondly cherifh, in the realms of reft,
 Their human paffions; thine are ftill the fame;—
 Thy zeal for England's fafety and her fame!
 And when in after-times, with vain defire,
 Her baffled foes in reftlefs hate confpire
 From her fair brow th' unfading wreath to tear,
 Thy hand,—and hands like thine,—have planted there—
 Thou, facred Shade! in battle hovering near,
 Shalt win bright Victory from her golden fphere,
 To float aloft, where England's enfig flies,
 With angel wings, and palms from paradife!”—P. 8.

Why

Why the author has not given the public his name, we can hardly imagine; perhaps it would not be very difficult to disclose what is thus concealed, but this we forbear to attempt.

ART. 12. *Monody on Admiral Lord Viscount Nelson, who, after a Series of transcendant and heroic Services, fell gloriously, October 21, 1805, in the Battle of Trafalgar, at the Moment of obtaining the most brilliant and decisive Victory recorded in the Annals of Great Britain.* By George Richards, A.M. F. A. S, late Fellow of Oriel College, Oxford. 4to. 1s. Parker. Oxford: Cadell, &c. London. 1805.

This Monody is short, but it is well written; the thoughts are just and natural, and the verses at once harmonious and spirited. The following passage is as much as we can allow ourselves to take, out of a composition of little more than 100 lines. After pointing to the glory of his hero's death, the poet proceeds—

“ And yet the sigh will heave, the tear will flow;
The hymns of conquest end in strains of woe.
'Tis Nature's sigh: 'tis Nature's tears are shed:
We knew him living, and we mourn him dead.
Not so our sons: they but his fame shall know:
Nelson will then be but as Mariborough now.

When his great actions rise before their view,
'Twill be their boast to breathe the air he drew:
His name, the glory of the historic page,
Shall fire the rising youth from age to age:
Each deed shall speak; and Nile in distant years
Act on the mind like Blenheim or Poitiers.”—P. 8.

ART. 13. *Nathan the Wise; a Dramatic Poem. Written originally in German, by G. E. Lessing.* 8vo. R. Philips. 10s. 6d. 1805.

The first edition of this Dramatic Poem was printed at Berlin, in 1779. Its avowed object was to inculcate mutual indulgence between religious sects. The name of Lessing was very popular among his countrymen, and this is esteemed one of his best performances. The translator seems to have performed his part reasonably well, as the following short specimen will demonstrate.

“ What art thou prating of? My dearest Daya,
indeed thou hast some strange unseemly notions
His God—for whom he fights”—what is a God
belonging to a man—needing another
to fight his battles? And can we pronounce
for which among the scatter'd clods of earth
you, I was born; unless it be for that

or which we were produced. If Nathan heard thee—
 What has my father done to thee, that thou
 hast ever sought to paint my happiness
 as lying far remote from him, and his.
 What has he done to thee that thus, among
 the seeds of reason, which he sow'd unmix'd,
 pure in my soul, thou ever must be seeking
 to plant the weeds, or flowers, of thy own land.
 He will not of these pranking gaudy blossoms
 upon this soil. And I too must acknowledge
 I feel as if they had a four sweet odor,
 that makes me giddy—that half suffocates.
 Thy head is wont to bear it. I don't blame
 those stronger nerves, that can support it. Mine—
 mine! it behoves not. Latterly thy angel
 had made me half a fool. I am ashamed
 whene'er I see my father, of the folly."—P. 124.

The translator adopts the absurd custom of not commencing the verse with a capital letter, but we think it is still more reprehensible to eke out the volume, to its present size, as he has done. Thus two monosyllables, yes, and no, by placing the speakers names in capitals above each, are made to fill almost half a page. In some other places there are hardly more than thirty words in a page.

ART. 14. *Simple Poems, on Simple Subjects.* By Christian Milne, Wife of a Journeyman Ship Carpenter, in Footdee, Aberdeen. 8vo. Price 5s.

Far be it from us to view with eyes of critical severity an appeal so forcible as this is, to our benevolence; but still farther is it from our propensities to restrain the emotions, which in hours of sorrow and distress could dictate such lines as these which follow:

To my Husband, on the Return of our Wedding Day.

“ Four times the sun has crossed the line,
 Since Love and Hymen made you mine;
 Tho' we be lowly, poor, and mean,
 We feel nor discontent nor spleen.
 We love, and live in harmless joy,
 No worldly cares our peace destroy.
 We envy not the rich refin'd,
 With empty pomp, tho' polished mind.
 Our pleasures purer far than theirs,
 More light our purse, more light our cares,
 Years glide along, yet as they roll,
 I think thou'rt dearer to my soul.
 Each year, I feel I love thee more
 Than I could do the year before.

Two infant daughters, cement sweet,
 Of wedded love and joy complete;
 Have, by the bounteous hand of heaven
 To crown our worldly bliss been given.
 One with remains, my friend, that thou
 May'st live so long, as oft to view
 With tearful eye and lab'ring breath
 The verdant turf I lie beneath."

ART. 15. *The Triumph of Friendship, and Reward of Ingratitude. An interesting historical Poem. By William Golden, Author of the Distressed Village.* 4to. Price 1s. 26 pp. Printed for the Author, No. 32, Wilson-street, Moorfields.

Whether the history before us be the "Triumph of Friendship," we will not decide, not being able to command our perfect attention through such a work; but the very first passage will show it is not the "Triumph of Poetry." The author sets out thus:—

"Behold a King, whose virtues all adore,
 Friend to the rich, a father to the poor;
 Much loved at home, abroad, at peace,
 His bliss his subjects' blessings to increase:
 In state unfulfilled wore a shining crown,
 No guilt, no shame to bear his spirit down;
 In private life was innocent and gay,
 Could join the sportsman, could attend the play,
 At ball assembled meet the cheerful throng,
 And trip with graceful ease the boards along:
 His name Adolphus, and in years a youth,
 His figure manly, and his soul was truth.
 Of him I sing, as story doth relate,
 Fix'd in his love, and in his friendship great." P. 3.

Surely even a critic can scarcely be required to peruse this work throughout, or to ascertain whether a history can be rendered "interesting" by such a writer. He seems however to be a well-meaning and benevolent man, and it is with concern that we inform him, he has not any spirit of poetry, and scarcely any notion even of versification.

NOVELS.

ART. 16. *The Post Captain, or the Wooden Walls well manned; comprehending a View of Naval Society and Manners.* 8vo. 5s. Tegg. 1806.

We took up this volume with our usual prepossession in favour of every thing connected with the British navy, and with the hope

of receiving entertainment from a description of Naval Society and Manners. But we have been grievously disappointed, for a more stupid or nonfencical farrago was hardly ever put together.

MEDICINE.

ART. 17. *The Medical Works of the late Dr. William Turnbull, Vol. I. containing a popular Treatise on Health, and the Means of preserving it. Edited by his Son, William Turnbull, A. M. Member of the Royal College of Surgeons, London: to which is added, the Life of the Author. 12mo. 200 pp. Price 5s. Murray and Highley. 1805.*

The little volume before us is a part only of an intended publication of the works of the late Dr. Turnbull. To how many volumes the works will extend, we are not informed; we only learn, that certain letters published by the author, in the *Lady's Magazine*, on the diseases of women and children, will form a part of the next volume. The editor claims for his father the merit of having been the first person who noticed and described the croup; his essay on which disease, first published in the year 1756, in the *Scott's Magazine*, will be also inserted in the next volume of the works. In the present are contained, rules for the preservation of health, under the usual heads of air, exercise, diet, and the passions of the mind. Though these subjects have been frequently treated on, and therefore nothing new can be expected, yet as they are here handled with propriety and judgment, we may safely recommend this volume to such persons as are not already in possession of similar treatises. The following is given as a specimen of the manner in which the work is executed.

“To the preservation of health, the golden mean equally applies, as to other important pursuits in life; for an attention to health may be carried so far, as to degenerate into weakness. Thus however proper the system of the noble Venetian, Cornaro, might be in his particular case, and an infirm and worn out constitution which gave rise to his precepts, it is by no means a plan to be generally adopted. The human frame, we know from daily observation, is adapted for great variety, and can endure equally the scorching heats of the torrid zone, and the freezing colds of the polar circles. Man is more injured by himself than by any external agent, or circumstance of situation in which he is placed; and the principal thing required is, to guard him against the evils which attack equally the energies of his mind and body, from the refinements of modern life. These are the snares he is to be aware of, the syrens whose poison saps the foundation of his frame; and avoiding these, by temperance, moderation, and exercise, he may reasonably hope to be able to enjoy, in the language of the poet,

The feast of reason, and the flow of soul.”

ART.

ART. 18. *The Vaccine Contest; or, Mild Humanity, Reason, Religion and Truth, against fierce unfeeling Avarice, overbearing Insolence, mortified Pride, false Faith, and Desperation; being an exact Outline of the Arguments, and interesting Facts, adduced by the principal Combatants on both Sides, respecting Cow-pox Inoculation, including a late Official Report on this Subject, by the Medical Council of the Royal Jennerian Society, chiefly designed for the Use of Clergymen, and Heads of Families. By William Blair, M.A. Surgeon to the Lock Hospital, &c.* 8vo. 96 pp. Price 2s. 6d. Murray. 1806.

From the preface to this little volume we learn, that the author had inoculated, with the matter of the cow-pox, upwards of 600 paupers, who applied to him at the Bloomsbury Dispensary, to which he is surgeon, in the course of the years 1802, 3, and 4; but that in the last year, in consequence of the malicious misrepresentations that had been industriously circulated among the poor, very few, and after the 12th of November last, not one person had applied there to be inoculated. So strong a proof of the revolution that had been effected in the opinions of the people on the subject, induced him to read Dr. Rowley's publication, "The Cow-pox no Security against the Small-pox," which had been puffed and thrust into all parts of the town, but particularly among the poor, who were most likely to be duped by the extravagant and bold assertions it contained. As this seemed to be the source from whence the opponents to the practice of vaccination have drawn their principal objections, Mr. Blair has attempted, and we think successfully, in this publication, to show the false reasoning on which the objections are founded. For this purpose, he supposes a conversation to have passed on the subject, between the author, whom he calls Dr. Bragwell, a clergyman, and himself. The arguments used by the doctor are taken from his own pamphlet, the folly and the falsehood of them are abundantly proved by the clergyman and the surgeon; but the doctor, though silenced, is not converted. We cannot say we are sanguine in our expectations of advantage to the cause, from this project of Mr. Blair, as the persons who could be poisoned by Dr. Rowley's assertions, are not very likely to be reasoned out of their prejudices. While this pamphlet was printing, Dr. Rowley died, but as his book had been circulated with uncommon diligence, Mr. B. thought that this, which is intended as its corrector, ought not to be withheld.

ART. 19. *Reply to Dr. James Carmichael Smyth, containing Remarks on his Letter to Mr. Wilberforce, and a farther Account of the Discovery of the Power of Mineral Acids, in a State of Gas, to destroy Contagion. By John Johnstone, M. D.* Fellow

Fellow of the Royal College of Physicians. 8vo. 275 pp.
Price 5s. Mawman. 1805.

Dr. Smyth's letter, to which this is an answer, was noticed in the 25th vol. p. 562, of the *British Critic*. It was admitted by Dr. Smyth, that Dr. Johnstone, the father, had mentioned among other methods of purifying the air, burning brimstone in the apartments of the sick, or raising the marine acid in the form of vapour or gas, and that his method for obtaining this vapour was published as early as the year 1758. But from the manner in which it is mentioned, Dr. J. did not seem to prefer it, for the purpose, to the vapour produced from myrrh, benzoin, camphor, vinegar, &c. The subject was again mentioned by Dr. J. Johnstone, brother to the present writer, in his inaugural thesis, printed in 1773, and again, more strongly, in a translation of the thesis, published in 1779. It had also been insisted on by another brother of the author's, in a letter to Dr. Priestley, written in May 1775, intitled, "Remarks upon the Medical Virtues of different Kinds of Air." The letter was sent to Dr. Priestley, by the father, with a view to its being published in the *Philosophical Transactions*. "Another grand restorative of vitiated air," the writer says, "is acid air, procured from sea salt. This is capable of a very important medical application. The use I mean, is that of correcting the air of jails, hospitals, &c. and medicating the air within the chambers of persons labouring under any putrid disease, or such as are troubled with wounds, or ulcers, tending to putrescency. This use of acid air," he adds, "was recommended by my father, Dr. Johnstone, of Kidderminster, in his Dissertation on the Malignant Epidemical Fever of 1756." This letter was not published, the Society considering the communication as more proper for a medical body than for them. We have here, however, sufficient evidence that the vapour of the mineral acid was used by the Johnstones for the purpose of destroying the infectious matter of fever, many years before Dr. C. Smyth used the vapour of the nitric acid for the same purpose. Pursuing the subject, this author attempts to show, that the vapour of the marine acid is equally efficacious in correcting vitiated air, and may be used with as little inconvenience to the sick, as the vapour of the nitric acid. The result of such comparative trials as he has been able to make, seem to prove, that when equally diluted, they are equally harmless. We hope such trials will be continued, and multiplied; the public may thence in the end learn, whether the vapour of the nitric, or the marine acid, do either of them possess the power attributed to them, of destroying contagious miasmata, which does not seem as yet to have been with sufficient clearness ascertained.

ART. 20. *Observations on the Use and Abuse of Mercury, and on the Precautions necessary in its Employment.* By A. Philips Wilson, M. D. Fellow of the Royal College of Physicians, and of the Royal Society, Edinburgh. 8vo. 20 pp. Cadell and Davies. 1806.

These few pages are published, the author says, with the view of preventing the indiscriminate use of mercury, in the practice of medicine, which, he thinks, has a tendency to bring that valuable drug into disrepute. The cautions which he gives principally regard the care necessary to be taken by persons under a course of mercury, to guard against cold; such precautions are certainly necessary, but so obvious, that few persons, we believe, offend in that way. The author seems to have great apprehensions of the mischievous effects of calomel, and other mercurial preparations given internally. "They weaken," he says, p. 17- "the stomach and intestines, whence arise various dyspeptic complaints, flatulence, acidity, diarrhœa, dysentery," so that he has almost totally abandoned that mode of administering the drug; and in all cases, where it is to act as an alterant, he prefers introducing it into the habit through the skin, that is, we presume, combined with lard. We can, however, assure the author, that calomel purges, administered with caution, are as innocent as they are efficacious; and that calomel, and the other chymical preparations of mercury, given in small doses, prove powerful alterants, and are certainly preferable to the ointment, except in cases of the lues venerea, in which it is necessary to administer a larger quantity of the mineral than could be given in any other form than the ointment.

DIVINITY.

ART. 21. *A Charge delivered to the Clergy of the Diocese of Exeter, at the primary Visitation of John, Lord Bishop of Exeter, 1804 and 1805.* Published at the Request of the Clergy. 4to. 25 pp. 1s. 6d. Beckett. 1805.

To say that we are pleased with this Charge would be ridiculous. We are often pleased with trifles, with a sonnet, with a ballad, or an epigram; but, to a discourse filled with the most apostolical sentiments, and couched in the most dignified and appropriate expressions, it would be a profanation to apply the same form of words. We are struck by it, we are impressed, we are satisfied: as equal to the character of the writer, as equal to the sanguine expectations of the Church; from him whom his Sovereign in particular delighted to honour.

Of what is personal to himself, the Bishop speaks with modesty and propriety; in a way calculated to do justice to his own feelings, and to conciliate the regard and affection of his hearers.

But

But when he comes to the great points, which at this day most nearly affect the vital interests of religion, the attempts of dissentients (of whatever denomination) to be armed with power against the church, and the machinations and progress of fanaticism, we can only regret that it is impossible for us to copy every word which he delivered. On the former subjects let us give a small specimen, conjuring our readers to refer to the book for the context.

“ I am sure your good sense will anticipate me in thinking that *toleration is one thing, civil power, reward, and privilege another.* When *toleration* is granted, *that is granted, to which all peaceable and conscientious Dissenters have a claim.* But when men ask to be armed with extensive and formidable *powers,* it is very *natural,* it is strictly *justifiable,* it is highly *prudential* to ask, how power has been used by this sect IN TIME PAST. If doctrines sanctioned by the highest authority in the church of Rome, have never, by *the same authority,* been repealed or disavowed, it cannot reasonably be expected, that their practices, (if the means of exertion were allowed) would be materially different. It is a well known truth, that FROM NO ONE PRINCIPLE WHICH THE CHURCH OF ROME HAS EVER AUTHORITY TATIVELY MADE, IT HAS EVER AUTHORITY TATIVELY RECEDED!” P. 14.

On the other subject a few words also.

“ I confess I never could be induced to think that the doctrines peculiar to Calvin, (for of such only I speak) are analogous to these ideas which all religion, natural as well as revealed, suggests to us, concerning the perfections of a God. It was wisely observed, by an ancient philosopher, that peculiar care was to be taken in obtaining sound and right sentiments, concerning the Deity and his attributes. Whatever perversity of opinion enters into mens' creed on this head, must in a great measure tincture their whole conduct; and I think it can scarcely be denied, that the conceptions of those who are biassed towards Calvinism, seemed peculiarly calculated to inflame and keep alive a spirit of fanaticism, not altogether reconcileable with true charity and humility. Those who can work themselves up to a persuasion that, from all eternity they have been the designated vessels of the Divine Favour, without any reference to their virtue, their moral conduct, or even their faith, will naturally be elated with a frantic presumption, little calculated to render them moral in their dealings, mild in their deportment, or submissive to those whom it has pleased Providence to place over them.” P. 21.

Is this the best passage of this part? Reader, look and examine for thyself.

ART. 22. *A Sermon preached in St. Mary's Church, in Truro, at the Primary Visitation of the Right Reverend the Bishop of Exeter,*

Exeter, on Wednesday, the 17th Day of August, 1805. By the Rev. W. Gregor, M.A. Rector of Creed. Published at the Request of the Right Reverend the Bishop of Exeter. 4to. 1s. 6d. Rivingtons.

We do not wonder that the publication of this sermon was requested by the diocesan at whose visitation it was preached. It is a most eminently seasonable, useful, and solid discourse: and it so abounds with matter and argument, that we find some difficulty in presenting to our readers a proper abstract of it. The preacher begins, by offering some just and striking remarks upon the conduct of *St. Paul* towards those whom he wished to gain, and to secure as converts to his doctrine. Some cases are then set forth, in which Christian ministers may apply to themselves the example of *St. Paul*, as described in the text: "I am made all things to all men." I. In their *general deportment, and intercourse with the world.* II. By paying a due regard to the case and circumstances, the wants and weaknesses, the peculiar modes of life and habits of thinking of those whose spiritual welfare is intrusted to their charge. III. In regard to those who may be *opposed* to them in discipline and doctrine. A short review is here taken of the claims of regular ministers of our church.

The preacher then notices "the accusations which have been publickly preferred against ministers of the Gospel, that they preach not *the Gospel*; and that, whilst they complain of dissentions from our church, they are the *real Dissenters* from that church, whose doctrines they have solemnly pledged themselves to maintain." Many excellent remarks follow, concerning the *Calvinistic sense* which some persons ascribe to the articles of our church.

A *Note*, subjoined to the sermon, shows the impropriety of the term "*moderate Calvinism.*" But we cannot refrain from setting before our readers the affecting *conclusion* of this discourse. Having dwelt upon the parting scene, betwixt *St. Paul* and the elders of *Ephesus*, the preacher adds, "May we strive, in some degree, to resemble this great and good man; so that we, also, may finish our course with joy! may the consolation of our consciences, and the testimony of those whose feet we have directed in the way of peace, accompany us at our departure from this our scene of trial!—and when age or disease shall have overtaken us, and weakness and decay become visible in our countenances; may those, whose souls have been intrusted to our care, follow us with anxious eyes, and watch our footsteps with sorrowful forebodings of the time, when we shall be separated from them! and when, at the close of all earthly things, they shall attend to pay the last solemn token of regard and reverence towards us, may they bear a grateful record "what manner of persons we have been with them, at all seasons!" May the testimony of the heart appear in every countenance; and the

tear of sincerity in every eye prove their sorrow, that they shall see the face of their spiritual guide, and earthly friend, no more!"

ART. 23. *A Sermon preached on the Day of the General Thanksgiving, December 5, 1805, in the Parish Church of Kells. By the Most Rev. T. L. O'Beirne, D. D. Lord Bishop of Meath. Published at the Desire of the Sovereign and Corporation of Kells, and the Officers of the Yeomanry Corps who were present. 8vo. 55 pp. 2s. Dublin. Rivingtons and Hatchard, London. 1805.*

The example of the Psalmist is here adduced by the Bishop of Meath, as that on which every pious King should act, in ascribing to God the favourable events with which his government is blessed. He states what is to such a Monarch a legitimate cause for war, and applies it to the case of our own. He then enquires into the sentiments and feelings with which our national thanksgiving, on the late occasion, required to be performed. The particular precept of the text (Psalm ii. 10, 11.) is, "to rejoice with trembling, and serve God with fear;" which is here explained and applied. The Bishop next states the duties of the time, and expatiates more particularly on the nature of the deliverance received. When it becomes necessary to advert to the unfortunate loss of our heroic commander, the Bishop of Meath expresses himself with all piety and resignation, and then extending his reflections, he says,

"Such is the vanity of all human things! Of such stuff as this is all human glory! We are met to rejoice, to rejoice with the joy of Christians, for an event that surpasses what in the destinies of Empires has ever occurred most glorious. But, in the very instant that its recent splendor bursts upon our view, death covers it with his shades, and sits as it were in mockery on all the trophies we raise to commemorate it. The grave in which our deliverer reposes, with all that the enemies of his country had left him of his mortal frame, cased, as it were, in his own glory *, opens before us, and the scene closes, like every other earthly scene, in lamentations, and mourning and woe."

Contrasting the haughtiness of our chief enemy with the Christian feelings of our own commanders, his Lordship afterwards introduces Lord Collingwood's general orders after the victory, as a model for such an occasion; and concludes with loyal prayers for the happiness of our beloved Sovereign †.

* "Alluding to his coffin."

† We were rather surpris'd to observe in the title page, that the chief Magistrate of Kells is officially styled the Sovereign: this, however, has not deterred the Right Rev. Preacher from applying it also to him to whom it belongs, of general and of public right, to the *Father of his people!*

ART. 24. *A Sermon preached in the Parish Church of St. Andrew, on Sunday, January 5, 1806, on Occasion of the Death of the Rev. Charles Barton, M. A. late Rector of the said Parish. By the Rev. Charles Pryce, M. A. late of Merton College, Oxford; joint Curate of St. Andrew's, Holborn. Published by Request.* 8vo. 18 pp. 1s. Rivingtons. 1806.

On the death of a man highly, and we believe very justly esteemed in his parish, this discourse was preached: in which, from the certainty of death, are enforced the great duties of life; religious, social in general, and private or domestic; and it is suggested in strong but proper terms how well these were all fulfilled by the person lamented. The Sermon is, without extravagance, or affected emphasis, a testimony to departed merit, honourable to the writer of it, as well as to him who afforded the melancholy subject.

ART. 25. *Prudence: A Sermon addressed to young Clergymen. By the Rev. S. Partridge, F. S. A. Vicar of Boston, in Lincolnshire.* 12mo. 21 pp. 1s. Rivingtons. 1806.

By Prudence, the preacher means on this occasion, "the talent of choosing, among different ways of discharging our function, that which is most beneficial in any given circumstances." "This prudence," he observes, "is chiefly exercised upon three subjects: first, *preaching*; secondly, attention to the flocks of which we are pastors; lastly, our own *manners and conduct*."

Under the first head he recommends proper attention to *dignity*, both of language and manner. Under the second, he lays down some particular rules for the intercourse of a pastor with his flock. Under the third, he explains in what manner the example of such a pastor may be made most useful.

With a large and very instructive quotation from the First Epistle of St. Paul to Timothy, he then concludes a discourse extremely well calculated for the instruction of young divines, "founded on a thirty years ministrations among them."

ART. 26. *A Sermon preached at the Anniversary Meeting of the Sons of the Clergy, in the Cathedral Church of St. Paul, on Thursday, May 17, 1804. By the Rev. Robert Hodgson, M. A.* 4to. Rivingtons. 1806.

A sound discourse on Phil. iv. 8. "If there be any virtue, if there be any praise, think of these things." The preacher laments and obviates the prevailing disposition to brand the Christian Minister's honest zeal in the discharge of his duty, with the injurious names of monastic austerities and preciseness. He, with proper dignity, asserts their claim to respect from the qualities of piety, loyalty, patriotism, and fortitude, which have distinguished

distinguished their conduct among us. From this head he takes suitable occasion to inculcate the excellence of this particular charity for which he preached, and the peculiar claims of the children protected by this benevolent institution.

ART. 27. *The Dependance and Duty of Man, being a Sermon preached in the Parish Church of St. Andrew, Norwich, upon the Thanksgiving Day, Dec. 5, 1805, for Lord Nelson's Victory, and published by Request. By the Rev. Lancaster Adkin, M.A. of Benet College, Cambridge, and Rector of Belough in Norfolk.* 8vo. 1s. Ostell. 1806.

This well-intended discourse was doubtless heard with complacency and attention by the preacher's congregation, who, perhaps, thought to mark their personal attachment, by desiring its publication. Beyond this circle it will not, probably, be read. It is full of texts of scripture, not always the most happily introduced, and is remarkable for any thing rather than perspicuity and elegance.

ART. 28. *The Divine Visitations; considered in a Sermon preached on the Fast Day, February 20, 1805.* 8vo. 23 pp. 1s. Collins, Bristol; Hazard, Bath; Hatchard, &c. London. 1805.

It is not important to a reader, *where* or *by whom* a sermon was preached: yet it is desirable that these circumstances should be noticed; that *preachers* may be the more careful what they commit to the press. We approve of many things in this sermon; particularly of such passages as these:

"Notwithstanding my desire to draw your attention to the subject of the divine visitations, abstracted from every political connection; I cannot omit to express my full conviction of the dire necessity we are under of combating our enemies with every lawful means to prevent their subjugating Britain to the same unjust and arbitrary yoke under which they have reduced other countries." P. 4.

"Have we not just cause on this day 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 [we trust 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 for good." P. 16.

In the following sentences there is, perhaps, a *latent* meaning :

“ What a favourable sign would it be, were *all* ministers the faithful ambassadors of God, and examples to the flocks over which they are set. God be praised, there are *some* among the different orders in the sanctuary,” &c. P. 16.

“ Their number, (the number of faithful stewards of the mysteries of God) in the established church, and among the Christian denominations, *is on the increase.*” P. 19.

Perhaps *evangelical* teachers (as some persons, exclusively and most presumptuously, stile themselves) are here intended. From this vain assumption, however, one good effect may flow : it may impress upon the minds of our clergy, with additional force, the necessity of being well and accurately acquainted with the genuine doctrines of the gospel which they preach.

ART. 29. *A brief and impartial View of the two most generally received Theories of the Fall of Man, and its Consequences; in a Discourse preached at Doncaster, April 21, 1805. By the Rev. P. Inghald, A. B. late of University College, Oxford. To which are added Explanatory Notes and References to the most eminent Divines who have written upon that Subject.* 4to. 17 pp. 1s. 6d. Sheardown, Doncaster ; Johnson, London. 1805.

There is something very peculiar in the plan of this discourse. It distinctly states the two principal theories respecting the Fall of Man, without deciding in favour of either. The author wishes, he says, “ to be considered rather in the light of an historian of opinions, than as the abettor of either system, to the entire exclusion of the other.” P. 9. His conclusion therefore is, “ that the abettors of either system are furnished with arguments in defence of their opinions, which should challenge the consideration of every unprejudiced inquirer after theological truth.” It will appear perhaps, he adds, “ that, in the violence of controversy, and the zeal of sectarianism, both parties have carried their notions to an extreme ; but having particularly delineated the tenets of each, it remains with you (the hearers) to exercise your own judgments, and follow the decisions of your own understanding.” P. 17.

A discourse so completely deliberative may undoubtedly be of use in the closet, by referring the reader to the authorities on both sides of a question, which he may feel it important to examine. But, in the pulpit, so doubtful a statement could apparently have no tendency, but to unsettle the minds of the hearers, without materially assisting their enquiries.

To do justice to the author, he really seems to have stated the two theories with an uncommon degree of impartiality ; nor can

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it be denied that he writes extremely well, and must be eminently qualified to instruct, by the clearness of his style, on subjects of less intricacy, in which he shall take a decided part.

ART. 30. *An Exhortation to Public Worship, and Private Devotion: By Richard Wright, A. B. and Vicar of Wrangle, Lincolnshire.* 8vo. 25 pp. Hellaby, Boston. 1806.

A plain, earnest, and affectionate exhortation, from a village-pastor to the lower classes of his parishioners; on the duties of *public worship, partaking of the sacrament of the Lord's supper, and private and family prayer.* Parishioners will, doubtless, in many cases, read a book of this kind from their own ministers; while they neglect those which have not such a recommendation. And therefore, numerous as books are on these subjects; and good, as many of them are; particularly those distributed by the *Society for promoting Christian Knowledge*; yet a parish minister is well employed, in composing such a book; and may justly hope for a blessing upon his pious labours, bestowed where they are eminently due.

BIOGRAPHY.

ART. 31. *Memoirs of Marmontel, written by himself; containing his Literary and Political Life, and Anecdotes of the principal Characters of the Eighteenth Century.* 12mo. 4 Vols. 1l. 1s. Longman and Co. 1805.

We can all remember the grateful earnestness with which, in earlier days, the tales of this elegant and popular writer were perused. The same simplicity of manner, and faculty of exciting a lively interest, pervades and distinguishes this posthumous work. We confine, however, this remark to the three first volumes. The fourth seems little better than a compilation from public journals and documents, and communicates no information with which, unhappily, we are not too well acquainted. The anecdotes of the writer's youth, and his painful and troublesome progress to the celebrity and easy circumstances which he finally attained, are full of entertainment; and the characters of many of his contemporaries are drawn with spirit. The translation appears sufficiently well executed, and the volumes will doubtless experience an extensive circulation.

POLITICS.

ART. 32. *Thoughts on the Relative State of Great Britain and of France, at the Close of Mr. Pitt's Life and Administration, in 1806.* 8vo. 63 pp. 2s. Hatchard. 1806.

We may almost say of the pamphlet before us as Dr. Goldsmith said of Mr. Burke's genius;

“ We

“ We scarcely can praise it or blame it too much.”

In glowing and enegetic language the author describes the enormous and increasing power of our adversary in the present contest, and does ample justice to his ferocious and unprincipled character. The following passage has not, we think, been excelled, in vigour or in truth, by any portrait of this scourge of Europe.

“ Combining the two extremes of despotism and of democracy, an Emperor in name, but in act a Jacobin; ever affecting to offer peace, while he lets loose the ravages of war: courting the people, at the same moment that he insults the sovereign, or outrages the government: brandishing in one hand the sword, but dexterously concealing in the other, the wires of anarchy or revolution: converting the press to every nefarious use, though exclaiming against the abuse of that weapon, when directed to expose his own violations of faith or treaty: greedy of glory, but regardless of reputation; he resembles nothing which Europe has beheld in past times, and can neither be compared to Attila, to Clovis, nor to Charlemagne. We might be led to fancy that Milton, in describing the King of Terrors, by prophetic anticipation portrayed this new monarch; sprung like a phantom, from the ashes of the French Revolution, shadowy, undefinable, and terrific.

—————“ The other shape,
If shape it might be called, that shape had none,
Distinguishable in member, joint, or limb:
Or substance might be called, that shadow seemed:
For each seemed either: black it stood as night,
Fierce as ten furies, terrible as hell,
And shook a dreadful dart. What seem'd his head,
The likeness of a kingly crown had on——.”

We are not, however, so clear as this author, that Bonaparte's “ political institutions will survive his personal existence:” for we have no conception that the *Murats*, the *Massenas*, and the *Berthiers*, (the *Seleucuses*, the *Antipaters*, and the *Ptolemys* of this modern Alexander,) would unite in subjection to a Joseph or a Louis Bonaparte, or even that they would remain united among themselves. These events are yet in the womb of time. But what most excites our surprise and dissent is, that the same author, who has thus described our enemy, and who, by his suggestion of measures for the national defence, seems to be as true a friend as Bonaparte is an implacable foe to Britain, should deem a peace with this unprincipled power not difficult to be attained, and even likely to be permanent!!! To this opinion we may reply in the words of Addison's Cato. When Decius says,

“ Why will not Cato be this Caesar's friend?”

The answer is,—

“ Those very reasons thou hast urged forbid it.”

It is impossible to conceive that such a person as Bonaparte will be at rest, while Britain remains free and independent. We cordially agree with this author in the character which he has drawn of our excellent sovereign; but with what consistency or decency can the same writer recommend, that “ *we should not treat Bonaparte with the same freedom as we do George the Third.*” In plain English, we should cajole and flatter a tyrant and assassin, while we permit our own beneficent and virtuous monarch to be insulted with impunity.

Every mode of conciliation which this writer recommends to the present administration, was tried by that of Lord Sidmouth. They “repressed and discouraged” (nay they even prosecuted) attacks from the press on Bonaparte. Yet what was the effect? Those *individual* and *unauthorized* expressions of indignation, which the atrocious acts of the usurper called forth from the only free press in Europe, were answered by *authorized* and *official* insults on our beloved sovereign and country; and government were expressly called upon to “fetter the freedom of the press,” or expect the continuance of such a disgraceful warfare.

We are not advocates for a licentious abuse of the most unprincipled government with whom our country is in amity: but while the British press is free, animadversions on the conduct of other states, as well as our own, will be vented through that channel. We are far from recommending a *bellum internecinum*; but in the present state of affairs, peace would, in our opinion, be more dangerous than war.

MISCELLANIES.

ART. 33. *Free Disquisitions on the Sentiments and Conduct of a British Prince, in order to merit the favourable Opinion of the Public.* By John Andrews, LL. D. Crown 8vo. 178 pp. 5s. Blacks and Parry. 1805.

If these disquisitions do not exhibit any very profound or original remarks, they must be allowed to contain many useful and patriotic suggestions. Their freedom, at the same time, is not such as is likely to give offence, since they seem invariably to allow that *whatever* is may turn out to be most beneficial. It appears to us, that the thought of them was probably suggested by Mrs. More's admirable “Hints towards the education of a young Princess;” to which, however they are, in all respects, very inferior. The style is not so animated, the thoughts not so original, nor the historical views and allusions by any means so acute and instructive. There is a very evident want of order in the arrange-

arrangement of the subjects, and a consequent repetition of the same, or nearly the same ideas, in different parts of the book.

But nothing is more wanting to it, than a more graceful style. The following passage, which we select chiefly for the sake of objecting to one misemployed word, is in other respects a tolerable specimen of the general tenor of the language.

“ A Prince bred in the maxims of English liberty, cannot fail, if born with liberal dispositions, to find a more exquisite entertainment in the unrestrained effusions of *well-spoken* men, than a despot can derive from the gloomy satisfaction of hearing the base and laboured adulation of spiritless and affected courtiers. To delight in eloquence, proves indeed a noble and elevated mind.” P. 136. Well-spoken, for well-speaking, or eloquent, is an impropriety sanctioned only by the colloquial use of those who are no models of accuracy. Such faults are not common in these Disquisitions; but the general languor of the construction very widely pervades them.

ART. 34. *Resolves, divine, moral, and political of Owen Felltham. A New Edition, Revised and amended. With a short Account of the Author and his Writings, By James Cumming, Esq. F. S. A. Cr. 8vo. 404 pp. 9s. Hatchard. 1806.*

This book, which was once so great a favourite as to pass through twelve editions, in less than a century, had now almost fallen into oblivion: when Mr. Cumming, meeting with it, and seeing that it possessed intrinsic merit, determined to recommend it, by a few alterations, to the taste, and adapt it to the instruction, of the present age. He appears to have performed his task with judgment. He has diminished the number, and frequently reduced the length of the original essays; occasionally removing the quaintness of the language, and substituting more modern phrases. Why Felltham chose to call these compositions RESOLVES, there is no very apparent reason. They are short essays, on moral and religious topics, containing much of sound advice, and not less of ingenious remark; but very seldom in the form of resolutions taken by the writer. He says, however, that he meant them as lessons for his own life. In the original there are two complete centuries, or hundreds of these essays; in the republication, they are reduced in the first part to 80, in the second to 66*.

We do not always perceive any obvious reason either for the omission or transposition of the essays, some that are omitted being, to our apprehension, as good as those retained; and no very correct order being gained by the change of situation. It is certain, however, that an amusing and instructive book is produced.

* In the latter part, we cannot find many of the corresponding chapters in the 4th or 7th editions.

They who have a taste for our early authors, and rather antiquated language, will not perhaps approve a mutilated edition of an author whom they admire: but much greater numbers, who would never have heard of Felltham, but for the labours of Mr. Cumming, will read him as he stands in this volume, and be well pleased.

