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THE

BRITISH CRITIC,

FOR

JULY, AUGUST, SEPTEMBER, OCTOBER,
NOVEMBER, AND DECEMBER,

MDCCC VII.

Ἔμῃ παρὰ σάθμην ἄρθην ὄδον, οὐδετέρωσι
Κλιόμενος, χρὴ γὰρ μ' ἄρτια πάντα νοεῖν.

THEOGNIS.



VOLUME XXX.

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P R E F A C E.

L E T T E R S may truly be said to flourish when their influence is seen to increase, amidst all the business of a dangerous war, and in spite of every pressure of public difficulty. That love of knowledge must indeed be ardent, which surmounts so many obstacles; as the soldier who studies in a camp may more justly boast of his application, than the academic, who has no other object, and has every thing to assist and encourage his labour. We hail the opportunity of bestowing this valuable species of commendation upon our countrymen at large. In spite of the threats of the enemy, the checks of commerce, the increase of taxes, and whatever else might be enumerated as unfavourable to the arts of peace, we see them daily cultivated with new vigour. On every side institutions are arising, either to teach the sciences, or to facilitate study*; and according to appearances, there will not ere long be a town of any consequence in the United Kingdom, in which the best books will not be accessible to all persons in moderate circumstances. When such a dis-

* Five or six of these Establishments in the Metropolis, and others in various parts of the Country, as at Manchester, Liverpool, Bristol, Reading, &c. bear testimony to this assertion. That at Reading was opened on the 1st of January 1808, with every prospect of becoming a flourishing Establishment.

position is beginning to prevail, we particularly felicitate ourselves on the plan of our half-yearly prefaces, which will always furnish, without trouble to the Enquirers, a list of such recent publications as are most deserving of the general attention. The books which we here record are such as few purchasers will ever repent to have procured.

DIVINITY.

We cannot at present begin this article with a more important book than the collected *Traacts* of the venerable and truly apostolical *Bishop of London* *. When it is considered that these valuable publications, eleven in number, stand in addition to two volumes of excellent Sermons, and two other volumes of his most instructive Lectures on the Gospel of St. Matthew, it will be acknowledged that to labour thus, for the world at large, having at the same time the personal care of a great and busy diocese, (which description applies to Chester as well as to London), is to evince a zeal of the noblest kind, as well as an eminent ability to serve the Christian Cause; and to have proved the Author, in the sight of God and man, a worthy Servant of his divine Master. May the close of his career be as peaceful and as blessed, as the course of it has been, without interruption, honourable!

The good Bishop has not only been active himself, but has excited the activity of others. To his example we owe, not to mention other publications, two sets of Lectures on the *Acts of the Apostles*, those of *Dr. Stack* and *Mr. Brewster* †; of which the latter at least exhibit a very respectable imitation of their distinguished prototype. *Dr. Burnaby* has also collected the labours of his earlier days, consisting of *Sermons and Charges* ‡, which are of a nature to

* No. III. p. 327.

† No. II. p. 133.

‡ No. VI. p. 684.

show him at once in the light of a careful pastor, a loyal subject, and a diligent church officer*. When an author arrives at the dignity of a second volume, it approaches very nearly to a proof that the first has been approved by the public. Such are the circumstances of *Dr. Hewatt's Sermons* †, of which the first preceded the second by about two years. The abridgment of a part of *Dr. Beveridge's Discourses*, by *Mr. Glasse* ‡, is a judicious and useful work. Next to producing original compositions of value, is the merit of restoring to public use those of intrinsic excellence, which the change of language, or of fashion, may have rendered in some degree obsolete. The little Tract of *Mr. Granville Sharp*, on the two last Petitions of the *Lord's Prayer* §, is, like some of his former publications, of worth entirely contrasted to its size, the former being as great as the latter is diminutive ||. We trust, therefore, that it will not, on the latter account, be neglected or overlooked.

Charges and single Sermons do not make a less appearance here than usual. Among these we begin with the posthumously printed Charge of our revered friend *Bishop Horsley* ¶. Though it happened that this final Charge was more occupied than some others had been, with the mere business of the diocese, yet there are passages in it, which mark both the extensive knowledge, and the superior acuteness

* *Archdeacon of Leicester.* † No. VI. p. 682.

‡ No. III. p. 295. § No. III. p. 328.

|| Having accidentally turned to an author, little quoted for theological points, who yet well illustrates Mr. Sharp's position, we shall here insert the passage. "*Libera nos a malo*] *Conclusio totius nostri negotii apud Deum est, ut nobis incolumitatem præstet, quò in ejus tutela acquiescere possimus, ac ita à vitæ animique periculis, quæ continenter malorum dæmonum operatione impendent, ope divinâ liberati, tandem salvi simus: nam articulus hoc loco positus, ἀπὸ τοῦ πονηροῦ, personam diaboli significare videtur, cujus proprium est tentare.*" *Polydore Virgil, Interpr. Dominicæ Orationis.* §. ult.

¶ No. II. p. 212.

of the author; and it will remain, with his other works, a proof of talents highly worthy of the distinguished situation in which they were placed. We do not yet take our leave of him. Though his worldly task be done, there are, we understand, some of his labours remaining, of which the public may hope to have the benefit, when his works shall be collected. Such a man appears in some measure to survive the stroke of fate, and to have a renewed life, whenever a new offspring of his talents is brought forward. Or the case, perhaps, more exactly resembles the continuing to receive the interest of a principal which is finally sunk: except that the interest of mind is infinitely more valuable than any interest of money. Of *Bishop Huntingford's* abilities, we still enjoy both principal and interest, and we hail with pleasure the application of them in his excellent charge on *Preparation for the Holy Order of Deacons* *. Two Consecration Sermons, both of distinguished merit, have also called for our attention in this Volume; that of *Mr. Barker* †, delivered at the Consecration of the present Bishop of Oxford; and that of *Dr. Graves*, at the Consecration of the Bishop of Limerick ‡. Both authors write ably and perspicuously, on the nature and sacred Origin of the Episcopal Order. *Dean Onslow's* Visitation Sermon §, as Archdeacon of Berks, continues with great clearness and force an important illustration, which he had opened in a former discourse ¶; and is well calculated to maintain sound doctrine against the efforts of error and innovation. Of Sermons on more ordinary occasions, three particularly deserve to be mentioned here: the Charity Sermon of *Mr. Partridge* ¶¶, preached at Lincoln, and at Boston; the Discourse of *Mr. Owen* at Fulham, on a fatal accident by fire **; and that of

* No. V. p. 565. † No. I. p. 95. ‡ No. VI. p. 680.

§ No. IV. p. 452. ¶ See Brit. Crit. vol. xxvi. p. 679.

¶ No. IV. p. 455. ** No. V. p. 567.

Mr. Hett, for the benefit of the *Lunatic Asylum** in Lincolnshire. The various subjects of these discourses are handled by their respective authors with an ability, which, if it is not altogether uncommon in the Church of England, is more to the honour of that Church than any derogation to the talents of the writers.

MORALITY.

The transition from Divinity to Morality is one which we have often made, and which is the more easy, on the present occasion, because the first tract which we have to mention is professedly theological; and because, though we cannot consider it as belonging to that class, we are willing to allow it an honourable place in that of Morality. This is *Mr. Fellowes's Treatise on Death*†, which, as a work founded entirely on moral considerations, is entitled to every praise, not appropriate to Christian Divinity. The author is a man of much ingenuity, but there is something above human ingenuity, which ought to have a primary place in discussions of this nature. As far as it goes, however, it deserves our recommendation, which is more than we can say in general of the productions of that author, professing to be theological. *Moral Evidence*, though not always a rule of conscience, is so necessary a rule of prudence, that *Mr. Gambier's*‡ *Elementary Treatise* on this subject must here find its appropriate place. It deserves undoubtedly to be recommended, as conveying clear and practical ideas, on a subject in general too little understood. Nor shall we hesitate to mention here the *Dialogues* of the late *Mr. Gilpin*§, for though some among them are strictly theological, yet the ma-

* No. VI. p. 679.

† No. III. p. 332.

‡ No. III. p. 301.

§ No. IV. p. 410.

riority belong rather to this class. Without being too scrupulous as to its place, it is a work by all means to be recommended, as worthy of its excellent author, and full of valuable instruction, conveyed in a most pleasing manner. Though we cannot give equal or comparable credit to *Mr. Duff*, for his *Letters on the Character of Women**, yet we may briefly mention them, as having merit, though not of the most conspicuous kind.

HISTORY AND BIOGRAPHY.

The curious Journal, written in the name of *Richard Bannatyne* †, called *Secretary* to John Knox, but more probably, for the most part, by John Knox himself, is an addition of some value to our historical documents. It has lately been published by Mr. Dalzell from a Manuscript. The Account of the *Battle of Austerlitz*, translated from the French by *Major Coffin* ‡, is also matter of history, and seems to bear the marks of authenticity. Except for these very detached pieces, we have no present acknowledgment to make to the Muse of History.

BIOGRAPHY has been more busy. In the *Life of Lord Kaimes*, written by his friend *Lord Woodhouselee* §, we have a correct and masterly specimen of this species of composition. The subject also is interesting, and the topics which arise from it, at once important, and ably handled. Of a very different nature are the *Memoirs of Dr. Priestley* ||, in which, though the subject be undoubtedly a reasonable matter of curiosity, the reader has to complain of much bigotted admiration, and much profuse panegyric, by no means adequately deserved. The work contains also many matters not necessary to it, particularly in the

* No. V. p. 514. † No. VI. p. 649. ‡ No. III. p. 338.

§ No. I. p. 23, and II. p. 149. || No. III. p. 267, and IV. p. 389.

second volume, the absence of which would be a great improvement. We do not therefore recommend it altogether; though as giving the life of a man of acknowledged talents, and philosophical reputation, we were not willing entirely to pass it over. The *Life of Thuanus, or De Thou*, by *Mr. Collinson* *, is an interesting compilation, from authentic materials; and throws light upon a part of history, concerning which rational curiosity cannot feel indifference.

ANTIQUITIES.

The 15th volume of the *Archæologia* † deserves the first place in this part of our enumeration, as coming from a justly respected Society, and as containing much original and interesting information. The work of *Mr. Hammer*, on *Ancient Alphabets* ‡, founded on an Arabic MS. reputed to be 1000 years old, contains some very curious matter, illustrated by figures engraved on wood. A book which contains eighty Ancient Alphabets, with comments upon them, must afford abundant opportunity for speculation and research. The ancient City of *Lichfield* has found a writer qualified to detail its History and Antiquities in *Mr. Harwood* §, from whom some other useful works were before in the hands of the public ¶. It is seldom that such a compilation can be completed by a single effort, but to have made a reasonable progress in a task so difficult, is a matter for just commendation. We must not omit to mention, even with ardour of praise, that beautiful little work, and cheap as it is beautiful, the *Antiquarian and Topographical Cabinet* **. We trust that a work of such uncommon elegance, and what elegant works can seldom be, so

* No. V. p. 535. † No. VI. p. 632. ‡ No. I. p. 15.

§ No. I. p. 71. ¶ As his *Grecian Antiquities*. Brit. Crit. vol.

xviii. p. 534. ** No. II. p. 215.

much within the reach of ordinary purchasers, will receive extensive patronage. When a second volume shall be completed, we shall hasten to resume our notice of it.

TOPOGRAPHY.

The article last mentioned almost induced us to blend these two classes into one; and that which must stand at the head of this, is almost equally related to both. But, as it deserves to take the lead, let it do so, where it may stand unrivalled. We speak of the *Itinerary of Wales*, written by *Giraldus de Barri*, called *Cambrensis*, and translated by *Sir Richard Hoare* *. In the hands of the learned and ingenious Baronet, it has become a complete Topography of that part of Wales, through which Archbishop Baldwin passed, with his train, in the 12th century. The numerous views, taken on the spot by the translator, as well as his copious and satisfactory notes, complete the gratification of the reader. It is a splendid work, but it is what splendid works too frequently are not, a book of much information.

The *History of Jamaica*, by *Mr. Renny* †, is of a very different kind; but it fills a chasm in the line of information to which it belongs, and will be acceptable to many enquirers, particularly those who shall have occasion to visit that island. Of less magnitude and importance, in proportion to its subject, yet connected with some valuable points of consideration, is *Mr. Stewart's Account of Prince Edward's Island* ‡, in the Gulf of St. Lawrence. So united is fishery with navigation, the very vital source of British independence, that nothing can be deemed entirely trivial, which relates to such an object. In the *Ob-*

* No. VI. p. 577. † No. III. p. 284. ‡ No. IV. p. 456.
servations

servations on the Windward Coast of Africa, by Mr. Corry*, we were strongly impressed with the value, humanity, and importance of his plan for civilizing that part of the globe; by a system of instruction, united with colonization, apparently so practicable, that we sincerely hope it will attract the attention of those who are capable of giving effect to the design. Mr. Wilkinson's book, on *the Commerce and Navigation of the Black Sea* †, is merely a small tract, intended to be supplementary to Mr. Eton's book on the same subject. It is, however, not a publication to be overlooked by the mercantile world.

If we mention, at the end of this enumeration, a little re-published volume, called *Ambulator* ‡, it is because we have a sincere respect for a class of men; to which indeed we belong, called the *Walkers*; who in this land of carriages and horses, are not always sufficiently esteemed §. These modern Peripatetics, if they inhabit the metropolis, may unite information with their exercise, by carrying this very light volume with them for occasional reference: unless they walk, like Captain Barclay, beyond the extent of its map. Such *Ambulators*, however, must ever be rare.

TRAVELS.

Travellers too frequently may be termed *Hodographers* ¶ than either Topographers or Geographers. This, however, is not applicable to the few whom we shall here enumerate. We have not often Persian travellers, and we should make the most of the few that appear. Mr. E. S. Waring, who has given an account of his *Tour to Sheeraz* ¶, (usually written

* No. IV. p. 420. † No. III. p. 339. ‡ No. II. p. 218.

§ See Mr. Moritz, a Prussian clergyman's, very interesting account of the hardships he met with in England, chiefly from being a Peripatetic traveller.

¶ Ὀδογράφος, describers of roads. ¶ No. II. p. 105.

Shiras or *Shiraz*), is, on the whole, an instructive traveller. The objections which might be made, either to his style or to his matter, are not such as essentially to diminish the value of his book. The traveller in America, *Mr. Janson**, has more faults, and perhaps less merits; certainly a less curious subject; yet, even from his book, we found occasion to extract more interesting matter than we could conveniently print in one Review. *Mr. Savage's Account of New Zealand*†, though not extensive, is, to a certain degree valuable; and *Mr. Semple's Journey, through Spain and Italy to Constantinople and Smyrna*‡, has still more variety and more attractions. With respect to *Mr. Hall*, and his *Travels in Scotland*§, as the region described is neither so remote, nor so unknown, as some of those above-mentioned, if he would have excluded all but original information, and resisted all arts of book-making, which would have reduced his two great octavos to one very moderate in size, we should perhaps have been able to give him unqualified praise. As it is, we place him here, without being perfectly satisfied in our own minds that we are doing rightly. Our readers therefore will form their estimate accordingly.

PHILOSOPHY.

We come at length to Philosophy, in which class the two volumes of *Dr. Young's Lectures*||, at the Royal Institution, make a very distinguished appearance. The union of practical knowledge with abstruse and profound mathematical science, has seldom been so complete as in these valuable Lectures and

* No. VI. p. 590. The article is concluded in the present Month.

† No. I. p. 85. ‡ No. I. p. 86. § No. III. p. 256.
|| No. I. p. 1. and V. p. 517.

the notes upon them: and the elaborate enumeration of other philosophical works, under each department, is an accommodation to the student, as valuable as it is rare. In that important branch of modern philosophy, the science of Chemistry, *Dr. Thomson*, of Edinburgh, has laboured with peculiar ardour and success; and a third edition of his *System of Chemistry* *, within a time almost incredibly short, and with additions, bearing a large proportion to the whole, sufficiently attests the public feeling in its favour. The little work on *Bees*, translated from the German of *Huber* †, is comparatively a trifle; but it is a trifle of a pleasing and instructive kind.

The *Philosophical Transactions of the Royal Society of London*, the most ancient and most valuable work of the kind, preserve their usual pre-eminence; and the volume for † 1806 is as full of instructive matter, as a Journal so frequent in its publication can be. The *Transactions of the Irish Royal Society* have attained a *tenth volume* §, and have no reason to shrink from a comparison with any coeval work. We have not quite finished what we had to say on the subject of this volume, the latter part of which belongs, not to Philosophy, but to Polite Literature.

MEDICINE,

The most beneficent sister of Philosophy, naturally follows, but, whether the fault is with us or the faculty, we have at present but little to notice. The work of *Dr. Pemberton* on the *Diseases of the Abdomen* ||, is however an honourable proof of medical diligence and knowledge; as indeed would be expected

* No. VI. p. 583. † No. V. p. 570.

‡ No. V. p. 465. and VI. p. 621. The first part of this vol. was analyzed in *Brit. Crit.* vol. xxviii. p. 529. and xxix. p. 450.

§ No. IV. p. 345. || No. V. p. 539.

by all who know the name and character of the author. The Treatise of *Mr. Robertson*, on the *Internal Use of Cantarides**, has the merit of renewing the notice of discoveries, too much slighted at their original appearance, and since nearly lost in oblivion. It has also new suggestions of value. As an instance of humane and judicious attention to a particular class of sufferers, *Mr. Hunter's* work on the *Diseases of Indian Seamen* †, or *Lascars*, deserves a warm commendation. Nor can it be, from the nature of its subject, unimportant with respect to other seamen, especially those who have to navigate in hot climates. A translation, by *Dr. Henderson*, of a French work of *Cabanis*, on the *Revolutions of Medical Science* ‡, has an extremely useful tendency to improve the Science itself, and therefore particularly deserves the attention of the Student in that profession.

LAW,

The great medicine for the diseases of society, and certainly no mean branch of Philosophy, may next be introduced. The tracts at present to be mentioned under this head refer entirely to two divisions of the subject; the laws for the relief of the Poor, and those relating to Tithes. On the former subject, we have the letter of *Mr. Bernard to the Bishop of Durham* §; a tract, by *Mr. Partridge, of Boston* ||, expressly discussing the topics of *Mr. Whitbread's* proposed Bill; the Letter of *Mr. Malthus* ¶ to the last-named gentleman, and the *Thoughts of Mr. Brewer on the State of the English Peasantry* **; all these written with ability, and the two first with peculiar and practical knowledge of the subject. In the

* No. V. p. 562.

† No. IV. p. 450.

‡ No. I. p. 41.

§ No. I. p. 41.

¶ No. I. p. 92.

|| No. III. p. 325.

¶ No. IV. p. 446.

** No. IV. p. 448.

latter division, we have *Mr. Bearblock's Treatise upon Tithes**, a very useful book, on the principles of an actual Tithe-Surveyor, which the author undertakes to be; and a *Letter*, anonymous, but of great argumentative force, on the topic of *Tithes in Ireland*†. On this subject much discussion is, we understand, likely to come forward, and it is therefore fortunate that so sound a book should be published at this time.

POLITICS.

Politics are either general or particular: either speculative, as to principles of policy; or discursive, as to select points, which happen to fall under consideration. Of the former kind are *Mr. Bates's Christian Politics* †, *Mr. Macdiarmid* on the Abstract Question of *Subordination* §; and the work of *Filangieri on Legislation*, very ably translated by *Sir Richard Clayton* ||. All these are works of considerable merit, in their respective branches of enquiry. On particular topics of enquiry, arising out of recent events, are *Mr. Bowles's* tract on *the Motions* made in Parliament, subsequent to the late Change of Ministry ¶; two pamphlets on the Catholic Question, one by *Mr. Le Mesurier* **, the other anonymous ††; a tract condemning unreasonable *Concessions to America* ††; and one on the general situation of affairs in Europe, entitled *the Crisis* §§: both these also anonymous, but worthy of a respectable name. Whoever shall candidly peruse any of these tracts will find a rational amusement, and probably also some valuable information.

* No. V. p. 496.

† No. V. p. 560.

‡ No. II. p. 143.

§ No. II. p. 125.

|| No. I. p. 50.

¶ No. II. p. 180.

** No. V. p. 492.

†† No. II. p. 205.

‡‡ No. III. p. 291.

§§ No. VI. p. 677.

ARTS.

Not as a book of mere discussion, but as an historical and practical view of a particular branch of arts, connected with the financial and commercial interests of the country, we notice *Lord Liverpool's* able work on the *Coins of this Realm**. We doubt not that it will receive the attention due at once to the character of the author and the value of the treatise. Very scientific and instructive, in a different branch of art, are *Mr. Landseer's Lectures on Engraving*†; connected indeed, by the author's hypothesis, more closely with the art of stamping coins than we could admit it to be. To sculptors and designers, in the higher branches of art, *Mr. Bell's* ingenious volume, on the *Anatomy of Expression*‡, must be at once interesting and instructive: nor have we any doubt that much advantage will be derived from it. Language, a very different instrument of imitative art, is strictly and very acutely analysed, as to its *Harmony*, by *Mr. Mitford*§, who, on a subject so much discussed, has fairly won the name of a discoverer. Though much practised in the same enquiries, we freely acknowledge that we have been materially instructed by him; and hope to find an opportunity of building upon his discoveries.

POETRY.

We have here an ample field for commendation. Almost every branch of Poetry is now cultivated with success: and, in recording what we have lately reviewed, we cannot mention all that we have perused with pleasure, but only a selection of the best. In this enumeration, we cannot hesitate to give the first

* No. III. p. 225. and IV. p. 424. † No. V. p. 510.

‡ No. II. p. 175. † No. IV. p. 359.

place to *the Exodiad**, so far as it has been hitherto published. As the joint work of two poets †, mutually assisting and correcting each other, it ought to surpass the productions of unaided bards; and we are inclined to think that it very fairly holds its proper place. We shall be delighted to examine the remainder of the work. *Saul*, by Mr. *Sotheby* ‡, though written in a style less suited to our taste, is a production of unquestionable merit, and worthy of the author's previous reputation. Several collections of various poetry have lately appeared, the production of authors living, or very recently deceased. Such, for instance, are the Poems of Mr. *Herbert* §, of Lord *Byron* ||, of Mrs. *Robinson* ¶, and Mrs. *Charlotte Smith* **. *Bloomsfield* also has recalled our attention to him, by his †† *Wild Flowers*; and an anonymous writer, taking the name of *Somebody* ‡‡, is not without a claim to praise. Mr. *Grabme*, whom we have commended before, shines as a descriptive poet in his *Birds of Scotland* §§; nor are *the Bees of Wales* less ably sung by Dr. *Evans* |||. Among the political satires, clearly the best that we have seen, is the *Groans of the Talents* ¶¶, of which we cannot say any thing more completely commendatory, than that it reminded us of the Probationary Odes. But of a class quite new, and nearly perfect in its style, is the elegant and witty fiction, called the *Peacock at Home* ††. When we attributed it, from misinformation, to a wrong Lady, we confess that we expected at least to be thanked for the compliment, which, in truth, we think one of the highest that could be paid; yet, strange to say, it appeared to be taken rather as an offence. We never heard that any author took af-

* No. II. p. 186. † Mr. *Cumberland and Sir J. B. Burges*.
 ‡ No. IV. p. 381. § No. II. p. 196. || No. IV. p. 436.
 ¶ No. I. p. 78. ** No. II. 170. †† No. III. p. 311.
 ‡‡ No. V. p. 550. §§ No. II. p. 193. ||| No. III. p. 249.
 ¶¶ No. VI. p. 670. †† No. V. p. 554.

front at being named as the writer who assumed the name of Junius!

So much for English poetry. But one foreign author has been copiously noticed in the present volume, the elegant and animated *Delille*, the first of modern descriptive writers, and the most successful imitator both of Roman and of English poets. It is perfectly clear to us that his poem on *Imagination** gives a new character to the Muses of France, and places the author in a rank where he never can have many rivals.

MISCELLANIES.

This very multifarious class seems itself to want an interior arrangement. Of works connected with, or subservient to learning, we may make our first division. Among these, *Mr. Walpole's Fragments of Greek Comic Poets* † deserve the first place. The second perhaps may properly be given to the *Oxford Catalogue of the D'Orville Manuscripts* ‡, which is not merely a dry list, but frequently an instructive description. The *Bibliographical Dictionary* § continues to receive our approbation, but is not yet dismissed from our table. But for literary loungers, few books offer a greater feast than *Mr. D'Israeli's Curiosities of Literature* ||; a book more improved, since its first appearance than any publication we have lately seen, and now secure of admission wherever literary amusement is not excluded. *Mr. Burnett's Specimens of English Prose Writers* ¶ are also among the lighter stores of learning; but they will be sure to amuse, and may incidentally instruct.

The Director **, a periodical paper, comprehended various objects in its plan, but chiefly such as were

* No. VI. p. 663. † No. II. p. 137. and IV. p. 368.
 ‡ No. V. p. 488. § No. V. p. 528. || No. III. p. 240.
 ¶ No. VI. p. 601. ** No. III. p. 308.

subservient

subservient to Philosophy, to Letters, and the Arts. It was executed with considerable ability, and we hope to see it soon resumed. *Mr. Gladwin's Oriental Miscellany** is so completely what its name denotes, that it is difficult either to describe or class it, but it is a work of considerable merit. *Mr. Bowles's Letter on Mr. Lancaster's Plan of Education*†, includes also other topics of temporary discussion, and is on many accounts valuable. *Mr. Angus* has thrown some new lights on *English Grammar*‡, especially in behalf of those who are in danger of being misled by Scottish idioms; and *the Friend of Youth*§ gives important advice to parents, not for instructing their children, but for planning their destination in life.

Agriculture gives occasion to many books, but few that obtain a place in this part of our work. Two may be at present noticed, the tenth volume of *the Bath Collection*||, and the curious volume on the *Agriculture of Bengal*¶. Beyond these we have nothing that calls for our attention in this line; otherwise we might have assigned them a class to themselves. As books of mere amusement, that entitled *My Pocket Book*** , and the continuation of *Mr. Beresford's Miseries*††, should not wholly be passed over; though we do not claim for either of them the highest honours belonging to its own department. We will conclude with the mention of *a Lady's book on Cookery*‡‡, which, because our account of it was jocular, some readers have supposed we meant to slight. This was by no means the case. We considered cookery as an art not demanding a grave discussion from grave men, but the book we believe to be a good one; and more practically useful than most that have appeared, especially for private families: and now what remains? —but to hope that our readers will approve of our cookery, and to promise that we will cater for them in future, to the best of our judgment and taste.

* No. IV. p. 403. + No. III. p. 306. ‡ No. VI. p. 685.

§ No. V. p. 568. || No. IV. p. 449. ¶ No. V. p. 547.

** No. II. p. 217. †† No. III. p. 335. ‡‡ No. IV. p. 457.

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THE
BRITISH CRITIC,

For JULY, 1807.

Non enim me cuiquam mancipavi, nullius nomen fero: multum
magnorum virorum iudicio credo, aliquid et meo vindico.

Senec. Epist. 45.

We have not enslaved ourselves to any master, nor bear the
badge of any servitude. We pay much deference to the judg-
ment of great men, yet have some respect also for our own.

ART. I. *A Course of Lectures on Natural Philosophy and
the Mechanical Arts.* By Thomas Young, M. D. &c. 2
vols. 4to. Price 5l. 5s. Johnson. 1807.

IT would be very unsatisfactory to attempt an examination
of this most extensive and elaborate work, without ex-
plaining, in the first instance, the particular objects for
which it was composed, and as we are unwilling to misre-
present the author's meaning, and unable to convey it more
concisely, or more clearly than he has done, we shall com-
mence our review by the following extract from his preface,
p. v.

“ Having undertaken to prepare a course of lectures on Na-
tural Philosophy, to be delivered in the theatre of the Royal In-
stitution, I thought that the plan of the institution required some-
thing more than a mere compilation from the elementary works at
present existing; and that it was my duty to collect from original
B authors,

authors, to examine with attention, and to digest into one system, every thing relating to the principles of the mechanical sciences, that could tend to the improvement of the arts subservient to the conveniences of life. I found also, in delivering the lectures, that it was most eligible to commit to writing, as nearly as possible, the whole that was required to be said on each subject; and that, even when an experiment was to be performed, it was best to describe that experiment uninterruptedly, and to repeat the explanation during its exhibition. Hence it became necessary that the written lectures should be as clearly and copiously expressed, and in a language as much adapted to the comprehension of a mixed audience as the nature of the investigations would allow; and that each experiment, which was to be performed, should also be minutely described in them. If therefore there was any novelty either in the matter or the arrangement of the lectures, as they were delivered for two successive years, it is obvious that they must have possessed an equal claim to the attention of a reader had they been published as a book; and upon resigning the situation of Professor of Natural Philosophy, I immediately began to prepare them for publication.