A short, but very sensible and satisfactory account of Owen Felltham is prefixed by the editor. Neither the time of his birth, nor that of his death, is here ascertained, but both were probably within the 17th century. The first edition of his Resolves is conjectured to have been published about 1626, and he is said, by Oldys, not to have been dead at the time of the 10th, which appeared in 1677. He himself tells us that many of these effusions were produced very early in life. He appears to have been a sound and conscientious member of the Church of England, a loyal subject, a wise and reflecting man, by no means devoid of genius, even of the poetic kind. An epitaph which he wrote for himself deserves to be transcribed, as marking much of his character.

Postquam vidisset rotantem mundum,
 Imaque summis supernatantia,
 Prosperum Tyrio scelus imbutum,
 Dum virtus sordidâ squallet in aulâ,
 Securique cervicem præbuit;
 Injusta tamen hominum
 In justissima disponente Deo,
 Dum redux Cæsar nubila pellit,
 Gloriamque gentis tollit in altum;
 Tandem evadens terris
 Exuvias hic reliquit FELLTHAM.

ART. 35. *Two Letters on the Commissariat, written to the Commissioners of Military Enquiry. By Hawillard Le Mesurier, Esq. Commissary General to the Army, late in Egypt, and the Mediterranean.* 8vo. 113 pp. 2s. Stockdale. 1806.

Since the publication of these letters, the respectable author of them, has unfortunately been removed by an early death from the service of the public. Such parts of this work therefore as are personal, or relate merely to the difference of opinion that appears to have arisen between Sir Brook Watson, the late Commissary General, and the author, are become less material; and these form a very considerable part of the book. The author's principal object in his letters to the Commissioners of Military Inquiry, is to draw their attention to those reforms in the Commissariat department which his experience pointed out, and which he has particularly recommended in his book entitled "The British Commissary *."—The system which he pursued,

* See British Critic, Vol. xix. Page 613.

when in office, appears not to have been acceptable to Sir Brook Watson, his principal. We do not pretend to judge between the different plans of these gentlemen; but we lament that a difference as to the mode of carrying on the service, between public officers of such acknowledged abilities and integrity, could not be adjusted by their superiors, consistently with the succession of Mr. Le Mesurier to a situation for which he seems to have been eminently qualified. His system will, no doubt, be impartially examined by the Commissioners of Military Inquiry. We should have been happy, if the author had lived to see justice done to his ability and zeal in so important a branch of the military service.

ART. 36. *The British Trident; or Register of Naval Actions: including Authentic Accounts of all the most remarkable Engagements at Sea, in which the British Flag has been eminently distinguished; from the Period of the memorable Defeat of the Spanish Armada, to the present Time. Chronologically arranged by Archibald Duncan, Esq. late of the Royal Navy. 4 Vols. 12mo. 11. 2s. Chapple. 1805.*

This was probably intended to be a cheap publication for common circulation, as the paper is bad, and the engravings worse. But it contains a great deal of interesting matter, and the facts related being taken from authentic documents, it seems excellently calculated for a sailor's library, and may not improperly be recommended to young naval adventurers, who are eager to tread in the steps of the long line of British heroes.

ART. 37. *The Female Revolutionary Plutarch, containing biographical, historical, and revolutionary Sketches, Characters, and Anecdotes. By the Author of the Revolutionary Plutarch, and Memoirs of Tallyrand. In Three Volumes. 12mo. 15s. Murray. 1806.*

We hear on every side, it is too atrocious, it cannot be! In the name of suffering and insulted humanity let not this prevail. Let not the memory of the greatest villains that the earth ever produced be protected by the foolish persuasion that they could not be so atrocious as they were: teaching the world this dreadful lesson, that it is only necessary to be inconceivably wicked, and history will not dare to record your crimes, for fear of not being believed. Who are the witnesses? Frenchmen against Frenchmen. Those whose relations were murdered with every refinement of barbarity, against those by whom they saw the acts of horror perpetrated. Is it this man, is it that, by whom these things are exclusively testified? Is it the author of the Revolutionary Plutarch alone? No, it is a mass of authors whom he quotes, whom he calls to witness, whose very words he cites, whose heart-rend-

ing narratives he compiles. Are our faculties of memory obliterated? Do we not remember that the public prints of the day attested the greater part of the facts, which readers now refuse to believe? If any thing can facilitate the repetition of such enormous crimes, it is this stupid, weak, and driveling incredulity.

Here are three volumes, added to several others, published by the same author, and all recording the most dreadful enormities. To say that we believe every word in them would be equally weak with a general disbelief; because such a multitude of facts cannot all be ascertained with equal precision: but that the chief part of them is true we believe with as much persuasion as we believe that the book is placed before us while we write. Who could sit down to invent such horrors? Who could persuade himself that any reader would believe such histories, if he had not truth for his prompter?

The picture is not, however, all dark; and the following beautiful lines, inscribed on a monument, raised to the memory of the murdered royalists of Lyons, but since destroyed by republican banditti, form a delightful variety among surrounding horrors.

“ Lyonnais venez souvent sur ce triste rivage,
A vos amis répéter vos adieux
Ils vous ont legué leur courage,
Sachez vivre et mourir comme eux.

“ Pour eux la mort devient une victoire,
Ils étoit las de voir tant de forfaits.
Dans le trépas ils ont trouvé la gloire,
Sous ce gazon ils ont trouvé la paix.

“ Passant, respecte notre cendre,
Couvrez-la d'une simple fleur:
A tes neveux nous te chargeons d'apprendre,
Que notre mort acheta leur bonheur.

“ Champ ravagé par une horrible guerre
Tu porteras un jour d'immortels monumens!
Helas! que de valeur, de vertus, de talens
Sont cachés sous un peu de terre!”

The close of the third stanza alone seems to want truth; for alas, no happiness is yet purchased. These volumes contain anecdotes of Josephine Buonaparte, Josephine Desfallines, Madame Recamier, Medames de Stael, de Genlis, and Fouché, the late queen of France, the princess de Lamballe, &c. &c. some on the side of the persecutors, and some on that of the victims; with occasional pictures of virtue and excellence on the latter part, as well as of ferocity and every sexual and unsexual vice on the former. There are several passages which we would expunge, but few which, considering the circumstances, we think improbable.

MONTHLY LIST OF PUBLICATIONS.

DIVINITY.

The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the United Church of England and Ireland, together with the Psalter or Psalms of David. To which is prefixed an Introduction, comprizing a History of the English Liturgy, a Sketch of the Reformation of Religion in England: and a View of the English Translations of the Holy Scriptures. The Calendar, Rubrics, Services, and Book of Psalms are accompanied with Notes, historical, explanatory, and illustrative. By the Rev. Richard Warner. 13s.

The Christian Spectator; or, Religious Sketches from Real Life. 2s. 6d.

Brief Commentaries on such Parts of the Revelation, and other Prophecies as relate to the present Times. By the late Joseph Galloway, Esq. formerly of Pennsylvania, in America. 9s.

The Beneficial Effects of Christianity on the Temporal Concerns of Mankind, proved from History and from Facts. By the Right Rev. Beilby Porteus, D. D. Lord Bishop of London. 8vo. 2s. 6d.

The Battle of Armageddon; or, The Final Triumph of the Protestant Cause. 1s.

St. Paul's Zeal in the Ministry, and his Love for Christian Unity. A Sermon preached at St. Peter's Church, Carmarthen, July 11, 1805, before the Society for promoting Christian Knowledge and Church Union, in the Diocese of St. David's, and published at their Request, by the Rev. Moses Grant, M. A. to which is added, an Account of the Society. 1s.

Religion the Soul of the Body Politic. A Sermon preached at the last Assizes held at Chelmsford, March 13, 1806. By Thomas Layton, M. A. Vicar of Chigwell. 1s.

A Sermon preached before the Archdeacon of Bucks, at his Visitation held at Stoney Stratford, May 2, 1806. By the Rev. Thomas Le Mesurier, M. A. Rector of Newnton Longville, 1s.

The Importance of Right Sentiments concerning the Person of Christ. A Sermon preached at Essex Chapel, April 10th, 1806, before the London Unitarian Society. By Thomas Belsham. 1s.

HISTORY.

HISTORY.

Illustrations of Scottish History : containing, among other interesting Tracts, a Journal of the Transactions of Scotland, during the Contest between the Adherents of Queen Mary, and those of her Son, in 1570, 1571, 1572, and 1573. By Richard Banatyne, Secretary to John Knox, the Reformer. 8vo. 15s.

The Military, Political, and Historical Memoirs of the late Count de Hordt, Lieutenant-General in the Service of Frederic the Great, King of Prussia. Translated from the French. 2 Vols. 8vo. 12s.

The Progress of Archbishop Baldwin through Wales, on the Service of the Holy Cross, A. D. 1188, and the Description of Wales, written in Latin, by Giraldus de Barri, translated into English, and illustrated with Maps, Views, and Annotations. By Sir Richard Colt Hoare, Bart. 2 Vols. 4to. 8l. 8s.

LAW.

The Trial of Richard Patch. By Blanchard and Ramfay. 6s. 6d.

A Vindication of the Commentaries of Sir William Blackstone, against the Strictures contained in Mr. Sedgwick's Critical and Miscellaneous Remarks. By William Henry Rowe, of Lincoln's-Inn, Esq. 6s.

MEDICAL.

Observations on Abortion, containing an Account of the Manner in which it is accomplished, the Causes which produce it, and the Method of preventing or treating it. By John Burns, Lecturer on Midwifery, and Member of the Faculty of Physicians and Surgeons, Glasgow. 4s. 6d.

Surgical Observations. Part II. containing an Account of the Disorders of the Health in general, and of the Digestive Organs in particular, which accompany Local Diseases, and obstruct their Cure, &c. By John Abernethy, F. R. S. 6s.

A Manual of Health ; or, The Invalid guided through the Season.

A Compendium of the Anatomy, Physiology, and Pathology of the Horse. By B. W. Burke. 12mo. 6s.

The Principles of Surgery. Vol. II. Containing the Operations of Surgery. By John Bell, Surgeon. Royal 4to. 5l. 5s.

Cow-pock Inoculation vindicated and recommended from Matters of Fact. By Rowland Hill, A. M. 1s.

A Letter to Thomas Trotter, M. D. occasioned by his Proposal for destroying the Fire, and choak Damps of Coal Mines. By Henry Dewar, M. D.

Cases of the Excision of Carious Joints. By H. Park, Surgeon, Liverpool. 4s. 6d.

EDUCATION.

Letters addressed to the Daughter of a Nobleman, on the Formation of Religious and Moral Principle. By Elizabeth Hamilton.

BIOGRAPHY.

The Life and Writings of Michel Angelo Buonarrotti, comprising his Poetry and Letters: containing also a Critical Disquisition on his Merit as a Painter, a Sculptor, an Architect, and a Poet. By R. Duppa. 4to. 2l. 2s. Imperial 4l. 4s.

A Sketch of the Professional Life and Character of John Clark, M. D. Fellow of the Royal College of Physicians, Edinburgh. By J. R. Fenwick, M. D. 8vo. 2s.

POLITICS.

Letter addressed to the Right Hon. W. Wyndham, Secretary at War, on the Subject of exercising Volunteers on the Sabbath Day. By a Lord of Parliament. 1s.

Thoughts on changing the System of National Defence at the present Moment, and on the Change proposed. 2s. 6d.

Memoir concerning the Commercial Relations of the United States with England. Read at the National Institute, the 15th Germinal, in the Year V. By Citizen Talleyrand. 3s.

Observations on the American Intercourse Bill. 6d.

The Speech of the Hon. J. Randolph, in the General Congress of America, on the Non-importation Resolution. With an Introduction, by the Author of "War in Disguise." 2s. 6d.

An Answer to "War in Disguise;" or, Remarks upon the New Doctrine of England concerning Neutral Trade. 2s. 6d.

Belligerent Rights asserted and vindicated, against Neutral Encroachments, being an Answer to An Examination of the English Doctrine, which subjects to Capture a Neutral Trade, not open in Time of Peace.

Reflections on Mr. Wyndham's plan, submitted to Parliament, for the Improvement of the Army. By an Officer of the Guards. 1s. 6d.

Letter

Letter to William Wilberforce, Esq. on the best Means of improving the Condition and Character of the Negroes. By R. Heron, Esq. 4s.

Letters to the Right Hon. William Wyndham. By a Field Officer of Volunteers. 2s.

POETRY.

Home. A Poem. 5s.

Valle-Crucis Abbey ; or, The Vision of the Vale.

A Poetical Cock turned, and 460 Rhimes let out thereat. By Thomas Equinox. 1s.

Poems written on different Occasions. By Charlotte Richardson. 8vo. 5s.

Miscellaneous Poetical Translations ; to which is added, A Latin Prize Essay. By the Rev. Francis Howes, A.M. 8vo. 4s. 6d.

Wild Flowers ; or, Pastoral and Local Poetry. By Robert Bloomfield. 8vo. 4s. 6d.

The Wild Harp's Murmurs ; or, Rustic Strains. By D. Service. 4s.

Epistles, Odes, and other Poems. By Thomas Moore, Esq. 4to. 1l. 11s. 6d.

Sir Christopher Hatton's Ghost ; or, A Whisper to the Fair. 3s. 6d.

Torio-Whiggo-Machia ; or, The Battle of the Whigs and Tories. 5s.

Dion, a Tragedy, and Miscellaneous Poetry. By George Ambrose Rhodes, Esq. 6s.

NOVELS.

Sophia St. Clare. 2 Vols.

Madam de Maintenon. Translated from the French of Madame de Genlis. 2 Vols.

Zofloya ; or, The Moor. A Romance of the 15th Century. By Charlotte Dacre. 3 Vols. 12s.

The Miseries of Human Life ; or, The Groans of Timothy Testy and Samuel Sensitive, with a few Supplementary Sighs from Mrs. Testy, in Twelve Dialogues. 8vo. 7s.

The Maid, Wife, and Widow : a Tale. By Henry Siddons. 3 Vols. 13s. 6d.

Two Girls of Eighteen. By an Old Man. 2 Vols. 8s.

DRAMA.

The Three and the Deuce, in Three Acts. By Prince Hoare. 2s.

Falſe and True; or, The Iriſhman in Italy: a Comedy. By the Rev. Mr. Moultrie. 2s.

MISCELLANIES.

Annual Review for 1805. By A. Aikin. 1l. 1s.

Introduction to an Analytical Dictionary of the Engliſh Language. By David Booth. 4s.

An Inquiry into the Changes of Taſte in Landſcape Gardening; to which are added, Some Obſervations on its Theory and Practice, including a Defence of the Art. By H. Repton, Eſq. 8vo. 5s.

A Treatiſe on Practical Navigation and Seamanship. By the late William Nichelſon, Eſq. 8vo. 8s.

Report of the Proceedings and Debate in the General Aſſembly of the Church of Scotland, reſpecting the Election of Mr. Leſlie to the Mathematical Chair, in the Univerſity of Edinburgh. 5s.

Gems ſelected from the Antique, with Illuſtrations. By Richard Dagley. 4to. 1l. 11s. 6d.

The Rights of the Stockbrokers defended againſt the Attacks of the City of London. By Francis Bailly, of the Stock Exchange. 1s. 6d.

LIBRARIES.

The Library of Dr. Rowley. By Squibb, May 9 and 10.

————— Dr. James Hardy. By Leigh and Sotheby, May 19, and 8 following days.

————— the late Marquis of Donegal. By Stewart, May 29, and 6 following days.

CORRESPONDENCE.

To the Editors of the Britiſh Critic.

Gentlemen,

The kindneſs experienced on a former occaſion prompts me to reſpaſs on your indulgence in ſubmitting to the learned readers of the

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the B. C. the suggestions of an humble enquirer, who aspires not to the rank of those, qui sibi docti non videntur, nisi alienos labores non judicando contentur discutere, sed lacerando conscindere.—That very profound scholar and instructive biographer, Professor Wyttenbach, states that his late illustrious friend found his growing suspicions about *Pseud Apollinides's* fragment on the *Art of Rhetorick* at length confirmed by an unpublished commentator on *Aristides*—“*Joanne Siceliota*,” who produces from *Longinus's* *Art of Rhetorick* a passage forming part of the context of that fragment. Warmed with a little honest pride RUHNKENIUS announced the fact to HEMSTERHUISIUS, who, pleased with a discovery that

deserves with characters of brass
A fortified residence, 'gainst the tooth of time
And rasure of oblivion,—

and aware that few “feel themselves capable to carry” even an emendation “steadily,” advised R. ut hujus inventionis laudem sibi vindicaret, mentione ac notitia ejus in *Diario Eruditorum Gallico* prodenda. *Fecit Ruhnenius*². It is the object of this letter to trace shortly what is applicable to that statement.

The fragment on Rhetorick is ascribed to Apollinides in the dissertation on *Antiphon*³, in the *History of the Greek orators*⁴, and in the notes on *Rut. Lupus*, whereas in the discussion concerning *Longinus*, with which *Toup*, and of course *Harles*, has very politely complimented *John Peter Schardam*, R. enumerates among the lost works of that critic—“*Τέχνη Πρωτοκινή* de qua alias⁵”—which seems to imply a preceding communication, made probably about the close of 1768, or the beginning of 1769⁶: and in his emendations R. tacitly restores a passage in this “*Longin. Τέχνη Πρωτοκινή*, p. 713, 12,” which the ungrateful critic of Cornwall disdains to notice. Afterwards in the NEW edition of *Timæus's* glossary, R. cites from the same fragment—“*Longini Art. Rhet. 714*”—two, and corrects three passages⁷. Hactenus hæc.—The sequel of Professor W.'s narrative cannot be so easily verified. The *inedited commentary* referred to is probably a non-entity: R. has frequently availed himself of

¹ Among the Rhetoricians published by Aldus, 1508, l. pp. 682—726.

² Vita RUHNK. pp. 127, 8.

³ Diss. crit. de Antiphonte, p. 807. ed. Reisk. = 17. ed. nov.

⁴ Hist. Crit. Or. Gr. pp. LXXIII, LXXXI, — in *Rut. Lup.* pp. 10. 64.

⁵ Dissert. de vit. et script. Longini, p. 29 = 39.

⁶ Vit. RUHNK. p. 169.

⁷ IP. 30, 258. 99, 208, 223.

J. S.'s commentary upon *Hermogenes*⁸, which was in the collection of C. Falconeti, at Paris. *Abresch*, VALCKENÆR, and R. who draw copiously from the *MS. Scholia* on *Aristides*, have not once fathered them on J. S. The Burmannian Codex used by them is in the Public Library, Leyden⁹, and there is a transcript from it probably in this country: it knows not, however, any sound or authentic testimony on this point.—But appeal is made to the notice which R. is said to have inserted in one of the French Journals.—When he reflects on the extensive erudition of Mr. W. —*Amstelodamensis Lycei* decus,—your correspondent is inclined to think that the proper Journal has not been inspected; when he recounts those miscellanies, which in justice to W.'s fair fame, have been turned over in quest of this paper, contemplating with solicitude the shortness of human life thus wantonly perplexed and frittered away by the decoying wiles of uncertain concealment,

magno curarum fluctuat æstu,
Atque animum nunc huc celerem, nunc dividit illuc,
In partemque rapit varias, perque omnia versat.

Why could not that very learned and communicative Professor have informed us in what collection it might really be found, and have given another proof of those generous efforts in the cause of Greek literature which the illustrious editor of *Appian* and *Polybius* so deservedly extols? If the Paris edition of the *Journal des Savans* should differ so materially from that printed at Amsterdam, as to possess this jewel, or if any of your learned Correspondents should have at hand the Review enriched with this ἀποσπασμάτων, a reference to it would be thankfully received and publicly acknowledged. Granting, however, for the present, W.'s representations to be correct, and the surmises of your Correspondent wholly unfounded, an opening shall be left for the insertion of this schedule, the want of which has been so long felt and deplored. In the mean time your Correspondent begs leave to add that these fertile sources of error, *abbreviation* and *similarity* of characters easily account for the substitution of ANOY for ANOY, which first gave sanction and currency to this misnomer, and which internal proofs abundantly conspire to correct; while the following additional evidence from the printed scholia on *Hermogenes* compared with an extract from the said fragment will operate powerfully in support of R.'s discovery.

⁸ Dissert. de Antiphonte, pp. 804, 5=13, 4 ed. nov. Hist. Crit. Or. Gr. pp. LXX, VII. In Xenoph. Memorab. p. 227. De Longino, pp. 15, 9, 25, 6 (c f. in Longin. p. 245.), 7. Ad Timæi Lex. p. 102. ed. nov.

⁹ Cujus Scholiastæ Codex, olim Drackenborchianus, mox Burmannianus, jam est in Bibliotheca Leidensi, cujusque, intra decem dierum spatium scripta a magno VALCKENÆRIO, utilissima excerpta partem supellectilis meæ faciunt. Luzacius de Epistatistis ac Prædicitis Athen. p. 105.

Asines secundum Rbet. Gr. Ald. I, 715.

ὅσα δὲ (35) σχήματα
τῶν ἐνοιῶν ἀνόματται. οἷον,
προδιόρθωσις. ἀποσιώπησις. παράλειψις.

ἑρωονεία (36) ἤθεποιία. ἅπαντα ταῦτα
οὐ μοι δοκεῖ δικαίως σχήματα καλεῖσθαι,

ἄλλ' ἐνοιῖαι καὶ (37) ἐνθυμήματα,
καὶ λογισμοῦ τοῦ πιθανοῦ χάριν
καὶ πίστεων εἶδη. τὰ μὲν γὰρ
προσιμίων (38) ἔχει δύναμιν προ-
διόρθωσις τε καὶ ἐπιδιόρθωσις,
ἢ δὲ παράλειψις τὸ ἀξιόπιστον
ἐνδείκνυται· καὶ μέρος ἂν εἴη
τῆς παθητικῆς τε καὶ ἠθικῆς
ἀποδείξεως (40) τῆ τῆς ὑποκρίσεως
ἀρετῆ πρέποντα.

Λέγει τὰ σχήματα αὐταῖς λέξεσι φάσκων οὗτος, ὅσα σχήματα—according to the edition; the intervening words, being manifestly the marginal gloss of μ. τ. λ. εἶ. λ., have been omitted.

I am, with great respect,

Your very obliged Servant,

PHILARCHAEUS.

LITERARY INTELLIGENCE.

Mr. Cumberland is printing a supplemental addition to his *Life*, which is now passing through a second edition.

Mr. Carr, whose lively *Tours* have often and much amused us, is about to publish an *Account of an Excursion in Ireland*.

Mr. Parke's new edition of *Walpole's Royal and Noble Authors*, in five volumes octavo, will soon appear.

A publication on subjects of etymology, called, "*The Evenings of Southill*," by *Mr. Salmon*, will appear next month.

Mr. Parkinson's second volume on the *Organic Remains of a former World*, is in considerable forwardness.

Mr. Plumtre is printing a *Collection of Songs without the Music*, which will be comprised in two large volumes duodecimo.

A new edition of *Dr. Vincent's Nearchus* is at the press.

The *Endeavour Society* are about to publish a manual of orthodox divinity, or religious principles, in plain and easy language, in support of the tenets of the established church of England.

THE
BRITISH CRITIC,

For JUNE, 1806.

Scientia literarum, quod primum est in homine, mores purgat; quod secundum, verborum subministrat gratiam; et ita, utroque beneficio, et tacitos ornat et loquentes. CASSIODORUS.

Of Literature, the most important benefit is the correction of morals; the next, the elegance of language; by which double influence it adorns at once our silence and our speech.

ART. I. *The Works of Plato; viz. his Fifty-five Dialogues, and Twelve Epistles, translated from the Greek. Nine of the Dialogues by the late Floyer Sydenham; and the remainder by Thomas Taylor. With occasional Annotations on the Nine Dialogues translated by Sydenham, and copious Notes by the latter Translator; in which is given the Substance of nearly all the existing Greek Manuscript Commentaries on the Philosophy of Plato, and a Portion* of such as are already published. 5 Vols. 4to. 10l. 10s. Evans. 1804.*

WE have always been disposed to show great respect to those ingenious scholars, who furnish the English reader with an opportunity of enquiring into the history, or the philosophy, of the ancient Greeks and Romans. Among the writers on the latter subject, the name of Plato maintains a distinguished place; and a translation of his works could not fail to attract and interest us. Difficult certainly and arduous was the task in which Mr. Taylor engaged. Diffi-

R r cult,

cult, from the peculiarity of many of the notions advanced by this eminent disciple of the Socratic school; arduous, from the variety and voluminousness of his productions. We were prepared, therefore, to expect occasional mistakes, and were ready to pardon unimportant errors; but we certainly did not imagine that we should be assailed with the most childish reasoning, insulted with the grossest ribaldry, and offended by the most unpardonable blunders. Yet such has in truth been the case: and we are compelled to pronounce that few works have passed under examination, since the commencement of our labours, so completely unworthy of the scholar and the man, as the present publication. With this verdict we might dismiss Mr. T.'s Plato. Accustomed, however, as we are to furnish the public with the means of pronouncing on the justice of our decisions, we shall, though somewhat late, devote a few pages to this curious production. We shall briefly direct the attention of our readers to Mr. Taylor's opinions, style, and knowledge of Grecian literature.

The translator is already known to the world for his violent attachment to Pagan mythology in general, and that of the Platonists in particular. To prove that the philosophy of this sect is "founded on principles which neither time can obliterate, nor sophistry subvert, is the principal design" of a dissertation, containing no less than 115 pages, prefixed to the first volume. It cannot be expected that we should enter into a full examination of the reasoning adopted by this gentleman; yet we cannot forbear to acquaint our readers with the grand foundation on which that fabric is erected, which braves the arts of sophistry, and defies the ravages of time. "*The unindigent,*" says Mr. T. "*is prior to the indigent, and nothing which is not perfectly unindigent can be the principle or first cause.*" Δὸς πρῶτον ἄνω, said the great geometrician, καὶ γὰρ κινήσω. Grant Mr. T. his axiom, and his arguments are valid. But we deny the truth of this axiom altogether. It will be found to be merely a specious sophism, calculated to impose on the thoughtless and unwary. *Indigent* is capable of a *two-fold* sense; it may be applied to the presence or absence of any quality. To explain our meaning by a familiar illustration; a man and a brute are both indigent of reason. The brute is indigent of reason as not possessing it; man is indigent of the same as necessarily requiring it to be what he is. It no more therefore follows, as Mr. T. would have us suppose, that the Creator, or the ONE, as he expresses it, cannot be the principle or first cause, because "*as being the most simple,*
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the most excellent, the most powerful, and the preserver of all things, and the good itself, it will be indigent of those very things which we predicate of it," (or in plain words necessarily possesses them) than it follows that a man cannot be *rational* because endowed with reason. Besides we beg leave to suggest to Mr. Taylor, that he has involved himself in a most unfortunate dilemma; a dilemma which any intellects but his own would instantly have discovered. His ineffable first cause either is most powerful, &c. or it is not. If it is most powerful, &c. it is indigent according to Mr. T.'s own principles, and therefore is not superior to the Creator of the universe. If it is not most powerful, &c. it is indigent in another and much worse acceptation; it must be inferior to that which is most powerful, and must rank infinitely below the Deity whom we adore. Such is the principle which, according to him, "neither sophistry can subvert, nor time impair." A principle that entirely overthrows itself; which shrinks from the touch of common sense, as vapours vanish before the rising sun.

After this specimen of Mr. T.'s logic, we were not surpris'd to find him talking of something *more* excellent than the *most* excellent; *more* powerful than the *most* powerful; something *prior* to the *first* cause of all things; not *self-subsistant*, but *transcending* that mode of subsistence. (Pref. xxxvii.) We do not wonder to find him maintaining that there are "natures, which, though *produced*, are *self-subsistant and super-essential*." (P. xxix.) Nor did it create astonishment when we discovered him asserting that "*the human soul, as far as it is rational, PRODUCES ITSELF!*" In fact we were only amazed that any man, not absolutely insane, could pen such nonsense as the whole work abounds with, and that a nobleman of distinguished rank would defray the expences incurred by publishing it.

Were we to prosecute the subject further, were we to examine Mr. T.'s notions as to the origin of demons, ideas, providence, fate, &c. we should exceed all reasonable limits, and excite disgust in our readers. We stop, therefore, merely to notice the curious argument which he advances in support of the eternity of the universe.

"It must have been produced," he says, "by nature, art, or power. It could not have been by art, because in that case it could not *simply be*, but would be in some particular manner. But it could not be by nature, because that which makes by nature imparts something of itself to that, which it produces: and the Maker of the universe being incorporeal, had he produced it by nature, it would have been incorporeal also. It remains

that the universe was produced by *power alone*. But every thing produced by power subsists together with the cause containing this power; and hence productions of this kind cannot be destroyed, unless the producing cause is deprived of power."

Admirable indeed! Mr. T. seems to have yet to learn that 'a non concessis nulla fit conclusio?' For any thing he has shown to the contrary, the universe might have been made by *art*, since we shall not readily admit that it does not subsist after some particular manner. But conceding, as we most willingly do, that the universe was produced by *power*, we shall not allow that this power was necessarily exerted on any definite object from the period of its existence. We shall not grant that the power which could, from the beginning, have formed the universe, must, by any law of its nature, absolutely have done so, as the sun must produce light or water moisture. We shall contend that the power manifested in creating the world, was that of an agent perfectly free; of an agent who could exert it or not exert it, as was most agreeable to his good pleasure.

Leaving, therefore, Mr. T. to exult as being the only man (such is his *modesty*) who, during the space of 1000 years, has been able "to burst through the cloud of darkness, which has enveloped the human race," and who "has been able to view, with an eye of philosophy and truth, subjects of the last importance to the world," we will take the liberty of suggesting, that abuse is not the best instrument of conversion: that he might have spared the epithet "*mitred sopherist*," which he applies to Warburton: and that it could not have been less than a common share of self-sufficiency, which prompted him to say that a more than ordinary portion of LEAD must have been added to the intellects of the author of the *Novum Organon*. We venture to predict, without pretending to extraordinary sagacity, that the *sopheristry* of the one will be read, and the *leaden intellects* of the other will be admired, when Mr. T. and his *sagacious* writings shall have been long buried in oblivion. But whence this rage against the immortal Bacon? Because he promoted the interests of philosophy, by reducing it to the test of experiment: because he brought to the touch-stone of truth, what before was hypothesis and jargon. So little does Mr. T. seem to know of the subject, that he is apparently ignorant of a fact with which every tyro is acquainted. He has not learned, we presume, that to some branches of science, rules drawn from abstract reasoning, are totally inapplicable. Yet had he condescended to look into the doctrine

trine of Projectiles, he would have discovered that experiments are absolutely requisite to correct the conclusions, which have been mathematically obtained. Had he been acquainted with the first rudiments of optics, he would have seen that the very principles, on which that science is established, depend on experiment, and experiment alone. Mr. T. would have added to his credit, by checking his propensity to abuse;

Ἐπεὶ τόγε λιοδορῆσαι
Θεὸς ἐχθρὰ σοφία· καὶ
Τὸ καυκᾶσθαι παρὰ καιρὸν
Μανίαισιν ὑποκρίκει. *Pind. Ol. IX. 56—9.*

But let us turn to the translation. Versions may be considered as to their elegance or their fidelity: and to secure the approbation of the critical reader, a due portion of each is indispensably necessary. We wish not to see the manly writings of the ancients debased by a tawdry and bombastic translation; nor, on the other hand, can we tamely suffer their distinguished beauties to be disgraced and disguised by vulgar phraseology. We would not deck Homer in the trappings of a modern beau, neither would we turn him naked into the streets. Mr. T., if we understand him aright, coincides with us in opinion.

“ Had I been anxious to gratify false taste, I should doubtless have attended less to the precise meaning of the original; have omitted almost all connecting particles; have divided long periods into a number of short ones; and branched out the strong and deep river of Plato's language, into smooth, gliding, shallow, and feeble streams. But as the present work was composed, with the hope indeed of benefiting all, but with an eye solely to the criticisms of men of elevated souls, *I have endeavoured not to lose a word of the original; and yet have attempted to give the translation as much elegance as such verbal accuracy can be supposed capable of admitting. I have also endeavoured to preserve the manner, as well as matter, of my author; being fully persuaded that no translation deserves applause, in which both are not as much as possible preserved.*” Pref. p. cix.

By these rules then let us, and let our readers, decide on the merits of the translation before us. Let us enquire whether it has preserved the *manner* as well as *matter* of the original; whether it has succeeded in its professed object, that of not losing a word of its great prototype. How far the *manner* of Plato is kept by Mr. Taylor, any competent judge may determine from the following specimen. It is

taken from the beginning of the first book of the Republic, and in the original is a passage of singular beauty, whether we regard the sentiments or the composition.

“ I would gladly learn from you,” (says Socrates) “ as you are now arrived at that time of life which the poets call the threshold of old age, what your opinion of it is ; whether you consider it to be a grievous part of life, or what you announce it to be ? And I will tell you, Socrates, said he, what is really my opinion ; for we frequently meet in one place several of us, who are of the same age, observing the old proverb. Most of us, therefore, when assembled, lament their state, when they feel a want of the pleasures of youth, and call to remembrance the delights of love, of drinking, and feasting, and some other akin to these ; and they express indignation as if they were bereaved of some mighty things. In those days, they say, they lived well, but now they do not live at all ; some of them too bemoan the contempt which old age meets with from their acquaintance ; and on that account also, they lament old age, which to them is the cause of so many ills. But these men, Socrates, seem not to me to blame the real cause ; for if this were the cause, I should likewise have suffered the same things on account of old age ; and all others, even as many as have arrived at these years : whereas I have met with several who are not thus affected, and particularly was once with Sophocles the poet, when he was asked by some one, How, said he, Sophocles, are you affected towards the pleasures of love ? Softly, friend, replied he ; most gladly indeed have I escaped from these pleasures, as from some furious and savage master. He seemed to me to speak well at that time, and no less so now ; for certainly there is in old age abundance of peace and freedom from such things : for when the appetites cease to be vehement, and are become easy, what Sophocles said certainly happens ; we are delivered from many, and those too insane masters. But with relation to these things, and those too respecting our acquaintance, there is one and the same cause : which is not old age, Socrates, but manners : for if indeed they are discreet and moderate, even old age is but moderately burthenome : if not, both old age, Socrates, and youth are *grievous to such*. Being delighted to hear him say these things, and wishing him to discourse farther, I urged him, and said, I think, Cephalus, the multitude will not agree with you in these things, but will imagine you bear old age easily, not from manners, but from possessing much wealth ; for the rich, say they, have many consolations. You say true, replied he ; and there is something in what they say, but not so much as they imagine. But the saying of Themistocles was just, who, when the Seriphian reviled him, and said that he was honoured not on his own account, but on that of his country, replied, that neither would himself have been renowned had he been a Seriphian,
nor

nor would he had he been an Athenian. The same saying is justly applicable to those who are not rich, and bear old age with uneasiness; that neither would the worthy man, were he poor, bear old age quite easily; nor would he who is unworthy, though enriched, ever be agreeable to himself." Vol. I. p. 106.

Who beneath the disguise of this harsh and uncouth language can trace that author's characteristic features, of whom an eminent critic of antiquity has pronounced that *χεύματι τινι ἀψοφητὶ βίαν ἢδὲν ἕττον μεγαθύνηται* *; whom he calls in another place, *Ὀμηρικώτατον*; whom he declares, in a third place, *εἰς ποιητικὰς ὕλας πολλαχῶς συνεμῶναι καὶ φράσεις* †? Where is the placid grandeur, where is the Homeric style, where is the poetic manner of the illustrious philosopher? In vain shall we seek for them in the pages of this publication, as this extract has shown, and as the following will confirm.

"*Crito.* O blessed Socrates, be now persuaded by me, and save yourself. For if you die, not one calamity only will befall me; but exclusively of being deprived of you, an associate so necessary as *I have* not found any other to be, those who do not well know me, and you, will think that I might have saved you, if I had been willing to spend my money, but that I neglected to do so. Though what can be more base than such an opinion, by which I should appear to value riches more than my friends? for the multitude will not be persuaded that you were unwilling to depart hence, though we endeavoured to effect your escape.

"*Soc.* But why, O blessed Crito, should we so much respect the opinion of the multitude? For the most worthy men, whose opinion ought rather to be regarded, will think these things to have been so transacted as they were.

"*Crito.* Nevertheless you see, Socrates, that it is necessary to pay attention to the opinion of the multitude. For the present circumstance now evinces that the multitude can effect not the smallest of evils, but nearly the greatest, if any one is calumniated by them.

"*Soc.* I wish, O Crito, that the multitude could effect the greatest evils; that they might also accomplish the greatest good. For then it would be well; but now they can do nei-

* Long. de sub. § 13.