“ I had in some measure pledged myself, in the printed syllabus of the lectures, to make a catalogue of the best works already published on the several subjects, with references to such passages as appeared to be most important: it was therefore necessary, as well for this purpose, as in order to procure all possible information that could tend to the improvement of the work, to look over a select library of books entirely with this view, making notes of the principal subjects discussed in them, and examining carefully such parts as appeared to deserve more than ordinary attention. Hence arose a catalogue of references; respecting which it is sufficient to say that the labour of arranging about twenty thousand articles, in a systematic form, was by no means less considerable than that of collecting them. The transactions of scientific societies, and the best and latest periodical publications, which have so much multiplied the number of the sources of information, constituted no small part of the collection, which was thus to be reduced into one body of science.

“ With the addition of the materials obtained in making this compilation, and of the results of many original investigations, to which they had given rise, it became almost indispensable to copy the whole of the lectures once more, and to exchange some of them for others which were wholly new; at the same time, all possible pains were taken to discover and to correct every obscurity of expression or of argument. Drawings were also to be made, for representing to the reader the apparatus and experiments exhibited at the time of delivering the lectures, for showing the construction of a variety of machines and instruments connected with the different subjects to be explained, and for illustrating them in many other ways. These figures have been extended to more than forty plates,

plates, very closely engraved, and the execution of the engravings has been minutely superintended. But the text of the lectures has been made so independent of the figures, that the reader is never interrupted in the middle of a chain of reasoning, but is referred, at the end of a paragraph, to a plate, which has always a sufficient explanation on the opposite page.

“ The bulk of this work is not so great as to require, for its entire perusal, any unreasonable portion of time or of labour. There may, however, be some persons who would be satisfied with attending to those parts in which it differs most from former publications, without having leisure or inclination, to study the whole. To such it may be desirable to have those subjects pointed out which appear to the author to be the most deserving of their notice.

“ The fundamental doctrines of motion have, in the first place, been more immediately referred to axioms simply mathematical, than has hitherto been usual; and the application of these doctrines to practical purposes has perhaps in some instances been facilitated. The passive strength of materials of all kinds has been very fully investigated, and many new conclusions have been formed respecting it, which are of immediate importance to the architect and to the engineer, and which appear to contradict the result of some very elaborate calculations.

“ The theory of waves has been much simplified, and somewhat extended, and their motions have been illustrated by experiments of a peculiar nature. A similar method of reasoning has been applied to the circulation of the blood, to the propagation of sound, either in fluids or in solids, and to the vibrations of musical chords; the general principle of a velocity, corresponding to half the height of a certain modulus, being shown to be applicable to all these cases: and a connexion has been established between the sound to be obtained from a given solid, and its strength in resisting a flexure of any kind; or, in the case of ice and water, between the sound in a solid and the compressibility in a fluid state. The doctrine of sound, and of sounding bodies in general, has also received some new illustrations, and the theory of music and of musical intervals has been particularly discussed.

“ With respect to the mathematical part of optics, the curvature of the images, formed by lenses and mirrors, has been correctly investigated, and the inaccuracy of some former estimations has been demonstrated.

“ In the department of physical optics, the phenomena of halos and parhelia have been explained, upon principles not entirely new, but long forgotten: the functions of the eye have been minutely examined, and the mode of its accommodation to the perception of objects at different distances ascertained; the various phenomena of coloured light have been copiously described, and accurately represented by coloured plates, and some new cases of the production of colours have been pointed out, and have been

referred to the general law of double lights, by which a great variety of the experiments of former opticians have also been explained; and this law has been applied to the establishment of a theory of the nature of light, which satisfactorily removes almost every difficulty that has hitherto attended the subject.

“ The theory of the tides has been reduced into an extremely simple form, which appears to agree better with all the phenomena, than the more intricate calculations which they have commonly been supposed to require. With respect to the cohesion and capillary action of liquids, I have had the good fortune to anticipate Mr. La Place in his late researches, and I have endeavoured to show that my assumptions are more universally applicable to the facts than those which that justly celebrated Mathematician has employed. I have also attempted to throw some new light on the general properties of matter in other forms: and on the doctrine of heat, which is materially concerned in them; and to deduce some useful conclusions from a comparison of various experiments on the elasticity of steam, on evaporation, and on the indications of hygrometers. I have enumerated, in a compendious and systematical form, the principal facts which have been discovered with respect to galvanic electricity, and I have fortunately been able to profit by Mr. Davy's most important experiments, which have lately been communicated to the Royal Society, and which have already given to this branch of science, a much greater perfection, and a far greater extent than it before possessed. The historical part of the work can scarcely be called new, but several of the circumstances, which are related, have escaped the notice of former writers on the history of the sciences.”

The work is divided into three parts, viz. 1. Mechanics; 2. Hydrodynamics, and 3. Physics; each comprising 20 lectures, or 60 in the whole, which, with their attendant plates and explanations, 43 in number, form the first volume, containing about 800 quarto pages. The titles of the lectures are, 1. introduction; 2. on motion; 3. on accelerating forces; 4. on deflective powers; 5. on confined motion; 6. on the motions of simple masses; 7. on pressure and equilibrium; 8. on collision; 9. on the motions of connected bodies; 10. on drawing, writing, and measuring; 11. on modelling, perspective, engraving, and painting; 12. on statics; 13. on passive strength and friction; 14. on architecture and carpentry; 15. on machinery; 16. on the union of flexible fibres; 17. on time-keepers; 18. on raising and removing weights; 19. on modes of changing the forms of bodies; 20. on the history of mechanics; 21. on hydrostatics; 22. on pneumatic equilibrium; 23. on the theory of hydraulics; 24. on the friction of fluids; 25. on hydraulic pressure; 26. on hydrostatic instruments and hydraulic architecture;

architecture; 27. on the regulation of hydraulic forces; 28. on hydraulic machines; 29. on pneumatic machines; 30. on the history of hydraulics and pneumatics; 31. on the propagation of sound; 32. on the sources and effects of sound; 33. on harmonics; 34. on musical instruments; 35. on the theory of optics; 36. on optical instruments; 37. on physical optics; 38. on vision; 39. on the nature of light and colours; 40. on the history of optics; 41. fixed stars; 42. solar system; 43. laws of gravitation; 44. appearances of the celestial bodies; 45. on practical astronomy; 46. geography; 47. on the tides; 48. history of astronomy; 49. essential properties of matter; 50. cohesion; 51. sources and effects of heat; 52. measures and nature of heat; 53. electricity in equilibrium; 54. electricity in motion; 55. magnetism; 56. climates and winds; 57. aqueous and igneous meteors; 58. vegetation; 59. animal life; 60. history of terrestrial physics.

This table of contents is sufficient to satisfy our readers that Dr. Young has embraced a much wider field than any of his predecessors; and indeed his view of the subject is so extensive that he evidently was reduced to the alternative of contenting himself with a cursory and superficial examination of the several parts, or of adopting such a strict and logical arrangement of his materials, that the doctrines of each lecture should usually follow as corollaries to those which preceded; and that the train of reasoning should be so methodical, as to exhibit a correct though general outline of each science, and to familiarize the student with the best modes of theoretical investigation, which are not less necessary than the most ingenious experiments, to the improvement of natural philosophy. But besides the difficulty of this task, it was open to obvious objections. In the first place, a great part of the audience might be unable to attend the whole course, and those who had been absent during the earlier lectures, would be ill prepared for comprehending the remainder, and secondly, as the mathematics have their peculiar language, in which only their doctrines can be expressed with the requisite degree of conciseness and elegance, but which cannot be familiar to a mixed audience, it was probable that the lectures might appear abstruse and difficult in exact proportion to their real excellence and precision. For the purpose of obviating both these objections, a syllabus was previously published, containing a correct summary of the whole course, digested into a series of distinct propositions, accompanied by their demonstration on the opposite pages, and, for the further accommodation of the

students, this was followed by a short elementary treatise, comprising such parts of geometry and analysis as were particularly applicable to any part of the lectures. This expedient, we admit, could not fail of removing the objections which we have stated, supposing that the syllabus was really perused by all who attended the course; but of this, without meaning any disparagement to the audience who frequent the Royal Institution, we entertain some doubt; and are inclined to believe that they did not benefit so much by the industry and ingenuity of the learned professor as he was very naturally inclined to expect.

We confess that we are not disposed to rate very highly the advantages to be derived from public lectures delivered to very mixed companies. We think that, in these cases, the first object of the lecturer should be to arrest attention much more by means of the eye than the ear; to exhibit striking phenomena; to multiply them as much as possible; to amuse and interest his hearers by the most familiar illustrations of his doctrine; and, occasionally, to point out, in the most simple and popular language, the agreement of experiment with theory. The future progress of his audience will depend upon themselves, and must be the result of solitary study. Such is, we believe, the most general opinion on this subject, and we have stated it here, lest many of our readers, misled by the title of *lectures*, should form a very inadequate notion of the merits of the work before us, considered either as an elementary book for the student, or a book of reference for the more informed. We shall now proceed to examine it under the first of these points of view.

Whoever enters on a course of reading, for the purpose of obtaining real instruction on any subject, will find his progress much facilitated by adopting some strict and regular order in his researches, and though this order is in some respects arbitrary, it will evidently be more or less perfect in proportion as it leads to a complete analysis of the subject; because, unless our elementary ideas be definite and accurate, the complex notions into which they enter must of necessity be obscure. It may be indifferent whether, with Doctor Young, we comprehend the phenomena of water, air, and light in one general class, or consider them as totally unconnected, because the principal advantage of thus classing them depends on the adoption of a certain hypothesis; and some of the lectures might perhaps be removed from their present station without inconvenience: but it is no small advantage that the rules of logical induction are strictly observed;

served; and that almost every lecture, and even paragraph, in the whole course, if divested of its explanatory illustrations, might be resolved into a series of axioms, definitions, and theorems, capable of mathematical demonstration. Indeed, as we have already observed, the work was thus analysed in the syllabus. It is true that such a work requires, as it deserves, a careful perusal, and that the student cannot be inattentive with impunity; but he will always find diligence amply compensated by the distinctness with which every part of the subject will be classed in his memory, and by the facility of combining, with the knowledge thus acquired, whatever materials he may afterwards derive from a more extensive course of reading.

It is manifest that in every work of this kind, to whatever degree the materials may be compressed, many things must of necessity be omitted; in every case too it may be presumed that the writer will, as much as possible, confine his omissions to those parts of his subject which he considers as of the least relative importance: but it is still more essential to the convenience of the reader that all such deficiencies should be capable of being readily supplied, by a reference to books of easy access. To this important point Dr. Young has been laudably attentive. Our readers are aware that some parts of physics have within these few years received most essential improvements, and that others are of very late discovery. Galvanism, for instance, is perfectly new; and hydraulics owe so much to the labours of M. de Buat, Venturi, &c. that they may be considered as a modern science. Besides this, the almost Herculean toils of French mathematicians have at length enabled them to remove all the difficulties which had obscured some parts of the Newtonian system, to perfect the investigation of physical astronomy, in so much that theory is sometimes able to foretell the results of observation; but the volumes in which this mass of knowledge is contained have not, we believe, been translated into English; neither are they familiarly known in this country. These our author appears to have studied with much attention, and has so well employed their most important contents, that his abstract may, without inconvenience, supply the place of the originals. Indeed he is never so full and perspicuous as when he is examining the most abstruse and difficult subjects; in proof of which we refer our readers more particularly to the lectures on "the laws of gravitation, on tides, and on cohesion," though we must at the same time observe that every page of the work will afford some testimonies in favour of the assertion.

The writer has modestly observed in his preface that the historical part cannot be properly called *new*, though it contains some particulars which have escaped the notice of former writers on the history of science; it is however very full and satisfactory, and the introduction of these sketches gives a very agreeable variety to the course of lectures. Indeed we have been often surpris'd to find that this obvious source of amusement has been so much neglected in many popular treatises on scientific subjects. No species of writing stands higher in the favour of the public than biographical anecdote; none can afford a more pleasing relief to the writer when fatigued by severer modes of composition; none is more alluring, nor perhaps, in some points of view, more advantageous to the student: because, while contemplating the gradual improvement of science by the successive labours of many philosophers, and tracing the slight hints and little accidents which often led to important discoveries, he is insensibly encouraged to exert his own ingenuity, and to search for new modes of applying the knowledge which he has already acquired. Perhaps even the trite stories of Archimedes's bath, and of Newton's apple, have not unfrequently contributed to excite a spirit of attentive observation in young experimentalists; but without entering into further particulars, it is surely reasonable to suppose, that if the knowledge of political history be necessary to every statesman, the history of science cannot be useless or indifferent to the philosopher.

The useful arts, for the improvement of which the Royal Institution had been originally formed, could not be neglected in a course of lectures address'd to that society; and indeed we are not aware of any one invention remarkable for its ingenuity or use which has been left unnoticed by the author. The great number and fullness of his plates, and the extreme accuracy with which the drawings are executed, have enabled him to dispense with a tedious minuteness of verbal description; and the room thus saved has been generally employ'd for the more useful purpose of investigating the principles by which the practice of the artist ought to be directed, or of pointing out the circumstances which often require some modification of the results furnish'd by abstract theory. More than this would have been, we think, superfluous; particularly at a time when so many journals, principally devoted to the arts, have acquired, in consequence of the ability with which they are conducted, a most extensive circulation, and are able to maintain a successful contest for public favour with the most popular essays on politics and belles-

belles lettres. Indeed we feel tempted to subscribe to the opinion, with which this author has concluded his lecture of the history of mechanics.

“When,” says he, “we contemplate the astonishing magnitude to which a collection of books in any department of Science may even at present be extended, and the miscellaneous nature of the works, in which many of the most valuable disquisitions have been communicated to the public, together with the natural disposition to indolence, which a high degree of civilization too frequently encourages, there is the greatest reason to apprehend, that from the continual multiplication of new essays, which are merely repetitions of others that have been forgotten, the sciences will shortly be overwhelmed by their own unwieldy bulk, that the pile will begin to totter under its own weight, and that all the additional matter that we heap on it, will only tend to add to the extent of the basis, without increasing the elevation and dignity of the fabric.

Having been impressed, from continued experience, with the truth of this observation, I have employed no small portion of time and labour, in order to obtain an effectual remedy for the evil; and I trust that, in future, every one who is desirous of enlarging the sphere of our knowledge, with respect to any branch of science, connected with the subject of these lectures, will find it easy, by consulting the authors who will be quoted in my catalogue of references, to collect that previous knowledge of all that has been already done with the same view, which, in justice to himself, he ought to acquire before he enters on the pursuit, or at any rate, in justice to the public, before he calls on the world at large, to participate in his improvements and discoveries.” Vol. I. P. 252.

Upon the whole, we have no hesitation in repeating our opinion, that these lectures, whether well or ill adapted for public delivery, are admirably calculated for the use of the student who may be desirous of acquiring an extensive knowledge of physics, and that no work with which we are acquainted, is capable of answering the purpose to the same extent. But it is as a book of reference, that the work is peculiarly valuable; it is as a series of notes collected during a course of laborious study, and so methodized as to direct the inquiring reader to every source of ulterior information, that it will be found a most interesting and useful addition to our stock of scientific literature. This will appear from an examination of the contents of the second volume, to which we shall proceed in a future number, but in the mean time, as the author's opinions concerning the nature of light and colours have been very
strangely

strangely misrepresented, we shall now beg leave to lay before our readers, an extract from the first paper delivered by him to the Royal Society on this subject. Such an extract will serve, as well as any other, to give a specimen of Dr. Young's style and manner; and though merely a first sketch, will at least evince the modesty and candour, with which the Huygenian theory has been offered to the public.

“Of the analogy between light and sound. Ever since the publication of Sir Isaac Newton's incomparable writings, his doctrine of the emanation of particles of light, from lucid substances, has been almost universally admitted in this country, and but little opposed in others. Leonard Euler, indeed, in several of his works, has advanced some powerful objections against it, but not sufficiently powerful to justify the dogmatical reprobation with which he treats it, and he has left that system of an ethereal vibration, which after Huygens and some others he adopted, equally liable to be attacked on many weak sides. Without pretending to decide positively on the controversy, it is conceived, that some considerations may be brought forwards, which may tend to diminish the weight of objections to a theory similar to the Huygenian. There are also one or two difficulties in the Newtonian system, which have been little observed. The first is the uniform velocity with which light is supposed to be projected from all luminous bodies, in consequence of heat, or otherwise. How happens it that, whether the projecting force is the slightest transmission of electricity, the friction of two pebbles, the lowest degree of visible ignition, the white heat of a wind furnace, or the intense heat of the sun itself, these wonderful corpuscles are always propelled with one uniform velocity. For, if they differed in velocity, that difference ought to produce a different refraction. But a still more insuperable difficulty seems to occur, in the partial reflection from every refracting surface. Why, of the same kind of rays, in every circumstance precisely similar, some should always be reflected, and others transmitted, appears in this system to be wholly inexplicable. That a medium resembling, in many properties, that which has been denominated ether, does really exist, is undeniably proved by the phenomena of electricity; and the arguments against the existence of such an ether, throughout the universe, have been pretty sufficiently answered by Euler. The rapid transmission of the electrical shock, shows that the electric medium is possessed of an elasticity, as great, as is necessary to be supposed for the propagation of light. Whether the electric ether is to be considered as the same with the luminous ether, if such a fluid exists, may perhaps at some future time be discovered by experiment; hitherto I have not
been

been able to observe, that the refractive power of a fluid, undergoes any change by electricity. The uniformity of the motion of light in the same medium, which is a difficulty in the Newtonian theory, favours the admission of the Huygenian; as all impressions are known to be transmitted through an elastic fluid with the same velocity. It has been already shown, that sound, in all probability, has very little tendency to diverge: in a medium so highly elastic as the luminous ether must be supposed to be, the tendency to diverge may be considered as infinitely small, and the grand objection to the system of vibration will be removed. It is not absolutely certain, that the white line visible in all directions on the edge of a knife, in the experiments of Newton and of Mr. Gordon, was not partly occasioned by the tendency of light to diverge; nor indeed, has any other probable cause been yet assigned for its appearance. Euler's hypothesis, of the transmission of light, by an agitation of the refracting media themselves, is liable to strong objections; according to this supposition, the refraction of the rays of light, in entering the atmosphere from the pure ether which he describes, ought to be a million times greater than it is. For explaining the phenomena of partial and total reflection, refraction, and inflection, nothing more is necessary than to suppose all refracting media to retain, by their attraction, a greater or less quantity of the luminous ether, so as to make its density greater than that which it possesses in a vacuum, without increasing its elasticity; and that light is a propagation of an impulse communicated to this ether by luminous bodies: whether this impulse is produced by a partial emanation of the ether, or by vibrations of the particles of the body, and whether these vibrations, constituting white light, are, as Euler supposed, of various and irregular magnitudes, or whether they are uniform, and comparatively large, remains to be hereafter determined; although the opinion of Euler respecting them, seems to be almost the only one which is consistent with the Newtonian discoveries. Now, as the direction of an impulse, transmitted through a fluid, depends on that of the particles in synchronous motion, to which it is always perpendicular, whatever alters the direction of the pulse, will inflect the ray of light. If a small elastic body strikes against a larger one, it is well known that the smaller is reflected more or less powerfully, according to the difference of their magnitudes: thus, there is always a reflection when the rays of light pass from a rarer to a denser stratum of ether; and frequently an echo, when a sound strikes against a cloud. A greater body, striking a smaller one, propels it without losing all its motion: thus, the particles of a denser stratum of ether do not impart the whole of their motion to a rarer, but, in their effort to proceed, they are recalled by the attraction of the refracting substance with equal force; and thus

thus a reflection is always secondarily produced, when the rays of light pass from a denser to a rarer stratum.-----When a ray of light passes near an inflecting body, surrounded, as all bodies are supposed to be, with an atmosphere of ether denser, than the ether of the ambient air, the part of the ray nearest to the body is retarded, and of course the whole ray is inflected towards the body. It has already been conjectured, that the colours of light consist in the different frequency of the vibrations of the luminous ether: the opinion is strongly confirmed, by the analogy between the colours of a thin plate, and the sounds of a series of organ pipes, which, indeed, Euler adduces as an argument in favour of it, although he states the phenomena very inaccurately. The appearances of the colours of thin plates, require in the Newtonian system, a very complicated supposition, of an ether, anticipating by its motion the velocity of the corpuscles of light, and thus producing the fits of transmission and reflection; and even this supposition does not much assist the explanation. It appears, from the accurate analysis of the phenomena which Newton has given, and which has by no means been superseded by any later observation, that the same colour occurs, whenever the thickness answers to the terms of an arithmetical progression, and this effect appears to be very nearly similar to the production of the same sound, by means of a uniform blast; from organ pipes which are different multiples of the same length. The greatest difficulty in this system is, to explain the different degree of refraction of differently coloured light, and the separation of white light in refraction: yet, considering how imperfect the theory of elastic fluids still remains, it cannot be expected that every circumstance should at once be clearly elucidated. It may hereafter be considered, how far the excellent experiments of Count Rumford, which tend very greatly to weaken the evidence of the modern doctrine of heat, may be more or less favourable to one or the other system of light and colours."

Our readers will find, in a series of papers delivered to the Royal Society and now reprinted, a much fuller discussion of the two theories; and, in the lecture on light and colour, an able, and as we think an impartial statement of the whole argument. It is not for us to anticipate the future decision of philosophy on this subject, but we trust, for the interests of science, that it may receive a candid and attentive examination; because, though we are aware that when our knowledge of natural phenomena, has attained a certain degree of extent and accuracy, our future progress is in some measure insured, whatever may be the hypothetical theory by which those phenomena are connected and classed in our memory, yet it is always important that such
theory

theory be at least simple and intelligible. It is on this ground, that the new doctrines of chemistry have been generally received, even by those who are by no means satisfied with the explanations which they offer in particular cases, and who are far from expecting that the discoveries of the new school, will shortly eclipse those of a Black or a Cavendish. On the same ground, the system of Copernicus would have deserved to supersede that of Ptolemy, even though it could be proved, that the simpler theory has not at all contributed to the discoveries of succeeding astronomers; and for the same reason, if the optical opinions of Newton are capable of being simplified, at the same time, that they are thus rendered applicable to a greater variety of phenomena, we cannot foresee any reasonable objection to a candid revision of his hypothesis.

There is, it must be confessed, a presumption against the Huygenian theory, arising from the constant opposition which it experienced from Newton himself, and this presumption must derive weight from the known candour and modesty of his character, from his general indifference about speculative opinions, and from his exclusive anxiety to establish his facts on an irrefragable foundation. The phenomena of electricity of heat and of light, have so many points of resemblance, that we seem to be led by a sort of instinct, to consider them either as different affections of some highly rare and elastic fluid, which in imitation of Newton we call *ether*, or as separate fluids possessing, like ether, the power of traversing without resistance the pores of solid and fluid bodies, but distinguished from each other by some peculiar qualities. Since, therefore, Newton preferred, to these simple hypotheses, the supposition that light is composed of seven species of particles of different dimensions, which are successively propelled in right lines from all luminous bodies with a velocity perfectly uniform, and which are accompanied, and assisted in the production of certain phenomena by an attendant ether, we must conclude, that he was compelled to adopt this mixed hypothesis, by the absolute impossibility of reconciling the facts which he had ascertained to any simpler theory. If therefore he had contented himself with barely stating his dissent from every other opinion, without assigning his reasons for such dissent, we confess that our veneration for his high authority might have led us to acquiesce in his decision, and to conclude that a difficulty which he was unable to solve, was in itself insoluble.

But Newton has, in many of his writings, assigned the grounds of his opinion, which are, that light is always found to move in straight lines; and that a rectilinear motion cannot, by any possibility, be transmitted through a fluid medium. The latter part of this objection has been contested by many mathematicians, and it certainly does appear to be very controvertible, though we should fully admit the reasoning of the 42d proposition of the IIId book of the Principia, on which it is grounded, to be conclusive as to the motions of such fluids as water and air; with respect to the former part it certainly is not easy to suggest a reason why a crooked tube should be impervious to the undulations of any fluid; but as the rectilinear undulations only are capable of exciting the sensation of light, and these would of course be intercepted, we are again brought back to the inquiry respecting the propagation of motion in fluid media. But, whatever difficulties may attend some parts of the Huygenian hypothesis, Dr. Young imagines, that he has found some further arguments which tend very strongly to favour its adoption, and which he mentions in two subsequent papers in the following terms.

“ Whatever opinion may be entertained of the theory of light and colours which I have lately had the honour of submitting to the Royal Society, it must at any rate be allowed, that it has given birth to the discovery of a simple and general law, capable of explaining a number of the phenomena of coloured light, which, without this law, would remain insulated and unintelligible. The law is, that, wherever two portions of the same light arrive at the eye by different routes, either exactly or very nearly in the same direction, the light becomes most intense, when the difference of the routes is any multiple of a certain length, and least intense in the intermediate state of the interfering portions; and this length is different for light of different colours.

“ From the experiments and calculations which have been premised, we may be allowed to infer, that homogeneous light at certain equal distances in the direction of its motion, is possessed of opposite qualities, capable of neutralising or destroying each other, and of extinguishing the light, where they happen to unite, that these qualities succeed each other alternately in successive concentric superficies, at distances which are constant for the same light, passing through the same medium. From the agreement of the measures, and from the similarity of the phenomena, we may conclude that these intervals are the same as are concerned in the production of the colours of thin plates; but these are shown by the experiments of Newton, to be the
 1 smaller

smaller the denser the medium; and, since it may be presumed, from the impossibility of imagining any way, in which their number can be changed, that it must necessarily remain unaltered in a given quantity of light, it follows of course, that light moves more slowly in a denser than in a rarer medium: and this being granted, it must be allowed, that refraction is not the effect of an attractive force directed to a denser medium. The advocates for the projectile hypothesis of light must consider, which link in this chain of reasoning, they judge to be the most feeble, for hitherto, I have advanced in this paper no general hypothesis whatever. But since we know that sound diverges in concentric superficies, and that musical sounds consist of opposite qualities, capable of neutralising each other, and succeeding at certain equal intervals, which are different according to the difference of the note, we are fully authorised to conclude, that there must be some strong resemblance between the nature of sound, and that of light.—I have not, in the course of these investigations, found any reason to suppose the presence of such an inflecting medium, in the neighbourhood of dense substances, as I was formerly inclined to attribute to them; and upon considering the phenomena of the aberration of the stars, I am disposed to believe, that the luminiferous ether pervades the substance of all material bodies with little or no resistance, as freely perhaps as the wind passes through a grove of trees.”

(To be continued.)

ART. II. *Ancient Alphabets and Hieroglyphic Characters explained: With an Account of the Egyptian Priests, their Classes, Initiation, and Sacrifices. In the Arabic Language by Ahmad Bin Abubekr Bin Wafih, and in English by Joseph Hammer, Secretary to the Imperial Legation at Constantinople.* 4to. 75 pp. Eng. 130 Arab. Price 11. 1s. Nicol. 1806.

WHEN the learned Kircher, in the seventeenth century, applied himself to the study of Egyptian antiquities, he was fortunate enough to find (as he informs us, “*singulari Dei providentia,*”) among the Turkish spoils at Malta a manuscript treatise by *Aben Wahschia*, “the first who translated Egyptian books into the Arabick language;” and he acknowledges his obligations to this ingenious Asiatic for much information on the subject of hieroglyphical writing. In the volume before us (pref. xix.) we are informed, that the manuscript which had belonged to Kircher is said to be now preserved at Paris;

“Where.

“ Where there has lately been a great talk of the MS. alphabets at the imperial library, transported from Rome; which renders the publishing of it (this) in England the more interesting. Kircher found his copy at Malta amongst the Turks, and I this at Cairo amongst the Arabs.”

The author, Bin Wahshih, was a Nabathean by birth, and lived a thousand years ago, in the time of Khalif *Abdul Malik Bin Marwan*. The “*Geography of Egypt*” by *Albakoyi* mentions the finding of a book in the year 225 of the hegira (of our æra 839), containing an account of the pyramids and other antiquities, written in extraordinary characters, and at length translated by a monk of the convent at Calmoon. This discovery proves to be coeval with the composition of Bin Wahshih’s book, which was finished in the year 241 of the Hegira, of Christ 855; and Mr. Hammer thinks it very probable, that he had an opportunity of perusing the monk’s translation. Pref. iii.

The bibliographical work of Hadgi Khalifa, an admired Turkish writer, speaks of Bin Wahshih as “one of the most celebrated translators that ever enlarged the empire of Arabic literature by precious translations from foreign languages.” Ib.

The work before us contains eighty alphabets, with the equivalent letters or explanations in Arabic. The characters of these alphabets and the hieroglyphical figures are neatly cut in wood, and we believe are faithful copies of the original MS. Although many of these may never have been in common use, and some may have been altered and disfigured by the inaccuracy of transcribers or of the original author, yet our very ingenious translator, Mr. Hammer, is of opinion,

“ That real truth lies at the bottom of most of them, and that those which were not alphabets for common writing were used as ciphers amongst different Oriental nations. The proof of which is evident from the circumstance that some amongst these alphabets are used even at this day amongst Turks, Arabs, and Persians, as a kind of secret cipher for writing without being understood by the generality. The commonest of them is the alphabet called by the author the *Tree* alphabet.” Pref. v.