† Quintilian in the same spirit observes, "Philosophorum quis dubitet Platonem esse præcipuum, sive acumine differendi, sive eloquendi facultate divinâ quâdam & Homericâ? De Or. L. 10. C. 1.

ther of these. For they can neither make a man wise nor destitute of wisdom; but they do whatever casually takes place.

“ *Crito.* Let these things be so. But answer me, Socrates, whether your concern for me and the rest of your associates prevents you from escaping hence, lest we should be molested by calumniators, as having fraudulently taken you from hence, and be forced to lose all our property, or a great sum of money, or to suffer something else besides this? For if you fear any such thing, bid farewell to it. *For we shall be just in saving you from this danger, and if it were requisite, from one greater than this.* But be persuaded by me, and do not act otherwise.

“ *Soc.* I pay attention to these things, Crito, and also to many others.

“ *Crito.* Do not, therefore, dread these things. For those who have agreed to save you, and to take you from hence, demand no great sum for this purpose. And, in the next place, do you not see how poor your calumniators are, and on this account *your liberty may be purchased* at a small expence? My property too, which I think is sufficient, is at your service. And if, out of regard to me, you do not think fit to accept my offer, these guests, here, are readily disposed to pay what may be necessary. One also among them, Simmias the Theban, *has brought* with him a sum of money sufficient for the purpose. Cebes, too, and very many others, are ready to do the same: so that, as I said, neither fearing these things should you hesitate to save yourself, nor should you be troubled (as in court you said you should) from not knowing *how to conduct* yourself. For in many other places, wherever you may go, you will be beloved. And if you are disposed to go to Thessaly, you will there find my guests, who will pay you every attention, and will render your abode there so secure, that no one in Thessaly will molest you. Besides this, Socrates, neither do you appear to me to attempt a just thing, in betraying when you might save yourself, and in endeavouring to promote *the earnest wish of your enemies, who strive to destroy you.* To this I may also add, that you appear to me to betray your own children, whom it is incumbent on you to maintain and educate; and as far as pertains to you, leave them to the guidance of chance; though it is likely that such things will happen to them, as orphans are wont to experience. However, either it is not proper to beget children, or it is requisite to labour in rearing and instructing them when begotten. But you appear to me to have chosen the more indolent mode of conduct, though it is proper that you should choose such things as a good and brave man would adopt, especially as you profess to have made virtue the object of your attention through the whole of life. I am therefore ashamed both for you, and *those familiars, who are our associates as well as yours,* lest the whole affair concerning you should appear to have been accomplished through a certain cowardice, *and will be considered*

considered as so many ridiculous circumstances, which might have been avoided, if we had exerted ourselves even in a trifling degree. See, therefore, O Socrates, whether these things, besides being evil, will not also be disgraceful both to you and to us. Advise then with yourself quickly, though indeed there is no time for consultation, for on the following night all this must be done. But if we delay it will be impossible to effect your escape. By all means, therefore, be persuaded by me, Socrates, and do not in any respect otherwise.

“Sec. My dear Crito, your alacrity is very commendable, if it is attended with a certain rectitude; but if not, by how much the greater it is, by so much it is the more blameable. It is necessary to consider whether these things ought to be done or not. For I am a man of that kind, not only now, but always, who acts in obedience to that reason, which appears to me, on mature deliberation, to be best. And the reasons which I have formerly adopted, I am not now able to reject in my present fortune, but they nearly appear to me to be similar; and I venerate and honour the same principles as formerly; so that unless we have any thing better to advance at present than these, be well assured that I shall not comply with your request, not though the multitude should endeavour to terrify us like children, by threatening more bonds, and deaths, and ablations of property.” Vol. iv. p. 231.

We will now direct our attention to the fidelity with which the translator has executed his task: we will enquire whether he has, or has not, lost a word of the original. An examination of the passage which we have this moment quoted will give us some data on which to form our judgment, furnishing, as it does, several instances of omission and mistake.

‘Be now persuaded by me.’ The original is much more expressive. Ἀλλ’ ἔτι νῦν. ‘But even now be persuaded by me,’ i. e. even at this late period.

‘As I have not found any to be.’ Plato says, ‘but independently of losing in you a friend, such as I shall never more find.’ χαρῆς μὲν σοῦ ἐσηρῆσθαι τοιούτῃς ἐπιτηδέεισιν οἷον μὴ ποτε εὐρήσω’. Mr. T. is indeed extremely happy in confounding modes and tentes: we have in the Charmides, p. 262. ‘Should we not speak in this manner,’ for *did* we not, ἐλέγομεν: and again, ‘You have used violence,’ for, you will employ violence, βίασθῃ. ib. 268. ‘I will endeavour to imitate,’ for, I endeavoured to imitate, ἐπεχείρησθαι μιμεῖσθαι. Euthyd. 344. The same kind of error occurs in an hundred other places.

“For we shall be just in saving you from this danger, and if it were requisite, from one greater than this.” A notable piece of information truly, that if a man would be just in saving

saving another from a ducking, he would be just in rescuing him from drowning! The absurdity, however, is Mr. T.'s own, who has evinced by his translation of this passage, among others, his utter ignorance of the Greek idiom. The words of Plato are, ἡμεῖς γάρ, πῶς δίκαιοι ἐσμὲν σώσαντες σε, κινδυνεύειν τῆλον τὸν κίνδυνον ἔαν δέη, καὶ ἔτι τῆλε μείζω: that is, "For justice demands that we should encounter this danger for your preservation, and if it were necessary, even a greater than this." Even a mere tyro knows that δίκαιοι ἐσμὲν is in this place equivalent to δίκαιον ἐστὶ: and that, had the author meant, what Mr. T. represents him as meaning, he would have written δίκαιοι γάρ πῶς ἐσμὲν σ. σ. ἀπὸ τῆλε τῷ κινδύνῳ, καὶ ἔαν δέη ἔτι τῆλε μείζονος.

'Your liberty may be bought at a small expence.' This differs without necessity from the Greek, which has, ἔπειτα ἄχθῶς τοῦτῃς τὰς συκοφάντιας, ὡς εὐτελεῖς, καὶ ἕδὲν ἂν δέοι ἐπ' αὐτῆς πολλῆ ἀρτυρία; i. e. 'Do you not observe how poor your accusers are, and that no great sum would be required to bribe them?'

'One—has brought with him.' Literally, 'has even brought with him.' Εἷς δὲ καὶ κεκόμικεν.

'How to conduct yourself.' We question whether to a mere English reader this would convey Plato's meaning, we should prefer, 'what to do with yourself.' δ, τι χρῶσθαυτοῦ.

'The earnest wish of your enemies who strive to destroy you.' This is a feeble and incorrect representation of ἅπερ ἂν καὶ οἱ ἐχθροὶ σε σπεύσαιέν τε, καὶ ἔσπευσαν, σὲ διαφθεῖραι βελομένοι: i. e. you are eagerly promoting those schemes against yourself, which your very enemies, who wish to destroy you, both would, and have been studious of accomplishing.

'Who are our associates as well as yours.' Mr. T. has been educated in a school so peculiar to himself, that it would be useless to ask where he learned that ἡμῶν was equivalent to ἡμετέρων? Plato's words are, καὶ ὑπὲρ σὺ, καὶ ὑπὲρ ἡμῶν τῶν σῶν ἐπιηδειῶν: i. e. 'both on your own account, and on the account of us your friends.' He must be admirably qualified to translate an abstruse classic, who could so grossly mistake one of the easiest of phrases, for misunderstanding which a school boy would have been punished.

'Lest the whole affair concerning you should appear to have been accomplished through a certain cowardice, and will be considered as so many ridiculous circumstances, which might have been avoided, if we had exerted ourselves in a trifling degree.' Here we meet with the grossest omissions and most evident mistakes. Here we have 'confirmation strong' that Mr. T. deviates

deviates from his own canon, not from oversight, not from negligence, but knowingly and willingly: that he takes most unpardonable liberties with his author, and fairly cuts off passages which he does not understand. The best proof of this charge will be found in Plato's words: *αἰσχύνομαι, — μὴ δόξη ἅπαν πῦγμα τὸ περὶ σὲ ἀνανδρίᾳ τινὶ τῇ ἡμέτερᾳ πεπράχθαι· καὶ ἡ εἴσοδος* εἰς τὸ δικαστήριον, ὡς εἰσηλθες, ἐξὸν μὴ εἰσελθεῖν, καὶ αὐτὸς ὁ ἀγὼν τῆς δίκης ὡς ἐγένετο. Καὶ τὸ τελευταῖον δὴ τοῦτι, ὥσπερ κατ'ἀγγελως τῆς πράξεως, κακίᾳ τινὶ καὶ ἀνανδρίᾳ τῇ ἡμέτερᾳ διαπεφευγέναι ἡμᾶς δοκῆ†, οἵτινές σε οὐ διεσώσαμεν, εἰδὲ σὺ σαυτὸν, οἷόν τε ὄν κ' δυνατὸν, εἴτι κ' σμικρὸν ἡμῶν ὄφελον ἦν.* It is observable in Mr. T.'s translation of this sentence, that the paragraph commencing with *ἡ εἴσοδος*, and terminating with *ἐγένετο*, is entirely passed over; that *τὸ τελευταῖον δὴ τοῦτι* has shared the same fate: that from *κατ'ἀγγελως τῆς πράξεως* is a mass of error and misrepresentation. Let the following translation be compared with that of the accurate Mr. T.

“ I am ashamed, both on your own account and that of us your friends, lest the whole of this business respecting you should appear to have been effected through our want of spirit. I am ashamed lest your being brought to a trial when you might have avoided it, and the very manner in which that trial was conducted, and this last, as it were, ridiculous scene of the drama should appear to have happened from a degree of baseness and want of spirit in us, who did not consult your safety (as you also was inattentive to your own) when it was possible to have secured it, would we have exerted ourselves even in a slight degree.”

“ *Though indeed there is no time for consultation, for on the following night all this must be done.*” Be it remembered that we are examining a translation which professes not to lose a word of the original. Now we venture to assert that this passage, among a thousand others, refutes that proud and boastful claim. The Greek runs thus: *μᾶλλον δὲ εἰδὲ βυλεύεσθαι ἔτι ὄρα, ἀλλὰ βεβηλεύεσθαι· μία δὲ ἐπιπέτῃ τῆς γὰρ ἐπιπέτῃς νυκτὸς πάντα τὰυτα δεῖ πεπράχθαι.* i. e. ‘or more properly speaking, there is no longer time for deliberation, our determination (there can be but one) should have been already formed, since all these measures must be executed this very night.’

* Vulg. *η. ε. τῆς δίκης*, but these words we deem, with Foster, to be a mere interpolation. *Rev.*

† Vulg. *δοκῆν*, the correction is from Mudge. *Rev.*

“ For I am a man—who acts only in obedience to that reason, which appears to me to be best.” Mr. T. clearly does not understand his author, who says, *ὡς ἐγὼ—τοιῦτό, οἷος τῶν εἰῶν μηδενὶ ἄλλῳ πείθεσθαι ἢ τῷ λόγῳ, ὅς ἂν μοι λογιζομένῳ ἐέλτιστος φαίνεται*: i. e. “ I am a man who suffers himself to be persuaded by no other friend than that reason,” &c.

We have thus minutely examined an extract of no great length, and have discovered no less than twelve instances in which Mr. T. has departed unnecessarily from the words of the original, or has been ignorant of its import. To prosecute our further enquiries with so much nicety and care, would be to ourselves fatiguing, to our readers disgusting. We shall, therefore, content ourselves with remarking, that on diligent investigation we have found few pages in which some error does not appear; and we shall bring a few additional proofs from other parts of these volumes. Let us take the Apology of Socrates. It will be found in vol. iv. p. 199.

P. 200. ‘ *Powerful in persuading,*’ *δεινός* means in this place formidable. Plato’s expressions are, *ὅς ἐγὼ μᾶλλον φοβῶμαι ἢ τὸς ἀμφὶ Ἀνυλον, καίπερ ὄντας καὶ τήης δεινός*.

P. 200. “ And they accused me quietly no one speaking in my behalf” — *ἐρήμην κατηγοροῦντες* are the original words. Now every man, that has any just pretensions to Grecian literature, must know that *ἐρήμη* (*δίκη* being understood) is applied to a trial at which one of the parties does not appear. Socrates therefore clearly means to say, that he was accused by his enemies behind his back.

P. 201. “ *I wish therefore that this my defence may effect something better for you and me, and that may contribute to some more important end.*” We cannot forbear to ask, better than what, and than what more important? Let us hear Plato. *Βελούμην μὲν ἂν ἂν τήῳ ἕλω γένεσθαι* (that is *ὑμῶν ἐξελέσθαι τὴν διαβολήν*) *εἴ τι ἀμεινον ὑμῖν καὶ ἐμοῖ, καὶ πλέον τί με ποιῆσαι ἀπολογηόμενον.* p. 62. Ed. Fost. i. e. “ I could wish this to be effected, if it will be productive of any good consequences to you and me, and I could wish to do even more than this, by my defence.”

P. 206. ‘ *I have no leisure worth mentioning either for public or private transactions.*’ The original says *οὐτέ τι τῶν τῆς πόλεως πράξει μοι σχολή γέγονεν ἀξιον λόγου, ἢ τῶν οἰκείων.* ‘ I have had no leisure to engage in any business worth noticing, either of a public or a private nature.’ The sense which Mr. T. has given would require *γίγνεται* the present, and *ἀξία* the feminine.

Ibid.

Ibid. 'That they clearly pretend to be knowing, but know nothing.' The meaning of the author would have been better expressed by, 'that they are discovered to be pretenders to knowledge, but to know nothing.' ὅτι κατὰ δόλην γίγνεται προσωοιούμενοι μὲν εἰδέναι, εἰδότες δὲ ἕδέν. Vid. p. 75.

207. 'Let us take the oath of these men for calumny.' Such is Mr. T.'s translation of αὐθις γὰρ δὴ—λάβωμεν αὖ τὴν τῶν ἀνωμοσιῶν!! Had he been even slightly acquainted with the judicial customs of the Athenians, he could not have been at a loss to know that ἀνωμοσιῶν meant an accusation given upon oath. The scholiast on Aristoph. Vesp. 1036 rightly explains it to be γραφὴ κατὰ τινὸς ἔνορχον περι' ἧν ἠδικήσθαι φησι. The passage, therefore, should have been rendered thus: 'Let us again assume the accusation which these men have given in upon oath.'

208. 'In good or bad politics.' Plato says, 'among good or bad citizens.' πολίταις not πολιτείαις is the original word. We have remarked several passages in which the one is confounded with the other, either from carelessness or ignorance in Mr. T.

210. 'And do you, O Melitus, answer me, and as I said at first, be mindful not to disturb me if I discourse after my usual manner.' Upon reading this passage, any man would conceive that the whole of it was addressed to Melitus, whereas the latter part is directed to the Athenians. Σὺ δὲ ἡμῖν ἀποκρίναι ὦ Μελίτε· ἐμεῖς δὲ (ὑπερ κατ' ἀρχαίς ὑμῶν παρητησάμεν) μεμνήσθε μοι μὴ θορυβεῖν, &c. that is 'Do you, Melitus, answer. But as I requested at the commencement of my defence, do not ye be clamorous, should I,' &c. See p. 84. Ed. Fost.

215. 'But I will present you with mighty proofs of these things; not words, which you honour, but deeds.' So then according to the accurate Mr. T. 'the Athenians preferred vague assertions to positive proofs.' Quite the reverse. Μεγάλα δ' ἔγωγε ὑμῖν τεκμήρια παρέξομαι τῶν, οὐ λόγους, ἀλλ', ὅ ὑμεῖς τιμᾶτε, ἔργα. 'But I will give you strong proofs of this; not mere assertions, but what you esteem, facts. A few lines afterwards he omits a whole paragraph, viz. ἐρῶ δὲ ὑμῖν φοβητικὰ μὲν καὶ δικανικά, ἀληθῆ δέ. p. 97.

216. "The 30 sent for me and 4 others to the Pholus, and ordered us to bring Leon the Salamian from Salamis in order to be put to death: for by these orders they meant to involve many others in guilt." How, it may be asked, could orders, with the execution of which 5 only were concerned, involve a multitude in guilt? Plato's pages are free from such

such an absurdity. He says, οἷα δὲ καὶ ἄλλοις ἐκεῖνοι πολλοῖς πολλὰ προσέτατον, ἐκλωμένοι ὡς πλείους ἀναπλήσαι αἰτιῶν. i. e. 'And a variety of similar injunctions they laid upon many others from a wish to involve as many as possible in guilt.' P. 98.

217. 'Of the same age and city,'—'that I am,' δημοῖης signifies of the same tribe.

Ibid. 'There are also many others, whose brothers are in this assembly.' ἐν ταύτῃ τῇ διατριβῇ γεγόνασι. Plato means by these words, "who have been my companions." διατριβῇ never signifies an assembly of the people, nor can γέγονασι allude to time present.

219. 'Neither does it appear just for a judge to be entreated or acquit any one in consequence of being supplicated, but he ought, in my opinion, to teach and to persuade.' Who ought to teach and persuade? according to Mr. T.'s translation, the judge: but, according to Plato, the accused. εἰδὲ θεόμενον ἀποφύγειν, ἀλλὰ διδάσκειν καὶ πείθειν.

Ibid. 'Hence it is neither fit that we should accustom, nor that you should be accustomed to SWEAR.' What! did not the judges take an oath to judge according to law? Yes. His original might have taught Mr. T. this, since it declared not five lines before that ὁ δίκαστής—ὁ μῶμοκεν ἢ χαριεῖσθαι οἷς ἂν δοκῇ αὐτῷ, ἀλλὰ δικάσειν κατὰ τῆς νόμου. (p. 105.) The word which this learned gentleman translates 'to swear' means to violate or break an oath, or to be perjured; ἐπιορκεῖν.

221. 'I am determined not to injure any man willingly, though I shall not persuade you of this, because the time in which we can converse with each other is short.'—We have before had occasion to remark, that Mr. T. is wholly inattentive to tenses, and this passage compels us to repeat our observation. He here refers to the future what belongs to the present, to the present what belongs to the past. Socrates says, 'though I cannot persuade you of this,' (ἀλλὰ ὑμᾶς τῷ ἐ πείθω) 'because we have conversed together but a short time.' (ὀλίγον γὰρ χρόνον ἀλλήλοις διελέγημεθα.)

224. 'And will be more indignant against you.' καὶ ὑμεῖς μᾶλλον ἀγανακτῆσετε. A curious instance this of Mr. T.'s fidelity. Upon reading the Greek he ran, we suppose, for his lexicon, as a school boy would do, and found out the English for these words; only mistaking one case and person for another, supposing ὑμεῖς, which is the nominative, to be governed of ἀγανακτῆσε, and confounding ἀγανακτῆσετε with ἀγανακτῆσασι. Plato's words mean, 'and you will be more indignant.'

226. ' This much, however, I request of them that they will punish my sons when they grow up, if they occasion the same molestation that I have.' The molestation which Socrates gave to the Athenians, consisted in his reproof of their vices; and it must seem unworthy of the wisdom of that great man to advise them to inflict punishment on his sons, should they be found to imitate his laudable example. Mr. T. has followed the reading of the common editions (*λυπῆνας*). But the true reading is undoubtedly *λυπῆνες*, which Muretus proposed, and a MS. fragment in the Bodleian, as Foster assures us, confirms. This will afford the following excellent sentiment: " Thus much I request of them; should my sons when they grow up appear to be more anxious for wealth, or any other thing, than they are for virtue, that they will punish them with the same painful reproofs with which I have harrassed you*."

We shall make no farther comment on the manifold blunders with which this work in every part abounds, nor shall we make any observation on the *elegant* expressions which Mr. T. has introduced into his vocabulary; such as *doxatic*, *demiurgus*, *dianoetic*, &c. But it may be asked of what value are the copious notes, of which he makes such a pompous boast. Gentle reader judge from the following specimen.

" Heaven, which is here characterised by sights, is the heaven which Plato so much celebrates in the Phædrus, and composes that order of Gods, which is called by the Chaldeans oracles *νοητός και νοερός*, i. e. *intelligible*, and at the same time *intellectual*. This will be evident from considering that Plato, in what follows, admits with Hesiod, that there are gods superior to Heaven, such as Night, Chaos, &c. But as sight corresponds to intelligence, and this is the same with that which is both intelligible and intellectual; and as Saturn is the summit of the intellectual order, it is evident that heaven must compose the middle order of gods characterised by intelligence, and that the order above this must be entirely intelligible. In consequence of this what must we think of their system, who suppose Heaven, Jupiter, and Saturn, and indeed all the gods of the ancients, to have been nothing more than dead men deified, notwithstanding the above etymo-

* The truth of the emendation is farther confirmed by considering, that it was not possible that the sons of Socrates could give the same offence to the Athenians by preferring riches to virtue, which the father gave by preferring virtue to riches.

logies, and the exprefs testimony of Plato to the contrary in the *Timæus*, who represents the demiurgus commanding the subordinate gods, after he had produced them, to fabricate men and other animals? *For my own part I know not which to admire most, THE IGNORANCE, THE IMPUDENCE, OR THE IMPIETY OF SUCH ASSERTIONS: ALL THAT CAN BE SAID IS, THAT SUCH OPINIONS ARE TRULY BARBARIC, MODERN, AND GALLILÆAN.*"
Vol. v. p. 507.

With this decent and modest note, which is well calculated to convey to the reader a just idea of the translator's *wisdom and temper*, we close our extracts. Our opinion of the performance we have already pronounced; the justice of that opinion we have abundantly confirmed. We shall only add, that had the inscription on the Delphic temple* engaged any portion of his care, it would have exempted us from the painful necessity of declaring, that we know not any writer who for malice, ignorance, and folly, can be compared with this translator of Plato.

ART. II. *An Historical View of the English Government, &c.*

(Concluded from p. 256.)

WE have accompanied Mr. Millar to that part of his work, in which he proposes to give a view of our government under the House of Stuart. As James the First, before he succeeded to the throne of England, was king of Scotland, and descended from a long line of Scottish Monarchs, the author naturally and properly begins this part of his inquiry, by taking a review of the government of Scotland. The review is, in many respects, curious; but, from the want of an authentic history of Scotland in the early periods of its existence as a kingdom, we find ourselves ill-qualified to decide on the truth of the author's theory. That theory is not indeed built upon facts, but upon the state of society as it presented itself to Mr. Millar's mind, when contemplating a number of rude barbarians, occasionally, though seldom, compelled to unite for their mutual defence. It has, therefore, no claim to be received as *incontrovertibly* just.

* *Τὸ εἶδος ἀεὶ ἀλλοίωται.*

That the aristocracy in Scotland was more formidable to the crown than in England; and that the feudal institutions continued longer unchanged in the one kingdom than in the other, are indeed facts universally known; but it seems to be a mistake, that in the present taxes and customs of Scotland, there are no vestiges of *primeval villanage*; and the evidence produced by the present author, that the parliament had a constitutional authority to enact laws independent of the Sovereign, is, to say the best of it, very unsatisfactory. If we have not been misinformed, it is not long since miners and colliers were, in Scotland, *adscriptitii glebæ*, and therefore exhibited strong vestiges of primeval villanage; and the account, which the author gives of the *Black Acts*, which he quotes as his *sole* authority for the supreme power of parliament, renders them very suspicious evidence.

“ It is remarkable, he says, that a great part of the statutes here referred to, are to be found in the *first edition only of the collection published in the reign of Queen Mary*, and from its being printed in the Saxon character, known by the name of the *Black Acts*. In the reign of James the Sixth, when the prerogative had been greatly extended, a design was formed of concealing, as far as possible, the antient state of the government; for which purpose, an attempt was made to suppress this edition: and another was published, in which those acts which appeared to demonstrate the high powers of parliament were carefully omitted. This mutilated collection is copied in the last edition of the statutes published in the reign of Charles the Second, which is now commonly used. The copies of the Black Acts, which remain at present, are not numerous, and the peculiar knowledge to be derived from that antient compilation, is, in some degree, limited to those who are conversant in the legal antiquities of Scotland. *The glaring imposition upon the public*, thus attempted by the authority and direction of the crown, affords a noted example of the unprincipled measures of that reign, and conveys a strong presumption, that the old constitution of Scotland was diametrically opposite to the political views entertained by the Sovereign, and to that system of regal power, which he was labouring to realize.” Vol. III. P. 55.

If this account of the difference between the Black Acts and those which are now commonly used, may be depended on, and we have no inclination to call it in question, it is indeed certain that *a glaring imposition* has been practised on the public; but to those unacquainted with the legal antiquities of Scotland, it is far from appearing evident that the imposition was practised by James the Sixth or Charles the Se-

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cond. The reign of Mary was the era of forgery in Scotland, and of such forgery as it is to be hoped was never attempted in any other age or nation. Those who forged *letters* and *marriage-contracts* in the name of their reigning sovereign, may have interpolated (we do not say that they actually *did* interpolate) the statutes of the three first Jameses, in order to give something like the appearance of legal authority to the proceedings which they were meditating, or in which they were actually engaged. We know that they pretended to Throgmorton, that their laws authorized them to bring their sovereign to a judicial trial for her *criminal offences*, and that they were never able to show those laws to the ambassador*; and, in itself, it is surely more probable, that such a cabal of traitors and conspirators should have altered the language of the statutes, to which this author appeals, than that such a collection should have been clandestinely mutilated by any legal government whatever.

We really wish that some Scotch lawyer, not enslaved to a system, and well acquainted with the history of his country, would account for this difference between the *Black Acts*, and those which were published as a second edition of them, in the reign of our James the First. The garbling by authority *acts of parliament*, so as to alter the meaning of them, is, if it can be ascertained, one of the most extraordinary facts that have occurred in the history of the world.

It is worthy of observation too, that Robertson, who had probably the same access with this author to the *Black Acts*, has drawn from them no such inference as he has done. That elegant historian has proved, with the force of demonstration, that the constitutional authority of the Scottish sovereigns, over the deliberations of the estates in parliament, was, from the accession of Robert the First till the death of James the Fifth, greater than that of any other feudal sovereign in Europe; while their actual power, when opposed to the aristocracy, was very unequal to the purposes even of good government. He has likewise accounted for those two apparently inconsistent facts, not by cobweb theories, but by authentic history; while he shows that the powers of the king, instead of being gradually increased, as Mr. M. supposes, were gradually diminished during that period, in consequence of the alienation of great part of the crown lands, and a series of minorities †.

* Keith's History of Scotland, pp. 421, 422.

† Hist. of Scotland, Book I.

“ But, says the present author, the religious reformation, which took place in the reign of Mary, derived its authority from an act of the legislature, to which the assent of the queen, or of her husband the king of France, was never obtained, but which does not appear, either at that time or afterwards, to have been considered, on that account, as defective.”

This account of the Scottish reformation is not quite correct. It was, indeed, accomplished by a powerful party of barons, aided by the protestant preachers, and it had the approbation neither of the ecclesiastical estates, nor of the queen. Mary, however, from the peculiar circumstances in which she was placed on her return to Scotland, was never able to overturn it, though she was so far from admitting its legality, that she restored, without the concurrence of parliament, the consistorial court of the archbishop of St. Andrew's; and the defect of the statutes by which the reformation was originally established, was soon afterwards so universally acknowledged, that it was deemed necessary in the second parliament of James the Sixth, held by the register Lenox and Mar, to enact a formal ratification of them*.

Mr. Millar, in his account of the government of Scotland, expatiates on the benefits resulting from the parochial schools, which were first established in the reign of James the Sixth, and which we believe to have been productive of very salutary effects; but he betrays an illiberality unworthy of a philosopher, when he censures (P. 89.) the great schools and universities of England. He labours hard to vindicate his countrymen from the shrewdness, cunning, and selfishness, which have been often imputed to them; and which “ are merely the unfavourable aspect, he says, of that intelligence and sagacity by which they are distinguished above the more *mechanical drudges* in the southern part of the island!” Though this language certainly betrays something of that national spirit, with which Scotchmen have been often, though he says unjustly, charged, we should have passed it over without notice, had not the maxim from which he infers the intellectual superiority of his countrymen, appeared to us false and absurd.

“ In all parts of the world, he says, it is observable, that the great body of the people, while they remain in a state of rudeness and simplicity, are distinguished by their intelligence, acuteness, and sagacity; and that, in proportion to their advancement

† 2d Parliament James 6th, Cap. 35.

in commerce and manufacture, they become ignorant, narrow-minded, and stupid!" P. 91.

From this digression on the government of Scotland, if digression it should be called, the author returns to his main subject, the English government. He shows, that the union of the two crowns, as it preserved the whole island in peace, contributed greatly to the advancement of commerce and manufactures. These, of course, were productive of general wealth, among what were hitherto considered as the lower orders of the community; and that wealth became the parent of luxury and expence, which spread in a greater or less degree through all ranks, from the king to the peasant. As Elizabeth had vested the patrimony of the crown, her successor was not able, without parliamentary aid, to conduct the machine of government. That aid he could not receive from the nobles, whose opulence was proportionally diminished by the same causes which had diminished his own, and enriched the merchant and manufacturer. His dependence, therefore, was on the lower house of parliament, which was thus taught to feel its own consequence; to assume to itself by degrees the right of imposing taxes; and to grant no aid without bargaining for an increase of privilege. Hitherto the kings of England had supported the commons against the aristocracy of the peers, and for that support the lower house had frequently made such returns as were dictated by gratitude; but it now made rapid encroachments on what had, from time immemorial, been considered as the constitutional prerogatives of the crown, as well as on the feudal authority of the peers.

That authority was indeed at an end. The increasing luxury and expence of the age rendered it impossible for the great landholders to retain a number of military vassals; and farms and estates which were formerly bestowed, during pleasure, for military services, were now let for a certain number of years and for a stipulated rent, which rendered the tenants as independent of their landlords as their landlords were of them.

Similar to this had been the progress of society and government on the continent of Europe; but as the territories of the continental sovereigns were open to sudden inroads from their hostile neighbours, it was found necessary to entrust the monarch with the sole command of a mercenary army, by which he was enabled not only to repel the foes of the nation, but also to render his own authority despotic over all orders of his subjects. Had England and Scotland continued independent kingdoms, such, in all probability, would have been

the progress of government in them. But, as by the union of the crowns, an end was put to the wars which had long been waged between them, and, as by the insular situation of the monarchy, it had nothing very sudden to dread from a foreign foe, the two houses of parliament were under no necessity of placing a mercenary army at the disposal of the king, who was thus deprived of the power of enslaving the nation.

The influence, which was thus given to the house of commons, was greatly strengthened by the theological disputes which Elizabeth had repressed with a vigorous hand; but which James very foolishly encouraged, that he might have an opportunity of making an ostentatious display of his own erudition. In treating this part of his subject, the author pretends to show the natural tendency of the principles maintained in the churches of Rome and England to increase the powers of the crown, and of those for which the presbyterians and independents contended, to enlarge the privileges of the people; but he does not seem to have been well acquainted with the principles which characterize any one of these societies of Christians, except perhaps the last. He had evidently never studied the history of the church in original records; nor, as it appears to us, the Greek scriptures. In the mean time, amidst all the parade of philosophy with which he endeavours to veil his ignorance of the Christian system, he lets slip no opportunity of giving vent to his spleen against the Church of England.

“ Though its features were a little softened, it presented, he says, the same aspect of superstition with the Church of Rome, the same pomp and parade of worship, the same dignitaries invested with jurisdiction and authority, the same opulence and splendour of the higher clergy, which tended to procure them consideration and respect*, the same train of subordination in the ranks and orders of churchmen, which united them in one compact body, and enabled them, in promoting their common interest, to act with unanimity and vigour.

“ The constitution of the Church of England had even a stronger tendency than that of Rome to render its clergy devoted to the interest of the crown. They were more uniformly dependent upon the sovereign; who, by the annihilation of the papal supremacy, became, without a rival, the acknowledged head of the church, and obtained the entire disposal of the higher ecclesiastical dignities.” P. 138.

* Can any harm result to society from the respect paid by the people to the Clergy?

How unjust this representation is, may be referred to the decision of any man of candour, who has read the articles and liturgy of the Church of England; who recollects her conduct during the grand rebellion, and at the revolution of 1688; and who is tolerably acquainted with the doctrine and worship of the Church of Rome, and with her practices as well under sovereigns whom she deems Catholics, as under those whom she stigmatizes with the name of heretics, When the Irish Catholics, by massacring the Protestants, forwarded the measures of the English democrats and independents to overturn the monarchy, and when the dissenters in England and Scotland united with their "brethren, the Roman Catholics," in presenting addresses of thanks to the infatuated James the Second, for his exercise of the dispensing power, the Church of England, at both periods, adhered steadily to the principles of the constitution. At the former, she lent her aid to the sovereign, against a democratical faction, which had taken up arms against the crown; and, at the latter, to the parliament against an arbitrary tyrant, who was trampling on the laws and liberties of the people. The Church of England may say of herself, in the words of one of the most enlightened statesmen of this age*, "that when the equipoise of the vessel in which she sails, has been endangered by over-loading it upon one side, she has always been desirous of carrying the weight of her influence to that which might preserve its equipoise;" and it would be fortunate for the constitution, if every other society of Christians, and every sect of philosophers could, with truth, say the same thing.

That a writer, who could express himself in such terms of a church so impartial in her politics, should uniformly take part with the opponents of the crown, will excite no surprisè; but it is surely surprisng, that a Scotchman should embrace every opportunity to reprobate the conduct of the two first princes of the House of Stuart, and at the same time make apologies for the very same conduct in the House of Tudor. James the First acted indeed very foolishly, when he talked and wrote of the *divine, indefeasible, hereditary right of kings*; but Mr. Millar is surely mistaken, when he says (P. 157.) that "had the crown been transmitted upon the principle of inheritance, it never could have devolved upon the House of Stuart." The House of Stuart united in itself the rights of every race of kings which

* Burke,

had swayed the sceptre of England from the union of the Saxon Ostarthy; but James, by ostentatiously dwelling on this not very important circumstance, by continually agitating the question whether "he had not a right to take his subjects money without the interposition of parliament," and by embracing every opportunity to remind the commons that they derived all their privileges from the concessions of his ancestors, excited a jealousy, and spirit of enquiry, which the severer administration of Elizabeth had not produced. As she never deigned to establish her rights by argument, no man seems to have thought of calling them in question. She levied money without the consent of parliament; dispensed with various laws, and imprisoned and otherwise punished members of the house of commons for introducing bills and expressing sentiments which she did not approve; and James has never been accused of greater violations of the constitution than these. But, says this author, speaking of the last of these exertions of power,

"Though in both cases the measure was arbitrary and violent, the grounds upon which it was adopted, by James and by Elizabeth, were widely different. Elizabeth imprisoned the members of the house of commons, because they proposed to abridge those powers which the crown indisputably possessed. If the crown was at liberty to interpose a negative upon bills before they had finished their progress in either house of parliament (*and perhaps in the days of Elizabeth, the contrary had not become an established rule*) the behaviour of those members who, after the interposition of such negative, endeavoured to revive the debate, and to push on the business, *might be considered as irregular, and as an invasion of the prerogative. The ultimate aim of Elizabeth was to prevent innovation, and to maintain the firm of government transmitted by her ancestors, though the measures employed for that purpose could not be defended. But the imprisonment of the members by James, was in support of a fixed resolution to overturn the constitution.*" P. 177.

Frequent and powerful as party-prejudices are, we have seldom seen them so conspicuous as in this extract. If the crown was at liberty in the days of Elizabeth, to interpose a negative upon bills before they had finished their progress in either house of parliament, how could the contrary law become an established rule at the accession of James, her immediate successor? If Elizabeth imprisoned members of the house of commons, because they proposed to abridge those powers which the crown indisputably possessed, does it not follow that James, who never stretched the prerogative fur-

ther than she, imprisoned members for the very same offence? If the aim of Elizabeth was to prevent innovation, and to maintain the form of government transmitted by her ancestors, what right have we to suppose that James had any other aim?

But the imprisonment of the members by James, says the author, was in support of a fixed resolution to overturn the constitution: but what evidence has been brought that such a resolution was formed by James, which is not equally good evidence that it had been formed by Elizabeth? He indeed reasoned with his subjects, and, by arguments often very feeble, endeavoured to convince them that he was acting on the principles of the constitution; while Elizabeth, without deigning to reason, acted as he did, though with ten times more vigour.

Let no man imagine that we are pleading the cause of James the First. With a considerable share of knowledge and many private virtues, he was a pedantic trifler, and much better qualified, as the present author observes, to fill the chair of a pedagogue than the throne of a monarch; but let justice be done to him, as well as to his predecessor. If Elizabeth was a patriotic queen, James was neither a tyrannical nor an arbitrary king; and his love of peace, from whatever motives it sprang, contributed to the prosperity of England. His greatest foibles certainly were his unsteadiness, his capricious attachment to favourites, and his delight in political and theological discussion, which, if they did not sow the seeds, undoubtedly promoted the growth of those democratical principles, which spread rapidly through the nation, and overwhelmed his more virtuous and more accomplished son.