For these various characters we must refer the curious reader to the work itself. We have seen a manuscript in the collection of Lord Teignmouth, and another belonging to Sir William Ouseley, in which are given about sixty alphabets, resembling in some respects those in Bin Wahshih’s volume; yet they do not seem to have been copied from it,
and

and they contain several alphabets not to be found in his work; such as the arrow or nail-headed, (Persepolitan) which in these manuscripts is styled the "alphabet of the Zoroastrians or Fire-worshippers;" the Babylonian, and the *Feringi* or European, in which several of our letters are well imitated, particularly the h, j, s, q, o, m, n, and z, but this imitation seems to betray a hand more modern than that of Bin Washih.

From Hermes, who, according to Eastern history, was the most ancient of Egyptian monarchs, the hieroglyphics are called in Arabic, *Hermesian alphabets*; although much obscurity still rests on the history of this triple Hermes, he is evidently the *Trismegistus* of the Greeks and the triple Rama of the Indians. To this great Hermes are ascribed the tombs, catacombs, temples, palaces, pyramids, obelisks, sphinxes, and the other stupendous monuments of antiquity, which astonish the traveller in Upper Egypt. All these are supposed to have been constructed for the purpose of concealing treasures, raising spirits, foretelling events, chemicall operations, attracting affection, repelling evils, and indicating the approach of enemies; "and they call them (says Mr. Hammer, pref. x.) according to these supposed purposes, treasure-chambers, conjuring buildings, astrological tables, alchemical monuments, magical spells, talismans, and magic alarm-posts." It is believed also by the Eastern writers, that the hieroglyphics on these ancient monuments expressed the secrets of their contents, and the means by which they were erected. The *Hermesian* alphabets, therefore, given in the work before us, if correct, should prove a key to the mysteries of those venerable remains. The objections which may be made against this author's explanation of several hieroglyphics are, in the translator's opinion, (pref. xi.) counterbalanced by the evident truth, that many of them have been invariably used in astronomy and chemistry for expressing the same objects.

"There are others," says Mr. Hammer, "to the truth of which no important objection can be made. Such are the hieroglyphics mentioned to have been represented on the tombs for conveying to posterity the character, mode of life, and death, of the person buried therein. The seven figures said to have been engraved on the tombs of men killed by violent death, show evidently the different modes of it; lightning, decollation, bite of a serpent, death by a hatchet, by poison, by a poniard, or by strangulation. The same concordance between the hieroglyphical sign and the object meant will be discovered by a close inspection of the four tables of hieroglyphics." Pref. xii.

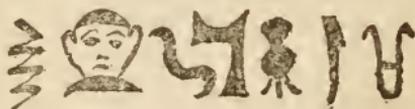
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The *Shimshim* alphabet (p. 43), or rather *Shishim*, according to the original Arabic, was inspired by divine revelation, and varied by the four nations who used it in the earliest ages, the Hermefians, Nabatheans, Sabeans, and Chaldeans. From these four all modern nations, according to Bin Washih, have derived their knowledge of writing, p. 43. The Nabatheans were fond of using the figures of animals disposed according to their natural order, each figure having its secret signification. A powerful, brave, cunning, and avaricious king was represented as a man having a lion's head, and pointing with one finger to a fox before him.

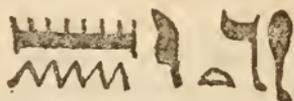
“ If they wished to give him the attributes of justice, generosity, and liberality, they drew a man with a bird's head, and before him, a balance, a sun and a moon. If they meant to represent him cruel, faithless, and ignorant, they gave him a dog's, ass's, or boar's head, with a pot of fire and a sword before him.” P. 47.

A man killed by violent death (p. 48) was represented by the figure of a man with the head of an owl or a bat, and behind him a scorpion, with the character , and the figure of the devil behind him, with these characters.”



These are the hieroglyphics expressing the seven modes of violent death, above mentioned by Mr. Hammer, the zigzag flash of lightning, the head of a decollated person, a serpent or snake, an axe or hatchet, a vase, cup or drinking vessel, knife or dagger, and a halter or noose.

“ If he was poisoned,” adds the author, p. 48, “ he was represented with a crab's or beetle's head, and a glass or bowl before him, and the characters,



To our readers, who may wish for a particular description of the ancient alphabets and hieroglyphics, we must recommend the work itself, as our limits will not admit more copious observations on those subjects.

We now turn to Bin Washih's account of the Hermefians, who by means of the alphabet, understood only by their disciples, perpetuated amongst themselves a knowledge of their secret

cret treasures, their sciences and mysteries. The initiated scholars were divided into four classes. The first were all descended from Hermes the great, married none but daughters of their own race, and never communicated their secrets to one of another class. They composed that work commonly called the *Book of Edris* or *Enoch*, dedicated temples to spirits, and constructed magical buildings. The few of this class who remained in Ebn Washih's time lived retired in some islands near the frontiers of China, and continued to tread in the steps of their forefathers, p. 24. The second class also abstained from marriages with strangers. They differed from the first in using perfumes, in celebrating a feast of seven days at the commencement of each season, and in visiting their relations at the entrance of the sun into the several signs of the zodiac. They acknowledged the unity of God, and confined the knowledge of their secrets and Hermetic treasures to the children of their own class.

When a child was born the mother took it to the priest, and laid it, in silent ceremony, on the threshold of the temple. From a golden cup, the priest, having said prayers, sprinkled the child with water; if it moved and turned towards the threshold, he took it by the hand and led it into the temple, where a coffin was prepared. After various ceremonies and prayers, he covered the child's face with a silken handkerchief, put it into the coffin, and shut it up. The parents and relations of the child then entered, and performed their devotions. The priest struck the coffin thrice with a staff having three heads made of silver, and adorned with precious stones. He then addressed the child in the name of God, and asked several questions according to the prescribed form. The answers of the child were written by another priest on a table of stone, which was preserved in the temple. P. 27.

“ After this,” continues Bin Washih, “ they called the child, opened the coffin, purified it with fumigations, and performed a sacrifice, consisting of a quadruped or a bird. They burnt the blood shed, purified the body, and wrapped it up in a piece of fine white linen, an hundred and twenty fold for a male, and sixty for a female. They put it into a pot of earth, and deposited it in the pit of sacrifices. All this was performed according to secret rites known to nobody but themselves. The coffin mentioned was made in the shape of a little chest, of the length of the child, made of olive-wood, and adorned with gold and precious stones. If the child happened afterwards to mention this mysterious reception they rejected it, saying, ‘ This child cannot be trusted with our secrets and mysteries, for it may betray them.’ They afterwards brought forward some fault, on which

they grounded their exclusion. If the initiated person had already grown up, and wished to withdraw from their order, he was sure to die within three days.

“ One of their greatest secrets was involved in the sacrifice of their great feast. They took seven bulls and seven rams, and fed them with certain herbs called *hasbijbat uz zobrah* and *tajulmalik*, and in their language *shikrek*, during seven days, and gave them purified water to drink. The seventh day of the week they decked them out with gold and jewels, and bound them in golden chains. The priests sung prayers, hymns, and psalms, in the great temple. The people, arranged in their different classes, worshipped God. The chief of the sacrificers advanced then, and made with the triple staff a sign to the bulls and rams, which, without any other action or impulse, were thereby delivered from their chains, advanced, and voluntarily held out their necks towards the sacrificer, who immolated them. The heads of the victims were put into the coffin, and the rest of their bodies embalmed with different kinds of drugs, as aloes, amber, musk, camphor and storax; and the great prayer began.

“ Every priest appeared in the dress of his class, reading the holy books. They prostrated themselves to the earth, remaining thus for a whole hour, and after they had raised their heads, the first of the sacrificers began to speak on all the events to be divined from this. He was followed by the second, and third, and so on till the last. One of the priests wrote down every speech, the results of which they compared.

“ As they practised different rites, the real import and meaning of which nobody could tell but themselves, (and all this proves sufficiently the great care with which they kept their secrets hidden) they said, ‘ These things are come down from our father Adam, Seth and Hermes, or Edris (Enoch) the triple.’ There were sundry other particulars worthy to be mentioned, but we will not exceed the bounds of our expressed purpose.”
P. 29.

The third class of Hermesians was intermixed with strangers and profane persons; their secrets, therefore, were not well preserved; and Ebn Washih says, that their sciences and knowledge had descended to his days. P. 30.

Strangers who found means to mingle with the children of Hermes formed the fourth class. They were the first who introduced the worship of stars and constellations, and who forsook the adoration of the *God of Gods*.

“ Learn then, O reader,” says the ingenious Bin Washih, “ the secrets, mysteries, and treasures of the hieroglyphicks, not to be found and not to be discovered any where else. Formerly a knowledge of them could not be acquired but by immense pains and expence, by a great number of years, and a long course of travels;

travels; and now, lo! these treasures are laid open for thy enjoyment. Take possession of them, keep and guard them with the utmost care and secrecy. Profoundly learned philosophers and curious students only have attained this knowledge." P. 31.

After the first hieroglyphical series (p. 22) a very extraordinary symbol occurs. On a globe, consisting of various circles, one within another, a certain creature is represented as leaning or creeping, formed of a reptile's body, with wings, and a human head, crowned.

"This figure" says the author, "is expressive of the most sublime secret, called originally *Bahumed* and *Kharuf* (or *Calf*), viz. the Secret of the Nature of the World, or the Secret of Secrets; or the Beginning and Return of every Thing." P. 23.

Mr. Hammer observes, that in this passage we discover the name of a most interesting hieroglyphick, evidently that which Kircher styles the *anima mundi*. Its signification of *Calf* reminds him of the idolatrous veneration paid to that quadruped; the worship of *Apis* in Egypt, renewed by the Israelites in their adoration of the calf, and preserved at this moment in the mysterious ceremonies of the Druses. Our ingenious translator adds, that in the history of the Templars, *Bahumed* or *Bahumet* is said to have been one of the

"Mysterious formulas with which they addressed the idol of a *Calf* in their secret assemblies. Different etymological explanations and descriptions of this word have been brought forward, but none surely so satisfactory as this; which proves, that the Templars had some acquaintance with the hieroglyphicks, probably acquired in Syria." Pref. xiii.

On the subject of this extraordinary symbol we shall quote a few lines of Ebn Washih, because they mention the title and subject of a very precious manuscript, which we would recommend to future travellers as an important object of research.

"To speak at length of this figure," says the author, p. 23, "is more than the limits of this book will allow. We refer the curious, who wish for more explanation, to a book which we have translated from our Nabathean language into Arabic, and entitled *Sun of Suns* and *Moon of Moons*, illuminating the Discovery of the Hermesian Alphabets or Hieroglyphicks, where he will be completely satisfied."

We must reserve for another occasion some conjectures which we have formed on the subject of this *Bahumed*. The passage of Bin Washih above quoted indicates a very interesting

resting manuscript of considerable antiquity. From the preface (p. xvi) we learn, that he translated also, from the Nabathean into Arabic, a treatise on Chemistry or Alchemy, intitled *Sidrat ul Muntabi*, or *The Tree of Paradise*; one on Natural Magic, or the Properties of Plants, Metals, Animals, &c. entitled *Taafinat*, or *Putrifactions*; and another on Agriculture, of very classical reputation, a copy of which, Mr. Hammer thinks, is to be found in the Bodleian Library, at Oxford. Having thus mentioned the titles of Bin Washih's compositions as yet unknown to us, we shall observe, that the work before us is styled in the original Arabic *Shok Almofteham fi Maarifat remuz Alaklam*; or, "The long-desired Knowledge of Occult Alphabets attained." In the course of this volume (p. 15) the author refers to an ancient book on the knowledge of alphabets, entitled "*Solution of Secrets and Key of Treasures, by Jaber Hayan Effossi*;" to an Essay on Plants (erroneously printed *planets*) and Minerals by *Dusham* (p. 35); to the books of *Khanukha* (42); and the Treatise on *Secret Things*, by Agathodaimon (ib.) We point out these manuscripts to the notice of Orientalists and travellers, and now return to the work before us.

In the appendix are noticed some antediluvian alphabets, preserved, according to this author, by his countrymen the Nabatheans, the Chaldeans, and Sabeans. These alphabets, as indeed many others, scattered throughout this volume, remind us of that strange old work, "*Duret's Thresor des Langues*." One of the antediluvian forms of writing was called *Shishim*. In this character were sentences of wisdom inscribed on clay, which when burnt became pottery, p. 41. This *Shishim* alphabet is given with the particular name and power of each letter, p. 42, &c.; and as the Chaldeans are said to have preserved it, we might reasonably expect to discover on the bricks found at Hilleh, or among the ruins of Babylon, some vestiges of these ancient characters. Another alphabet, which the Pharaohs of Egypt considered as antediluvian, is given in p. 115; and Bin Washih informs us, that he had himself seen, in the Saeid or Upper Egypt, stones bearing inscriptions sculptured in this character. P. 41.

"How interesting would it be," says Mr. Hammer, in his preface, p. xiv, "to ascertain whether any of the *thirty-two* inscriptions seen by the author near Bagdad are actually to be found?"

The learned translator here alludes to the ancient and unknown alphabet, (given in p. 134) on the subject of which Bin Washih says,

“ This the Curds falsely pretend to be the alphabet in which *Binusbad* and *Maffi Surati* composed all their scientific and mechanical works. We are ignorant to what alphabet these letters belong, as we never could make out the language which they express; but I saw at Bagdad *thirty-three* inscriptions written in this alphabet.” P. 53.

Now, although it may be reckoned a matter of very little, if of any, importance, whether Bin Washih saw thirty-three inscriptions, according to the translation, or thirty-two, as the preface above quoted says, we think it necessary to inform our readers, that the original Arabic text (p. 135) expresses only *thirty*, (ثلاثين) and as the Arabic part of this volume is in general printed with a considerable degree of accuracy, we suspect that some mistake must have occasioned this discordance between the text, the translation, and the preface. Having noticed a typographical error, “ some pieces of *poetry*,” which should certainly be read “ some pieces of *pottery*,” (pref. xiv) we shall close this article by acknowledging our obligations to the ingenious translator of such a valuable, ancient, and extraordinary work; and we strongly recommend an application of the alphabets furnished by this volume to the inscriptions on many fragments preserved in European cabinets, but particularly to the hieroglyphics and alphabetical characters of the old Egyptians found on that most precious monument of antiquity the *Rosetta* stone, now deposited in the British Museum.