To the unfortunate Charles, indeed, the historical reviewer allows no virtues, and but few accomplishments. He thinks that the opposition made to him by the commons immediately on his accession, proceeded from the little confidence which they could have in his power; and he attributes what he considers as their well-founded suspicions, to his vouching for the truth of the fictitious narrative imposed on parliament by the Duke of Buckingham, respecting the treatment of the prince in Spain. Hume, however, has proved*, that the prince was himself deceived by that unworthy favourite; and if his proofs be valid, as to us

* See the note M. at the end of the 6th vol. of his Hist. of England.

they appear to be, it is evident that the commons, as soon as they became acquainted with the part which Buckingham had acted, must have been aware that the prince had been deceived, and that he implicitly believed what he had told to the committee of parliament. We cannot, therefore, agree with Mr. Millar, that

“ In these circumstances, it is not surprising that, upon the first meeting of parliament in the reign of Charles, that assembly, though strongly urged to support a war undertaken by its own recommendation, should testify no great zeal in prosecuting the views of the monarch.” P. 185.

In these, or in any circumstances, it must appear very surprising to every man but a decided republican, that parliament should urge into a war their young sovereign, who, as such, had not yet offended them, and at the same time, withhold those supplies, without which they must have been aware that the war could not be carried on. The character and conduct of Charles the First have furnished matter for acrimonious controversy for upwards of a hundred years. At the Restoration of his son, he was considered as a martyr to the constitution; and as long as the family of Stuart, in the direct line, continued on the throne, it was customary to paint his character as without a blemish. In some courtly sermons, preached during that period, comparisons are drawn between him and the author of our holy religion, to which it is impossible to give any other appellation than that of blasphemy; but at the Revolution, and still more at the accession of the house of Hanover, the tide of fashion turned.

As if the Revolution of 1688 had been equally unprovoked, and conducted on the same principles with the grand rebellion, men of letters thought that they could not pay their court more successfully to the reigning family than by calumniating the whole house of Stuart; and that the slight change in the order of the regal succession which had been introduced by the act of settlement, could not be so effectually vindicated as by vindicating the atrocious murder of Charles. Hence theoretical politicians speculating on the natural equality of men, and on the imaginary original contract, were at pains to represent the people as the source of all authority; and the king not as the first magistrate, but as the *servant* of the public, liable, by the eternal laws of justice, to be called to account for his conduct and punished like other servants, when he should transgress the limits of the power with which he was entrusted. If these men did not directly blaspheme God, they deviated further from the principles

ciples of sound policy than even the court-chaplains of the second Charles, and of Anne; and opened a door for principles, which, as they tend to perpetual sedition and incessant revolutions, disturb the peace of society, and which, passing over to the Continent, have produced their genuine effects in France.

When the House of Hanover became sufficiently established on the British throne, no encouragement was given to such wild theories, and men began to reason more soberly on the origin of government and on the purposes which it is intended to serve. Among those writers, Hume appears to have been the first, who was at the pains to do justice to the character of the ill-fated Charles; and since the appearance of his history, men have, in general, admitted the virtues of that monarch, and allowed, as an apology for the reprehensible parts of his conduct, the peculiar circumstances in which he was placed. Now and then, indeed, a parliamentary orator, in the ardour of debate, a dissenting preacher at the Old Jewry, or the author of a party pamphlet, has presumed to plead the cause of the rebels and regicides; but we believe Mr. Millar to be the only respectable writer, that for many years has attempted this hopeless task.

Charles felt it his duty to maintain the principles of the constitution as they had been transmitted to him by his ancestors. No real innovations, as we have seen, had been made by his father; he surely gave no indication of a desire to innovate himself, by calling together his parliament, and asking from it the means of carrying on its own war; and when, on being refused, he had recourse to the expedients of levying, by his own authority, *tonnage, poundage, and ship-money*, he only trod in the steps of Elizabeth, and the other sovereigns of the house of Tudor, whose conduct the judges assured him was according to law. That he should be unwilling to grant *the petition of right*, cannot surely excite surprise; for that petition, however proper (and no one can be more convinced of its propriety than we are) was an obvious encroachment on the prerogative, as *then understood*; and Charles might well be afraid of the lengths to which innovation might be carried, if he should give way to it in a single instance. That in sound policy, as well as from a principle of justice, he should have respected the rights of the subject, which, by granting the petition, he had himself ascertained by law, can admit of no controversy; but still, we think that some apology may be found, for his having again had recourse to the old maxims of government, in the peculiarity of the circumstances in which he was placed.

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The commons continued as refractory as ever; the English arms were disgraced through their tardiness to grant the necessary supplies; and in the reign of Elizabeth, it had been a maxim, which Charles might think himself entitled to adopt, "that the royal prerogative was not to be canvassed, nor disputed, nor examined; and did not admit of any limitation*."

That there were many true patriots among the leaders of the opposition in the house of commons is indisputable, but they erred in attempting too great a change at once. When they obtained the petition of right, they obtained every thing that was essential to the improvement of the constitution; and if by their violence they had not compelled the king to have again recourse to arbitrary measures, the government might have been gradually, and without bloodshed, brought to the present state of perfection. But, says this author,

"If parliament had always been ready to supply the wants of the king; if they had never stood upon terms, and demanded a ratification of abuses as the condition of their consenting to taxes; their power would soon have dwindled into a shadow, and their consent would have become a mere matter of form. They would soon have found themselves in the same state with those ghosts of national councils, who continued to hover about the courts of some European monarchies, and were still called to give an imaginary sanction to that will of the prince which they had no longer the capacity of opposing." P. 224.

This is indeed true; and, therefore, the commons did well to stand upon terms, till their real grievances were redressed; but as soon as the bill of rights had passed into a law, they should have cheerfully supplied the wants of the king, who was not, like his father, accused of dissipating the public money on frivolous pursuits and unworthy favourites. As this was not their conduct, we cannot agree with this author, that "there appears no good reason for suspecting the four first parliaments of Charles of any design to alter the constitution." Of their demands, there seems to have been no end; and had they continued to ask, and he to grant, in return for every necessary supply, the abolition of some branch of that prerogative which had been transmitted to him from his ancestors, "he would soon have dwindled into a shadow, and become the mere pageant of royalty."

* Hume, vol. 3. let. 44.

The Professor, as usual, lays the whole blame of the religious dissensions of that reign, if not on the church at large, at least on the king and archbishop Laud, who "new modelled, he says (p. 214) the liturgy; established a new set of ecclesiastical canons; and (p. 229) altered both in England and in Scotland, the established forms of a religious worship, and the system of church government!"

We wish that Mr. Millar had given the authority upon which he made these assertions; for though we are far from suspecting him to have been capable of deliberately writing falsehood, there is not one of them true, except that which relates to the *form of worship* in Scotland. The articles of the Church of England remain to this day as when they were drawn up in the reign of Elizabeth; the liturgy suffered no change in the reign of the first Charles; though a few slight alterations were made in it, and a form of prayer for the thirtieth of January added, in the reign of his son; and the canons were established in 1603, by James the First, and a national synod. Charles, indeed, endeavoured to introduce into the Church of Scotland, a liturgy and a set of canons different, in some respects, from the liturgy and canons of the Church of England; but though, in carrying those measures into execution, he acted rashly and imprudently, he was not misled by archbishop Laud, but by the Scotch bishops, and his Ministers in Scotland. In England, the king and the archbishop endeavoured, indeed, to put a stop to those warm, those useless disputes, about the peculiar doctrines of the synod of Dort, which were then disturbing the peace as well of society as of the church; and with this view, the declaration prefixed to the articles was issued, and rigidly enforced as well on Arminians as on Calvinists*. The Puritans being thus restrained, as they said, from preaching *God's free grace* and *election*, united with the democratical faction in parliament, to overturn both the church and the throne.

But can any man imagine, that either the church or the throne would have been preserved, had the king gone on granting all the demands of the republicans and puritans? Whatever may have been thought formerly, no such conclusion will surely be drawn now, after the experiment has been made in a country more highly civilized, and in an age when "philosophy is supposed to be at its meridian height." Louis the Sixteenth tamely accepted of such a

* See archbishop Laud's Diary.

constitution as the long parliament was preparing for Charles; and the consequences to the church and throne are felt, and will long be felt, not barely by France but by all Europe.

Professor M. in his feeble attempt to vindicate, on the principles of justice, the trial and execution of Charles the First, builds much on the supposed duplicity of that prince, which he infers from "that series of actions, by which the eventful history of his reign is distinguished." These he admits (p. 314) to have been for the most part fairly stated by Hume; and we are persuaded that the reader, if he be not a decided republican, has only to compare the reasonings of Hume and of Millar from the same facts, to be convinced that the charge of duplicity is totally groundless. We wish indeed that Charles, when he had granted the petition of right, and found the Commons still refractory, had made peace with all the world, curtailed, as much as possible, the expences of his household, and by his open and dignified conduct convinced the Commons, that while he would faithfully adhere to his part of the contract, he would not permit them to make further encroachments. This is certainly the conduct which he ought to have observed; but let us not too severely condemn his deviations from it. He may have been sensible, that, by the circumstance of his birth, a weighty trust had been committed to him, paramount to every compact into which he could enter with parliament; and finding the conduct of the Commons to be such as rendered him unable, if he should observe the petition of right, to discharge the duties of that trust, he might conclude, as Strafford had concluded, that "having tried the affections of his people, he was *absolved* and *loose* from all *rules* of government." (p. 239.) If such was his reasoning, as probably it was, we need not observe, that it is very different from his "thinking that the people were created solely for his benefit, not he for their's; that they had no rights independent of his arbitrary will; and that their lives and fortunes might be sacrificed at pleasure to his humour and caprice." P. 316.

As it gives us greater pleasure at all times to praise than to censure, we extract, with peculiar satisfaction, the following passage; which, as it comes from a very enlightened man, who certainly deemed a democratical constitution the best, when considered abstractly, deserves to be well weighed by all our political innovators.

"The authority of every government is founded in *otium*; and no system, be it ever so perfect in itself, can be expected to

acquire stability, or to produce good order and submission, unless it coincides with the general voice of the community. *He who forms a political constitution upon a model of ideal perfection, and attempts to introduce it into any country, without consulting the inclinations of the inhabitants, is a most pernicious projector; who, instead of being applauded as a Lycurgus, ought to be chained and confined as a madman.*" P. 329.

The author's sketch of the principles, personal character, and government of Cromwell, is well drawn; and he likewise does ample justice to the character and conduct of Charles the Second. Most readers indeed will think, that he does more than justice to that profligate prince, when he says, that "he had less personal demerit than any other king of the Stuart family." The prejudices of that man must be violent indeed, who with respect to *personal* merit, can compare the second Charles to his father, whose faults were the faults of the age and of the circumstances in which he was placed, but whose virtues were confessedly his own. Even James the Second had more *personal* merit than his brother, though he proved, through bigotry and superstition, a worse king of England. He was indeed occasionally licentious, but by no means so profligate as Charles; he was much more economical of the public money; and however ungracious in his manners, adhered more steadily to such promises as he made. That he was arbitrary in his principles, and had formed the design of overturning the constitution in Church and State, seems to be indisputable; but Mr. M. should not have questioned (p. 498) the evidence of Barillon, when it militates against the purity of Sidney's patriotism, and have admitted it (p. 417) as a proof of the meanness of James! It is entitled to credit either in both cases, or in neither; and we must confess that we perceive not the smallest reason for calling it in question. Sidney and James were both pensioners of France, to the eternal disgrace of the patriotism of the one, as well as of the magnanimity of the other.

Of this author's encomiums on *the bill of rights*, which, at the revolution, ascertained the prerogative of the crown, the privileges of parliament, and the rights of the subject, we entirely approve; but we do not agree with him in thinking, that the Scotch Convention, which declared that James the Second had *forfeited* the crown, acted on more rational or more manly principles than the English Convention, which considered him as having *abdicated* the government. If it be true, as he is at some pains to prove, that

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the authority of every government is founded in opinion, it must be the part of political wisdom to give the slightest possible shock to long established opinion, even in cases of the greatest extremity. The language of the Scotch Convention, as it shocked some of the most deep-rooted as well as salutary opinions, was extremely improper, though it has been generally adopted by the metaphysical politicians of that country; but the reader who wishes to understand the principles which guided our patriotic statesmen at the revolution of 1688, will find them clearly detailed and ably supported against the groundless objections of such writers as Mr. Millar, in Burke's *Reflections on the French Revolution*, a work which it is to be hoped will live as long as the language in which it is written.

Before the author enters upon that part of his subject in which he proposes to take a view of the English government, from the reign of William the Third to the present time, he gives a short sketch of the political history of Ireland, from the first invasion of that island by the English, in the reign of Henry the Second. This sketch is on the whole well written, though in his account of almost every insurrection of the Irish, Mr. Millar takes part with the insurgents, and occasionally throws out sentiments which we are unable to reconcile with any principle on which civil government can rest as on a stable foundation. Such are surely the sentiments expressed in the following extract.

“It is to be observed, that the effect of *old usage* must be limited by considerations of public utility, and that the *most universal submission of a people, however long continued*, will not give sanction to measures *incompatible with the great interests of society*. Had the Irish parliament, by general practice, been rendered entirely subordinate to that of England, *the pernicious tendency of such a constitution, with respect to Ireland, must appear of such magnitude, as to shock our feelings of justice, and, at any distance of time, to justify the inhabitants in asserting their natural rights.*” Vol. iv. p. 58.

We should be glad to be informed by the asserters of such doctrines as this, who is to judge of the great interests of society, and of the pernicious tendency of a constitution to which *universal submission has been yielded for ages*. Not surely the people at large; for nine-tenths of them know nothing of the great interests of society, or of the particular tendency of any constitution; but if a few philosophers be entitled to decide on such matters, and to issue their opinions authoritatively from their professorial chairs, why did this

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author condemn projectors of constitutions, on the model of ideal perfection, to chains and a mad-house?

Returning to his main subject, the Government of England, Mr. Millar traces the *influence* of the crown, from its rise in the reign of William the Third, to the present period. That influence arises from the augmentation of the public revenue, the extension of the empire, the consequent number of high offices in the disposal of the king, the number of pensioners and placemen scattered through the kingdom always ready, he says, to applaud the measures of the present administration, and even from the increase of the national debt. Of this growing influence he draws such a picture as might lead foreigners to infer, that the liberties of the people of England are gone for ever; and that the present influence is more dangerous than the ancient prerogative. It is to be remembered, however, that this part of the work was not prepared by the author for the press, and that therefore no inference can be fairly drawn from it injurious to his memory. Of this fact we are informed by the editors, whose information is corroborated by internal evidence. The following paragraph is so obviously incomplete, that no man can suppose that, in its present state, it would have been given to the public, by an author who generally expresses his meaning with perspicuity and precision.

“ Upon the whole, the ordinary public revenue directly at the disposal of the crown, or indirectly contributing to its influence, which immediately before the revolution amounted to about two millions yearly, has, by the gradual expansion of the two great branches already mentioned *, risen to the prodigious annual sum of above thirty millions; and thus without including the value of those numerous offices and places in the gift of the crown, which are supported by other funds than the national taxes.”
P. 87.

And thus, what! The passage has neither grammar nor meaning: and the editors, if they were acquainted with the author's train of thinking on such subjects, are to blame for not supplying the clause necessary to complete the sense.

The growing influence of the crown is in some degree balanced by the spirit of liberty and independence diffused through the nation by the advancement of manufactures,

* “ That which is intended to defray the annual expence of government, and that which is levied to discharge the annual interest of the national debt.”

commerce, and the arts, since the reign of William the Third. On these topics we have many ingenious observations, tending to prove that Mr. Millar was qualified to rank high among the writers on political œconomy, had he devoted his time and attention to that subject of fashionable study. We trust, however, that the helm of the State will never, in this nation, be put into the hands of theoretical œconomists; for however plausible their speculations may appear in a book, they have shown by their conduct in a neighbouring nation, that they are unskilful manufacturers of constitutions.

The author endeavours to prove that the subdivision of labour in manufactures, though it contributes greatly to their improvement, tends to contract the understandings of the lower orders of mechanics; and though he probably pushes his theory too far, there is some truth in the following observations.

“ The business of agriculture is less capable of a minute subdivision of labour than the greater part of mechanical employments. The same workman has often occasion to plough, to sow, and to reap; to cultivate the ground for different purposes, and to prepare its curious productions for the market. He is obliged alternately to handle very opposite tools and instruments; to repair, and even sometimes to make them for his own use; and always to accommodate the different parts of his labour to the change of the seasons, and to the variations of the weather. He is employed in the management and rearing of cattle, becomes frequently a grazier and corn-merchant, and is unavoidably initiated in the mysteries of the horse-jockey. What an extent of knowledge, therefore, must he possess! What a diversity of talents must he exercise, in comparison with the mechanic, who employs his whole labour in sharpening the point, or in putting on the head of a pin! How different the education of these two persons! The pin-maker, who commonly lives in a town, will have more of the fashionable improvements of society than the peasant; he will undoubtedly be better dressed; he will, in all probability, have more book-learning, as well as less coarseness in the tone of his voice, and less uncouthness in his appearance and deportment. Should they both be enamoured of the same female; it is natural to suppose that he would make the better figure in the eyes of his mistress, and that he would be most likely to carry the prize. But in a bargain he would assuredly be no match for his rival. He would be greatly inferior in real intelligence and acuteness, much less qualified to converse with his superiors, to take advantage of their foibles, to give a plausible

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sible account of his measures, or to adapt his behaviour to any peculiar and unexpected emergency." Pp. 153—155.

From this and other reasonings of the same kind, this author, though he admits that an increase of opulence and of intellectual improvements is equally produced in *nations at large* by the same progress in commerce and manufactures, yet infers that, among *individuals*, this distribution of things is far from being so uniformly established; and that, among the lower orders of the people, it is completely reversed.

Into the three last chapters of this work we do not feel ourselves called upon to enter minutely. They are but loosely connected with the history of the English government; and though the author has thrown out many ingenious thoughts on the effects of commerce, opulence, and civilization, on the *morals* of a people, on the progress of science relative to *law* and *government*, and on the *political* influence of the fine arts, he has advanced little that is new or very striking. He is surely mistaken in supposing that manufactures and commerce have sunk, in Britain, the general estimation of the military character in such a degree as to diminish the ardour of the people to maintain their laws and independence; and the immense sums collected for the widows and children of those brave men, who have fallen in the defence of their king and country, as well as the relief, which, in some years of scarcity, was lately extended by the rich to the poor, seem to prove, that our benevolence is not yet absorbed by our rigid attention to commercial concerns. In the chapter on the progress of science relative to law and government, there is much entitled to praise; but to represent the chief magistrate *as the real servant of the people* (p. 305) was not very consistent with the following just sentiments.

“Without a subordination of ranks, without a power vested in some men to controul and direct the behaviour of others, and calculated to produce a system of uniform and consistent operations, it is impossible that a multitude of persons, living together, should be induced to resign their own private interest to subdue their opposite and jarring passions, and regularly to promote the general happiness.” P. 293.

“It is evident that the diffusion of knowledge tends more and more to encourage and bring forward the principle of utility in all political discussions; but we must not thence conclude, that the influence of mere authority, operating without reflection, is entirely useless. From the dispositions of mankind to pay respect
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and submission to superior personal qualities, and still more to a superiority of rank and station, together with that propensity which every one feels to continue in those modes of action to which he has long been accustomed, the great body of the people, who have commonly neither leisure nor capacity to weigh the advantages of public regulations, are prevented from indulging their unruly passions, and retained in subjection to the magistrate. The same dispositions contribute in some degree to restrain those rash and visionary projects, which proceed from the ambition of statesmen, or the wanton desire of innovation, and by which nations are exposed to the most dreadful calamities. Those feelings of the human mind, which give rise to authority, may be regarded as the wise provision of nature for supporting the order and government of society." P. 309.

On the whole, we have been amused and instructed by this elaborate work, which, with all the defects to which posthumous publications are liable, evinces that its author possessed a mind of large grasp. The antipathy entertained by such a man to the name of king, is a singular phænomenon in the history of human nature; for Mr. Millar regrets every successful struggle made by the Scottish monarchs against the fierce and turbulent aristocracy, though he seems to have been well aware that, in those ages, the elevation of the throne was the first step towards the liberty of the people. The style of the work is in general perspicuous and precise; but it abounds with a greater number of *typographical* errors, especially in the last volume, than we have often met with in a work of equal importance. These, it is to be hoped, will be corrected in a second edition; for though we have found frequent occasion to differ in opinion from the author, we think *The Historical View of the English Government* worthy of going through many editions.

ART. III. *Military Memoirs of Mr. George Thomas, who, by extraordinary Talents and Enterprize, rose, from an obscure Situation to the rank of a General, in the Service of the Native Powers in the North West of India. Through the Work are interspersed, Geographical and Statistical Accounts of several of the States, composing the Interior of the Peninsula, especially the Countries of Jypoor, Joudpoor and Oudipoor, by Geographers denominated Rajpootanch, the Seiks of Punjaub, the Territory of Beykaneer, and the Country adjoining the Great Desert to the Westward of Hurrianeh.*

Compiled and arranged from Mr. Thomas's original Documents, by William Francklin, Captain of Infantry, Member of the Asiatic Society; Author of a Tour to Persia, and the History of Shah Aulum. 4to. Calcutta. 1803.

THE biographical sketch here offered to the public, exhibits the remarkable circumstance of an individual ascending from the obscure and humble situation of a Common Sailor, or at best of a quarter master, to the establishment of a splendid and independent Principality in the heart of India.—The perusal of the volume will not fail to excite considerable interest, in all who are acquainted with the local situation and relative dignity of the princes and their dependencies, which are here described, but we select the following representation of a people and a district with which Europeans in general are less familiarly acquainted. These are the Seiks, who occupy a portion of the Punjaub, a region comprehended within the five great rivers, the Hydaspes, the Hydraotes, the Acesines, the Hyphasis and the Sutledge.

“ The Seiks are armed with a spear, matchlock and scymetar, their method of fighting as described by Mr. Thomas, is singular; after performing the requisite duties of their religion by ablution and prayer, they comb their hair and beards with peculiar care, then mounting their horses, ride forth towards the enemy, with whom they engage in a continued skirmish advancing and retreating, until man and horse become equally fatigued; they then draw off to some distance from the enemy, and, meeting with cultivated ground, they permit their horses to graze on their own accord, while they parch a little gram for themselves, and after satisfying nature by this frugal repast, if the enemy be near, they renew the skirmishing; should he have retreated, they provide forage for their cattle, and endeavour to procure a meal for themselves.

“ Seldom indulging in the comforts of a tent, whilst in the enemy's country, the repast of a Seik cannot be supposed to be either sumptuous, or elegant. Seated on the ground with a mat spread before them, a Bramin appointed for the purpose, serves out a portion of food to each individual, the cakes of flour which they eat during the meal serving them in the room of *dishes* and *plates*.

“ The Seiks are remarkably fond of the flesh of the jungle hog, which they kill in the chase, this food is allowable by their law. They likewise eat of mutton and fish, but these being deemed unlawful, the Bramins will not partake, leaving those who chuse to transgress their institutes to answer for themselves. In the city or in the field the Seiks never smoke tobacco; they are not however averse to drinking spirituous liquors, in which they
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sometimes indulge to an immoderate excess: and they likewise freely take opium, *Bang*, and other intoxicating drugs. In their convivial parties each man is compelled to drink out of his own vessel.

“ Accustomed from their earliest infancy to a life of hardship and difficulty, the Seiks despise the comforts of a tent; in lieu of this, each horseman is furnished with two blankets, one for himself, and the other for his horse. These blankets, which are placed beneath the saddle, with a grain bag and heel ropes, comprise in time of war, the baggage of a Seik. Their cooking utensils are carried on rattos. Considering this mode of life, and the extraordinary rapidity of their movements, it cannot be matter of wonder if they perform marches, which to those who are only accustomed to European warfare, must appear almost incredible.

“ The Seiks among other customs singular in their nature, never suffer their hair, or beards, to be cut, consequently, when mounted on horseback, their black flowing locks, and half-naked bodies, which are formed in the stoutest and most athletic mould, the glittering of their arms, and the size and speed of their horses, render their appearance imposing and formidable, and superior to most of the cavalry in Hindocstan.

“ In the use of their arms, especially the matchlock, and sabre, they are uncommonly expert, some use bows and arrows. In addition to the articles of dress which have been described in recent publications of the times, Mr. Thomas mentions that the arms and wrists of the Seiks are decorated with bangles of gold silver brass and iron, according to the circumstances of the wearers, but among the CHIEFS, of the respective tribes, the horse furniture, in which they take the greatest pride, (and which with the exception of the inlaying of their fire arms, is their only luxury,) is uncommonly splendid, for, though a Seik will scruple to expend the most trifling sum on his food, or clothing, he will spare no expence in endeavouring to excel his comrades in the furniture of his horse and in the richness and brightness of his armour, a circumstance, which appears to bear no inconsiderable resemblance to the customs of the ancient *Spartans*.

“ Considerable similarity in their general customs may be traced with those of the Jauts; though these, in some districts, apparently vary, the difference is not material, and their permitting an interchange of marriages with the Jauts of the *Doorb* and *Harrianah* amounts almost to a conclusive proof of their affinity of origin.

“ The Seiks allow foreigners of every description to join their standard, to sit in their company, and to shave their beards, but excepting in the instance of the *Jauts*, they will not consent to intermarriages, nor will they eat or drink from the hands of an alien, except he be a Bramin, and for this cast they always profess the highest veneration.

“ If indeed some regulations which are in their nature purely military, and which were introduced by their founder NANICK, be excepted, it will be found, that the Seiks are neither more or less than *Fauts* in their primitive state.

“ Thus far, says Mr. Thomas, we have seen the fair side of the picture; let us now consider the reverse.—The Seiks are false, sanguinary and faithless, they are addicted to plunder and the acquirement of wealth by any means, however nefarious; instances have occurred of a child's arm being raised against his parent, and of brothers destroying each other.

“ Women amongst *them* are held in little estimation, and though ill treated by their husbands, and prohibited from accompanying them in their wars, these unhappy females nevertheless attend to their domestic concerns with a diligence and sedulousness deserving of a better fate!

“ Instances indeed, have not unfrequently occurred, in which they have actually taken up arms to defend their habitations, from the defultory attacks of the enemy, and throughout the contest, behaved themselves with an intrepidity of spirit, highly praise worthy.

“ In the Seik army, the modes of payment are various, but the most common is at the time of harvest, when every soldier receives the amount of his pay in grain and other articles, the produce of the country; to some is given money in small sums, and to others lands are allotted for their maintenance. Three fifths of the horses in the Punjab are the property of the different chieftains, the remainder belong to the peasantry who have become settlers.

“ A Seik soldier has also his portion of the plunder acquired in the course of a campaign: this is set aside as a reward for his services, and in addition to it, he sometimes increases his gains, by secreting part of the public plunder.

“ The nature of the Seik government is singular, and probably had its origin in the unsettled state of the tribe, when first established in their possessions. Within his own domains each chief is lord paramount. He exerts an exclusive authority over his vassals, even to the power of life and death, and to increase the population of his districts, he proffers a ready and hospitable asylum to fugitives from all parts of India. Hence, in the Seik territories, though the government be arbitrary, there exists much less cause for oppression, than in many of the neighbouring states; and, hence likewise, the cultivator of the soil being liable to frequent change of masters, by the numerous revolutions that are perpetually occurring, may be considered as one of the causes of the fluctuation of the national force.” P. 71.

These warlike and powerful people were defeated by Mr. Thomas, the hero of this history, who, after his victory; established

established himself as a sovereign prince in the district called Hurriannah, ninety miles to the north west of Delhi.

“ Here,” says Mr. T. “ I established my capital, rebuilt the walls of the city long since fallen into decay, and repaired the fortifications. As it had been long deserted, at first I found difficulty in procuring inhabitants, but by degrees and gentle treatment, I selected between five and six thousand persons, to whom I allowed every lawful indulgence.

“ I established a mint, and coined my own rupees, which I made current in my army and country; as from the commencement of my career at Jyjur, I had resolved to establish an independency, I employed workmen and artificers of all kinds, and I now judged that nothing but force of arms could maintain me in my authority, I therefore increased their numbers, cast my own artillery, commenced making musquets, matchlocks and powder, and in short, made the best preparations for carrying on an offensive and defensive war, till at length having gained a capital and country bordering on the Seik territories, I wished to put myself in a capacity, when a favourable opportunity should offer, of attempting the conquest of the Punjab, and aspired to the honor of establishing the British standard on the banks of the the Attock *.” P. 93.

Among these native princes, each possessing but a limited domain, it is almost impossible to remain for any length of time in undisturbed tranquillity: accordingly we find that Mr. Thomas was in a short time involved in various and perplexing contests, which finally compelled him to leave

* “ To carry his plans into effect, and for the support of his troops, Mr. Thomas appropriated a part of the revenue arising from the lands granted by the Mahrattas, and with much judgment and discernment naturally inherent in liberal minds, endeavoured to conciliate the affections of his men, by granting pensions to the widows and children, or nearest relations of those soldiers who fell in his service. These pensions, amounting to 40,000 rupees per annum, were regularly paid to the respective claimants, a mode which reflects the highest credit on Mr. Thomas's character, but which had long since been anticipated by the wisdom of the British government in rewarding their veteran Sepoys. The payments were made every six months, and the nearest relation of the deceased, whether officer or soldier, received the half pay of his rank. This and the expence of casting cannon, the fabrication of small arms, and purchase of warlike stores, consumed that part of Mr. Thomas's revenues, which he derived from the districts granted him by the Mahrattas, as detailed in the foregoing schedule.”

his hard-earned possessions, to forego his princely dignity, forsake his capitol, and finally take refuge in the British territories.—The detail of his life, from his first entrance into the service of the native princes, to his attainment of sovereign power, with his final decline, is given with much spirit and vivacity.—The author, Mr. Francklin, has often before gratified us, and we look to him with much expectation for future amusement and information.

ART. IV. *A Treatise on the Process employed by Nature in suppressing the Hemorrhage from divided and punctured Arteries; and on the Use of the Ligature; concluding with Observations on secondary Hemorrhage: the Whole deduced from an Extensive series of Experiments, and illustrated by Fifteen Plates. By J. F. D. Jones, M. D. Member of the Royal College of Surgeons of London. 8vo. 237 pp. 10s. 6d. Phillips. 1805.*

THIS treatise has been written to establish a controverted point in surgery, and the author's zeal has tempted him to make many experiments on living animals: which appear to have been conducted with so much accuracy, and the conclusions are so faithfully drawn, that we think the question is fairly determined. It would, therefore, be cruel for any other physiologist to repeat them.

A curious historical account is first given of the various theories, invented by different writers, to explain the process by which nature sometimes stops the flow of blood from a wounded artery. Petit, the celebrated French surgeon, imagined that this was effected solely by the blood coagulating. Mr. Morand was not quite satisfied with this explanation; but contended, that though a coagulum had some share in arresting the hemorrhage, that it was chiefly accomplished by "the corrugation or puckering of the artery." Samuel Sharp comes next, who asserts that wounded vessels continue to bleed till "by contracting and withdrawing themselves into the wound, their extremities are shut up by the coagulated blood."

These sensible writers thus discovered more and more of the truth; when a croud followed, who instead of elucidating the subject further, only obscured it by their misty conjectures. Pouteau declared, that the coagulation of the blood was only a feeble and subsidiary means of suppressing

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an hemorrhage; and that the retraction of a divided artery signified little. He maintained that the principal cause was the tumefaction of the cellular membrane, by which the vessel was closed. Gooch likewise rejects Petit's coagulum; and ascribes the effect to the combined agency of the three other causes. Mr. White is of opinion, that the coagulation of the blood, so far from stopping, tended to keep a wounded vessel open: and, from a love of simplicity, both he and Mr. Kirkland admitted but one cause, namely, the contraction of the vessel. Last of all comes Mr. John Bell, who freely criticizes and differs from all. He confidently asserts, that "when hemorrhage stops of its own accord, it is neither from the retraction of an artery, nor the constriction of its fibres, nor the formation of clots, but by the cellular substance, which surrounds the artery, being injected with blood."

Mr. Jones finding such discordant opinions among his predecessors, resolved, if possible, to find out the exact state of the case. With this view he made a great many experiments, by dividing the arteries of living horses and dogs, and examining the appearances after death. The result of these experiments is given in the following quotation.

"An impetuous flow of blood, a sudden and forcible retraction of the artery within its sheath, and a slight contraction of its extremity, are the immediate and almost simultaneous effects of its division. The natural impulse, however, with which the blood is driven on, in some measure counteracts the retraction, and resists the contraction of the artery. The blood is effused into the cellular substance between the artery and its sheath, and passing through that canal of the sheath which had been formed by the retraction of the artery, flows freely externally, or is extravasated into the surrounding cellular membrane, in proportion to the open or confined state of the external wound. The retracting artery leaves the internal surface of the sheath uneven, by lacerating or stretching the cellular fibres that connected them. These fibres entangle the blood as it flows, and thus the foundation is laid for the formation of a coagulum at the mouth of the artery, and which appears to be completed by the blood, as it passes through this canal of the sheath, gradually adhering and coagulating around its internal surface, till it completely fills it up from the circumference to the centre.

"A certain degree of obstruction to the hemorrhage, results from the effusion of blood into the surrounding cellular membrane, and between the artery and its sheath, but particularly the diminished force and velocity of the circulation, occasioned by the hemorrhage, and the speedy coagulation of the blood, which is a well known consequence of such diminished action of the vascular

cular system, most essentially contribute to the accomplishment of this important and desirable effect.

“ A coagulum then, formed at the mouth of the artery, and within its sheath, and which I have distinguished in the experiments by the name of the external coagulum, presents the first complete barrier to the effusion of blood. This coagulum, viewed externally, appears like a continuation of the artery, but on cutting open the artery, its termination can be distinctly seen with the coagulum completely shutting up its mouth, and inclosed in its sheath.

“ The mouth of the artery being no longer pervious, nor a collateral branch very near it, the blood just within it is at rest, coagulates, and forms, in general, a slender conical coagulum, which neither fills up the canal of the artery, nor adheres to its sides, except by a small portion of the circumference of its base, which lies near the extremity of the vessel. This coagulum is distinct from the former, and I have called it the internal coagulum.

“ In the mean time the cut extremity of the artery inflames, and the *vasa vasorum* pour out lymph, which is prevented from escaping by the external coagulum. This lymph fills up the extremity of the artery, is situated between the internal and external coagula of blood, is somewhat intermingled with them, or adheres to them, and is firmly united all round to the internal coat of the artery.

“ The permanent suppression of the hemorrhage chiefly depends on this coagulum of lymph; but while it is forming within, the extremity of the artery is farther secured by a gradual contraction which it undergoes, and by an effusion of lymph between its tunics, and into the cellular membrane surrounding it; in consequence of which these parts become thickened, and so completely incorporated with each other, that it is impossible to distinguish one from the other: thus, not only is the canal of the artery obliterated, but its extremity also is completely effaced, and blended with the surrounding parts.” P. 53.

The author's theory thus appears to be of the eclectic kind: or rather he shows, that nature employs a variety of aids in the important business of obstructing a bleeding artery. The effusion of the coagulating lymph by the inflamed vessels, a circumstance overlooked by the writers before mentioned, is evidently the principal means of permanently closing a wounded vessel. John Hunter, that extraordinary man, first discovered this effusion; and the author has very ingeniously shown its great utility in restraining hemorrhage.

It likewise appears, that in horses and dogs, when only one fourth of the circumference of an artery is divided, that
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the vessel will sometimes heal with little obstruction to its canal. But when one half, or more of the artery, is cut through, the remainder usually tears asunder, or is divided by ulceration; in which case the canal is obliterated.

The spurious aneurifin can hardly be produced in these animals; but as it frequently occurs in men, he thinks "it highly probable that it is formed either in consequence of the lymph, which had been poured out for the re-union and filling up of the wound, being torn through by the impetus of the blood, soon after the wound of the integuments had healed, or else by the blood striking against, and gradually dilating into an aneurifinal sac, the lymph which had reunited the artery."

The effects of ligatures on arteries are next considered. Deffault had remarked, that ligatures cut through the internal and middle coats of arteries. Mr. Jones's experiments confirm this fact: and he observes, that the internal wound of the artery is followed by inflammation and the exsudation of coagulating lymph, which obliterates the canal. When the artery was not tied sufficiently tight to cut through the inner coats, no coagulating lymph was effused, and a hemorrhage must have taken place on the separation of the ligature.