ART. III. *Memoirs of the Life and Writings of the Honourable Henry Home of Kames, one of the Senators of the College of Justice, and one of the Lords Commissioners of Justiciary in Scotland: containing Sketches of the Progress of Literature and general Improvement in Scotland, during the greater Part of the Eighteenth Century. In two Volumes. 4to. 850 pp. 3l. 3s. common, and 5l. 5s, fine paper. Cadell and Davies. 1807.*

THERE is no species of narrative so generally instructive, and few so amusing as biography, when written with judgment and genius. The subjects of history, properly

so called, are the rise, progress, decay and fall of empires; and, therefore, though history is the school of statesmen, and interesting to every man of a liberal education, from its very nature it can afford but few lessons, and those only incidental, for the conduct of private life. The reverse is the case with respect to biography. Human nature is every where the same; and the domestic day of the most elevated personages, resembles in so many particulars, the domestic day of those who move in a humbler sphere, that there is hardly any individual of whom a life might not be written fraught with much moral, and even some prudential instruction to almost every other individual, at whatever distance removed in the scale of society.

It is indeed always difficult, and often impossible to write the lives of individuals, so as to make them serve this purpose. The incidents on which a man's success in life depend, are imperfectly known to all but himself, and even by himself many of them are in time forgotten; while the blunders, and errors, and vices, which have been the causes of his failure, almost every man is careful to conceal, even from his most intimate friends. Hence the universal complaint of a paucity of incidents in the memoirs which are daily published of eminent men; and it is needless to add, that a paucity of incidents must always be productive of a want of interest in the narrative, unless indeed, the biographer possess, like Johnson, the faculty of giving interest to almost any series of events, by making them the vehicle of profound reflection on the duties of life, expressed in nervous and elegant language.

That the author of the work before us, possesses this faculty in an eminent degree, the attentive reader of his two volumes will find some very satisfactory proofs. To give interest to the life of Lord Kames, it was not indeed necessary to bring to light a number of private anecdotes; for the events of his life, which may be considered as public, were sufficiently diversified to arrest the attention of every reader, and to furnish a man of Lord Woodhouselee's* talents,

* Alexander Fraser Tytler, Esq.—one of the Judges of the Supreme court of Civil Judicature in Scotland, and officially designed *Lord Woodhouselee*, is the author of a valuable *Essay on Military Law*, noticed in our 16th volume; of *Elements of General History* reviewed in our 20th volume, and, as we have now reason to believe, of the *Remarks on the Genius and Writings of*

talents, with the means of conveying to the public, moral and prudential instruction adapted to every class. Far from making the usual complaint of biographers, his lordship, therefore, speaks of the memoirs which he undertook to write as abounding with materials to such a degree, as to aggravate the difficulty of performing his task, so as to answer the public expectation.

“As the history,” says he, “of the eminent person, whose life is the subject of the following work, is intimately connected with every species of improvement, whether of an intellectual or a political nature, that took place in Scotland during his age, the task incumbent on his biographer, will at once appear to be much more comprehensive in its plan, and various in its objects, than that which ordinarily belongs to this species of writing. To fulfil his duty in its amplest form and measure, the author ought not only to delineate the life of an individual Lawyer, Philosopher, Political Economist, and Critic; but to exhibit the moral and political character of the times in which he lived, and to detail the progress of the *Literature, Arts, Manners,* and *General Improvement* of Scotland, during the greater part of the eighteenth century.

“Aware of the magnitude and difficulty of the task thus conceived in its utmost extent, the present writer declined engaging in it, for a long period of time, while there appeared any probability of its falling into abler hands:—And when at length, after a fruitless expectation of more than twenty years, he took it upon himself, he was very far from entertaining such confidence in his own abilities, as to deem them at all equal to its complete accomplishment. What he proposed to execute, therefore, and what he has executed, he wishes to be regarded in no other light, than as a very imperfect sketch of an interesting picture; which neither his few hours of leisure, in the intervals of a laborious public duty, permitted; nor, as he is conscious, his powers enabled him to finish in its full proportions, or with ability equal to its importance.” (Preface)

In biography, as in matters of infinitely higher concern, it is undoubtedly true, that “to whomsoever much is given, of him will much be required;” and that he, who under-

of *Allen Ramsay*, which surprised us so much (See *British Critic*, Vol. 16. p. 264, &c.) when we thought them composed by the biographer of that poet. His Lordship is also the author of an *Essay on the Principles of Translation*, published before the commencement of our critical labours, and of several articles in the *Transactions* of the Royal Society of Edinburgh.

takes to write the life of such a man as Lord Kames, has a much more difficult task to perform as an *author*, than he who writes the life of a mere philosopher, a mere lawyer, or a mere critic, of whatever celebrity. Lord Kames united all those characters in himself; and to some extent at least, they must all be united in the writer who can reasonably hope to acquit himself properly as his lordship's biographer. The incidents likewise in the life of Lord Kames, were numerous and important; for the stations which he filled in society, necessarily made him a *public character*; and such was the ardour of his mind, that he took an active part in promoting those improvements of his country, to which his attention was not called by any duty resulting from his office, as a judge, either civil or criminal. The prominent features of his character, must therefore be very generally known among his countrymen; and the expectations of all, to whom they are known, could not but be raised to the highest pitch, when they heard *Memoirs of his Life and Writings* announced in two 4to volumes.

To gratify these expectations, is the task which Lord Woodhouselee has undertaken, and which he has surely accomplished, if they can be gratified by copiousness of anecdote, elegance of arrangement, perspicuity of style, and justness of reflection. He enjoyed indeed, as he candidly informs us, some advantages, peculiar to himself, for the performance of a task, which he considered as a particular duty. Though more than fifty years younger than Lord Kames, he possessed a flattering share of his friendship and confidence; was admitted to the freedom of a partner in his studies; and even associated with him in some of his literary labours. He had thus an opportunity of viewing the character of his venerable friend in all that variety of aspects, which are afforded by familiar intercourse; while he was furnished by the only son of Lord Kames, with a very ample epistolary correspondence, and with many particulars in the life and character of his father, which could not have been obtained from any other source. With these advantages, he has given to the public, a splendid specimen of what the French term *Mémoires pour servir à l'Histoire*, of which we shall now endeavour to furnish our readers with the means of forming a correct judgment. This indeed will not be easily done; for the narrative teems with elegant and judicious reflections, which constitute perhaps the most valuable part of the work; and our limits admit but of a rapid sketch and occasional reflections.

It appears, that the early education of Lord Kames was extremely limited. Though descended of an ancient and noble family, his father George Home of Kames in the county of Berwick, had lived beyond his income, and embarrassed his affairs. He was thus neither able nor perhaps much inclined to bestow on his son, that tedious and expensive education, of which he felt not the want himself. Henry, the subject of these Memoirs, was therefore privately instructed at Kames, where he had been born in 1696, by a tutor of the name of Wingate, of whose capacity for infusing knowledge, he was never heard to speak in commendation.

At that period, says Lord Woodhouselee, a taste for classical literature was at a very low ebb in Scotland; and he assigns what are probably the true reasons, that a nation which had produced a BUCHANAN, an ARTHUR JOHNSTON, and many other scholars distinguished for classical literature, of whom some account is here given, should at the end of the 17th, and beginning of the 18th century, have turned its attention into another channel. "The gloomy, fanatical spirit, which arose in the reign of Charles I. was hostile to every elegant accomplishment;" and we may add, we trust without offence, that the abolition of episcopacy, which deprived the clergy of every object of laudable ambition; and above all, the making the multitude at large the patrons of every ecclesiastical preferment (with cure of souls, (two innovations which took place at the revolution) must have, in Scotland, given a deadly blow to learning*.

Educated

* The abolishing of ecclesiastical patronage, was certainly one of the most injudicious steps that ever were taken by a religious and enlightened nation; but it was the natural consequence of the solemn league and covenant, which, at the æra of the revolution, was still regarded with a favourable eye by the presbyterians in Scotland. When the mob became the patrons of the livings in the church, learning was of course, far from being a recommendation to preferment; and had the church of Scotland continued in that state, her clergy could not have been that liberal and enlightened body which they now are. The rights of private patronage, were indeed restored by an act of parliament in the reign of Queen Anne; but such were the prejudices of the nation, that we know not, if they have been quietly submitted to for more than forty years. Dr. Robertson, the

Educated at such a period; and by such a tutor as Wingate, it is not to be supposed, that the mind of young Home, when in 1712; he was bound by indenture to attend the chambers of a writer to the Signet in Edinburgh, could be richly stored with Greek and Roman literature. It was indeed far from being so; but when he was induced by circumstances, which, though they are abundantly interesting, we have not room to relate, to abandon the mere limited occupation of a *writer*, and to qualify himself for the function of an *advocate*, before the supreme courts; he applied himself with unwearied diligence to repair the defects of his domestic education, he resumed the study of the Latin and Greek languages, to which he added French and Italian; though it does not appear that he was ever much acquainted with the Greek language; or indeed profoundly skilled even in the Latin. From these studies, he was diverted by his love of *ethics* and *metaphysics*, on which he corresponded occasionally with some of the most eminent philosophers of the age. Among these, Dr. Clarke and Mr. Baxter are particularly mentioned, and a character is given by Lord Woodhouselee of the latter, which, in our opinion, falls short of his merits: Baxter was a metaphysician who has had few superiors; and his reasonings on the powers of nature are certainly not confuted by the arguments, which are here quoted from Maclaurin. Mr. Home's correspondence with Dr. Clarke, is preserved in the appendix, and is well entitled to the reader's attention.

The study of ethics and metaphysics, as well as of *mathematics* and *natural philosophy*, in which the subject of these Memoirs never rose to eminence, were subordinate to the study of *law*, to which Mr. Home had now devoted himself, and in which he was soon to make a conspicuous figure. He was called to the bar in January 1723—4, when it appears, from this work, that both the bench and the bar were filled by men of uncommon eminence. As Mr. Home did not possess in any great degree the powers of an orator, he engaged for some time but a very moderate share

the late illustrious Historiographer for Scotland, contributed more perhaps to reconcile the Presbyterian church to the rights of patronage, than any other individual; and to him and the party which acted with him, learning has therefore been more indebted on the North side of the Tweed, than to all the profound philosophers of the age. *Rev.*

of practice; but having published, in 1728, a folio volume of the *Remarkable Decisions of the Court of Session*, he began to be regarded as a man of talents, who would spare no pains to acquit himself with honour, in the most intricate causes in which he might be employed. His practice was quickly increased; and after the year 1732, when he published a small volume, under the title of *Essays upon several Subjects in Law*, he was justly considered as a profound and scientific lawyer. These Essays are criticised by Lord Woodhouselee, who points out both their merits and defects; and they may both, we think, be traced to their author's love of metaphysics, which led him to seek for the foundation of every rule of wisdom and expediency in the principles of human nature. To the same cause may be attributed, what is here represented as characteristic of his mode of pleading, of which the reader will find a copious and interesting account,—interesting as well to the philosopher, as to the advocate.

“ Mr. Home, in every period of his life, was fond of social intercourse, and with all his ardour of study, and variety of literary and professional occupations, a considerable portion of his time was devoted to the enjoyments of society, in a numerous and respectable circle of acquaintance.”

Of that acquaintance, we have here a very pleasing picture, as well as characters elegantly, and, we have no doubt justly drawn, of some of Mr. Home's most intimate friends. Among his friends, though probably not his most intimate friends, he undoubtedly considered Dr. Butler—the well known author of *the Analogy of Religion natural and revealed to the Constitution and Course of Nature*, and bishop successively of Bristol and Durham.

“ A correspondence with this eminent man, had begun on Mr. Home's part, from an earnest desire to have some doubts removed, that occurred to him when first turning his mind to the consideration of the evidences of natural and revealed religion. Those difficulties, which he justly considered as of the most serious importance, he stated in a letter to Dr. Butler, with whom he had no previous acquaintance; and earnestly intreated that he might be allowed a personal interview; which notwithstanding the distance that separated them, he was willing at his own cost alone to accomplish*. Dr. Butler answered his letter

* “ Surely Mr. Home could derive no credit from offering to accomplish an object of his *own soliticing* at his *own cost*! He could do nothing less than make such an offer.” *Rev.*

with the utmost politeness, and endeavoured as far as he could, by writing, to satisfy Mr. Home's inquiries; but modestly declined a personal meeting, on the score of his own natural diffidence and reserve, his being unaccustomed to oral controversy, and his fear that the cause of truth might thence suffer from the unskilfulness of its advocate. However to be regretted that these letters have not been preserved, (possibly from being lent to some of his philosophical friends), there is reason to believe (that) the correspondence was most satisfactory to Mr. Home; as he retained through life the greatest regard for Dr. Butler, and, though differing from him in some speculative points, entertained the highest respect for his abilities." (Vol. I. p. 86.)

Of the truth of all this we have not the slightest doubt; and we think, that to entertain a regard for the character of Dr. Butler, and to respect his abilities, did equal honour to the heart and head of Mr. Home; but we cannot conceive upon what principle, he could recommend to a *Clergyman*, of whom he thought thus, the patronage of David Hume's *Treatise of Human Nature*! Such, however, appears to have been the fact. His acquaintance with the author of that treatise, must have commenced some time before 1737; for, in December of that year, Mr. David Hume wrote to him from London, requesting the favour of a letter of introduction to Dr. Butler, that he might put his manuscript into his hands before he should send it to the press. We have indeed, no evidence that Mr. Home had himself then seen the work, which was to be submitted to Dr. Butler; but the very letter, in which the author requests to be introduced to that eminent Divine and profound philosopher, gives such an account of *the Treatise*, as ought to have convinced him that Dr. Butler, unless one of the most consummate hypocrites that ever lived, could give no countenance either to it or to its author.

Some such opinion as this seems evidently to have been formed by David Hume himself. He had received from his friend, the letter of introduction which he requested; but missing Dr. Butler when he called with it, and that Divine being immediately afterwards promoted to the See of Bristol, the sceptic did not call a second time, nor request him to peruse his manuscript. In a letter to Mr. Home, written immediately on the publication of the *Treatise*, he says:—"I have sent the Bishop of Bristol a copy; but could not wait on him with your letter, after he had arrived

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at that dignity*." From this we can only infer that in the opinion of Mr. David Hume at least, the philosophical defenders of natural and revealed religion have, like the philosophers of old, an *exoteric* and an *esoteric* doctrine, and that though the celebrated preacher at the Rolls, might have secretly patronized a system of atheism, a regard for *decency* would prevent the Bishop of Bristol from extending to it even secret patronage! If this be the way in which *modern philosophers* judge of the sincerity of the people called *Christians*, they furnish us with a criterion by which to decide on their own sincerity; for the consciousness of what passes within our own breasts, is the only ground from which, in most cases we can infer what is probably passing within the breasts of others.