In tying arteries, he advises the adopting a round and not a flat ligature; the enclosing nothing but the artery; the placing it straight, and not obliquely round the vessel; and, lastly, to draw the ligature very firmly.

He takes notice of the question, whether it is better in the operation for the aneurifin to trust to one ligature, or to employ two, and divide the vessel between them. He concludes in favour of the latter plan, as safest; though his experiments on brutes are rather in favour of the former. He deprecates the passing a loose ligature to be in readiness, as extremely likely to excite the very evil it is intended to remedy.

The plates annexed to this work are numerous, and uncommonly well engraved.

ART. V. *The Woodman's Tale, after the Manner of Spenser. To which are added, other Poems, chiefly Narrative and Lyric, and the Royal Message, a Drama. By the Rev. Henry Boyd, A. M. Translator of the Divina Commedia*
of

of *Dante*. *Vicar of Drumgath in Ireland, and Chaplain to the Right Honourable Lord Viscount Charleville*. 8vo. 567 pp. Longman and Co. 1805.

MR. BOYD has more than once or twice, and with deserved reputation, appeared before the public as the Translator of the *Divina Commedia* of Dante, and author of various poetical performances. This volume, if we mistake not, will add considerably to his literary fame. It consists of an allegorical poem, in five cantos, called the *Woodman's Tale*, of what Mr. Boyd calls *Milesian Tales*, with a variety of miscellaneous pieces, chiefly lyrical.

The *Woodman's Tale* is a poem, the object of which is to illustrate the terrible consequences which proceed from intemperance in drinking. A long introduction in prose more particularly explains the author's design, which is further exemplified in the lamentable catastrophe of Burns, which every friend of genius will earnestly deplore. Mr. Boyd justifies his embodying the virtues and vices of the human mind, and exercising them in imaginary adventures, from the examples of Phineas Fletcher, and his countryman, Spenser. They who are fond of the stanza employed by this later poet, cannot fail of being highly amused and interested by this production, which, with the exception perhaps of Sir James Burges's poems, has not often been so successfully imitated. The following specimen will prove this.

“ But from the central hills that crown the isle
 With woody height, by seamen seen afar,
 Her genius mark'd the loud aerial toil,
 Of fighting winds and elemental war;
 He saw old Ocean burst th' eternal bar,
 And sweep with foamy pride the trembling shore,
 He saw the barque impell'd by luckless star,
 With canvass rent to rags, and lab'ring oar,
 That to the fated beach the seeming stranger bore.

“ He saw the Demon hide his deadly freight,
 In seeming show of royalty distress:
 He saw the nation verging to its fate,
 And hasted down, impetuous, to arrest
 The fraudulent rite, while glauc'd from east to west,
 Portentous lightnings own'd the coming power;
 Dark gathering clouds the welkin dim invest,
 With armed gust furcharg'd and hailly shower,
 And o'er the solemn pile the storm was seen to lour.

“ Unusual

" Unusual horror seiz'd the list'ning crowd,
 And for a time restrain'd the sanguine rite,
 With sudden gust the rocking temple bow'd,
 And o'er th' assembly hung unusual night;
 While ever and anon a livid light
 Around the trembling crew excursive play'd,
 The assistants sprung aloof, with pale affright
 The startled priest forgot his bloody trade,
 And deem'd some god averse the pious rite survey'd.

" First Mnemon felt an energy of heaven,
 (Who still the rite withstood.) The hoary sage
 Began: ' Have then the pow'rs of vengeance giv'n
 ' A welcome pause, a moment to alluage
 ' Your hot mistemper'd zeal and headlong rage;
 ' Thwarted at last by heaven's unquestion'd doom,
 ' That stamps with truth the words of doubting age?
 ' Hail heavenly fires, commission'd to return
 ' The sad benighted souls, and break the mental gloom!

' With livelier hopes, and better omens now,
 ' I rise once more to urge my baffled plea,
 ' If yet your patient ears a pause allow,
 ' And deign to weigh the dread result with me;
 ' If thus, not forc'd by Fate's supreme decree,
 ' You dare with alien rites your faith to stain,
 ' And bring a wand'rer, tost from sea to sea,
 ' Exil'd from earth, and sent to rove the main,
 ' With visionary schemes to vex your quiet reign.

" Why need I tell the tenure of your peace,
 ' On which the fortunes of your isle depend,
 ' When first sublimé above the subject seas
 ' The Naiads saw their favour'd realm ascend?
 ' Then all their genial powers for her to blend
 ' They vow'd, and still the tide of life supply,
 ' If their chaste eyes no alien rite offend,
 ' Nor foreign mixture come, nor strange alloy,
 ' Thus to supplant their power, beneath their native sky.

" ' These simple laws obey'd, the temp'rate bowl
 ' Is ours, the genuine lymph and milky store;
 ' Hence no fell passions harrow up the soul,
 ' Hence Virtue, Freedom, Love, our sacred store:—
 ' Can unperverted nature seek for more?
 ' Know your own bliss, enough for man to know
 ' Some monstrous birth, perhaps, unsought before,
 ' Some unsuspected brood of coming woe
 ' Lurk in these rites unknown, this seeming simple show.

“ ‘ Why

" ' Why need I tell the fate of Naxos' isle,
 ' When forc'd to feed the interdicted vine,
 ' The Naiads mourn'd the too successful wife,
 ' Till their deep wrongs brought down the wrath divine,
 ' Which mixt for man the medicated wine,
 ' With sharp disease, and stormy passions fell ;
 ' Then dire Alecto learn'd her snakes to twine
 ' With Autumn's purple store, and lov'd to dwell
 ' Amid the festal train, and hear the chorded shell.

" ' The Naiads are incens'd,—and will their ire,
 ' To profanation yield, or scatter'd dust ?
 ' Can impious reliques of unholy fire
 ' Calm their just rage, when heedless of the trust
 ' From them deriv'd, and fir'd with impious lust
 ' Of change, we dare to taint the living tide
 ' With the foul gleanings of a funeral bust,
 ' (Mixture abhorr'd) and rashly fling aside
 ' The pledges of our peace for alien gifts untry'd ?

" ' Haply these signs of elemental wrath
 " Still o'er the trembling isle portentous hung,
 ' These humid plagues on high, that drizzle death
 ' Thro' our pale bands, and thin the sickly throng,
 ' By heav'ns permission came to try how long
 ' Our faith will stand, by terror uncontroll'd :
 ' For what is man by anguish never stung,
 ' To virtue lost, to soft compassion cold,
 ' Till trials purge his dross, and turn his lead to gold ?

P. 64.

The *Milesian Tales* evince the author to be exceedingly well qualified for undertakings of this kind. The tales, though of a melancholy cast, are very pleasing and remarkably well told, particularly the *Knight of Feltrim*. The miscellaneous poetry consists principally of complimentary addresses to the author's friends, elegies, &c. The monody on the death of the late Marquis of Downshire breathes the genuine spirit of elegiac verse. We however select the following ode on the marriage of Lord Moira with the Countess of Loudoun.

" From Holstein to Almada's heights *
 The tuneful Maids are mute and still,
 Nor Pindus now the Muse invites,
 Nor Fiesoles † romantic hill ;

" * In Portugal.

† Florence.

" Damp

Damp fears the general bofom chill,
Whilft Indignation burns to hear
The hireling rhymers deftly trill
His fonnets to a tyrant's ear.

“ There let him tune with heart forlorn,
And faltering hand, the flavifh lyre ;
Not thus beneath the brows of Mourne
The Patriot wakes the Poet's fire.
Though meaneft of the Mufes choir,
The meaneft fuch a theme might warm ;
Worth, Honour, Friendship, all confpire,
And Gratitude's ethereal charm.

“ Hail to the Hymenzæal ftar
That breaks thro' Danger's darkeft fhade,
Tho' Mars in fury mounts his car,
Beneath Bellona's flag display'd,
Dire fignal of the bloody trade ;
The dauntlefs Warrior leads along,
In Glory's van, the plighted maid,
And fhews her to th' admiring throng.

“ O! not for nought the generous tide
Of Bourbon, Haftings, and Navarre, (a)
And the TWIN ROSES fummer pride,
Which fortune menac'd oft to mar,
Were mixt by heaven's peculiar care
In thee, and heaven a PLEDGE beftows
(Foretold by many an omen fair)
Of triumph to the BLENDED ROSE.

“ Hail Caledon! which oft beheld
Thy fpearmen by his kindred led, (b)
Invasion fled the trembling field,
When thund'ring down with meafur'd tread,
With Bruce and Freedom at their head,
From Scotia's hills they fwept the plain,
And native ftreams, with slaughter fed,
Ran purple to the fubject main.

* Like meteors from a low-hung cloud,
What fpirits light on ARTHUR'S SEAT *!
With WALLACE in his airy fhrowd,
The CAMPBELLS and MONTGOMERIES meet,
And DOUGLAS, fcorning Gallia's threat ;
Then, circling round Edina's towers,
Adown the long-drawn vales they fleet,
To rouse the Caledonian powers.

* “ A noted hill near Edinburgh.”

- “ With softer notes another choir
 To spoufal warblings tune their lays,
 When Beauty fans the Warrior's fire,
 And Valour wakes the song of praise,
 Twining the myrtle with his bays;
 And viewless minstrels sing the LINE,
 Whose growing splendors Hope furveys,
 'Till Phœbus' self forgets to shine.
- “ No! while a son of Charlemagne (*c*)
 Survives, by heaven's protecting hand,
 The cruel Corsican in vain
 Halloos his mercenary band
 To slaughterous deeds, and lines the strand
 With crazy hulls that dread the deep;
 Britannia's sons the fight demand
 On level shore or beacon'd steep.
- “ No trivial cause inspires the flame,
 No trivial pledge the realm secures,
 Combin'd with Freedom's ancient claim,
 Religion's aid our strength assures.
 Whether upon the rolling floors
 Of England's barques, they mount the tide,
 Or discipline her files enures
 By land, to check th' Invader's pride.
- “ When mimic royalty, forlorn
 Of Heaven and Fortune, disappears
 Like yonder cloudy crown of Mourne,
 Dispers'd, by Sol, in pearly tears—
 Long as he leads the dance of years,
 May manly worth and female grace,
 Whatever silver'd Age reveres,
 Or Youth admires, exalt your race.” P. 288.

It is painful to observe so many and such gross errors of the press, particularly at page 220, where *Pastor cum traheret per freta navibus*, is printed *Pastor cum traheret per freta ravibus*.

“ (*a b c*) Literally descended from the Emperor Charlemain long before the Imperial title was disgraced, the *Earl of Maira* is consequently allied to the house of Bourbon, and more immediately by his descent from the ancient Kings of Navarre.

“ It is well known, that the families of Hastings and Bruce were nearly related, and both derived from the royal stem of Scotland. It is almost unnecessary to add, that his Lordship numbers in his pedigree the Houses of York and Lancaster, the white and red rose. See the English and Scotch Peerage, &c. &c.”

The

The whole forms a very agreeable collection of lyric poetry, and the dramatic piece with which the volume concludes, on the subject of Absalom, though from the length of the speeches and other causes not well adapted for representation, will by no means detract from Mr. Boyd's claim as a poet and man of genius, for it contains some interesting scenes and highly animated passages.

ART. VI. *Eight Sermons preached before the University of Oxford, &c.*

(Concluded from p. 533.)

THE 7th and 8th sermons are on predestination, and the article of our Church relating to it. The first is taken up by an account of the doctrines of the churches of Rome, Germany, and Geneva, on this subject; preparatory to the consideration of that of the Church of England. In the beginning of these expositions, Dr. Laurence very rightly fixes the different senses in which this term has been used in the Christian Church. Calvin, it is well known, taught that predestination preceded the divine foresight of the actions of every individual; and that the latter was founded on the former; which therefore had no respect to actions foreseen, or was irrespectively or absolute. Others held that predestination followed that foresight*; and therefore was re-

spective,

* We are aware that the term prescience or foresight, as applied to the Divinity, has been objected against: and St. Augustin has said, "Quid est præscientia nisi scientia futurorum? Quid autem futurum est Deo, qui omnia supergreditur tempora? si enim res ipsas in scientia habet, non sunt ei futuræ, sed præsentæ: at per hoc non jam præscientia sed scientia dici potest. (1. 2. ad Simplicianum.) Law, in his annotations on Archbishop King, and others from whom we dissent with regret, seem to have followed this opinion of Augustin. But in the divine knowledge, all things and acts are *truly*, and completely present in every moment: that is, *as they are*, and in all their accidents and relations. What happened yesterday as past according to its true circumstances; what happens now as present; what will

U u

happen

spective, founded in former conceptions of it, and therefore the sense of the term introduced by it may be shown on the concession of its most eminent original supporters, (in *their* late age of the Church) never to have been before received therein*: the latter opinion only prevailing, and the latter sense of the term being, in consequence, adopted. Thus also it continued to be used by the Church of Rome and her schoolmen: although they introduced herein an error of great magnitude of another kind, which requires to be pointed out. The German Church likewise varied not from this ancient use of the term, from the time their system received its determinate shape at the Diet of Augsburg. On this point the English reformers adopted the decisions of that Church entirely, as it will be seen: and, with those decisions, the use of the term *predestination* in the same sense in which they applied it, to signify the determinations of the Deity, founded on his foreknowledge.

happen to-morrow as future, for if the first or last were conceived as present in the divine mind, they must be conceived as they are not; or the divine knowledge must err. We have what we may call a moral certainty of knowledge of things future, as such: in the Divine Mind that knowledge is absolute. All things are present to God or to the Divine Knowledge: this includes their circumstances; and in these the place of their existence in the successive order of things; or in time, or duration. Now their place in duration is present, past, or future: and to say of any thing or act now future, that it is present to the Divine Knowledge in every circumstance, its futurity excepted; is to charge Omniscience with imperfection.

* Note, p. 245. On the controversy *supposed* by Calvin to have been begun by Castellio against his notions on this subject, Beza thus writes in the life of the former. "Satan gained this alone by these dissensions: that this article of the Christian religion which was *before involved in the deepest obscurity*, had its darkness done away; and was rendered perspicuous to all, not possessed by a spirit of contention." Some notices, indeed, are preserved of a sect of heretics in the fifth century, called the Predestinatiani: but their existence has been disputed. The affirmative was held by Piccinardi, and in the correspondence between Usher and Vossius, it was admitted by one or both: by others it is held to be a term of reproach, used by the Semi-Pelagians against the followers of St. Augustin. The citations we shall make from Prosper and Hilary may be among the grounds of that conclusion.

It may deserve also to be noticed here, that when we reject a new system, we reject, together with it, the new senses which the founder imposed on old terms; if he endeavour by such artifice to promote its reception: and they are the appendage of it which is received last, and with most difficulty. We may remark too, that Calvin himself fell not into the error of supposing that his opinions were supported in our articles: for we have seen the spleen he betrayed, at what he held to be a sollicitude displayed by our reformers, to mix none of his peculiar doctrines in the Anglican Confession of faith. The notes to this sermon give still another instance of this fact, extracted from a letter written by him in the reign of Queen Mary, to some English refugees; where he concludes a certain advice, said to have been given on a proper occasion, with an expression implying a strong suspicion that it would not be received, as coming from such an adviser*. He certainly did not regard either his favourite notion of predestination, or the cover under which he introduced it, his new sense of the old term, as having been adopted here, otherwise, should we not have found him glorying in being the Apostle of England in his letters, and in his works; rather than breaking out into peevish complaints of the studied opposition discoverable in our Reformation to his creed?

We have still another consideration to urge here. At that time, as we have said before, the common sense of the term predestination in the Christian world (though then relatively a small part of it, the Church of Geneva excepted) was a divine pre-determination, founded on foresight. Now if our reformers, in the time of Edward the Sixth, had meant to use it in another sense in the articles, than was generally received in their age, in the Christian world, and universally in the age before them; the law of good faith would have required of them to have signified it by placing a Calvinistic attributive before it; such as unconditional, irrespective, or absolute: unless the omission had been supplied in the body of the article. But the whole of the article, that is applicable to the question, is shown in these two discourses, and will be seen in our further observations upon them, to be hostile to the sense which the addition of a Calvinistic attributive to the term would give it.

Afterwards the Church of Geneva became greatly extended; and the reformed in France, the low countries, and Scotland, received their doctrines principally from Calvin,

* Notes, p. 390.

and many great and long controversies following, on the irrelative or Calvinistic predestination, and men declining the use of these descriptive attributives in conversation, and often in writing; the latter has for a very long period obtained almost exclusively the simple name, which is now wrongly, but too generally, understood of the Calvinistic predestination only. For this reason, the sense it bore in the age of Cranmer is now looked upon by the multitude as absolutely an innovation in language, artfully attempted to be imposed on mankind, to cover a feeble point. We have thought it our duty to be thus full on the observations here found on that sense of the term which is now become so popular; for on this depends a great part of the mischief which the Calvinists are daily doing among the lower orders.

Some leading points in the doctrines of the schoolmen have been explained in these observations on the term Predestination: we now follow Dr. Laurence in what he has further given us from them. Those individuals exclusively, who shall ultimately receive the rewards of heaven, they called *the elect* or the *predestinated*; those who are to undergo eternal punishment, the *præsciti*, or foreknown: and they taught that their condemnation was simply foreseen, but not predecreeed of God. For this term Nicolaus de Orbellis is quoted; who expresses himself in such a manner as to render it probable, that the term (*præsciti*) the foreseen, is substituted instead of the reprobated (that is by divine decree in consequence of foresight) as an euphemism only. In the adoption of this term we remark, that the schoolmen followed the fathers: and Scotus cites St. Augustin, as saying "Punishment is predestined to sinners (that is generally) but the individuals are (*præsciti*) foreknown only; not predestinated*." The distinction between the foreknown, and the reprobate by decree, Calvin derides as a frivolous subterfuge†. One of his arguments against it will be afterwards produced.

The schoolmen further taught, that God, willing that all men should be saved, gives freely his grace to all; and this they call his antecedent will; but to obtain this salvation, they must obey the terms of his covenant. The first will is conditional, which becoming absolute in respect to all who

* Prosper's answer to Julianus might be here quoted to the same purpose.

† Note, p. 391.

so obey, is his consequent will. This mode of explaining the predetermination of the Divine Being, with regard to man, has been followed by many, and illustrated with much acuteness by Leibnitz : but we think him not to have freed it from the censure implied in the following direction of Melancthon, "Nec fingamus in Deo contradictorias voluntates *:" let us not set up the fiction of contradictory wills in God.

If there be a want of simplicity, or even something more, in the mode in which the schoolmen attempted to explain that *vital principle of all religion*, that the predetermination of God with respect to man's final state arises from foreknowledge, it may be passed over : but so much cannot be said of the cause to which they ascribe the divine election ; as they ultimately refer it to human merit, teaching that works performed by man, the natural powers of man, merit grace congruously ; and that those done by the grace so obtained by his own power, are condignly meritorious of heaven. Finally, they held grace to be universally given, but defensible.

We come now to the public acts of the German Church, and those publications which are regarded as of authority. Although its two leading divines had at first embraced the doctrine of absolute necessity ; yet Melancthon had not only departed from it, but avowed the contrary before he drew up the Confession of Augsburgh ; in which all allusion to it is avoided. On irrelative and absolute predestination, he taught, that "the delirious dreams of the Stoics on fate and necessity, are not to be mingled with the doctrines of the church ; being hurtful to piety and morals †:" and in his letters he gives to Calvin, who so jealously maintained them, the name of Zeno, the celebrated founder of that sect of philosophers. The cause of sin the German Church maintained to be the will of the devil or of man ; and laying it down as a principle that God is not the cause of sin, they deduced from it, that contingency must be admitted ; that we "ought not to dispute on the supposed secret will of God ‡, nor to argue out of articles of faith relating to divine Predestination by human reason, but from the Gospel solely.

In opposition to this, Calvin taught that every act of man was predecree'd by the Almighty, but foreseen by him in consequence of that decree only : and with the decree of the

* Note, p. 412.

† Notes, 417.

‡ Notes, 412.

finners inevitable crimes, that of his eternal punishment was joined. We cite his words, speaking of the *præsciti* fore-known, he says, "Paul tells us not that the perdition of the wicked was foreseen, but that it was ordained by his counsel and will; and as Solomon teaches, the destruction of the impious was not only foreknown, but *they were predeterminedly created that they MIGHT perish* *." No one, we presume, will contest the justice of the impression his own dogma made upon himself; when on a review of it he exclaimed, "Horribile decretum fateor!" A HORRIBLE decree I confess †.

The contrary doctrine to this he treats as a vulgar error; acknowledging at the same time that there were great authorities against him, namely, the whole body of the fathers of the Church, St. Augustin alone excepted; who having in his earlier works supported, at last discovered and solidly refuted it. The defence of St. Augustin against Calvin, claiming him as his precursor in all the lengths to which he went, we leave to the Dominicans and the Port Royal; but how the new doctrines of St. Augustin were received when first published, we shall show from extracts from the epistle of Prosper, before his disciple, and afterwards his convert; and from another of Hilary. The former thus wrote to him on that occasion.

"Many of the true servants of Christ hold the whole of what you have laid down on election by divine decree; as contrary to the opinion of the fathers, and the sense of the Church" * * their repugnancy to this they justify by the authority of antiquity; affirming that your citations from the epistle to the Romans relating to prevenient grace, have never been understood by any ecclesiastical writer in the sense you put upon them."

"Hilary goes farther and affirms, that "they alledge they have proofs of this, not only from the testimonies of other Catholic writers, but even from a former dissertation of your own:" and his inability to oppose any thing to this censure he states in a subsequent part of his Epistle, in these terms: "How these objections are to be done away, we beseech you, bearing patiently with our inability, that you will fully show." He adds that "these objections had been almost unanimously taken up, after a re-examination of the opinions of the ancients; and the fatal effect of the new doctrine of absolute predestina-

* Note, 391. Cal. In Rom. c. 9. v. 19.

† Instit. l. 3. Notes, 245.

tion "on religious diligence and on virtue," was not omitted among them.

The cause or grounds of election must of necessity be the same with those of justification; and while, as is here shown by Dr. L., the Romanists attributed it to human merit, the German Church ascribed it to a living and efficacious faith, the necessary fruit of which is good works.

To what extent God has given his grace to man, and its effect where given, is another great division of the subject of Election. It is here stated, that the German Church held it to be given universally; but that it is resistible by the depraved will; and defectible, or may be withdrawn: and that Calvin, on the contrary, taught that it was given to the Elect only or partially; and that it was irresistible, and indefectible.

On this we shall make some remarks. Respecting the irresistible operation of grace, Calvin has the authority of St. Augustin against him; for that father affirms, that "the divine grace gives aid to man's will; and if it be not effectual the cause is in man, and not in God*:" and in another place Esau "was reprobated only because he despised the call of God †:" and in this opinion he continued during his controversy with the Pelagians. He is in opposition to Augustin likewise on the indefectibility of grace, as appears among many other passages in his writings, from his epistle of the latter to Vitalis: "the reason why some men who will not persevere in the Christian faith and sanctity, receive this grace for a time, yet live until they fall from it, although they might have been taken away before, let him search out who can ‡."

Calvin has not refrained from putting in his claim to originality, in behalf of this system of the operation of grace on the human mind; which, he informs us, "is rescribable not that taught and believed in past ages §:" and his boast of originality, as far as it extends only to the doctors of the Christian Churches, we believe to be just, and that in this important discovery he was anticipated by none of those teachers. Still it has been his fate to have had a precursor in it, of a different kind. Much coincidence, it is generally known, is to be found between Calvin's positions on absolute election and reprobation, and those of the Mahometan doctors: what was

* De Peccat. Merit. et remis, l. 2. c. 17.

† Ad Simplic. l. 1.

‡ Ep. 107.

§ Notes, 331.

wanted to complete this, into the system taught afterwards by him, was added by Abu Hanîfa, who died in the year of the Hegira 150. If he wrote with the beauty and elegant benignity with which he spoke, he has few rivals. He is considered by the Sonnites, or orthodox Mahometans, as the chief and first Imam of the Moslem law; as Calvin was preferred by his followers to all the fathers. One of his works bears the title of the *Moallem*, or the master, "the instruction," or as may be called the institutes of Mahometanism*. "In this he maintains, that as long as a Moslem continues in the faith, he cannot become an enemy to God, though he may fall into enormous sins; that such sins cannot destroy the validity of faith; and that grace† is by no means incompatible with sin." The last of these points may not be advanced by him in these very terms, but from its analogy to what precedes on the subject of faith, it appears to be a direct and absolutely necessary consequence of what he has laid down. This system is called Hanîfiah; but it is not in the power of a protestation, even of sincere piety, aided by two or three of those subtle paralogisms by which a metaphysical head often blinds an erroneous conscience, to clear the principles of Hanîfa and Calvin of their direct consequences. One might as well admit a proposition in geometry, and endeavour to reason away the corollary. Nor do we hold it a reproach to our national Church, that, on some points relating to predestination, it has receded less from that of Rome than Calvin did, when he drew so near to the standard of Mahometan orthodoxy; the 17th article declaring, that, after we have received the Holy Ghost, we may depart from grace given.

After this comparison of the tenets of the three Churches on predestination, Dr. Laurence comes to the exposition of

* Modern Universal History, v. 2, p. 125. 141.

† That the Mahometans should have any controversies on the nature of grace, may to some seem strange: but the followers of Mahomet contend, that he is the very Comforter which our Saviour promised to send to his disciples, John xvi. v. 7. "If I go not away, the Comforter will not come unto you; but if I depart I will send him to you," therefore among the other titles which they give him in their language, one is Paraclete; which is the Greek word used in this text, for the Comforter, made Arabic, (Prideaux Life of Mahomet 123, Eighth edit. from Al Jannabi) They undoubtedly ascribe to Mahomet the operations, as well as the title of the Paraclete, (the Holy Ghost.)

that of our own contained in the 17th Article; which is the subject of the last of these excellent and learned discourses. In the preceding he had shown, that, at the time the Articles were formed, the divines of the Christian Church understood by predestination a predetermination of God founded on foresight; those of a small sect just rising into consequence alone excepted: and in that more established sense, as we have shown above, it must be here understood; if nothing following in the Article make it necessary to be otherwise received.

In the discourse itself we find a full proof, that the Article contains nothing implying an admission of the irrelative predestination of Calvin; but, on the contrary, many things repugnant to it. Besides, predestination to life or election, is by the article declared to be the everlasting purpose of God constantly decreed by his council, secret to us. Words taken from Melancthon, the great opposer of absolute predestination, who says, God "has revealed (in the Gospel) his secret decree for the remission of sins through his Son." Following the German divines, Dr. Laurence here describes the divine election to be of a class or collective body. Of a class it is the nature that every individual falls under its general description; the agreement of each to which is the ground of his belonging to it. This is totally opposite to irrelative predestination; which selects arbitrarily, and without regard to the description of the individuals elected.

Of the elect, the translation of the Article affirms, that "they be called according to God's purpose, by his Spirit working in due season." This is here compared with the original: "they be called, by his Spirit operating at a season (or time) of opportunity, by the purpose of God." On this it is observed, that this call is described as taking place according to time and circumstance, which is contrary to the doctrine of its being irresistible: for when we speak of an opportunity for an act, it implies that at that point of time other circumstances exist and concur to make it effective, as to the end purposed by it; which, without such concurrence, it may fail to be. It also appears, from the words of the Article, that this call is not absolutely irrelative: for as to time, it is regulated with respect to opportunity or the concurrence of circumstances. This position admits also that there are seasons when this opportunity does not exist; or the existence of a power which can and would at such times oppose the divine call; that is the freedom of the will under it. Now it cannot be contended, that the will is able to oppose the motions of grace at one time and not at another.

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We shall venture here to make another observation, arising out of the terms of the Article: "the godly consideration of our predestination" fills the minds of men with several heavenly affections there mentioned; and "they walk religiously in good works." This is the undoubted consequence of the consideration of respective predestination, or that founded on divine foresight; but those of the belief of a predestination, which has no respect to the future actions of the individual, must be opposite, as the grounds of the different modes of election are different. For he who holds his future beatitude decreed to him without respect to his future acts, must hold also the degree of that beatitude in like manner irrespectively predecreed: and that no good work he can perform, no vice he can commit, can increase or diminish it. Now Nature points out to man to pursue the greatest happiness in his power to attain; and Wisdom, that this greatest happiness consists in the sum of his enjoyments here and hereafter; wherefore the absolute predestinarian, supposing the quantity of his future felicity fixed by irresistible decree, and therefore not to be diminished by his actions here, must, (by the great law of Nature and Wisdom, which ordains us to endeavour to make the sum of our enjoyments throughout our whole existence, the greatest) pursue every gratification and advantage of whatever kind, of which the temporal bad consequences probably following shall not exceed the pleasure expected from them: and by the converse of the same argument, the like will be shown to be true of those, who may esteem themselves in a state of absolute reprobation. As our reformers therefore affirm, of the godly consideration of predestination spoken of in the article, consequences directly contrary to those which result from the predestination of Calvin, they so denied his doctrine on that head.

If it be asked why this tenet appears to be condemned only by inference and induction? it is answered, that it has been seen before, that Melancthon and Cranmer looked forward to a union of all the reformed churches; to which a declaration, in a full and express form, against the errors of any one of them, would have opposed strong obstacles, if it had not rendered it impossible. In some confessions of faith, drawn up by Bucer, this pacific system was carried to a length equal to this, with no such advantage in view.

In the last clause of the article it is added, that "we must receive the promises of God in such wise as they be generally set forth to us in holy scripture; and in our doings,
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that will of God is to be followed, which we have expressly declared unto us in the word of God." The original has it "expressly revealed." Here again, it is observed, we find the composers of the article following the anti-predestinarian Melancthon; who says on the subject of election, "that we are not to judge of the will of God otherwise than as according to *his revealed word*: (juxta verbum revelatum) words containing no obscure censure of the temerity of that presumptuous great man, who endeavoured to patch Christianity with one of the worst parts of the philosophy of Zeno; and to sew on the tail of a Stoic's gown for a train to the Christian robe of truth and righteousness.

The anti-calvinistic force of this conclusion, we are here likewise informed, has struck even the enemies of our church: who contend, that while the preceding part of the article admits absolute predestination in theory, this conclusion is a caveat against the admission of its consequences in practice. To the second part of the antithesis 'that our church protests against those consequences, we oppose nothing: that it admits the doctrine in theory is in the fullest manner historically refuted in these two last sermons: but we are sorry that pious and good Calvinists (for notwithstanding the gross errors of their faith, there are and have been many such) when they come to explain themselves upon being pressed with the Antinomian tendency of the whole system, fall directly under this ironical censure.

Dr. Laurence concludes by observing, that there are two other kinds of external evidence by which the Anti-calvinistic sense of the articles may be proved; the first is furnished by the liturgy; to this, on certain occasions, he has resorted, and chiefly to the service for baptism; the second is the writings of the English reformers themselves: but these 'as the evidence of individuals,' he rightly has considered as less decisive, than what the whole body, by public act, collectively avowed as the doctrine of the church, by inserting it in the church services. Yet in the notes we have some extracts of this kind of the most decisive force; and particularly from Latimer and Hooper. He then gives a summary of these eight discourses, and ends them by lamenting the double attack to which these constructions, falsely put on the articles of our church, expose her clergy: the Socinian reviling their bigotry in maintaining doctrines so indefensible as the system of Calvin; the Calvinist their hypocrisy, in teaching what is opposite to the confession they have subscribed. These sermons are an excellent refutation of both these severe charges.

It remains to give a summary character of them. The necessity of laying open the false senses attempted to be imposed upon the articles, for the purpose of making way for the errors of Calvin, is apparent. We could have increased the number of modes in which we have said this could be effected; and should rejoice to see each of them duly treated as a separate whole. But of these external proofs that the true sense of our national confession is not Calvinistic, none can be more direct and conclusive, than a demonstration that they were taken from the public confessions, drawn up by divines who opposed the doctrines of Calvin; or from such of their writings, as were regarded as authentic expositions of these public documents. This demonstration is given in the work before us, for the first time. That it was not performed when the writings of the German divines were more studied, and that the plan is in this age original, is a circumstance of no little singularity. The works of these reformers were following those of the schoolmen into the cave of oblivion, if they had not already gotten somewhat beyond the mouth of it; and these sermons of Dr. Laurence required extensive reading, of a kind now generally laid aside. The selection from these writers, which it became necessary for him to make, required great diligence; a certain felicity of discernment, which sees the decision of a contested point, in what an ordinary examiner would pass over; and much more solicitude in the choice of authorities bearing with evident and clear force on the conclusion the writer wants to establish, than to the multiplication of them: all these qualifications Dr. Laurence brought with him to this work. The subject of these discourses divides itself into greater branches; and the unity of the arrangement adopted in all, facilitates the ready conception of them severally. The faith of the Roman church, that of Geneva, and of Germany, are first stated: and after a due collation of the two former with the last, they are all compared with such of our articles as treat of the same subject; and the coincidence of the latter with the German church, and its opposition to the two others, is shown.

The far greater part of the citations are thrown into notes; and their quantity, which is about double that of the sermons, shows that diligence of the preparation for this work, which we have before mentioned. Great advantages result from this division; every citation which requires it, may, in this mode, be elucidated or critically examined, as a small single subject: more of the proper form and tone of composition is preserved to the sermon; and the loss of force avoided,
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which always arises, when the great propositions of an argument are much separated by critical history, or enquiries which sometimes must descend even to grammatical minutiae. This arrangement has powers of its own kind: Bayle has availed himself of them to promote the cause of scepticism and irreligion: we are happy to see them most ably employed to a better use. But we wish the example of that writer had been here followed in giving a translation of all the citations. The omission takes something away from the strength of the proofs, to those who may stand in the greatest need of them. To have given a translation without the original is the opposite defect, and is of no small magnitude: but to this our limits have compelled us, in most instances, to submit.

The style of these sermons is good, and well supported throughout. If this article had not run to a great length, by other means, examples might have been given of it. The summary with which the whole concludes would have furnished us with an excellent specimen. Of this new tract of the regions of theological science, others have given brief notices, with observations on some parts of it; Dr. Laurence has thoroughly investigated and described it. He has furnished our preachers, and the advocates of our church, with arguments new, conclusive, and popular; and the church itself with a solid and important work, which, now it is finished, fully explains to every mind how great a desideratum it has long been.

J. B.

ART. VII. *An Enquiry into the System of National Defence in Great Britain.* By John Macdiarmid. 2 Vols. 8vo. 18s. Baldwin. 1805.

SCARCELY any subject is of more importance (at least in the present state of the world) than that of national defence: but there is none which has given rise to such various and contradictory opinions, or on which speculative reasoners have so widely dissented from the established practice. We ought therefore cautiously to weigh and diligently examine every theory, however specious, on this interesting topic, lest a precipitate and ill-considered change should produce consequences disastrous to the public security.

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We do not appl. these observations peculiarly to the author before us; many of whose suggestions appear to us well worthy of attention; but we deem his theory, on some parts of the subject, not easily reducible to practice; and his reasoning, on some of the various topics which he has treated, rather specious than just.

The author has divided his work into two parts. The first of these treats "of the means by which Great Britain may be rendered secure, without diminishing her prosperity;" the second suggests improvements in "the system of national defence."

It cannot be expected that we should enter into all the topics, far less that we should examine all the arguments in a work like the present, which embraces almost the whole circle of political economy; but we will endeavour to mark its most prominent features, and distinguish its general character.

The first subject of the author's consideration is the general prosperity of Great Britain. He very fully and clearly refutes the opinions of those who represent her as in a state of decline, showing, from facts well known, or recorded in the most approved works, that, upon the whole, there is an increase in the commerce, wealth, power, and public spirit of this country. Yet, he further observes, there are obstructions to this prosperity, which considerably retard it's progress, and which arise, in his opinion, from our system of defence. The national loss, by the number of men taken from productive industry, the maintenance of the officers and other persons attached to the naval and military departments, or employed in the collection of the revenue destined for this service, the waste which attends the support of an army and navy, particularly on foreign expeditions, the wealth taken from us by subsidies, and the maintenance of foreign troops to enrich foreign countries, the purchase of military stores, arms and ammunition, the ships and fortifications, and the loss by a portion of capital remaining unemployed till productive labourers can be replaced, are all enumerated as obstructions to national prosperity, arising from our system of national defence.

The author next examines the means employed for removing those obstructions, and endeavours to show that they have hitherto been attended with little effect.

"There seem," he observes, "to be but two modes in which an efficacious remedy can be applied to the evils arising from
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the system of defence, without rendering the nation less secure. The one is, to lessen the national danger in such a manner as that preparations of much less extent shall be necessary to her defence: the other is, to introduce such improvements into her system of defence, as that it will encroach less on her prosperity, while at the same time it renders her equally secure."

He then enquires, What alleviations of the public burdens are practicable? and, after showing the evils and dangers attending the increase of the national debt, examines the different schemes to reduce it. He first considers whether it be practicable to pay off the national debt by the sacrifice of a portion of the national property, and, having condemned that scheme as oppressive and hazardous, adverts to the opinion of those who recommend a national bankruptcy, and very decidedly and justly condemns it. Next he discusses the resource afforded by the sinking fund, combating the arguments of those who think the national debt ought not to be reduced, and showing that if the debt were completely annihilated, other depôts equally secure and convenient would be devised for those who now invest their money in the public funds. He argues (we think justly) that a sinking fund should be rendered absolutely unalienable; but rather uncandidly imputes to the ministers of this country in general, a disposition to lavish the public money in vain and ambitious projects; since he admits, at the same time, that every addition to the public burdens diminishes their popularity, and consequently renders their power insecure and precarious.

He thinks that "in the present state of our expenditure, no such sum can be set apart for a sinking fund as will be able to reduce the debt, or even to prevent its further accumulation." Our limits will not permit us to examine at large the calculations upon which this opinion is founded. From the above statements, this writer infers that "it is to a reduction of the present expenditure alone that the government can look for relief from those embarrassments which (in his opinion) hurry it forward to ruin;" and such a reduction, he repeats, can only be made by one of the two ways already mentioned, namely, by shortening the period of war, or introducing beneficial alterations in the system of defence.

The period of war is not, the author argues, likely to be shortened by any alteration in the state of public affairs. The second part of the work is therefore devoted to the means of improving the system of national defence. Of the

two modes by which a nation can resist her enemies, namely foreign assistance, or her own intrinsic resources, the latter is justly preferred. "Foreign assistance, of every description, may, (in the author's opinion,) without detriment, be entirely relinquished in our system of national defence."

The different modes of augmenting the resources applicable to defence are next discussed. It is attempted to be shown "that all accessions of distant territory, instead of augmenting the resources of Great Britain, applicable to her defence, tend to their diminution." In the enquiry which follows, respecting our intrinsic resources, the mercantile system, (as the author terms it) is strongly condemned. We are no friends to prohibitions, monopolies, and bounties; but think the author exaggerates their extent and ill effects. Under the present circumstances, it is safer to make gradual improvements in our commercial regulations, having regard to those liberal principles which later writers have adopted, than at once to destroy the whole system. The policy of the navigation laws (which is much questioned by this writer) opens a wide field for discussion, upon which our limits will not permit us to enter.

"The expediency and necessity of rendering a people warlike" forms the next topic of consideration, and is very fully and ably discussed. The prejudices which many have entertained respecting the effects of wealth, civilization, learning, commerce, on the martial spirit of a people, are justly combated, and, (we think) effectually done away; the fanciful doctrine of Montesquieu and others, which ascribes to the influence of climate the warlike or unwarlike character of a nation, is also proved to be unfounded, by various inductions from ancient and modern history."

The qualities necessary to render a people warlike this author shows to be "intrepidity, hardihood, patriotism, and skill or dexterity in the art of war:" he then enquires what circumstances tend to produce these several qualities, distinguishing very properly between ferocity and true courage, and observing that a man may be rendered intrepid by more powerful causes than even the habits of warfare. In this part of the work are many ingenious and entertaining remarks; but they are multiplied beyond what the subject required; and draw our attention from the principal object; which is, to point out the leading causes of a warlike disposition, in order that all the public measures hereafter adopted may have a tendency to produce it. We will therefore, in this part, extract the substance of each of the author's divisions or sections, which he has judiciously abstracted at the

end of each. On the subject of intrepidity he thus concludes :

“ In the course of this disquisition it has appeared, that a government, by regulations which forcibly counteract the natural course of things, may produce intrepidity among its subjects; that, however, such intrepidity can never be either universal or permanent; and that when any portion of the people is rendered more peculiarly intrepid by such regulations, another portion necessarily becomes less intrepid than they would otherwise be. It has also appeared that a government, by allowing things to take their natural course, by permitting its subjects to acquire and enjoy what never should be withheld from them, may produce among them an intrepidity at once complete, universal, permanent, and peculiarly adapted for the purposes of warfare, as far as the defence of a nation is concerned.” P. 129.

After discussing at large “ the circumstances which render a people hardy,” he thus sums them up at the conclusion :—

“ In the course of this section it has appeared, that a government, by forcible regulations, cannot possibly render its subjects more hardy in one way, without rendering them less hardy in another; that it cannot, by any regulations, render one part of its subjects more hardy without rendering another less hardy; that it cannot increase the number of those it accounts most hardy in any better way, than by allowing industry its free course; and that when a people is allowed to pursue the natural course of improvement without interruption, they will necessarily become hardy, in the manner most adapted to the purposes of warfare, both universally, permanently, and in the highest degree.” P. 160.

The circumstances which render a people patriotic, and produce the sense of a common interest, are stated to be, first, “ an attachment to the same government;” and secondly, “ a general and continual circulation of property.” These circumstances the author shows to apply with peculiar force to Great Britain. Having expatiated on this topic, and shown how little danger is to be apprehended from invasion, Mr. M'D. recapitulates his principal heads of argument in the following terms :

“ In the course of this section it has appeared that, although a people may, in certain circumstances, be rendered patriotic, by regulations which counteract the natural course of things; such patriotism can never be permanent.

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“ It has also appeared that a government, by allowing industry to pursue its natural course, and by permitting its subjects to enjoy what ought never to be withheld from them, may render them patriotic, universally, permanently, and in the highest degree.

“ It has likewise appeared that, by the accumulation of wealth, which arises from the free progress of industry, several obstructions, which counteract the patriotism of a people, and render them unwilling to undertake their mutual defence, are removed: that such obstructions, however, cannot, in certain circumstances, be wholly removed; that they can never be removed to such a degree as that the inhabitants of Great Britain, and the surrounding islands on the one part, and the inhabitants of the distant British dominions on the other, should be induced by patriotism to undertake their mutual defence. But it has appeared that, by allowing industry to have its free course, and the whole people to enjoy what ought never to be withheld from them, every obstruction has been or may be removed which can prevent the patriotism of the people of Great Britain, and the surrounding islands, from rendering them willing to undertake their mutual defence, as far as this defence can be conducted within the limits of these territories. By these means, therefore, it is in the power of the British government to render the inhabitants of Great Britain, and the surrounding islands, patriotic, universally, permanently, in the highest degree, and in the manner best adapted for the purposes of warfare, as far as the national defence is concerned, and as far as this defence can be conducted within the limits of these territories.” P. 219.

Skill and dexterity in the art of war, and the circumstances which tend to produce it, form the next subject of consideration, and are very fully discussed. It is impossible, within our limits, to examine all the author's positions and reasonings; with some of which we do not entirely agree. His objections to the militia laws, in particular, are, in our opinion, carried too far. Yet much of what he alleges is well founded; and the times, we admit, require at least considerable modifications in that part of our defensive system.

The general defence act forms the next topic of the author's animadversion. He labours to show that, although it is a prerogative of the crown (and indeed of every government) to call upon its subjects to assist in repelling an invasion, it has no right to compel them, previously, to learn the use of arms. This doctrine, we conceive, cannot be disputed; and it is, we presume, the ground and motive of the statute; which, grafting its provisions on the common law,

law, endeavours to render the acknowledged right of the government effective to the defence of the country. We cannot, therefore, in this point of view, see the absurdity which this author seems to impute to it; nor do we conceive that a discreet and temperate exercise of the powers with which the government was invested by that statute, would have been attended with all the inconvenience and oppression which he describes, and which certainly might be the consequence of excessive and undistinguishing rigour. These discussions bring the author to the plan of defence which he himself has conceived, and which consists in exempting from taxes, or a considerable portion of them, all those who will undertake the national defence. For this purpose the property tax is selected, as more particularly imposed for the purposes of defence, as the only tax which could immediately be dispensed with on the return of peace, as the most odious and oppressive of all, and as the most likely, of all taxes, to be completely removed by the measure proposed. By this method, which the author explains and justifies at large, he proposes to raise what he terms "a constitutional army" for the purposes of home defence. We shall not enter at large into the reasons adduced in support of this plan, but cannot, with all the attention in our power to bestow, deem it, upon the whole, expedient or practicable. As few of the lowest classes would, by this plan, have any inducement to serve, by far the greater part of the population, and the most capable of enduring hardships, would be excluded from the army proposed. Few would enrol themselves who did not find, on calculation, that the expence of clothing and arming themselves, together with the loss of time and inconvenience, was more than balanced by the exemption from their proportion of the tax. The army, or skeleton of an army, which such a measure would produce, must, we conceive, be composed of noblemen, gentlemen, and the better sort of tradesmen and farmers; whose exemptions would operate very unequally, unless the wealthier were compelled to hire others, as well as to serve themselves. The defalcation of revenue would undoubtedly be great, and unless it should produce a large and well-disciplined force, out of proportion to the object attained. Some of these objections seem to have occurred to the author; but we do not think they are wholly obviated by the answers which he has given.

The author, in confirmation of his plan, makes many remarks on the rise, progress, and supposed decline of the volunteer system; from the defects of which he conceives his scheme would be wholly exempt.

He lastly considers the necessity and expediency of a standing force to Great Britain, and proposes, that the amount of such a force should be the same in peace as in war; a system which, we presume, will scarcely be adopted, although a permanent army and navy, to a considerable amount, may possibly be necessary in future. In one point we entirely agree with this author. A standing army, whatever the amount, cannot, in these times, and in our country, be dangerous to public liberty. Many of the author's suggestions for levying and for regulating this force, seem well worthy of consideration: others appear to us fanciful and impracticable.

Upon the whole, this treatise, though somewhat prolix in its style, and not wholly free from visionary theories, is interesting from the subject which it treats, the variety of important matter which it contains, and the ability with which the topics are arranged, and the arguments digested.

ART. VIII. *Essays chiefly on Chemical Subjects.* By the late William Irvine, M. D. F. R. S. Ed. &c. And by his Son, William Irvine, M. D. 8vo. pp. 490. Price 9s. Mawman. 1805.

THIS work is divided into three parts, which, in all, contain twenty essays, viz. four in the first, fourteen in the second, and two in the third part.

A considerable time having elapsed since the death of the late very ingenious Dr. Irvine, which took place about nineteen years ago; his son, the editor of the present work, and author of some of these essays, thought it necessary to give some reasons for so long a delay of this publication. His principal reason seems to be a desire of showing how far his father had hinted at or anticipated some of those discoveries, which have been made or published since his time, and which have occasioned a wonderful revolution in the scientific world, especially with respect to chemistry.

The late Dr. I. never published his experiments and discoveries, excepting in his verbal lectures, from his professional chair in the University of Glasgow; hence several of his ideas, improvements, &c. made their way into the world, perhaps in an imperfect or indistinct manner, which his own account might elucidate, notwithstanding the unfinished state in which several of the essays were found among his manuscripts.

scripts. Another motive for offering to the public the present work, was the recent publication of the late Dr. Black's lectures, whose experiments and doctrines are very nearly connected with those of Dr. Irvine.

As most of Dr. Irvine's essays, if not all, were not intended for publication, they were evidently in want of some previous statements, elucidations, &c.; hence the present Dr. I. thought proper to prefix some essays of his own composition to those of his father.

“ I have, he says, in the preface, according to the views now mentioned, divided the following work into three parts. In the first of these, I have endeavoured to give an ample and accurate account of Dr. Irvine's speculations upon heat: in the second, I have placed such of his writings as appeared to me to admit of publication: in the third of these divisions, I have ventured to add a very few essays, for the matter and composition of which I am myself solely responsible.”

Towards the latter part of the preface, the editor relates some historical facts, from which it appears, that both Mr. Watt, of Birmingham, and the late Dr. Irvine, are entitled to the honour of the discovery of the metallic nature of manganese, which they made previous to the Swedish chemists, to whom it has been generally attributed.

The first essay of the first part, *on the nature of heat*, contains an explanation of the names and sensation of heat, and a concise account of the various hypotheses that have been advanced respecting its nature, together with the principal arguments which tend to invalidate or to corroborate each of those hypotheses,

In the course of this essay, this author mentions Sir Isaac Newton's well-known rule for judging of very high temperatures, from the cooling of the bodies, &c. He then says, as an objection to that rule, that a body, though continually cooling, would never arrive at the temperature of the surrounding medium.

“ For if the degrees of heat lost in equal times be 8, 4, 2, 1, then according to the hypothesis the order of cooling after this would be $\frac{1}{2}$, $\frac{1}{4}$, $\frac{1}{8}$, $\frac{1}{16}$, $\frac{1}{32}$, in infinitum. But as we find that a body cooling in a very little time arrives at the temperature of the air, this cannot be the case.” P. 30.

It may be asked, why this cannot be the case, and what reason has he for saying that a body cooling in a very little time arrives at the temperature of the air? Has he ever seen a thermometer which could indicate such equality of tem-

perature within the 1000th part of a degree? So far from being of the same opinion, we think it most probable that, strictly speaking, seldom two separate bodies, or even the different parts of the same body, are precisely of the same temperature.

In the sequel this author mentions an ingenious method, imagined by the late Dr. I., of ascertaining temperatures higher than those which thermometers can reach. This method was originally used for determining the temperature at which iron begins to be visible in the dark.

“ Since then, he says, it appears, that 635° proposed by Sir Isaac Newton is too low for the point of visibility in the dark, it became an object of some curiosity and importance to arrive at a more accurate determination. Dr. Irvine found, by numerous experiments, that equal bulks of iron and water of different temperatures being taken, and the iron immersed in the water, the new temperature is *nearly* the mean between the former ones. He heated iron of a known bulk to a proper degree, it was then introduced into the dark apartment through the orifice already described, and it was allowed to cool till it just disappeared. At that moment it was dropped into water of a given bulk and temperature, and the heat was observed which it communicated to the water. If the quantity, by bulk, of water was ten times greater than that of the iron, he computed that the iron had been ten times hotter than the heat which it imparted to the water. That is, if the water had gained one degree, that the iron must have lost ten degrees; or, in other words, let the water be taken as ten and the iron as one, and for every degree given to the water, allow ten degrees to have been in the iron. Proceeding in this manner, Dr. Irvine made many experiments to ascertain the luminous point, but I have not been able to learn accurately the numerical result.

“ In a similar way he made many trials of the heat of a common coal fire, by examining the temperature of a piece of iron which had been allowed to remain in it for a considerable time. In no less than twenty successive experiments, instituted to ascertain this point, Dr. Irvine never found the result higher than 796° , or lower than 790° . This coincidence, which in experiments of this kind is truly remarkable, may be regarded as nearly exact, and adds much to the probability of the justness of the method employed. The sources of inaccuracy also seem chiefly to have been such as rather lower the result. Such for example as the steam, which might be formed, the heat necessary for which ought to have been added to raise higher the shining point. Such errors, however, in carefully conducted experiments, are not so great as might be expected, as will, in some measure, appear from some calculations in the third part of these essays, concerning similar losses by steam. Dr. Irvine, by varying his experiments

periments, illustrated the degree of accuracy to be attributed to this method. He determined the melting point of lead by the mercurial thermometer to be 594° . He allowed a piece of red hot iron to cool till it was just hot enough to melt a piece of lead put upon it, and then, trying its temperature by immersion in water, he found it not above a degree different from the thermometrical determination." P. 33.

In the second essay, *on some of the principal discoveries made by help of the thermometer*, after some observations on the construction and graduation of thermometers, this author describes the discovery of bodies having different capacities for receiving heat, and likewise of the increase of that capacity in the same body, when it passes, from the solid into the fluid state. This discovery was originally made by the late learned Dr. Black, about the year 1755, and was soon after experimentally pursued and confirmed by Dr. Irvine, who, at that time, was a pupil of Dr. Black. The essay contains an account of the various advances made both by Dr. B. and Dr. I. in the investigation of the above-mentioned particulars; as well as in the application of those new and curious facts, to the elucidation of several phenomena of chemistry, &c.

The latter part of the essay contains some observations relative to the probable cause which produces a change of capacity in the same body, when it undergoes a change in its state of existence.

The third essay, *on the capacities of bodies for heat*, briefly states the various appellations, by which philosophers have distinguished that property in bodies, which disposes them to absorb different quantities of heat, in order to be raised to the same temperature. The author then examines whether those peculiarities of bodies are connected with any other of their known properties, and finds that no connection between the former and any of the latter, has hitherto been observed. After this, we find an account of Dr. Black's and Dr. Irvine's opinions respecting those substances which change their state of existence, from that of solidity to that of fluidity, through several progressive states of softening; such as wax, spermaceti, &c. The rest of the essay contains several remarks concerning the capacities of bodies for heat, and other collateral particulars, together with a few strictures on Dr. Thomson's objections to some points of Dr. Irvine's theory of heat.

The subject of the 4th essay is of a very interesting nature. It is the investigation of the ultimate or lowest degree of heat existing.

Since the late Dr. Irvine's first attempt to determine that point, several other philosophers have repeated the computation, but, as their results have differed from each other, a general distrust of the theory has thereby arisen. Now the present Dr. Irvine shews, in a very able manner, that the difference of those results does by no means prove the fallacy of the doctrine; for they depend upon the capacities of bodies for caloric, especially upon those of ice and water, which capacities cannot be determined with very great precision; and a small difference, in the statement of their proportion, produces a very great one in the computation of the zero of caloric, or point of total privation of heat.

This essay concludes with the following words:—

“ Throughout this essay it has been my endeavour to shew, that the method of investigating the natural zero proposed by Dr. Irvine is derived from principles which have their foundation in nature, which can be fairly supported by argument, and which are not contradicted by the results of any experiments hitherto instituted.” P. 151.

In all the above-mentioned four essays, we have observed some errors of the press which the reader will easily rectify; but there are two which we shall just mention, as deserving of correction; as otherwise they may not easily occur to every reader.—In page 72, spermaceti, bees'-wax, rosin, and sulphur, are called *non-electrics*; whereas they must be called *non-conductors*, or *electrics*. In the same page, this author says, that *ice is well known to be a non-electric. After fusion, however, it is one of the best electrics known, with the exception of the metallic bodies.* Here he evidently meant to say, that ice is a *non-conductor*, and that when melted (viz. water) it is a *conductor*; which is confirmed by what is mentioned in page 476, where he says, “ The non-conducting power of ice, contrasted with the opposite quality of water, is extremely remarkable in a chemical point of view.”

Now this property of ice must be admitted with considerable limitation; for the ice becomes a non-conductor, not immediately after its becoming ice, but only when cooled several degrees below the freezing-point. In the year 1776, Mr. Achard, of Berlin, observed that a rod of ice was an imperfect conductor at six degrees below 0° of Reaumur's thermometer, and that it would not conduct at all when the temperature was equal to 20° of the same thermometer.

In page 122, line 19, instead of $\frac{1 \times 140}{1}$ must be $\frac{9 \times 140}{1}$.

The second part of this work contains the late Dr. Irvine's essays. They are in fourteen number, and their subjects are, I. On heat produced by mixture. II. On the effect of heat and cold on animal bodies. III. On evaporation. IV. On rain. V. On the fertility of soil. VI. On the seeds of plants. VII. On the roots of plants. VIII. IX. On fermentation. X. On cements. XI. On ancient cements. XII. On the diamond. XIII. On the quantity of matter in bodies. And XIV. On water.

The time elapsed since these essays were written, and the rapid advancement of philosophical knowledge made in that time, render them less striking and less interesting, than they would have been at a much earlier period; and at the same time supersede the necessity of our following the author step by step through them all. Yet it must be acknowledged, that a philosophical reader cannot peruse them, without receiving both pleasure and information. The great perspicuity with which they are written, the regular arrangement of each subject, the extensive views, the historical information, and the variety of facts, not generally known, which they contain, cannot but render them acceptable to the public. The modesty with which Dr. I. advances his opinions, is likewise observable in his essays; nor does he omit to notice those objections and observations, which may appear to militate against his doctrines.

In the first essay, on the heat arising from the mixture of certain bodies, Dr. I. shows the fallacy of those ideas, which were formerly entertained by philosophers respecting that curious phenomenon. He then suggests his doctrine, which he very ably exemplifies in the phenomena of the mixture of water with the vitriolic or sulphuric acid.

The second essay shows the difference between cold and hot animals, with the nature of their blood, and œconomy of their lives. It states their peculiar temperatures, and how the different animals are more or less capable of resisting a much higher or much lower temperature.

The 4th essay, *on rain*, is very instructive. It contains a great many authentic facts, and a statement of the principal theories that have been proposed in explanation of that most intricate phenomenon, together with the principal objections. The following extract will give our readers an idea of this author's style, as well as of his mode of treating his subjects.

“These observations,” he says, “which every person must have made, seem to shew, that two currents of air meeting, have a considerable

siderable share in the production of rain. Dr. Hutton, of Edinburgh, has attempted to shew, that air heated, when suddenly mixed with a quantity of colder air, immediately will be attended with a separation of water. He has not confirmed it hitherto by experiment; but it seems not improbable, that the quantity of vapour, which a gallon of cold and a gallon of hot air can keep suspended when separate, is much greater than two gallons of air of the mean temperature can retain, and that in consequence of the mixture a quantity of vapour will separate. This we find to take place in a similar instance in water and nitre. A pound of cold water and a pound of hot water, each saturated with this salt, have been found by experiment to keep more salt dissolved when separate than two pounds of water of the mean temperature would do. Thus a pound of water at 32° will dissolve two ounces and a half of nitre: a pound of boiling water will dissolve twenty-four ounces. Two pounds of water thus keep in solution twenty-six and a half ounces of nitre. If these two solutions are mixed, a quantity of the salt separates; because two pounds of water heated to 122° will not dissolve twenty-six ounces and a half of nitre, but only ten ounces. Reasoning from analogy, which however is not much to be trusted in physical subjects, we may judge it not improbable, that something of a similar nature may take place in mixing cold air saturated with vapour, with hot air saturated with vapour, and that this may help us to explain the phenomena already mentioned. We cannot, however, accept of it as a complete solution, till it has been fully established by experiment." P. 250.

The 8th and 9th essays, *on fermentation*, are very interesting. In the first, this author principally treats of the vinous fermentation in general; and in the second, of malt liquors.

The 12th and 13th essays will appear more imperfect to the reader, than any of the others, and the reason is, that their subjects have received a wonderful degree of improvement from discoveries made since the time in which they were written. It is, however, curious to see the state in which those subjects were, at that time, and how some of the hints therein contained have afterwards been verified.

In the 13th essay we find a remarkable experiment, which is by no means reconcileable to the modern theory. If no fallacy has attended the operation, the result is certainly very singular. We shall transcribe it verbatim.

"If a piece of silver," this author says, "be put into aquafortis, contained in a vessel so constructed, by means of a valve, that any thing may pass out of the vessel but nothing can get into it, I find, that as the silver dissolves in the aquafortis, the scale in which they are preponderates; though, during this solution, an elastic vapour came out of the vessel, which, by its smell, could be perceived

perceived every where in the room in which the experiment was performed. The increase of weight here was not so small as to be ascribed to any fault in the balance, for it was above thirty grains in the ounce of silver; and nothing could have got into the vessel but what must have passed through the pores of the glass." P. 413.

The two essays of the 3d part belong entirely to the present Dr. Irvine. The first of these treats of latent heat, and the most remarkable part of it is the method used by this author for determining the latent heats of certain metallic, and some other, substances. The length of the description obliges us to refer our readers to the work itself. The table of results is as follows:

Of the Latent Heat of all Substances hitherto examined.

Substance.	Melting point.	Latent heat.	Latent heat in degrees measured by the capacity of water.
Ice	32°	155°·555	140°
Spermaceti	113°	145°	46°·4
Bees' wax	142°	175°	
Sulphur	226°	143°·68	27°·145
Tin	442°	500°	33°
Bismuth	476°	550°	23°·65
Lead	594°	162°	5°·604
Zinc	700°	493°	48°·3

The 2d or last essay contains several useful facts, observations, and conjectures, principally relating to sulphur. From this we transcribe the following passage, which shows a curious property of sulphur; namely, a thickening at a certain period of its liquefaction, and with this we shall conclude our account of the present valuable work.

"It became," this author says, "an object of some curiosity, to learn whether this thickening of sulphur is accompanied by an expansion or contraction of its volume. I examined this point by filling an ounce phial completely to the very brim with melted sulphur: I then applied heat till the temperature was about 400°, and the sulphur very thick and tenacious, and emitting a little vapour. The process of cooling was then carefully observed, and it was remarked that a steady contraction of the fluid ensued
till

till it arrived at the temperature of 226° , at which point it began to expand, and thrust upwards a large nipple-like projection. The sum of the contraction, from 400° to 226° , amounted, as I computed, to an eighteenth part of the volume of the sulphur at 400° , and to a seventeenth part of its volume when fluid at 226° .—The expansion, during freezing, may less accurately be taken at one-fortieth of the mass of fluid sulphur. These things being admitted, it ought to follow that a piece of solid sulphur, at 226° , should swim in fluid sulphur at the same point: but this does not happen if the temperature of the solid is considerably below the point of fusion. This may be accounted for by supposing, what is otherwise extremely probable, that solid sulphur expands rapidly by heat, and consequently contracts equally rapidly by cold: so that at a certain number of degrees below 226° , its specific gravity becomes equal to that of its corresponding fluid, and at every degree of heat lower, than that it must inevitably sink till its temperature is duly raised. Some pieces of cold sulphur, which I threw into the same substance, melted, sunk gradually, and were almost immediately fused, that is to say, the fusion took place at the surface before the sulphur, which is a very bad conductor of heat, could receive enough to be expanded, so as to rise in the fluid." P. 479.

ART. IX. *A Connected and Chronological View of the Prophecies relating to the Christian Church: in twelve Sermons: preached in Lincoln's-Inn Chapel, from the Year 1800 to 1804, at the Lecture founded by the Right Rev. William Warburton, Lord Bishop of Gloucester.* 8vo. 372 pp. 7s. Rivingtons. 1805.

THIS is the fifth set of discourses published * in pursuance of the institution of Bishop Warburton. The subject was opened, in the most masterly and instructive manner, by the now venerable Bishop of Worcester, who discussed in the first place the true idea of prophecy, and the general argument deducible from it; then specified some prophecies of primary importance, and more particularly those which relate to the rise of Antichrist. In relation to this subject, he combated the prejudices most generally entertained against the doctrine; he considered and explained the prophetic style; and after opening the style and method of the Apocalypse, and

* More have been preached; but, in one or two instances, the requisition to publish has not been complied with.

the prophetic characters of Antichrist, he concluded by pointing out distinctly the uses of the whole enquiry. Bishop Halifax, who preached the second course of Lectures, paid his primary attention to the prophecies of Daniel, and next to those of St. Paul concerning the Man of Sin; and he concluded by establishing the canon and authority of the Apocalypse, and by giving a clear and able view of its visions. His two concluding discourses contain a history of the Corruptions of Popery, and a just and luminous vindication of the Reformation. Bishop Bagot* opened his Lectures by preliminary Observations on the Nature and Value of the Evidence drawn from Prophecies; including some pointed remarks against Lord Monboddo and Mr. Gibbon. The subjects of his subsequent discourses were, the Promise of a second Dispensation under the first; the progressive Nature of the Kingdom of God; the distinctive Characters of the Messiah; and the Nature of his Kingdom; the Time limited by the Prophets, and the Proofs of its Fulfilment; the Conformity of the Life of Christ and of his Kingdom to the Predictions; the Prophecies concerning the latter times; and the general Recapitulation of the whole Subject. Dr. Apthorpe, who by very copious notes extended his published Lectures to two volumes, began by giving the history of prophecy. He then carefully laid down the canons of interpretation: after which he proceeded to the prophecies relating to the birth, time, and theological characters of the Messiah. The prophecies of the Death of Christ are next distinctly handled, and those which relate to his earthly kingdom. Finally, he traces the characters of Antichrist, gives a view of the mystic Tyre, and concludes by the prophecies which he considers as announcing the Reformation. Though some of this author's applications will to most readers appear harsh, and some questionable, yet his books display altogether much knowledge of the subject, much learning, and no small share of ingenuity.

The present lecturer, following such able precursors, has apparently attempted only to give clearness and connection to the whole subject, by a chronological arrangement of the prophecies relating to Christ and his Church: in doing which he introduces every kind of prophecy, typical as well as verbal, and those contained in the Psalms as well as in the other parts of Scripture. It is evident

* We give these preachers the titles they afterwards acquired, though they had them not at the time of preaching.

that such a view, extending from the Fall of Man to the final termination of things, compressed within twelve Lectures, must be on the whole rapid and concise*; and must be formed rather to give clear general ideas, than to explain or illustrate particular parts. The principal subject is in fact contained in eleven discourses, for the first is altogether introductory, and the general plan is not actually introduced till the forty-first page; where it is thus given.

“ This therefore is the kind of view proposed to be taken in the present Lectures; I. First, *comprehending the prophecies that relate to our Saviour, as Author and perpetual Head of the Christian Church*: II. Secondly, *those which foretel the fate of his disciples, whether adverse or prosperous, from the time of his departure from them, to that of his last most solemn advent*. These will form the two grand divisions of the subject.” P. 41.

As the author has subjoined to his Lectures a regular analysis of each discourse, we shall not attempt any abstract of them; but shall content ourselves with producing one or two passages, which appear likely to be of general use. We shall, on this ground first insert, from the introductory discourse, the following view of the manner in which the spurious predictions of the Heathen Oracles were conducted, leaving the contrast between these and the true prophecies of the Scriptures to be drawn by the reader, from his own recollection.

“ It is not necessary to examine (though the answer to the enquiry would be sufficiently obvious), what would be the natural conduct of men pledging themselves to foretel future events, without being conscious of a real inspiration. We are relieved from this necessity, by the well-known practices of those who have delivered spurious oracles. Of these, the world has been completely informed, by the long-continued history of ancient times; wherein the priests of the false gods endeavoured to gain credit for their idols, and profit for themselves, by foretelling things to come. But how did they conduct this difficult traffic? Did they make it hazardous as well as difficult, by pledging their lives on the truth of their predictions? Far otherwise:—they had very different arts, and plans much more compatible with the consciousness of being extremely liable to error. In the first place, unless a direct appeal to their inspiration was made,

* The part most compressed, and perhaps too much so, though made clear by subdivisions, is that of the prophecies relating to the times subsequent to the Advent of Christ. This is all contained in Sermons xi. and xii.

by a specific enquiry, they usually observed a prudent silence. They uttered no spontaneous prophecies. In saying nothing, they exposed themselves to no detection; and when they were obliged to speak, it was always with sufficient precaution. Obstacles were first thrown in the way of enquiry. By magnificent and repeated sacrifices it was rendered extremely expensive. This preliminary had a double advantage: it lessened the number of enquirers, and, at the same time, secured abundant advantage to the priests. These sacrifices were preceded, attended, and followed by many prescribed ceremonies*; the omission or mismanagement of any one of which was sufficient to vitiate the whole proceeding. The gods were not at all times in a humour to be consulted. Omens were to be taken, and auguries examined; which, if unfavourable in any particular, either precluded the enquiry for the present, or required further lustrations, ceremonies, and sacrifices; to purify the person who consulted, and render him fit to receive an answer from the gods; or to bring their wayward deities to a temper suitable to the enquiry. The answers given at last, when no further means of evasion remained, were frequently delusive, and capable of quite contrary interpretations; of which some striking instances are very generally and popularly known †. But this expedient was by no means necessary; since there were many other subtrefuges, of equal or still greater efficacy, for preserving the credit of the oracle. If the event happened not to correspond with the prophecy, it was discovered, when too late, that some indispensable ceremony or observance had been omitted; that the gods were averse to the enquirer; or that he had been not in a proper state for consulting them. If an evil event took place, when a good one had been promised, it was the fault of the enquirer. If, on the contrary, the result was more favourable than the prediction, this was owing to the intercession of the priests; to the prayers they had offered, or the rites they had performed, for propitiating the offended powers.

“ Yet with these, and many other precautions, which need not be enumerated at present, the priests of the false gods succeeded very imperfectly, in maintaining the credit of their divinations. The wiser and more sagacious heathens, in latter times at least, held them in utter contempt. They were ridiculed by the comic poets; and the pretendedly inspired priestess was, in several instances, even popularly accused of being bribed, to prophecy according to the interests of a particular party.— Such was the success of false prophecy, even with all the aids of art, and a systematic plan of imposture, to preserve it from detection.” P. 12.

“ * Van Dale, De Oraculis, T. i. p. 3.”

“ † See the illustrations of the Oracle given to Cræsus, in the notes to Beloe's Herodotus, B. 1.”

On Typical prophecies some useful remarks are introduced in the third Sermon, and resumed in the fourth, on occasion of the typical intimations given by the brazen serpent, and many of the positive institutions of the law: and these lead to a clear illustration of the double senses of prophecy, by observing how natural it is that where one person is a type of another, the prophecies relating to the first should extend also to the second. This in fact explains only a part of the subject, but it is an important part. The brief explanation of the peculiar nature of a typical prophecy is perhaps worth transcribing.

“The prophecy of Types,” says this author, “is a thing unheard of in any theological system, but that of the true Religion; and, if we examine it, impossible to be attempted, without the actual assistance of divine foreknowledge. Its nature is this—An institution is established, or an action is commanded, which are discovered, many centuries afterwards, to have designated and pictured out events *then*, at length, actually happening. Or, a person is raised up, who proves afterwards to have been a type, or representation of another person, then unborn. To form a type of this kind, who then is competent, but he who looks through all time, and knows what is to happen many centuries afterwards?” P. 69.

The prophecies contained in the Psalms of David and others are so numerous, that this is a part of the plan which has demanded extreme compression: yet the sketch of it contained in the sixth and seventh Sermon appears to be clear; and it is a part of the subject which has seldom been considered in so regular a connection with the other prophecies. The following argument concerning the interval which passed without prophecies between the death of Malachi and the coming of the Messiah, appears to us to be new.

“Let those also observe, who have any inclination to cavil at the evidences of sacred truth, how different every thing here is from any appearance of collusion or fraud. While genuine prophets remained, their oracles were collected and preserved in writing; when the spirit of prophecy was withdrawn, there were no pretensions to it made. Had it ever been a fraudulent contrivance, how many means and motives were there always to continue it!—but when it had been confessedly at an end for so long a period as four hundred years, how impossible must it have been to revive it with success! Among the heathens, there were always pretended prophets; and their authority was at one time equal to what it was at another: that is, well calculated to impose upon credulity and ignorance, but nothing more.
Among

Among the Jews, there were real prophets, or there were none. The few attempts that were made, to imitate the style of Scripture, and set up a pretence to inspiration, were detected by the Jews themselves; and the books entitled *Apocrypha* are a standing proof, how impossible it was to impose upon the leading teachers of that nation, by the most specious imitations of Holy Writ." P. 244.

We do not recollect that the plan of Mr. N. has been anticipated by other writers; nor any thing approaching more nearly to it than what appears in the *Demonstratio Evangelica* of Huet, (Propof. VII.) which he certainly has not copied. Bishop Sherlock indeed went through the periods of Prophecy, under the Old Testament*, but in a very general way; and only as introductory to a "Consideration of the particular Prophecies, relating to each period." The late Dr. Kennicott had proposed a similar plan, but never carried it into effect. We observe that the name Habakkuk is printed Habbakuk, (p. 218), but this is doubtless an error. Other errata of the author, or press, do not seem to be numerous.

ART. X. *A Dispassionate Inquiry into the best Means of National Safety.* By John Bowles, Esq. 8vo. 115 pp. 3s. Hatchard. 1806.

THE indefatigable zeal of this writer in the cause of Religion and Virtue, and his persevering exertions for the welfare of his country, deserve, and have ever received from us, the tribute of sincere applause. Scarcely any subject can be more important than that of his present inquiry; and it is treated with ability proportionate to its importance. The author first describes the situation and feelings of this country on the failure of the late attempt for recovering the independence of Europe, and vindicates (in our opinion on the justest grounds) the wisdom of that attempt; which, he observes, "was concerted with such consummate policy and address, that it burst forth at once, in full maturity, upon an astonished world."