In 1741, Mr. Home married a very amiable woman, whose character is here drawn by the hand of a master. His fortune was then comparatively small, and his station in society exacted from him a modest measure of external show. Economy therefore became a virtue, which both Mr. and Mrs. Home practised with judgment. The lady, however,

"Who had a taste for every thing that is elegant, was passionately fond of old china; and soon after her marriage, had made such frequent purchases in that way, as to impress her husband with some little apprehensions of her extravagance. But how to cure her of this propensity was the question. After some consideration, he devised an ingenious expedient. He framed a WILL, bequeathing to his spouse the whole china that should be found in his possession at his death; and this deed he immediately put into her own hands. The success of the plot was

* What a pity it is, that he did not likewise send a copy to the Bishop of Cloyne, or that the Bishop of Bristol did not forward his copy to his right reverend friend. We have very high authority for saying, that the Bishop of Cloyne never saw the *Treatise of Human Nature*; and yet Bishop Butler and he were the most intimate friends. This is much to be regretted; for Berkeley, who, in genius and learning as much surpassed Hume, as Hume surpassed some of his most vehement opponents, would have been induced by it to correct some parts of his own system, and to show, which we think might be done by abilities very inferior to his, that *the Principles of Human Knowledge*, fanciful as in some respects they certainly are, cannot be fairly made the basis of such a superstructure as the *Treatise of Human Nature*. *Rev.*

complete: the lady was cured from that moment of her passion for old china." (P. 108.)

This stratagem Lord Woodhouselee justly considers as a proof of its author's intimate knowledge of the human mind, and discernment of the power of the passions to balance and restrain each other. It is indeed, in its contrivance and result, equally honourable to the husband and the wife, and will do more to develop the character of each to the reflecting reader, than a long detail of apparently more important events.

The mode in which Mr. Home occupied his time both in the town and country appears to have been most judicious. In the town he was an active and industrious barrister; in the country he was a scientific farmer, and had the honour to be among the first who introduced the English improvements in agriculture into Scotland; while he found leisure, during the vacations of the court, to compose these various works which he has left to posterity.

"In 1761 he published, in two volumes folio, *the Decisions, of the Court of Session from its Institution to the Present Time, abridged and digested under proper Heads, in the Form of a Dictionary*; a composition of great labour, the fruit of many years, and a work of the highest utility to the profession of the law in Scotland." P. 113.

"In 1747 he published a small Treatise under the title of *Essays upon several Subjects concerning British Antiquities*. The work consists of five short dissertations: 1. On the introduction of the feudal law. 2. On the constitution of parliament. 3. On honour and dignity. 4. On succession or descent. 5. Appendix on the hereditary and indefeasible right of kings." P. 117.

These essays Lord Woodhouselee criticizes with much apparent candour and ability. We say *apparent*, because not having read the essays themselves, we are not qualified to decide on the merits of the criticisms. The following remarks however are indisputably just, and come, at present, with peculiar propriety from a judge, and especially from a judge in Scotland, where metaphysical theories of government are so apt to juggle out of view, experience, and common sense.

"In the last Essay the author treads on dangerous ground, when he attempts to weaken the foundation of hereditary succession to the regal office; for the British constitution, of which he professes a just admiration, rests on that fundamental principle which was acknowledged, and even in express terms confirmed by the

act of settlement at the Revolution. He is better founded in his attack upon the extravagant doctrine of divine and indefeasible right; and his questions are pertinent and unanswerable, when he asks its blinded supporters.—Where is the necessity for God's extraordinary interposition, by granting his immediate commission to kings, when in other matters he chooses to govern the world by second causes and ordinary means? Why should we suppose that mankind are deprived of their natural privilege of choosing their first magistrate, more than of choosing those that are subordinate? Where is this commission recorded? Is it given to all chief rulers, whether they have the name of king or any other title? Was this commission given to all the Crown-vassals in France, Dukes, Earls, Barons, who for many ages possessed a sovereignty within their own territories? These are puzzling questions; and it would require an express revelation to put an end to them.”——“But even on these topics, the greatest caution is required in the management of the argument. For the object being to maintain the peace and good order of the community, the hazard in pushing too far the defect of the principles of passive obedience is, that we counteract that very end, by teaching the subject that it is lawful to resist, whenever he conceives himself aggrieved. *Salus populi, suprema lex*, is just, as a general maxim: but who is to determine, in doubtful measures of government, where lies the *salus populi*; or how is the fair and unbiassed sense of the nation on the tendency of such measures to be collected.” If every individual arrogate to himself that liberty of judgment and power of acting in consequence, there is an end of all government whatever. The general doctrines of this Essay were more reasonable *in the times* (at the time) when it was written, than in the present day, when the danger chiefly to be apprehended, is from the abuse of the opinions here supported, not those which the author has successfully combated.” (P. 121.)

In 1751, Mr. Home, though now at the head of the bar, published a work entitled *Essays on the Principles of Morality and Natural Religion*, which must have been the result of considerable thinking, and of time diverted from his legal pursuits. Lord Woodhouselee attributes this publication to the desire of its author to counteract some sceptical doctrines of his friend, Mr. David Hume, which he had in vain endeavoured to suppress. We are very willing to allow so good a motive to the publication; but we must add, that few publications have been less calculated to answer the purpose of their author, if such was, on this occasion, the purpose of Mr. Home. In metaphysical acumen, he was indeed, no match for Mr. David Hume;

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and in these Essays he maintained besides, some of that author's most pernicious errors. Philosophical necessity, as it is taught in the *Essays on the Principles of Morality and Natural Religion*, if pushed as far as it will fairly go, must end in universal *fatalism*; and farther than this no modern atheist—indeed, no reflecting atheist of any age, has ever gone, or can go. Far be it from us to suspect Mr. Home of intentional atheism. His constant reference, through all his writings to *final causes*, furnish a complete proof that he was a serious and conscientious theist; but had his mind been formed for such speculations, he would have soon discovered, that *fatalism* and *final causes* are inconsistent with each other. How can we talk of a *final cause*, if things must be as they are, and could not have been otherwise? Unfortunately too, in the first edition of his Essays he advanced this absurdity, which we believe to be peculiar to himself.

“ That according to the truth of things, the moral world, and the physical are both regulated by fixed laws; and as man acts from motives over which he has no controul, he is in the strictest sense impelled by an *unalterable necessity*; yet this law of his conduct being *concealed from him, he acts with the conviction of being a free agent*; and as his whole conduct is regulated by this conviction, he is thus equally capable of *virtue and vice, and is equally an accountable being, as if his will were truly free!*” (P. 139.)

The law of human conduct is concealed from men, *purposely* no doubt, for the argument requires it; but this concealed law is discovered and brought to light by Mr. Home, who thus outwits his Maker! That such doctrine as this attracted the notice of the church of Scotland, can excite no wonder; but it is to be regretted, that any *fruitless* attempt should have been made in the general assembly of that church to censure it; for *such* attempts never fail to aggravate the mischief which they are intended to counteract. The author of the Essays soon saw the error of this part of his theory, and altered it in a second edition; but he seems to have returned to it, or something very similar in 1779, when he published a third edition of the *Essays*. That edition we have not indeed had the fortune to see; but in the preface, which is here quoted, (p. 147,) we have the following singular remark:

“ Upon reviewing the subject for the present edition, I clearly saw that we really have a notion of being able to act against motives; which renewed my perplexity; till it occurred to
me,

me, that that notion is suggested by the irregular influence of passion, and that we never have it in our cool moments; consequently that it is not a delusion of *nature*, but of *passion* only!"

Had the author of this distinction been called upon to define *nature* and *passion*, we suspect that he would have been puzzled; for surely there can be no adequate notion of *human nature*, which does not comprehend *human passions*.

For these conclusions, Lord Woodhouselee is no advocate, nor indeed for the speculations which lead to them. The complete discussion of *liberty* and *necessity* he justly concludes to be above the reach of the human understanding; and, referring to an admirable letter on the subject by Dr. Reid, published in the appendix to this volume, he seems inclined to leave the discussion to those beings, by whom it has been said to have been first begun; who

“ ————— Apart sat on a hill retired,
In thoughts more elevate, and reasoned high,
Of providence, foreknowledge, will, and fate,
Fix'd fate, free will, fore-knowledge absolute,
And found no end, in wandering mazes lost.”

His Lordship, however, seems to agree with Mr. Home in that part of his theory, in which others think that he has erred, viz. in multiplying unnecessarily the motives of conduct, and in assigning to separate and distinct original principles of our nature, many of those moral phænomena, which a stricter analysis has shown to be reducible to one and the same general law.

“ There seems to be no just ground,” he says, “ for assuming it as an axiom, that any science is more advanced by tracing the whole of its doctrines to a single principle, or to a very few, than by referring them to a greater number; provided we attain to an equal certainty of their true foundation. It is truth alone, and not the simplification of the objects of our knowledge, that ought to be the end of our researches. The science of anatomy is not less the object of rational and successful study, that the structure of the human body, and the exercise of the animal functions, depend not on one or a few principles of motion, or properties of matter, but on many combined powers, and on the operation of various physical laws.”
(P. 136.)

That truth is of greater importance than simplification and that, by system builders, the former of these has, too

often, been sacrificed to the latter, will be readily granted; but it does not therefore follow, that any science is not advanced, by tracing its doctrine to as few principles as possible. The three laws of Kepler are so many undoubted truths; but surely the science of physical astronomy was far advanced, by Newton's reducing them to the one simple law of gravitation. Anatomy as a physical science does not depend on *many* combined *powers of motion*; for there seem not to be *many* such powers in any machine however complicated, or indeed in the corporeal universe; but between the science of anatomy, and that of the human mind, we perceive no resemblance, hardly indeed even a remote analogy. We shall, however, have another opportunity of considering the question concerning the motives of conduct, and the principles of human action; and proceed therefore at present with the life of Lord Kames.

It was by this title, that Mr. Home was known from the month of February 1752, when he was appointed one of the judges of the court of session, the highest civil Judicature in Scotland. As a judge, Lord Woodhouselee draws of him a very favourable, and, we doubt not, a just character.—“ His opinions and decrees were dictated by an acute understanding, an ardent feeling of justice, and a perfect acquaintance with the jurisprudence of his country, which, notwithstanding the variety of pursuits in which his comprehensive mind had alternately found exercise, had always been his principal study, and the favourite object of his researches.”

His cultivation of literature and science was prosecuted on the bench, as it had been at the bar; and the patronage, which he appears to have been at all times ready to extend to young men of merit, was increased by the influence which his rank in society now gave to him. It appears indeed, that to Lord Kames many of those authors, who, during the latter half of the last century, made the greatest figure in Scotland, were indebted for being first brought into public notice; and Dr. Smith, the celebrated author of the *Wealth of Nations*, is here quoted as declaring that “ they must every one of them acknowledge Kames for their master.” This declaration furnishes our learned biographer with an opportunity of giving a very interesting history of the progress of polite literature in Scotland; of the different societies which were formed in Edinburgh for its cultivation; and of the activity of Lord Kames to promote, as far as he could, the ends which they all had in view. We have likewise characters ably drawn of many
of

of Lord Kames's contemporaries and associates; and some judicious criticisms on the works of those learned men, as well on their matter as on their style. In the preference which Lord Woodhouselee seems inclined to give to the style of Mr. Hume, as an historian, above that of Dr. Robertson, we do not feel ourselves able to agree with him, though we willingly admit that his criticism is ingenious, and obviously the effusion of a candid mind.

It was not however to the cultivation and patronage of literature, and to the duties of a judge in the court of session that the time and talents of Lord Kames were wholly confined. He was appointed, in 1755, a member of the board of trustees for the encouragement of the *fisheries, arts, and manufactures* of Scotland, and soon afterwards one of the commissioners for the management of the *forfeited estates*; and in the discharge of these important trusts he was a zealous and faithful servant of the public. Amid such multifarious employment he found leisure to compose, and, in 1757, to publish, in one volume 8vo. *the Statute Law of Scotland, Abridged, with historical Notes*; a work which his biographer assures us still retains its rank, among those books which are in daily use with the barrister and practitioner.

About this period he conceived the hope of improving the law of Scotland by assimilating it as much as possible with the law of England. With this view, after corresponding on the subject with the Lord Chancellor Hardwicke, he published (1759) *Historical Law Tracts*, in one vol. 8vo., in which he traces the history of the criminal law, and of property; and gives an account of the origin of *Scotch entails*, which appear so extraordinary to every Englishman, and are so justly censured as inimical to commerce and national improvement, as well by Lord Kames as by his illustrious correspondent Lord Hardwicke. In his tract on the criminal law, he contends that the principle which should regulate the punishment of offences, is the right which nature gives to repel a wrong by taking vengeance on the aggressor. In this opinion his biographer agrees with him, considering the preservation of the peace of society as a principle, in the criminal law, of only a secondary nature. So confident is Lord Woodhouselee of the strength of Lord Kames's reasoning on this subject, that after some observations on it, he says—"Will it be believed that such opinions as those, which he opposes, have for their supporters—*Montesquieu, Beccaria, Voltaire, and Priestley?*" By us this would be readily believed, though we had never seen the works of those authors; for the conclusions of Lord Kames seem to

be deduced from an erroneous theory of human nature. It is not a work of Lord Kames's, however, that we are reviewing, but a work of Lord Woodhouselee's; and as his lordship treats this subject at some length and with great ability in a separate Essay, published in the appendix, we shall reserve what we have to say on it till we come to the analysis of that essay, and in the mean time return to Lord Kames.

In 1760 he gave to the public a folio volume, under the title of *Principles of Equity*. In his account of the origin and object of this work, Lord Woodhouselee enters into some disquisitions on courts of common law and courts of equity, and publishes a long letter from Lord Hardwicke on the object which Lord Kames had in view, that will be read with much interest by every lawyer, and indeed by every Briton. The disquisitions of the biographer himself are most ably pursued, and his vindication of some opinions of Lord Kames against the objections of Sir William Blackstone seems to be complete: in opposition, however, to the two Scottish judges, we are decidedly of Lord Hardwicke's opinion, that to secure an impartial administration of justice, courts of common law and courts of equity should be kept as distinct as possible.