Observing that Great Britain could only stimulate the continental powers, but not direct their operations, and that

* "Discourses on Prophecy: see particularly p. 195."

the failure of this attempt seems not to have been owing to the want of bravery or discipline, but to their forgetfulness of the real character of the enemy they had to encounter, the author proceeds to state some of the principal stipulations in the treaty between Great Britain and Russia, showing that the league was strictly defensive, and essentially specific, in the genuine sense of that term; that the forces which were to support it appear to have been adequate to the purpose, and that they failed only from the adoption by Austria of a system contrasted to that which had been agreed upon, and which policy clearly pointed out.—Having shown the wisdom of that great confederacy, and the causes of its failure, the author ascribes the merit of having formed it to that great statesman whose loss this country has deplored as one of the heaviest calamities which could befall it; and he paints the character of that great ornament to his country with eloquence and truth. The failure, however, of that powerful confederacy, has, he admits, rendered the domineering and mischievous power of France abundantly more formidable. He therefore points out the chief dangers which we have now to apprehend. The first of these is premature *pacification*; which he shows to be far more dangerous than open hostility. The second (which he thinks will sooner or later be attempted, is actual invasion. The third (which seems to us to be included in the first) is the loss of our *patience, perseverance and fortitude*. He very justly warns his countrymen against being wearied out and disheartened, on finding, year after year, that notwithstanding all our exertions and successes, we cannot discover any distinct views of a state of national repose and safety. He also powerfully recommends a disposition to internal harmony, concord and co-operation, and justly inveighs against those luxurious habits, which prevail, and which, if not checked in time, must produce our ruin. On this part of the subject he dilates with great truth and effect. We could not abridge his arguments without injustice to them, but we recommend the consideration of them to every well-disposed mind. The good, he observes, may promote the reformation of the dissolute, first by the influence of example, secondly by admonition, and lastly by uniting to enforce the observance of those laws which tend to the support of religion and morality. The neglect of these he paints feelingly, and (we fear) too justly, and forcibly argues in favour of societies for the Suppression of Vice, such as were at one period general in this kingdom, and which some of the highest and most virtuous characters in the nation have lately revived.

revived. As the existence of such societies is not generally known, we will extract the account given of them by this author.

“ The history of this country holds out a most encouraging invitation to the formation of such societies, by displaying a memorable example of the benefits they are capable of producing. At a time when the vices of a corrupt and dissolute court had produced their natural effect, general licentiousness and profligacy, the comparative few, who had escaped the prevailing infection, justly alarmed at the dangers inseparable from such a state, formed themselves into “ Societies for the reformation of manners,” by promoting the execution of the laws against profaneness and vice. The example, indeed, was set, as may be supposed, by a few individuals; but, so obvious was the beneficial tendency of such institutions, that they gradually increased, until they were to be found in most of the corporate towns of England. To the honour of Queen Mary, she bestowed upon them her fostering patronage; and they were “ publicly and solemnly approved by a considerable number of the Lords Spiritual and Temporal,” and of the “ Judges,” both in England and Ireland. They were, moreover, “ recommended occasionally, and in another manner, by most of the Bishops in their circular letters.” But, recommended chiefly by their happy effects, their salutary influence was not confined to this country, but extended itself to Scotland* and Ireland; nay, even to North America and the West Indies, as well as to many parts of the European continent. In short, the excellence of the design, and the great advantages which attended its execution, seemed every where to inspire the virtuous part of mankind with new energy, and to rouse them with animated and vigorous exertions in that opposition to vice, the success of which involves the well being of human society, as well as the happiness of the individuals of whom it is composed.

“ It may, perhaps, be asked, why, if these societies proved so beneficial, were they, at length, discontinued? The true answer is, *because* they were so eminently beneficial. Their effects in stemming the torrent to which they were opposed were so manifest, and so considerable, that the alarm which the roar of that torrent had produced, subsided; and the societies, which had been established only in consequence of such alarm, gradually disappeared. It is not, however, to be presumed that they were no longer necessary. Unless vice could be extirpated, such societies, as has been already observed, are always wanted to prevent it from gaining an ascendancy. Unremitting vigilance is still more necessary in society than in individuals, to keep down

* “ In the city of Edinburgh, no fewer than thirteen of these societies were established.”

and controul this natural and implacable enemy of the human race. But, unhappily, in good undertakings, zeal is generally *damped*, while, in bad ones, it is *inflamed*, by success; a difference which affords a striking proof of the propensity of human nature to evil. Thus with regard to the societies in question, when their necessity became less urgent, in consequence of the good which they had done, they lost the zeal by which alone they could be kept together. And it may not, perhaps, be unjust to add, that their members, in general, were less actuated by a genuine love of religion and virtue, than by a dread of the temporal consequences which must follow the entire prevalence of impiety and vice. Satisfied, therefore, with having, for the time, averted the danger which they most dreaded, they discontinued the exertions which never ceased to be necessary, to prevent a recurrence of that danger." P. 102.

Our limits will not permit us to expatiate further on this important and able work; but we have, we trust, given a sufficient outline of its contents to induce such of our readers as regard our opinion, diligently to peruse the whole.

ART. XI. *The Elements of Greek Grammar: with Notes, for the Use of those who have made some Progress in the Language.* 8vo. 200 pp. Pridden, &c. 1805.

THOUGH this grammar appears without a name, it is avowedly the production of Dr. Valpy, the long-approved master of the Foundation School at Reading. Several years ago the Dr. published a Latin grammar, upon a similar plan, though on a smaller scale; which has been found useful, and has been various times re-printed. A classical school-master, who adds the compilation of a grammar to the other labours of his situation, must be presumed to have some powerful motive for undertaking it. This we understand to have been, the exhaustion of the copies of the Grammar he before employed, and the refusal of the proprietors to reprint it for him on any terms.

The plan observed by this author, in both his Grammars, is to give the necessary rules in the text of his book, and to add in the notes what may be desirable for the further information of students more advanced: a plan sanctioned by several respectable examples*, and in itself judicious. In

* Such is, in part, the plan of the Port Royal Grammars, compiled by the celebrated Claude Launcelot, of Dean Prat's Latin Grammar, and several others.

reviewing a work of this nature, it will be necessary for us to confine ourselves to a few of the more important circumstances, since to expatiate upon every matter of doubt or discussion which such a work must supply, would be entering upon a too extensive field.

Dr. V. begins at once with the alphabet, without any previous matter. To the Greek letters he gives the names already current in the schools, some of which require, at this day, to be restored to the more ancient usage. The names *Epsilon*, *Omicron*, *Upsilon*, and *Omega*, are certainly not older than the 14th century; and, besides being modern, they have this particular disadvantage, that an idle custom has generally sanctioned the habit of giving to them all quantities which they abhor: a circumstance not trivial, when we consider how apt such habits are to adhere.

Adeo in teneris consuescere multum est.

The first syllable of $\psi\iota\lambda\acute{o}\nu$ is invariably long; but, probably from this very cause, we were long ago obliged to remind a learned translator of Pope's Messiah, that he had mistaken the quantity*. The addition of $\psi\iota\lambda\acute{o}\nu$ to υ is besides perfectly superfluous, since there is no corresponding vowel from which it requires to be distinguished. Its own quantity is moreover doubtful. It is still more strange that the ϵ in *Omega* should ever have been pronounced long. In *Omicron*, on the contrary, the almost universal practice has been to shorten the ι , (*Omīcron*)—but it is agreed by the best critics, that the ι in $\mu\iota\kappa\rho\acute{o}\varsigma$ is never shortened; and the scrap of Menander, preserved by Clemens Alexandrinus †, which has commonly been adduced as a proof of the contrary opinion, must be given up as corrupt.

Εἰκότως γὰρ, ὡς φησὶν Ἀφει,
σαπρὸς γὰρ ἦν· σὺ δὲ μικρολόγῳ· οὐ θέλων
καινὰς πρίασθαι.

Whatever may be the true reading in this place, (where some have conjectured $\sigmaὺ δὲ μικρολόγῳ· ὃ μὴ θέλων ‡$) we may observe with Grotius, that the words have been so humbled and diluted with the learned Father's prose, as to exhibit scarcely a vestige of poetry or metre.

* Brit. Crit. for October, 1795, p. 359.

† Oper. p. 842. Ed. Potter.

‡ See Monthly Rev. March 1806, p. 235.

The letters ε and ο, as we learn from Achæus, Eustathius, and the lines prefixed to the books of the Iliad and Odyssey marked with those letters (which are not of very modern date) were pronounced ει and ου. Πάντες οἱ ἀρχαῖοι, ἀντὶ τῆς ο̄ φοιχείη, τῷ οὐ ἐχρῶντο, ἀντὶ δὲ τῆς ε̄ τῷ εἶ. Καὶ δῆλον καὶ τῆς εἶ τῆς ἐν Δελφοῖς ἀντὶ τῆς ε̄ λαμβανομένης. The long vowel was simply pronounced Ω, before the 14th century. Thus the MSS. of the N. T. give in Rev. xxii. 13. ἐγὼ τὸ ἄλφα καὶ τὸ Ω*. So also Prudentius †;

Corde fufus ex parentis, ante mundi exordium, -
Alpha et Ω cognominatus, ipse fons et claufula
Omnium, quæ fujnt, fuerunt, quæque poft futura funt.

These things, doubtless as well known to Dr. V. as to us, seem to have deserved remark: and we should have been glad, in his notes at least, to have seen some vestige of the ancient form of the sigma, since C and Ϟ, as we could show, frequently have changed places in MSS. and thereby created an obscurity, which a knowledge of this point might serve to elucidate. In the same place, some notice might properly be taken of the Doric name, mentioned by Herodotus; τὸ αὐτὸ γράμμα, τὸ Δωριέες μὲν Σὰν καλέουσι, Ἴωνες δὲ σίγμα. Lib. 1. 139.

To the first note in p. 2. of this Grammar, we are enabled to offer an addition from some MS. Scholia on Dionysius Thrax, showing that the ancient practice was to write ε or ο with a mark of a long quantity over it, where more modern Greeks wrote η or ω. "Ὅταν ἤθελον γράψαι (οἱ παλαιοὶ Ἀττικοὶ) ἔχουσαν ἐκφώνησιν τῆς Η λέξιν, ἔγραφον τὸ Ε, καὶ ἐπάνω τῆς ε, τὸ σημεῖον τῆς μακρᾶς. "Ὅταν δὲ τὴν ἐκφώνησιν τῆς Ω, ἔγραφον τὸ Ο, καὶ ἐπάνω τῆς ο, τὸ σημεῖον τῆς μακρᾶς.

Respecting the subscription of the ι, which is mentioned in the next note, it may be observed, that in the more ancient MSS. the iota was either adscribed or omitted. The celebrated MS. of Photius's Lexicon uniformly exhibits ἩραυδιανⓈ. Professor Porson conjectures that it began to be subscribed in the 13th century.

In the first note on page 4, we have the first mention of that lofty digamma, of which Pope makes Bentley say,

"While tow'ring o'er your Alphabet, like Saul,
Stands our DIGAMMA, and o'ertops them all."

* See Dr. Bentley's Proposals, p. 6.

† Cathem, hymn. 1x, 10.

Or of which we may say, in the words of the old bard,

Τίς τ' ἄρ' ὄδ' ἄλλ' ᾧ Ἀχαιοὺς ἀνὴρ ἦύς τε μέγας τε
Ἐξοχ' Ἀργείων κεφαλὴν τε καὶ εὐρέας ὤμους;

As Dr. V. returns more particularly to the discussion of this Letter, in the latter part of his book, (p. 191.) we shall only mention here that Bentley, (whom in spite of Pope's attacks, we now call "Britanniæ nostræ decus immortale *,") pronounced it, according to Blackwell, like our W. In the manuscripts of the old grammarians it is variously represented. Thus in one of Tryphon, προσίθεται δὲ το δίγ αμμα (sic) παρά τε αἰωλεῦσι, καὶ ἴωσι, καὶ λάκωσιν, οἶον ἀναξ Γουάναξ, καὶ παρ' ἀλκίαιω τό ῥῆξις Γουρήξις εἰρηται. In another MS. of the same grammarian it is expressed, absurdly enough, by φου: thus, ἀναξ, φουάναξ, ἔλενα, φουέλενα.

Dr. V. has made only three declensions of nouns, for which he has assigned his reasons in his preface. All beyond the third he considers as contracted forms of that declension. In matters of this kind, the great object is the convenient instruction of learners, and, if that be obtained, there cannot be much reason to complain.

Among the declensions of adjectives we rejoiced to find

τέρην, -εινα, -εν. (P. 21.)

τέρειν' ὅπαρα δ' εὐφύλακτ'

οὐδαμῶς.

Aesch. Suppl. 995.

We should have been equally pleased to see ἄρην introduced, which is the old attic form of ἄρην. In page 26, the old mistake of the common grammars, respecting the comparative and superlative of *γενός*, might have been reprobated, and Fisher, Zeunius, and Eichstadt referred to.

The observation of Dr. V. in p. 38. that the second future is little more than an attic form of the first, is so true, that in subsequent editions we should be glad to see the two futures denominated *the common future*, and *the attic future*. The four conjugations are given as in the common grammars, but the rules of the characteristic letters are thrown into a note. The author thinks the termination of the future a sufficient guide; and observes, truly enough, that it is as easy for the learner to find that, as the Latin infinitive, which is the direction in that language. Of the contracted verbs, in the third conjugation, he gives no paradigma; but only lays down rules for the contrac-

* Toup in Epist. Crit.

tions. (P. 71.) This he seems to have found more clear for the learner.

To the note on augments (p. 48.) it might have been proper to add, that in the following words the syllabic augment is dropped in the dialogue of tragedy; *καθεζόμενν, καθεῦδον, καθήμην, σπεῦδον, χρῆν.* Ἀνάλωσα, and ἄνωγα lose the temporal augment. The following also are peculiarities of the attic writers, and their imitators; ἐξείλεγμαi for ἐκλελέγμαi; ἐξείλοχα for ἐκλελόχα. Thus also ἐξείλοχώς and καλείλοχα, Aristides, T. 3, p. 649. συνειλόχασι, Suidas. So also Demosthenes, Ῥήτωρ ἐξαιφνης ἐκ τῆς ἡσυχίας, ὡσπερ πνεῦμα ἐφάνη, κὶ πεφωνασκηκώς, κὶ συνειλοχώς ῥήματα κὶ λόγους, συνείρει τῆς σαφῶς κὶ ἀπνευσί. *Pro Cor.* Ed. Tayl. p. 586.

In p. 50, to the note might be added, ἀνοίγω, ἠνεωγμένος· οἰνοχοεῶ, ἐανοχοει. So also ἐωνησάμην. ἀνορθεῶ, ἠνώρθοον· ὄραω, ἐάραον. Also instances of the syllabic augment reduplicated. Eustath. p. 1325, 27. ποτὲ μὲν ἔξω αὔζοντες τὸ δὲ ἔσω ἀφιέντες ἀναύζητον. οἷον· τέλῃ ἔχει μοι τὰ πάντα ἱατρε, κὶ ΔΕΔΙΟΙ'ΚΗΤΑΙ πάλαι. ποτὲ δὲ διχῆ, αὔζοντες. ἦγον ἔσω κὶ ἔξω. τοιοῦτον γὰρ τὸ ΔΕΔΙ'Ω'ΚΗΤΑΙ ἐκ τοῦ ΔΙΟΙ-ΚΩ. κὶ τὸ ἘΚΔΕΔΙΗ'ΤΗΜΕ'ΝΟΣ, ἀπὸ τοῦ ἘΚ-ΔΙΑΙΤΩ. κὶ τὸ ΜΕΜΕΘΩΔΕΥΜΕ'ΝΟΣ, κὶ τὸ ΠΕ-ΠΑΡΩΝΗΚΩ'Σ· κὶ τὸ ΜΕΜΕΛΟΠΕΠΟΙΗΜΕΝΟΣ. κὶ τὸ ἭΝΕ'ΩΓΕ'Ν. In Suidas. v. καινοπεποιημένοι, ΚΕΚΑΙΝΟΠΕΠΟΙΗΜΕ'ΝΟΙ, "prout ordo literarum postulat." Porf. App. ad Toup. Em. in S. v. 1. p. 455.

In p. 53, on *καίω* and *κλαίω*, add, in the tragic poets, *κάω* and *κλάω*. In p. 61, the attic contraction *εἶτον, εἶτην· εἰμεν, εἶτε*, is not noticed. On the second note in p. 72, it may be observed, that the attic writers had no such form as *εἶδω*. Pors. ad Ph. 1366. In p. 83, for *εἶμι* to go, we should have preferred, "to be about to go." In this part of the grammar we conceive it would have been useful to have added lists of the desiderative verbs ending in *αω* and *ειω*; of the verbs ending in *αθω*; of the paulo post futura, and of the first and second aorists passive used by the attic poets, and also of those middle futures, which are used in a passive sense.

In a work of such variety and difficulty as a grammar of the Greek language, it is impossible either that every thing should be noticed by the author, or that a critic should undertake to point out every omission. In the parts of this grammar which relate to the accentual marks, the dialects, the syntax, and the prosody, though much is very ably taught, there is still room for many observations of importance; many of which will, probably, have occurred to the

the learned author himself, before the publication of a second edition. We shall not allow ourselves to say more, excepting a few words on the note in page 145, on the subject of vowels made long by position. With respect to the examples taken from "the elegant and courtly Ovid," we cannot forbear to say, that if the learned grammarian would explore the old editions of that author, he would find, that the majority of seeming deviations from the general principle is owing rather to an implicit acquiescence in the authority of the great N. Heinsius, than to a minute investigation of the genuine text, which would very often remove the difficulty. Thus, in Met. xii. 434.

utve liquor rari sub pondere cribri

Manat, et exprimitur per densa foramina spissus :

read, on the authority of a Bodleian MS.

—per multa foramina densus.

We are waiting at present for the result of an examination of some more MSS. relating to this dispute, after which we shall take an opportunity to resume the subject.

A few more words on the digamma, which is resumed by Dr. V. at the close of his grammar must conclude our present remarks. Some ancient critics contend that the figure of the F was unknown in writing, though its power obtained in speaking. One of them says, τὸ—παρὰ τοῖς Αἰολεῦσι δίγαμμα ἢ ἔστι γράμμα· ὃ προστιθέασιν ἐκείνη λέξι παρ' ἡμῖν δασειομένη, σύμβολον ἢ ἐστὶ παρ' αὐτοῖς ἐκφώνησιν ἔχον τῆς σι διφθόγγου. Dawes looked upon this element as inadmissible in the text, but allowed the expediency of inserting some mark for the direction of modern readers. If so, it is obvious to say, how can it be better designated than by the figure which is generally understood to represent it? In Homer's age, we grant, the character, as a letter, was not known; but the power of it in reciting was felt and understood; in the same manner as the force of the accentual marks, which were not then expressed in writing, pervaded conversation and reading among the natives of Greece. For, as Markland well observed, "though they were formed by Greeks, yet they were not formed for Greece." The digamma occurs, indeed, on ancient marbles and coins; but, at that period, the dialect which had espoused it was declining, and the use of it could only be handed down by those memorials. A list of those words to which the digamma is prefixed on coins or inscriptions,

Z z

criptions,

scriptions, would, indeed, be highly acceptable to the Greek student.

Dr. Valpy has given an alphabetical table of one hundred and eleven words in the Iliad and Odyssey, which constantly admit the digamma. To this list might be added, ἄλλομαι· εἶδalon· ἔλικες· ἐλίκωπις· ἔλος· ἐσθής· ἦβη· ἦλ· ἦριον· ἰωκή· ὄαρες· οὔλ· ὦς—and perhaps others. MSS. and old editions still retain vestiges of the influence which the digamma formerly possessed. Thus Δεξιὸς αἶξας ὑπὲρ ἄσε, in a Harleian MS. is δι ἄσε. Il. Ω. 320. Dr. V. has not specified any of those words which have assumed and laid aside this character at pleasure: as, αἶνυμαι, ἔλενη; or of those which had apparently dropped it before the age of Homer, as Φανήρ, Φάμμοροι. Its powers in compound words might also have been mentioned, as ἀναφοίγεσκον, Φεκάφεργ, ἀφίαχοι, ὀφέτει. It is curious also that Ἄτρεφίδης has been mentioned by a grammarian long prior to Dawes, ἀτρεΐδης τε τετρασύλλαβον, (doubtless ἀτρεφίδης) ὡς αἰολεῖς χρωῖλαι. MS. Harl. It might be useful, in a future edition, to caution the student, on the other hand, against the seductive examples of Dawes, Brunck, Askew, Heyne, and others; who have attempted to extend the metrical virtues or influence of the F to the tragic and comic poets, where they certainly have no place. See Æsch. P. V. 441. Ed. Pors.—Etym. Mag. v. προσέληνοι. Dawes Misc. Cr. 163. Br. ad Æsch. P. V. 438. 1093. Aristoph. Run. 730. Eur. Or. 1284. Ignorant scribes have often introduced Γ for F. Thus Γάμμοροι for Φάμμοροι Hesych. Γανδάνειν for Homer's Φανδάνειν; Γεαρ doubtless for Φεαρ. Ver. Γέμμαλα, ἰμάλια for Φέμμαλα quasi Φείμαλα. Γεσια for Φεσια, &c. As to the pronunciation of digamma, it was that of V; but Varro in Gellius xv. 17. says, that the deity who presided over the infancy of the human voice was named Vaticanus, because infants emit that sound which forms the first syllable in that name, which must therefore be Wa. This shows, that the V had the force of our W; which is also confirmed by *vallum*, of which we make wall, *vidua*, widow, &c.

We shall here take leave of a work highly creditable to the diligence and learning of the author, and promising to give currency to many points of Greek learning, hitherto confined to a few scholars. - We might have given a specimen from the notes, but it may suffice to say of them, that they are, in general, both ingenious and just.

BRITISH CATALOGUE.

POETRY.

ART. 12. *The Alexandriad. Being an humble Attempt to enumerate in Rhyme some of those Acts which distinguish the Reign of the Emperor Alexander.* 4to. 20 pp. Price 3s. Westley, 1805.

The amiable Sovereign, who is celebrated in the lines before us, has found a Poet, who (though diffident of his abilities for the task) seems not unworthy of the topic which he has chosen. The character of the Emperor Alexander, and the various beneficent acts of his reign, are delineated in verses always flowing, and often spirited and energetic; as the following passage (which alludes to his having ameliorated the condition of the Russian Peasants, and to the voyages of Discovery made under his direction) will evince:

“ See the blythe peasant rais'd to man's estate,
 With growing thought, and new-born pride elate,
 With willing labour tills the grateful soil,
 Secure to reap the produce of his toil.
 Sweet liberty descends to nerve his arms,
 And through his waking soul breaths all her charms,
 His cares, his fears, his sorrows she beguiles,
 And decks e'en poverty in cheerful smiles.
 See, where he views with ardent, doubting eyes,
 And awkward gratitude and glad surprise,
 About him shoot unhop'd felicities :
 While from a mass, so late but breathing earth,
 Love and allegiance burst at once to birth.

See, social commerce swell with new-born pride,
 Shake off its languor,—court the ardent tide ;
 Already see th' impetuous sails unfurl'd,
 To plunge advent'rous in an unknown world ;
 From Hyperborean climes—a trackless way,
 Far as the cradle of the infant day,
 The hallow'd ensign of blest peace to bear,
 And ope to CÆSAR'S love an ampler sphere.”—P. 6.

The Author seems to have anticipated a more favourable event than occurred in the late contest in Germany : but we may perhaps still hope for the ultimate deliverance of Europe, from the permanent union of Great Britain with so amiable a Monarch and so powerful an Empire.

- ART. 13. *Funeral Ode, for Music, to the Memory of the Immortal Hero, Lord Nelson.* 4to. 10pp. Price 1s. Rivingtons. 1805.

The glorious victory and death of Lord Nelson seem to have inspired many well-meaning persons to attempt verse, who, but for that circumstance, would never have thought of poetry. Of this class, probably, is the Author before us; as he informs us that his work was written "during the few moments of leisure which could be snatched from avocations of a very different cast."—His verses (if they may be so called) are, indeed, cast in a very singular mould, as the following specimen will evince:

" SPIRIT.

" From Trafalgar's rocky shores heard ye not the din of war,
That o'er Europe's nations roll'd and alarm'd the world afar?
Now I bring exalted high on my vict'ry-trophied car,
Nelson's name! Nelson's name!

Near the watch-tow'r of the sea, Gibraltar's castled steep,
Where Britons, spite of foes, their unconquer'd station keep,
The fleets conjoin'd of France and Spain dar'd trust the guarded deep,
Daring death, daring death.

Nelson rose: he calls his chiefs: his plans with awe they eye,
They pledge their lives, their fame, each in glory's grave to lie,
Or for England's brows to win, gory wreaths of victory,
That proud day, that proud day.

Fearless, shouting, full of hope and joy, in double lin'd array,
Britannia's squadrons throng to meet the overmatch'd affray,
And first amid the wond'ring foe brave Nelson leads the way,
Nelson leads, Nelson leads."—P. 6.

Such metre as the foregoing, so much in the style of Mrs. Harris's petition, by Swift, will not, we suppose, have many imitators. A Dirge, which follows, is in Elegiac lines, and consequently rather more tolerable: but the best that can be said of this Writer is, that his attempt is announced with modesty, and that it is animated by public spirit and patriotism.

- ART. 14. *Christ's Lamentation over Jerusalem. A Setonian Prize Poem.* By Charles Peers, Esq. A. M. and F. S. A. of St. John's College. 4to. 15pp. Price 1s. 6d. Deighton, Cambridge; and Hatchard, London. 1805.

The Poet, whose sole task is to dilate on a passage in Scripture, is under peculiar difficulties. The simple sublimity, or the touching pathos, so often found in the sacred writings, is generally weakened by expansion of the sentiments, and does not always submit to the constraint of metre. Under these disadvantages, the Prize Poem now before us cannot be expected to please in so high a degree

gree as some which we have lately noticed, where the Authors had full scope for the display of imagination, and an almost unlimited choice of ideas and language. Yet this Author has paraphrased the beautiful and pathetic Prophecy of the destruction of Jerusalem, in a manner that fully justifies the distinction which his Poem has obtained; as the following Extract will show :

“ Yet not by fearful prodigies unmark'd
 Shall be the doom of Sion : though she fall,
 She shall not fall like one of vulgar note.
 What, if erewhile that solemn legend grav'd
 At deep of night upon his palace wall
 By God's own finger, to th' Assyrian king
 Gave dark prediction ere his empire fell ;
 Shall not my Father's city challenge proof
 Of love divine to dignify her end ?
 When this firm earth shall to her centre shake
 In dread convulsion rock'd ; yon glorious sun
 Veil his meridian splendour : when the moon
 Shall be appalled ; and those the starry hosts
 That deck the firmament, withhold their fires ;
 When pestilence and sickness shall go forth
 Wasting the nations, and disastrous wars
 And evil prophecies and rumours wild
 Shall scatter tribulation and dismay,
 Then, mark, the hour is near :”—P. 12.

DRAMATIC.

ART. 15. *The Laughable Lover. A Comedy, in Five Acts. By Carol O'Caustic. 8vo. 103 pp. 2s. 6d. Symonds. 1806.*

In a “ Prefatory Dialogue” (supposed to have been held in the Green Room) we are told this comedy was rejected on account of certain political allusions contained in it. But, on the perusal of it, we perceive little, if any, ground for such an objection. One or two farcafms (particularly the allusion to the order in council, and subsequent statute, respecting payments at the Bank) might as well be omitted ; but upon the whole the play is sufficiently free from political satire. We cannot, however, entirely agree to the author's doctrine, as expressed in the following lines :

“ I thought the * Theater was meant to be
 A temple dedicate to liberty
 As well as morals ; a reforming school
 Sacred to public virtue ; where misrule

* The author purposely writes theater; from the vain desire which some still entertain of rendering the orthography exactly conformable to the pronunciation of our language.

Of hardiest ministers might punish'd be
With satire's honest keen severity."

The legislature, however, when they passed the licensing act (an act which has never since, that we have heard, been complained of) admitted no such doctrine; but conceived that such a "reforming school" would soon become not a "temple of liberty," but a school of party politics, and an *arena* of political contention:—Surely in our hours of relaxation and amusement, we might forget all party strife and animosity.

From the specimen which we have exhibited, the reader may judge of this writer's abilities as a poet. As a dramatic author, he is not so contemptible, for we have met with worse dramas (in our opinion) than the comedy before us. The incidents are indeed somewhat improbable, and the humour (for humour it occasionally has) rather farcical: but these objections do not seem of late to have influenced the managers of our theatres, or the audiences who frequent them.

ART. 16. *The School for Friends. A Comedy, in Five Acts, as performed with distinguished success, by Their Majesties Servants, at the Theatre, Drury Lane. Written by Miss Chambers, Author of "He Deceives Himself," a domestic Tale, in three Vols. 8vo. 93 pp. 2s. 6d. Barker. 1805.*

In the present state of the drama, it is some satisfaction to meet with a comedy, the success of which does not arise from the extravagance of its fable, or the buffoonery of its language. *The School for Friends*, though not distinguished by any pre-eminent merits, is at least free from the gross absurdities, which are tolerated, and even applauded in the modern pieces, which the courtesy of the time has mis-called comedies. We are therefore surprised and pleased at its success. As the first attempt of a lady, it deserved encouragement; which, we trust, will animate the author to further exertions, and to productions which may rescue the name of comedy from its present disgrace.

NOVELS.

ART. 17. *Ferdinand and Amelia. A Novel. In three Volumes. 12mo. 1os. 6d. Crosby. 1806.*

We see nothing in this novel to distinguish it from other publications of the same kind, either by praise or censure. It is not remarkably well or ill written, not peculiarly instructive, nor at all immoral.—There are a good many incidents and changes of fortune, some of which are not ill contrived.—One circumstance we deem it proper to remark, as a hint to the writers of novels, It is allowable to adopt any names for the characters

ters in a novel, provided those names are not peculiar to any person or family; but we think it indelicate and improper to use either the Christian and Surname by which any well known person is usually distinguished, or a Surname alone which is peculiar (as some are) to a single family.—The latter of these improprieties the author before us has fallen into, as he has distinguished one of his characters (and a very bad one) by a Surname which we believe, is borne by one family only in the whole kingdom.—An indelicacy of this kind is very easily avoided.

The language of this novel is now and then ungrammatical, but not more frequently than may be expected in the writings of this class, which load the shelves of a circulating library.

ART. 18. *The Mysterious Freebooter, or the Days of Queen Bess; a Romance, in four Volumes.* By Francis Lathom, Author of *Men and Manners.* Lane.

Although we have been accustomed to regard the performances of Mr. Lathom in a favourable point of view, we are willing to place the *Mysterious Freebooter* at the head of his Romantic productions. We certainly think that his talent is most adapted to the composition of humorous works: but, in this instance, curiosity is as much excited, and time as fairly paid, as by almost any of the romances which the terrific genius of modern fable has produced. Perhaps Mr. Lathom might have ranked in the first class of fabulists, had it been his good fortune to write earlier.

This tale has been brought upon the stage at the Circus in the shape of a ballet. Indeed the situations are frequently striking and dramatic, and the work must derive one advantage from appearing in dumb-show, of which we are sorry to perceive that it at present stands in need. We mean that, in a ballet, while our feelings are wrought on by impassioned scenes, our ears cannot be wounded by the numberless inaccuracies of grammar and style which crowd the pages of this amusing story. We remember to have noticed this defect in a former production of our author, and we were in hopes that time, which gives facility, would give also correctness of composition. We have been deceived. *The Mysterious Freebooter* is really worth the trouble of correction. Even a Scotch pebble is highly improved by the friction of the Lapidary; but he who possesses a diamond, and neglects to polish it, is guilty of a carelessness for which he deserves to suffer.

The characters are some of them forcibly and naturally drawn, particularly those of De Moubray and Mabel Monteith; though the latter is certainly placed in a situation too prominent for her proportionate importance in the work. The general structure of the plot is simple and unembarrassed: it is interspersed with a number of poetical trifles, among the best of which is an *Elegy*

on the death of a young officer. The Episode of Eloise de Valois, is interesting, and, which is seldom the case with episodes, pertinent. The moral is in every respect unexceptionable; and the whole is decidedly the production of a man by no means unaccustomed to the labours of the quill.

ART. 19. *A Winter in London; or, Sketches of Fashion. A Novel, in Three Volumes. By T. S. Surr.* 3 Vols. 12s. 12mo. Third Edition. Philips. 1806.

Our curiosity is not often attracted to works of this description; but the words "Third Edition" in the title-page so forcibly arrested us, that we determined to give the *Winter in London* a careful perusal. Alas! for the folly and malignity of the times; for except that certain individuals in the higher circles of fashion are designated with the most exaggerated misrepresentation, there is really very little to distinguish this production from the refuse hourly found in the circulating library.

It begins indeed with some degree of spirit, but we are soon lost and bewildered in a mazy group of Beauchamps, Rosevilles, Belloni's, &c. &c. By the way Signior Belloni is an abridgment of Schedoni. What can be more trite than the preservation of Lady Emily by Beauchamp; what more preposterous than the stabbing of this latter by Belloni at the masquerade; more improbable than the appearance of the girl at Belgrave House to excite the jealousy of Lady Emily, or than the whole story of Sir Alfred Beauchamp. There may be such a personage as Colonel Neville; such a physician as Sir Felix Fascination, who visits his patients in a scarlet jockey frock, striped waistcoat, &c.; there may be such dutchesses and such incidents which involve the disgrace of old and noble families; to us, however, who know no such characters, the whole seems a strange wild tissue of incongruities.

AGRICULTURE.

ART. 20. *The Principles and Practice of Agriculture, systematically explained; in Two Volumes: being a Treatise compiled for the fourth edition of the Encyclopædia Britannica, and revised and enlarged by Robert Forsyth, Esq.* 2 vols. 8vo. 1l. 1s. Constable, Edinburgh; Vernor and Hood, London. 1804.

Agricultural writers surpass all others of the present day, and perhaps of all former ages, in the art of making large volumes; with a very minute portion of original matter. Mr. F. falls short indeed, in this art, of the *Bath and West of England Society*, who filled their 8th vol. from p. 99 to p. 239, with mere *extracts*; as we noticed in our 10th vol. p. 62. Mr. F. transcribes not more than fourteen pages together; but he repeats his transcriptions

tions so continually, that the most apt account we can give of his work is, to propose a change of its title, which may run thus:—The theory and practice of agriculture: including the lessons, good, bad, and indifferent, which have been given by Messrs. Young, Anderfon, Marshall, Bar ley, and a hundred others: With a great variety of *experiments*; as well those which have been successful, and generally practised; as those which have failed of success, and are not likely to be repeated by any agriculturist whatsoever.

MEDICINE.

ART. 21. *The modern Practice of Physic.* By Edward Goodman Clarke, M.D. 8vo. 454 pp. 9s. Longman and Co. 1805.

Dr. Clarke is author of a small work, “*Medicinæ Præceos compendium*,” of which we gave a favourable account, in the 19th volume of the British Critic. In the work now to be noticed, he has followed Dr. Cullen, in the arrangement and in the definitions of the diseases, which are given verbatim from the “*Synopsis Nosologiæ Methodicæ*” of that writer; but as the accounts of the causes, diagnosis, prognosis, and treatment of the diseases, are in English, for the sake of consistency, the definitions should have been in the same language, that is, they should have been translated. Perhaps also, as compilations of this kind can only be supposed to be useful to persons who have not opportunity of reading more extended treatises, a style more plain, and familiar, and less loaded with technical terms than is here used, should have been adopted. The author appears to be well versed in modern practical works, and is not sparing in his commendation of the writers. “The remote causes of febrile, and other diseases,” he says, p. 2, “will be divided into predisposing and exciting, which will be taken notice of when we treat of the various diseases. The proximate cause of diseases will be mentioned when it can be done without misleading the young practitioner, but in many diseases it is enveloped in perhaps *eternal* darkness, and, that of fever, is at present matter of controversy; and as I feel,” he adds, “my incapacity of throwing any additional satisfactory light upon the subject, I must, with the greatest deference, refer my readers to the works of the illustrious Cullen, Brown, and Darwin.”

In the cure of intermittents, the author says, p. 3, “the oxidum arsenici, combined with opiates, either in solution or in the form of pills, will frequently succeed, when the cinchona and other remedies have been tried without effect.” The only form in which arsenic can be given with safety, because it is the only form in which the dose can be ascertained with certainty, is in solution, but even in that form, and in the minutest doses,

it cannot, without extreme hazard, be persisted in many days in succession.

Dr. Heberden expressed himself doubtfully on the subject of bleeding in the gout, to which he thought physicians were more averse than was necessary; this author, on the contrary, recommends it without reserve, whenever the excitement, the term he uses, is considerable; and though he does not, like Kinglake, recommend immersing the gouty limb in cold water, he advises, contrary to the usual practice, to expose it to cool, or cold air, and on the whole, carries the antiphlogistic treatment in the cure of this disease further than any writer we remember to have seen; as the following extract from the chapter on the treatment of the gout will show.

“The violence of the paroxysm will be moderated,” the author says, p. 139, “by blood-letting, which must be repeated according to the state of the pulse and degree of excitement, where the constitution is not worn down by repeated attacks: leeches should be applied to the inflamed parts, and gentle cathartics should be administered, as the *oleum e feminibus ricini*, *calomelas*, *rheum palmatum*, *infusum fennæ*, or the *fulphur sublimatum*; if the stomach is not affected, the *nitras potassæ* may be exhibited in small doses with advantage; the inflamed parts should be exposed to cool or cold air, and diluting liquids should be taken freely: the antiphlogistic regimen must be strictly adhered to; abstinence from wine, spirits, fermented liquors, and stimulating food, should be carefully enjoined, unless the system is very much debilitated, in which case, a more nourishing diet, and a small quantity of wine or of diluted spirits, may be allowed; after the excitement has been subdued by proper evacuations, blisters may be employed with advantage; they are recommended by that enlightened physician, Dr. Rush, to be applied to the legs and wrists; burning with moxa may be advised, or a cabbage-leaf applied to the part affected will often afford considerable relief; booterkins made of oiled silk, are an useful application to gouty joints; when the violence of the symptoms is abated, opiates may be given with advantage, when the pain only returns during the night, and prevents sleep: when the constitution is broken down by repeated attacks of the disease, evacuations must be employed with caution, and it will, in general, be more adviseable and safe to allow some animal food, and wine or diluted spirits; the parts affected should, at the same time, be wrapped in flannel, fleecy hosiery, or new combed wool, and a gentle diaphoresis should be excited, for which purpose the decoction *polygalæ fenegæ* is recommended; when a swelling and stiffness remain in the joints after the paroxysm has ceased, they will be removed by the diligent use of the flesh-brush, gentle exercise of the parts, and the Buxton or Bath waters taken at the fountain head; and where the gout has left a number of dys-

peptic

peptic symptoms, the latter may be drank with considerable advantage; purging immediately after a paroxysm, will be very apt to produce a relapse."

Though we have pointed out some defects, or what we think such, in this volume, yet it will be found to contain a considerable mass of information, upon most of the diseases treated of. It may therefore be advantageously consulted by practitioners who are not such adepts as the author in the new philosophy. As the author has given names to many of the preparations here recommended, which have not been adopted by the London College of Physicians, it would have added to the convenience of the readers if they had been explained in an index.

ART. 22. *Cow-Pock Inoculation vindicated, and recommended from Matters of Fact.* By Rowland Hill, A. M. 12mo. 72 pp. 1s. Darton and Harvey. 1806.

Mr. R. Hill, whose name and fame are spread far and wide, not only writes with zeal in defence of cow-pox inoculation, but appears to have been equally active and successful in detecting the misrepresentations of those who oppose the practice. That he is qualified to give an opinion on the subject, must be allowed, as he has inoculated, he declares, upwards of 5000 persons with his own hand; and there have been inoculated, under his inspection, upwards of 9000 persons, "and not one evil consequence as yet," he says, P. 64. "has been heard of, which has created the least alarm." None of the persons vaccinated under his direction, have afterwards taken the infection of the small-pox, or have suffered from any of those diseases, of which such alarming accounts have been published. On the contrary, Mr. Hill assures us, that several of them, who were afflicted with scrofulous, and other foul ulcers, when they submitted to the operation, appeared to have been cured of those diseases, by the agency of the cow-pox. A testimony so full and strong in favour of vaccination, will, we hope, have the effect of overturning the prejudices that unfortunately, at present, prevail among the lower order of people against the practice.

ART. 23. *A Practical Treatise on the Diseases of the Stomach, and of Digestion, including the History and Treatment of those Affections of the Liver, and Digestive Organs, which occur in Persons who return from the East or West Indies. With Observations on various Medicines, and particularly on the improper Use of Emetics.* By Arthur Daniel Stone, M. D. Fellow of the Royal College of Physicians, London. 8vo, pp. 291. 6s. Cadell and Davies, Strand, 1806.

Our readers will perceive, that the subjects treated of in this volume, are important, and the author appears to have bestowed

upon them considerable attention. The two first chapters treat of the anatomy and physiology of the stomach and intestines. As the result of various experiments made with the view of discovering the nature of the gastric juice, the author finds it to have properties similar to the muriatic acid, if that prove not to be the very substance employed by nature in the process of digestion, P. 36. The subject, however, he observes, deserves and requires further investigation. He next gives a cursory view of certain diseases of the stomach. "Of the vitiated state of the fluids in the stomach. Of marasmus. Of repletion of the stomach." And in the fourth chapter of this part, he treats "of the effects of poisons." From this chapter, we shall give, as a specimen of the execution of the work, the author's observations on the digitalis, the rather as the reputation of this once fashionable drug, seems declining. "The effect of digitalis," he observes, P. 77. "is different from that of any other vegetable poison. The violent vomiting and purging it produces, are indeed the common effects of other drastic medicines; but it sometimes increases the secretion of urine, much more than any of them; and its effect in diminishing the frequency, and hardness of the pulse, is singular. At the time of its first introduction into practice as a medicine in dropsy, he witnessed," he says, "many instances of its very deleterious effects; either the vomiting, or the stools, or the urine, were, after the repetition of an uncertain number of doses, very much increased; the hydropic swellings disappeared, and immediately on the absorption of the extravasated fluid, the patients appeared in a joyous state of delirium, resembling that of intoxication. To this state, succeeded that of stupor; the pulse became gradually slower, and death succeeded in less than forty-eight hours."

In the following chapters are some useful observations on the effects of drinking ardent spirits, and of living in hot climates. The author next proceeds to the treatment of the diseases of the stomach, and on the use of emetics. Of these he prefers the milder sort, as ipecacuanha and squills. He has seen, he says, P. 146. more than one fine child, whose stomach has been ruptured by taking antimonial emetics. He must, however, have been peculiarly unfortunate, as we know such accidents to be extremely rare, though thousands of antimonial vomits are probably given every day. The author has been equally unsuccessful in his experiments with castor oil, which has played such unlucky tricks with his patients, bringing back spasm in some, and bloody flux in others, that he advises, P. 210. in cases where oily purges are required, to use a preparation of fenna and oil of almonds, or of olives, instead of it. In these opinions, he probably will not have many followers. The directions for the treatment of hemorrhagy from the stomach and melena, which follow, are evidently the result of experience,
and,

and, on the whole, the volume may be read by young practitioners, for whose use it appears to have been designed, with advantage.

ART. 24. *Remarks on Sea-Water, with Observations on its Application and Effects, internally and externally, as conducive to Health.* By Charles Taylor, M. D. Secretary to the Society for the Encouragement of Arts, &c. &c. 8vo. 78 pp. 2s. 6d. Phillips. 1805.

Upon a subject so often discussed, little new will be expected. We have here a long catalogue of diseases supposed to be benefited by drinking sea water or bathing in it; and we are inclined to think that more efficacy is attributed to both than they really possess. But as many persons who visit the sea coasts may wish to bathe, or drink the water, without being so ill as to require the assistance of a physician, such persons may safely follow the directions contained in this little volume; which may be considered rather as a collection of aphorisms relative to the subject, than a treatise drawn out in medical form.

ART. 25. *An Inquiry into the Nature and Aëtiôn of Cancer; with a View to the Establishment of a Regular Mode of Curing that Disease by Natural Separation.* By Samuel Young, Member of the Royal College of Surgeons. London. 12mo. 132 pp. 4s. 6d. Phillips. 1805.

Notwithstanding our numerous disappointments, we take up with eagerness every work from a regular Surgeon, which hints at a cure for cancer. The perusal of the present essay was accordingly begun with considerable expectations; and we pored with profound attention through a matterous refutation of an opinion extracted from Dr. Bailliet's *Morbid Anatomy*. We next strove, though we confess in vain, to comprehend the author's theory. We will give the summary in his own words. "Speaking more directly to the nature of cancer, it would appear to be an accumulation of disproportionate actions in previously deranged structures, originally, for the most part, of complicated natures; and the continuation of the disease would seem to rest upon the want of an equal concurrence of powers to regenerate." P. 64. The obscurity of this diction both prevents our assenting to the author's notions, and denies all refutation of them. We however persevered, being determined to command our patience, in hopes of being rewarded by the discovery of the regular mode of curing the disease, which is mentioned in the title page.

At length we reached it, and we must own, that neither our surprize nor mortification were slight, on finding that the *natural*

ral separation! of a cancer was to be accomplished by the old plan of an arsenical caustic.

It thence appears, that there are surgeons who do not discriminate between destroying and curing cancers. Caustics and knives, can only be had recourse to, when a cure is despaired of. The author indeed seems to have been aware that his work was not quite satisfactory; for he writes in the preface, "It is possible that even error may in some way tend to aid the progress of inquiry;" if this be just, it is then possible, that in some way this essay may be useful.

LAW.

ART. 26. *On the Residence of the Clergy in England and holding of Farms. An Abstract of the 43d of George III. Cap. 84; with Observations, Forms of Petitions for Licences and Notifications.* 8vo. 2s. 6d. Vacher and Davis. 1806.

This abstract must be of important use to the Clergy in general; and few, we presume, will be satisfied without possessing it. The author has performed the duty of secretary to different bishops; and is at the present moment in that situation with respect to the Bishop of Norwich. The act itself has certainly not been generally understood; and this ignorance, as this writer (Mr. Wright) observes, has exposed the respective Diocesans to much unnecessary trouble, and involved many of the Clergy in much serious inconvenience. The observations which accompany the tract will be found interesting; and the forms of notifications and petitions of no inconsiderable use.

ART. 27. *An Essay on the Nature of Laws; both Physical and Moral.* By a Layman. 8vo. 30 pp. 1s. Walker. 1806.

It is not easy to say what is the particular drift and object of this author. Nothing, he says, can subsist without some rule or law. This, in a general sense, is undoubtedly true, but we scarcely perceive to what purpose it is meant to be applied. The author immediately afterwards involves himself in a labyrinth of metaphysics, and rings changes upon time and space, infinity and eternity, to prove, what is almost universally acknowledged, the existence of a first cause. He then tells us there is such a thing as morality, that it will not apply to inanimate matter, that the proper subject of morality is the mind or soul of man,—that brute animals are not moral,—that virtue implies a good intention, &c. &c.—"Surely," (as Dr. Johnson observes,) "a man of no very comprehensive search, may venture to say that he has heard all this before."—The rest of the Essay is in the same style, alternately trite and pedantic. Yet the intention seems good, and those who are not disgusted with the style of this work, will see no reason to object to its tendency.

DIVINITY.

ART. 28. *A Sermon preached before the University of Oxford, Nov. 24, 1805. In which is proposed a new Interpretation of the 87th Psalm. By John Eveleigh, D. D. Provost of Oriel College, and Prebendary of Rochester.* 8vo. 24 pp. 1s. Cooke, Oxford. Rivingtons, London. 1806.

Various commentators have endeavoured to throw light upon the 87th Psalm, but it still remains obscure in most versions. It has commonly been supposed that "He was born there," or "this man was born there," in ver. 4, alluded to the Messiah; but, according to Dr. Eveleigh, no such allusion was intended. He supposes this Psalm, like the 137th, to have been written after the Babylonish Captivity, and he renders the whole of it thus.

" 1. His * foundation is in the holy mountains.

" 2. The Lord loveth the gates of Zion, more than all the dwellings of Jacob.

" 3. Glorious things are spoken of thee, O city of God.

" 4. I will mention Egypt and Babylon to them that know † ME; behold the Philistine, and the Tyrian, with the Cushite; each one of these was born ‡ there.

" 5. Accordingly, of Zion it shall be said, That all these different men were born in her: and the Highest himself shall establish her.

" 6. The Lord shall count, when he registers the nations, that each one of these was born there.

" 7. But, § princes are as || slain men: all my springs are in ¶ thee." P. 21.

By springs the learned Provost understands, hopes. The greatest deviation appears in the last verse, "But princes are as slain men:" this, however, the author defends from the original Hebrew, by observations which appear sound and good. Dr. Kenicott, in his "Remarks on Select Passages," had rendered this, "Thus shall the princes be as the sands of the sea." Dr. Eveleigh's rendering and interpretation of verses 4 and 5, appear to us extremely happy. The whole is well deserving of the consideration of Hebrew scholars.

* "Or that of his temple. See Poole's Annotations."

† "As a Jew or Israélite in general."

‡ "That is, in Zion."

§ "That is, the most illustrious persons connected with Zion."

|| "As dead or unprofitable men."

¶ "In Zion, as the sanctuary of God, &c. see the preceding page."

ART. 29. *A Great Work described and recommended, in a Sermon preached on Wednesday, May 15, 1805; at the Rev. Mr. Thorpe's Meeting-House, in New Court, Carey-Street, London; before the Members of the Sunday-School Union. By Jabez Bunting. Published by Request. 8vo. 6d. 32 pp. Lomas, Butterworth, &c. 1805.*

“The Sunday School Union consists of teachers, and others, actively engaged in Protestant Sunday Schools. Their religious sentiments and connexions are various. Some are members of the Established Church; others belong to the several denominations of evangelical dissenters and methodists.” P. 3.

For this *union* of churchmen and dissenters we see no necessity whatever. The children of parents of each description, who want religious instruction, are so numerous, that they may without any inconvenience be separately instructed. Nor can we imagine how teachers *exclusively evangelical* (as they fancy themselves) can be associated with teachers of the Established Church, who are supposed to be *un-evangelical*. The design of this *union* appears to be, to promote *dissent from the Church*. Mr. Bunting's sermon, however, is unexceptionably pious, solid, and well-written.

ART. 30. *A Sermon preached at the Visitation of the Rev. the Archdeacon of Northampton, in the Parish Church at Oundle. On Monday, May 27, 1805. By the Rev. Samuel Heyrick, M. A. Rector of Frampton, in the Deanery of Weldon. 8vo. 23 pp. 1s. Rivingtons. 1806.*

In a very sensible discourse, this author applies, as others have done, the precepts of St. Paul delivered to Timothy, to the case of the clergy. He points out particularly that they are to be, as was enjoined to him, an example to the believers *in word, or doctrine; in conversation, or manners; in charity; in spirit or Christian disposition; in purity*. On all these points he asserts the doctrine of the Church, and repels the insidious suggestions of adversaries. The discourse is sound and pious; and must have been very acceptable to the audience in which it was delivered.

ART. 31. *The Sword of the Lord. A Sermon preached on the General Fast, Wednesday, Feb. 25, 1805, before the Volunteers of St. Andrew, Holborn, and St. George the Martyr, Middlesex, at St. John's Chapel, Bedford Row. By Richard Cecil, A. M. And published at the Request of the Congregation. 8vo. 32 pp. 1s. Rivingtons, &c. 1805.*

This preacher, in a sermon before an armed association, which seems to have escaped our notice, had proved the *lawfulness* and *expediency* of such an association. He now, therefore, takes those

points for granted, and considers war, or the Sword of the Lord, (which he uses for it) as, 1. a fore judgment; 2. an appointed avenger; 3. a solemn monitor.

Though we do not in every point accord in sentiments with Mr. Cecil, yet in the greater part we do: and though we do not feel authorized to select any passage of this sermon, as particularly and unexceptionably calculated to instruct our reader, yet we cannot hesitate to commend the general spirit of the discourse: and particularly that soundness of mind which admits and commends the necessary efforts of an injured and threatened nation to defend itself, with the blessing of heaven, from destruction.

Thanksgiving Sermons.

ART. 32. *A Sermon, preached at the Churches of Flamstead and Kewsworth, in the County of Hertford, on Thursday, December 5, 1805: being the Day appointed for a General Thanksgiving. By Thomas Alston Warren, B. D. Curate of these Parishes, Lecturer of Dunstable, and Fellow of St. John's College, Oxford. Published by Request.* 8vo. 23 pp. 1s. Morris, Dunstable. Rivingtons, London. 1805.

An unquestionably well-designed, but not an eloquent declamation.

ART. 33. *A Sermon, preached at the Parish Church of Chertsey, in Surrey, on the 5th of December, 1805: being the Day appointed for a General Thanksgiving. By the Rev. John Stouard, Published at the Request of the Parishioners, for the Benefit of their Sunday Schools.* 4to. 22 pp. 1s. Wetton and Son, Chertsey. 1806.

Another declamation, of the same character.

ART. 34. *A Sermon, preached at St. John's Church, Blackburn, Lancashire, on Thursday, December 5, 1805: being the Day appointed for a General Thanksgiving to Almighty God, for the glorious and important Victories, obtained by his Majesty's Arms over the United Fleets of France and Spain, on the 21st of October, and 4th of November last. By the Rev. T. Stevenson, A. B. Incumbent Curate of the said Church, and formerly of Christ Church College, Cambridge. Published at the Request of the Congregation.* 8vo. 18 pp. 1s. Banister, &c. Blackburn: Rivingtons, London. 1805.

Another declamation, more vigorous than the preceding.

ART. 35. *A Sermon, preached in the Morning of the General Thanksgiving, December 5, 1805, at Laura Chapel, Bath.*
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By the Rev. F. Randolph, D. D. Prebendary of Bristol, Chaplain to his Royal Highness the Duke of York. 8vo. 29 pp. 1s. Hatchard, London.

Another, and of a higher order, but still a declamation. Perhaps our expectations, on this occasion, were beyond a reasonable pitch. Yet we cannot forbear to think, that the more distinguished and illustrious is the subject of an oration, the more dignified and exalted should be the oratory displayed. Judging by this rule, we raised our expectations high indeed; for never, surely, were a nation's thanks to heaven more due for any temporal blessing, than for the victory of Trafalgar!

ART. 36. *A Sermon, preached at the Parish Church of St. Mary, Stratford, Bow, Middlesex, on Thursday, the 5th of December, 1805; the Day appointed by his Majesty's Proclamation, for a General Thanksgiving to Almighty God for the late signal and important Victory obtained by his Majesty's Ships of War, under the Command of the late Vice-Admiral Lord Viscount Nelson, over the combined Fleets of France and Spain.* By Samuel Henshall, M. A. Rector. Late Fellow of Brazen-Nose College, Oxon; Author of *Specimens and Parts of the History of South Britain, &c. &c.* 4to. 8 pp. 1s. All Booksellers. 1805.

Surely, our editors have sent all the declamations, pronounced on this memorable occasion, to one unfortunate (for indeed he is not an ill-tempered) reviewer.

ART. 37. *A Discourse, delivered at West Walton, in the County of Norfolk, on Thursday, December 5, 1805; being the Day appointed for a General Thanksgiving.* By George Burges, A. B. 8vo. 30 pp. 1s. White, Wisbech: Jacob, Peterborough: Rivingtons, London. 1806.

At last we have met with an animated and vigorous oration; some specimens of which will doubtless be acceptable to our readers.

“ We live at an important era and in the midst of impressive events. The present state of society is assuredly an awful state. She is casing herself in armour, and unfolding all her latent powers, to meet the alarming changes that seem to be preparing for her. Terrified by the shock of successful despotism, and trembling to their very foundations, the kingdoms of the world are contending for nothing less than their political existence. A formidable enemy, wielding all the physical strength of a great nation, is let loose to ravage the earth and to overthrow *the thrones of princes.* Unawed by the checks of conscience, or the pleadings of humanity, and alike regardless of the most flagrant violations of truth, and of the accustomed ties by which the general welfare of communities hath been hitherto upheld, he

is rushing forward from conquest to conquest, with a rapidity to which the annals of history afford no parallel, and, with slaughter and devastation in his rear, is laying every nation under tribute, *binding their kings with chains and their nobles with links of iron.*" P. 11.

"But if we advert to the probable consequences of this victory as it regards, more especially, our own situation, we shall find its benefits to be incalculable. We have an adversary to contend with, who is confessedly disposed to make peace with every hostile state but ourselves, and who seeks therefore, not merely our subjugation, but our destruction. Nothing less will satiate his implacable resentment, than to blot out our name, and utterly to annihilate us among the kingdoms of the earth. Whatever malevolent passions are at rest, his enmity against us never sleeps. In the silence of retirement and the din of war; in every enterprize of ambition and every intrigue of perfidy, England is still his grand object—England who has frustrated his machinations, despised his vauntings, and chastised his insolence—England whom as a commercial nation he envies, as a maritime nation he dreads, and as a free nation he abhors. Judge then what sacrifices he would not joyfully make to ensure our destruction. The law of nations is already become a dead letter with him: Like the brutal leader of his barbarian ancestors, he acknowledges no law but the law of arms; and to be able to reduce us to his detestable bondage, all principles of honor, all compacts of society, and all yearnings of humanity would be scornfully trodden under foot." P. 13.

The lamentation on Nelson (in page 23 and 24) is eloquent, but we wish the author had avoided the very objectionable expression, for a sermon, "O adored shade." It might pass in poetry, but not in preaching.

The *application* of this discourse is truly instructive; and we wish that the profits arising from the sale of the discourse, may form a considerable addition to the *Patristic Fund*, to which they are destined.

MISCELLANIES.

ART. 38. *A Dissertation on the best Means of civilizing the Subjects of the British Empire in India, and of diffusing the Light of the Christian Religion throughout the Eastern World.* By the Rev. Francis Wraugham, M. A. F. R. S. of Trinity College, Cambridge. 4to. 39 pp. 3s. Mawman. 1805.

We are here, it seems, to take our leave of this assiduous publisher of unsuccessful compositions written for prizes. Nor can we much regret it. Except in those very rare cases, in which an appeal against injustice is required, the denial of the reward ought

to be followed by modest acquiescence, and the field of publication left open to those whose merits have prevailed.

We shall give a short abstract of Mr. W.'s present production. He begins by taking a view of India, as divided between Mahomedans and Hindoos, and of the ties which now particularly connect us with that country. He considers us as especially called upon to make some amends for the evils India has suffered from us. With respect to the Hindoos, he regards the present moment as particularly favourable to an attempt to enlighten their minds. They have less jealousy of us than they had, and they have thrown open their sacred literature to us. "They throng round our Missionaries," he says, "with acknowledgments of their ignorance, and with entreaties for instruction; they admit the contradictions of their own scriptures, and solicit copies of ours." P. 5; But is this true? We much fear that it wants confirmation. Still, however, it is allowed that there are difficulties. Among other things it is said, that we must not instruct them too suddenly. "Without previous preparation, to throw the full blaze of Christianity on the feeble vision of India, plunged as she has been for centuries in the depths of a superstition, crowded like her own Elephanta, with horrid objects of worship, would realize the sublime description of the poet, &c." This, in fact, is a mere flourish, to introduce, from ostentation only, a very inapposite quotation from Homer. What preparation the author would make for the truth, but that of showing the falsehood of their present superstitions, it is not easy to guess. Like the rural gunner, he would let the cannon off gently, and catch the ball in his hat.

It is next enquired whether civilization and conversion should advance together; and secondly, with rather more utility, whether it would be better to diffuse our instructions at first, or to concentrate them in one spot. It is concluded that it is best to begin where we can, namely, in British India, and leave Tibet, China, and Japan, which we cannot reach, to future opportunities. We come then to particular methods. "To communicate the leading and indisputable truths of Christianity seems to be the first great object." P. 8. Certainly; but is not this throwing the blaze on the feeble vision? or what can be so called? We are then instructed in the methods proposed by Sir W. Jones. The difficulties arising from the Hindoo Casts are next stated, as well as the obstacles opposed by the influence of the Brahmias; and a very salutary caution against precipitance in baptizing converts is properly introduced. We must not either, it is said, be too sanguine in our hopes of rapidly improving the civil condition of India. The method of establishing a Christian tribe, or cast, is strongly recommended, (p. 16) but is it practicable? Literary societies, and seminaries for instruction, are recommended; and some doubts are suggested respecting the

the policy of a chartered company. Of these, however, the author speaks with such modesty in his short preface, that nothing can be said against them. When the author's plans have proceeded to a certain point, he then supposes the agriculture of India improved, and the rights of property established. In the conclusion he reverts more particularly to the great object of conversion, confessing that, if the fulness of the time be not yet come, "the purposes of Heaven will baffle the efforts of our premature diligence."

The author has evidently bestowed much thought on a subject, which he does not appear to have been eminently qualified to discuss. The ambitious ornaments of his style are almost every where offensive; instances of which, even to ridicule, might easily be accumulated; but we forbear, and close our account.

ART. 39. *Third Edition, considerably enlarged, Royalty Theatre. A Solemn Protest against the Revival of Scenic Exhibitions and Interludes, at the Royalty Theatre; containing Remarks on Pizarro, the Stranger, and John Bull; with a Postscript. To which is prefixed, a Review of the Conduct of the Stage in general, and the Expediency and Lawfulness of Dramatic Entertainments. By the Rev. Thomas Thirlwall, M. A. Chaplain to Bancroft's Hospital, and Lecturer of St. Dunstan, Stepney. 8vo. 29 pp. 1s. Rivingtons, &c. 1805.*

This writer goes the whole length of condemning theatrical entertainments altogether, as sinful and unchristian. Though we by no means agree with him in this position, in which there always appears to us to lurk the fallacy of arguing from the abuse against the use; yet we are most thoroughly persuaded that, in his strenuous opposition to the licencing of the Royalty Theatre, he is perfectly right. The arguments urged to that purpose from the mercantile occupations, and other circumstances of that neighbourhood, and from the evils constantly experienced, when such a licence has been renewed, seem to us invincible: and most earnestly do we hope, that the author's remonstrances may produce the effect he wishes.

That no measures have been ever devised to enforce more decency both before and behind the curtain, in established theatres, is much to be lamented. Restrictions might surely be formed, to prevent the very gross abuses which now so glaringly prevail. But that the cause of morality and religion in general was at all benefited in those gloomy times, when the theatrical Muses were compelled to be silent, we have never seen the smallest reason to believe, and therefore never wish to see the experiment repeated.

The remarks of Mr. Thirlwall on the German School of the Drama, and the English pieces formed on the same model, are in

our opinion excellent. "Where," says he, "by the most subtle and malicious contrivance, vice is decked out with the air of virtue, and the deluded youth is seduced to the road of ruin, while he believes that he indulges in the noblest feelings of his nature; where a casual act of generosity is applauded, whilst obvious and commanded duties are trampled on, and a fit of charity is made the sponge of every sin, and the substitute of every virtue." P. 19.

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ADDENDA AND CORRIGENDA.

Addenda and Corrigenda to B. C. Vol. xxvi. p. 415^c

Μηδὲν ἀμαρτεῖν ἴστι θεῶν, καὶ πάντα κατορθοῦν.

To "ἐκήλει" subjoin, as a note, "Longin. Art. Rhet. p. 713: πολλά γὰρ τὰ ΚΗΛΟΥΝΤΑ τὸν ἀκροατὴν ἄνευ τῆς διανοίας καὶ τῆς πραγματικῆς κατασκευῆς καὶ τῆς ἠθικῆς πιθανότητος. Καλοῦντά in ed." ibid. to "ὀλύμπιος" subjoin, "2 Schol. ad Plat. p. 139. ὁ δὲ Κρατῖνος Ἀσπασίαν καὶ Ἥραν καλεῖ, ἴσως ὅτι καὶ Περικλῆς Ὀλύμπιος προσηγορεύετο."

P. 414. note, l. antepenult. γ. Αἰσχύνεται—and to "donation" subjoin, "The line from a fragment of the Pirithous of Euripides, cited by Greg. Corinth. in Hermog. apud Reisk. Graec. Orat. T. VIII. p. 948. is not so easily restored. See PORS. *Suppl. ad Praef.* xxxix.

P. 423. before "that H. Valerius,"—insert "that the learned and sagacious Muretus ascribes this celebrated speech to Andocides; recordatus sum loci cujusdam ex oratione quam antiquissimus et nobilissimus orator *Andocides adversus Alcibiadem habuit*: opp. ii. 143; and that H. V.—" and in n. * r. "λοιδορεῖσθαι."

P. 424. l. 15. for "his" γ. "this."

P. 427, after l. 10. insert, ap. Ruhnk. ad Tim. p. 24=35 ed. nov. 92 ed. n. 135=187. 136=189.

Ibid. after l. 11. insert, *literæ ad Musgraviium memorat.* in Diatr. p. 160. ad Hipp. 31.

Ibid.—apud Burmann. ad Anthol. vet. Lat. Epigr. T. I. pp. 9, 113. II, 325.

Ibid. 2—ap. Albert.

1—ap. Wesseling.

P. 428. after l. 11. insert—ap. Ruhnk. in Hist. Cr. Or. Gr. LXVII, LXX, LXXXVII. ad Rut. Lup. 6. 34. 54. 92. 100.

After l. 18. insert—ap. Ruhnk. in Xenoph. Memorab. p. 236.

After l. 26. insert—ap. Ruhnk. ad Longin. 140=250, 150=263.—

After l. 26. insert—ap. Ruhnk. ad Vell. Paterc. 70.

After l. 28. insert—ap. Ruhnk. ad H. in Cer. 46. 87. 270. 301. 25, 68. 426, 84. Ep. Cr. 11. pp. 130, 1. ed. n. ad Hermesian. 8. 53, 9.

After l. 41. insert,—“DAWES* died in March, Taylor and

* D. contributed to the Cambridge collection of verses on the death of Geo. I. and installation of Geo. II., ΕΪΔΥΛΛΙΟΝ ΘΡΗΝΟΘΡΙΑΜΒΙΚΟΝ;—published Proposals for printing, by subscription, *Paradisi amissi a Cl. Miltoño conscripti Liber primus, Graeca versione donatus una cum annotationibus*, with a specimen;—MISC. CRITICA, at Cambridge, 1745;—Tittle-tattle.

and Hemsterhusius in April, 1766;—” 1. *ult.* for “ame” r. “name.”

P. 429. l. 24. correct “Vict.” and to l. 26, it may not be amiss to add the Scholion of a noble MS., which we have since consulted, εἶδον πρὸ πρόλιος (sic): ἐπιτίεινεται τῇ ὄψει τὰ παθήματα. Καὶ ὁ Σοφοκλῆς ἡ γὰρ ὄψις οὐ πάρα:—As we have removed from the gorgeous pall of tragedy an unseemly patch, we will replace it by a shred from Sophocles’s mantle: Ammonius, v.

ἴσθι—τάσσουσι δὲ ὅμως καὶ ἐπὶ τοῦ ἰδίου τὸ ἴσθι. Εὐφρημος,
 ————— ἴσθι μῶνον ἐξορρωμένη,
 ἀντὶ τοῦ γίνου.

In his edition of the Hippolytus, v. 723. the excellent Valckenaer corrects this oversight:—“Nec Tragicus fuit neque Comicus *Euphremus* dictus: Auctorum indice nomen illud ejiciatur, et restituitur *Ammonio* Tragicici, forsitan *Euripidis*, senarius: Εὐφρημος ἴσθι.”—but where does Euripides admit the Iasm μῶνον into the dialogue? Insert therefore in the *Lexicon Sophocleum* this part of the gloss emended from a MS. in the King’s Library; ἴσθι—

τάσσουσι δ’ ὅμως καὶ ἐπὶ τοῦ γίνου τὸ ἴσθι Σοφοκλῆς ἐν Παλαμῆδει,
 εὐφρημος ἴσθι μῶνον ἐξορρωμένη.

P. 430. after φάω, insert, cf. Wyttenbach. de v. φήμη in *Bibl. Crit.* IX. 56—68.—for φράζω r. φράσσω—and after ὦδιν insert—ap. Luzac. *Exerc. Eurip.* pp. 7. 9. 14. 28. 54, 5. (*Eldik.*) 120. 32. 35, 6. 43, 5. 51.

P. 431. l. 8. after “290?” insert—“VALCKENAERIUS, cujus penes nos est Harpocraton Blanchardi, adnotatiunculis quantivis pretii, ad oram libri adscriptis, dives.”—Luzac. *Exerc. Acad.* p. 28.—There are some unpublished letters of V. in this country.—To note †, subjoin, We have been lately gratified with a sight of the above work, published by Professor Luzac, “Ludovici Caspari Valckenaeri diatribe de Aristobulo Judaeo;—L. Bat. 1806;” the dedication, however, is dated 1805; it is imported by Payne and Mackinlay.

Note.—Valckenaer apud Wyttenbach. P. xi. p. vii. 17.—*Ibid.* p. 157. Luzacius—non haeres schedarum Valckenaerii: sed hujus bibliothecam librorum editorum, quorum in marginibus multa sunt Valckenaerii annotata, emit ab haeredibus: qui in sua possessione retinuerunt, et adhuc tenent, schedas, id est, scripta ipsius viri et adversaria.

rattle-mongers; at Newcastle-upon-Tyne, 1747;—and communicated to Newspapers animadversions on Dr. Askew’s promised edition of Eschylus.—D.’s correspondence with Dr. Taylor, and a rough sketch of the *Misc. Crit.* are extant; but his strictures upon BENTLEY’s emendations on Aristophanes, Menander, and Philemon, have not been found.

ACKNOWLEDGEMENTS TO CORRESPONDENTS.

We have to thank two or three different Correspondents for articles intended to be inserted in our Review; but we must repeat to them, that we never insert the critiques of anonymous authors; nor indeed any till we have ascertained the justice and propriety of them.

The remarks of B. are certainly very important, and we hope to avail ourselves of them in a short time.

We shall attend also to G.C.

To *Socrates* we recommend philosophy.

LITERARY INTELLIGENCE.

AT THE CLARENDON PRESS, OXFORD, is now preparing an edition of *Grotius de Veritate*, purged from the numerous errors which have insensibly crept into the impressions of that work.

Also, *The Public Orations of Demosthenes*, in two volumes, 8vo. With various readings, and a careful selection of notes.

Mr. Planta's History of the Helvetic Confederacy is reprinting in Octavo.

Mr. Maurice's Tragedy of The Fall of the Mogul, with occasional Poems, will be published early in July.

Mr. Kidd has issued proposals for a very improved edition of *Homer*, which will contain the collations of several important MSS. and many hitherto inedited Scholia.

A splendid work, on *The Cattle of this Island*, will soon be published by *Messrs. Boydell and Co.*

Lord Holland's Life of Lopez de Vega, the Spanish Dramatist, will appear this month.

The Life of Madam Maintenon, from the French of *Madam Genlis*, is nearly ready for publication.

The second edition of *Mr. Bigland's Letters on the Modern History and Political Aspect of Europe*, enlarged and adapted to the present state of Europe, is expected in a few days.

ERRATA.

In our *Motto* for last month, for γνώμη καθαρεύεις, read γνώμη μὴ καθαρεύεις.

P. 574. l. 27. for "seems to" substitute "may."

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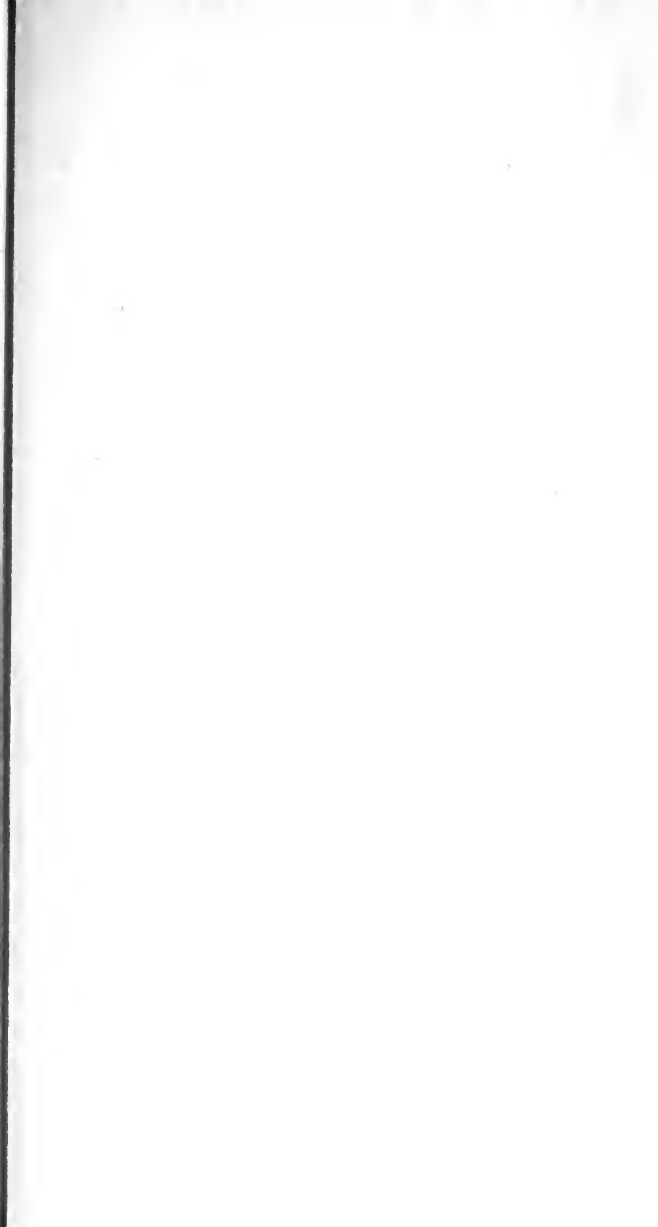
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