The greater part of the works which Lord Kames had hitherto published were intimately connected with his profession; but, in 1761, he gave to the world a small volume on the elementary principles of education, with the title of *Introduction to the Art of Thinking*. Of that volume Lord Woodhouselee has drawn a very just and discriminating character. It did not lessen the reputation of the author of so many works on law and equity, and it was not calculated to increase that reputation; though it seems to have contributed to lay the foundation of that friendship, which, about the date of its publication, commenced between Lord Kames and Dr. Franklin. When we reflect on the part acted by Dr. Franklin in all the contests which, after the peace of 1763, took place between Great Britain and the North American colonies, we cannot, without some suspicions not very favourable to the integrity of that philosopher*, observe him, in a letter to Lord Kames, declaring it to "have been long

* For a just estimate of Dr. Franklin's character, we refer the reader to *A View of the Causes and Consequences of the American Revolution*, &c. by Jonathan Boucher, A. M. late Vicar of Epsom, in the county of Surry. See *Brit. Crit.* vol. II. p. 517.

his opinion, that *the foundations of the future grandeur and stability of the British empire lie in America,*" and adding that he is therefore by no means for restoring Canada to the French! Had Canada been restored to the French, the United States of America would probably have been now the dependent colonies of England, contributing in reality to her grandeur; and is it utterly *improbable* that a man of Dr. Franklin's sagacity fore'aw not the consequence of giving it up, as well as the very different consequences which have resulted from our retaining it?

Lord Kames had long meditated an extensive work on the Principles of Criticism: and in the year 1762 he published, in three volumes 8vo, a work entitled *Elements of Criticism*, of which the merits were such as, in the opinion of Lord Woodhouselee, to entitle its author to be considered as the inventor of the science termed *philosophical criticism*. In support of this claim for his venerable friend, he has indeed urged many plausible and ingenious arguments; but when, in opposition to Mr. Harris, he contends that Aristotle has no just title to be called the *Father of Criticism*; that in his treatise *De Poeticâ*, there is not the slightest attempt to deduce his laws of criticism from the nature of men, or from any analysis of the human passions; and that the *art of rhetoric*, though it contains a very elaborate analysis of the passions, and instructs the rhetorician how to sway them, yet does not teach the *art of criticism*, he advances what we apprehend he would not find it easy to maintain against an able and zealous admirer of the Stagyrite. It will indeed be admitted that Aristotle has not exhibited, as he has not professed to exhibit, the fundamental principles of all the fine arts, drawn, as Lord Kames professes to have drawn them, from human nature; but we are rather surpris'd that he is not allowed the merit of having pointed out the *way*, though he did not penetrate far into the country, by the author who admits that

“ He sometimes quotes passages from the poets, as illustrating or confirming his theoretical opinions (of the passions), just as a modern moralist might illustrate a particular observation by a passage of Shakespeare or of Milton, without any view of displaying the merits of those authors; and those passages are but very rarely introduced. It is obvious that there is a very essential difference between the illustration of a philosophical theory of the powers of the mind, and of the passions, by examples taken from the works of genius in poetry and the other fine arts, and an exposition of the merits and defects of the works of genius in the fine arts, by shewing their agreement or disagreement with a rational theory

of the powers of the mind, or analysis of the passions. The former is, strictly speaking, philosophy borrowing aid from criticism; the latter, criticism borrowing aid from philosophy." P. 279.

That there is a difference between illustrating a theory of the passions by quotations from works of genius, and illustrating the characteristic beauties of works of genius by a rational theory of the passions is certainly true, but it is not less true nor less obvious that one of these illustrations cannot be made without *suggesting* the other to a reflecting mind. If a particular passion be first described by a philosopher, and then illustrated by a quotation from a poet, is it possible that this illustration can be perceived without suggesting at the same time, that the excellence of the poetry consists in the exactness with which it exhibits the passion? Surely it is not, and therefore, with all possible respect for Lord Woodhouselee, whose talents for criticism are at least equal to those of his master, we must have leave to say, that Aristotle could not, as he is here admitted to have done, give an elaborate analysis of the passions necessary for the purposes of the orator, and then illustrate that analysis by quotations from the poets, without teaching, as to a certain extent he undoubtedly designed to teach, the art of philosophical criticism.

To Aristotle therefore, as well as to Longinus, whom the present author allows to have made a *near approach* to the species of criticism justly termed philosophical, must be attributed the merit of having discovered that *country*, as it is here called, into which we have no inclination to deny that Lord Kames may have penetrated further than any individual who had reached it before him. By Johnson, who was himself a profound philosophical critic, and certainly not prejudiced in favour of the Scottish school, the merits of the work entitled *Elements of Criticism* was loudly proclaimed; and from those merits we have as little inclination as ability to detract. Still we do not think that they entitle the author to be considered as the father of philosophical criticism, or the inventor of a science.

Lord Woodhouselee's analysis of the work is admirable, and furnishes complete proof that he has himself a just claim to a high rank among the followers of Lord Kames. Of these he enumerates several authors of distinguished reputation in this department of literature; such as Dr. Campbell, Dr. Beattie, Mr. Alison, Mr. Whatley, Mr. Brown, Mr. Professor Richardson, of Glasgow, and Mr. Mackenzie; but he

he has unaccountably omitted Mr. Payne Knight, whose *Analytical Inquiry into the Principles of Taste*, notwithstanding its occasional deformities, is a specimen of philosophical criticism, to which nothing superior will readily be found. The principles of criticism taught by Dr. Blair in his *Lectures on Rhetoric and the Belles-Lettres*, have such a striking resemblance to those taught by Lord Kames, that it is impossible to doubt whether one of those eminent men was not the follower of the other; and as the *Elements of Criticism* were first published, and indisputably display greater originality of thought than the *Lectures*, it is but fair to consider the professor as one of the followers of the judge; and as such, he might be introduced with the others, of whose works we have here very just characters.

(To be continued.)

ART. IV. *Sketch of the Revolutions of Medical Science, and Views relating to its Reform.* By P. J. G. Cabanis. Translated from the French, with Notes, by A. Henderson, M. D. Svo. pp. 420. 9s. Johnson. 1807.

THE work of which this is a translation was drawn up, the author says, in the year 1794-5, with the view of assisting M. Marat in forming an improved system of education. Medicine, one of the most useful of the arts, which has been cultivated from a very early period, is far from having attained a degree of perfection equal to what might have been expected, from the labour that has been employed in its cultivation, or from the genius and talents of, at least, many of its professors. Is this a necessary consequence of the intricacy and difficulty of the study, or has it arisen from error in the method of treating the subject? The author inclines to the latter opinion.

“Medicine, like other arts, is founded,” he says, p. 17, “on observation and induction. Having the alleviation of one of our chief wants in view, it is of the most direct and extensive utility. If in all ages of the world we have found this utility called in question by men of sense and discernment, we must ascribe it solely to the errors of its language, the vagueness of its theories, and the unphilosophical character of the great majority of its books and plans of instruction.”

For these defects the author hoped he should be able to furnish appropriate remedies.

“But as it generally happens,” he observes, “when we take the trouble of considering any subject in all its different lights, in proportion as he collected his ideas, and attempted to digest them,

them, he found the work swell under his hands, and the subject acquired, in his mind, greater extent and importance. He ventured, however," he adds, "to conceive the plan of reducing all the branches of medical science to very simple elements; by indicating, in each branch, the method which appeared the best calculated to guide with certainty its study and system of instruction;"

an undertaking certainly of great magnitude, and designed, the author says, "to exhibit the science in entirely new points of view."

Deterred by the difficulty of the undertaking, the author has been induced to desist from his design, and to confine himself to the publication of this introductory volume, containing a sketch of the history of the revolutions which medicine has experienced, and describing in a summary manner the principles which should direct its reform. In the historical part, though ingeniously put together, little has been added to what may be found in Le Clerc, Freind, Goelicke, and Haller; we shall therefore pass to the second section, in which the author treats of the defects in the present system of medicine, and the method he would recommend to be adopted in reforming them. To the question, "Why, notwithstanding the great advances made in the present age in almost every branch of science, the ancients still maintain a decided superiority with respect to those depending simply on observation?" the author replies, that the great number of books published on every subject, not only renders the labour of observation less necessary, but it occasions us to become less capable of making such as may turn to any valuable purposes. As the number of books published add to the difficulty of the study of medicine, without giving proportional information, the author proposes, that such of them as profess to contain facts be subjected to a careful revision and examination, and so much of them be abstracted as appears to be new and important, and the remainder laid aside; thus diminishing the number, but increasing the value of the works destined for medical students. There can be no doubt that such a procedure would be highly advantageous, but who would undertake the labour, or how are we to be assured that the examiners possess abilities equal to the task, or are so completely devoid of partiality as to deserve to be entrusted with the performance of it. On the advantages of clinical instruction, which the author recommends, his observations are pertinent and just.

"The patients, the subjects of the lectures, will be more carefully treated; for being subjects of useful observations, they must also become objects of particular attention. Under the

eyes of the physician, and almost without his assistance, young pupils are formed, whose instruction is the more solid, as they see the effects of the method of treatment that is adopted in the cure of the diseases. They will also thence," he says, "contract a habit of observing facts, and feel an aversion to all reasoning that is not conformable to them. Another advantage will be, that complete collections of observations on the cases treated will be kept by the professors, and from their comparison the most certain rules for the treatment of similar complaints may be drawn."

But we need not dwell longer on this subject; for though the practice of giving clinical lectures appears to be in its infancy in France, they have been long established in this country, and their value known and acknowledged. In the author's observations on the *materia medica*, the improvement of which enters into his plan of reform, he does not mention, and probably is not acquainted with, what has been done in that way by the Colleges of Physicians here and at Edinburgh.

"Botanists seem in general," he says, p. 357, "to have taken the same pains to destroy the relations which their science has to other branches of knowledge, that they should have employed in searching for them and in multiplying them. They sedulously avoid the consideration of vegetables in any other light than that of their bare description; their properties and uses are almost entirely overlooked by them; and some of them would even be indignant if the systems of arrangement discovered any traces of these important particulars. All attempts to introduce into botany views relating to medicine and the arts, would be regarded by them as tending to disfigure the science."

And yet we know that Theophrastus and Dioscorides, Matthioli, the Bauhines, Haller, Linnæus, and many others, are as diffuse in noticing the properties of plants, their fitness for food, building, manufactories, and in directing the mode of cultivating them, as in describing their external appearances. Linnæus, besides publishing a copious *materia medica*, furnished many of the articles in the *Amœnitates Academicæ*, which treat particularly of the properties of plants. On the new chemical nomenclature, and on the subject of forming a nomenclature for the anatomical and other branches of medicine, the author has some observations well deserving attention; and notwithstanding the strictures we have made, the volume will prove useful to the medical student; both as containing a well-digested account of the opinions that have been in succession taught in the different schools of medicine, from the earliest period of time, and as suggesting

gesting a rational mode of correcting some of the errors in the method of teaching medicine which still prevail. The translator appears to be well acquainted with the subject, and to have performed his part with fidelity. In the notes he has corrected some errors of his author, particularly in giving, more correctly than the author has done, a judgment of the books allowed to have been written by Hippocrates.

ART. V. *A Compendium of Modern Husbandry; principally written during a Survey of Surrey, made at the desire of the Board of Agriculture; illustrative also of the best Practices in the neighbouring Counties, Kent, Sussex, &c. in which is comprised an Analysis of Manures, showing the chemical Contents, and the proper Application of them to Soils and Plants of all Descriptions. Also, an Essay on Timber, exhibiting a View of the increasing Scarcity of that important Article, with Hints on the Means of counteracting it; together with a Variety of miscellaneous Subjects peculiarly adapted to the present State of the internal Economy of the Kingdom. By James Malcolm, Land-Surveyor to their Royal Highnesses the Prince of Wales, and the Dukes of York and Clarence. 3 Vols. 8vo. 1500 pp. 1l. 16s. Baldwin. 1805.*

WHAT a pile of agricultural learning is before us! Surely *fashion* does not occasion more work for *dress-makers* than for printers and reviewers. We must examine this pile, lump after lump, and report how much good matter and how much rubbish is contained in it.

The title-page of these ponderous volumes is very ample, but not quite satisfactory. "A Compendium of Modern Husbandry" must be understood to signify the husbandry of *England*, at least. But if *this* Compendium was "principally written during a survey of the county of *Surrey*," we are at a loss in conjecturing how it can be illustrative also of the best practices in the neighbouring counties *Kent*, *Sussex*, &c. and still more, how it can be "a Compendium of Modern Husbandry" *in general*. But the survey was made "at the desire of the Board of Agriculture," and therefore we cease to wonder at any high expectations which can be held forth to us.

When the contents of a work are displayed within a moderate compass, our readers will probably not object to a view of them:—"Vol. I. History and description of places

in Surrey, rivers, canals, iron railway, climate, soil and situation, minerals, metals, earths, stone-quarries and lime-kilns, brick-making, estates, farms, mansions, farm-houses, cottages, leases, rent, tithes, poor, rural labours, price of labour, implements of husbandry, granaries, fallowing, miscellaneous, cattle, cows, calves, oxen, horses, sheep, lambs, swine, poultry. Vol. II. Manures, grain, hops. Vol. III. Grasses, meadows and pastures; flax, hemp, furze, physical plants, timber, orchards, roads; common fields, commons, heaths; draining, rotation of crops." We propose to remark briefly upon some of these topics, and more at large upon others, which are especially important; concluding with a general character of the work.

The expence of the *grand Surrey iron railway*, extending 10 miles, was estimated at 2000l. per mile; but it is likely to be 7000l. and to pay the subscribers not more than 2½ per cent. Future projectors will probably be satisfied with *canals in such situations*. We recommend the following advice to all owners of estates.

"Let gentlemen of the law be the receivers, and the solicitors, if you will; but not the *land-stewards*; for estates will never be properly managed either to the advantage of the landlord, tenant, or the public, while the three classes are held united in the person of the solicitor." P. 97.

For this admonition we have seen abundant occasion; but the following is somewhat surprising to us.

"If therefore the *lawyer* is an improper person to manage landed property, how much more unqualified is the *clergyman*? One of the largest estates in this county is thus managed." P. 98.

Very unqualified indeed, and we hope this is a singular case. Mr. M. is (with reason) jealous of the clergy interfering with him in such concerns, for he takes every occasion to remind us that he is a *land-steward*, and perhaps this has contributed to raise his anger against *tithes* to such a pitch as we shall hereafter perceive.

Mr. M. defends "the engrossing of farms," (p. 100,) but in a manner very unconvincing.

We shall pass by (at present) the pages on *tithes* and the *poor*, reserving them for a more extended consideration.

The author's complaints on the subject of *malt liquor* may be too strong, but they are important, and deserve to be answered.

“ The quality of the beer, so far as it relates to the public breweries throughout the kingdom, has received a greater deterioration since the seasons of 1800 and 1801 than perhaps during the whole period since the time of Henry the First.—It arose, first, from the scarcity and dearthness of barley; and secondly, by the introduction of foreign drugs:—grains of paradise, capsicum, coriander *, coculus Indicus, quassia, liquorice, brown sugar, shag tobacco, sal martis, or green vitriol.” P. 292.

At p. 294 “ the trash now called *porter*” is equally depreciated with *ale*.

“ We cannot tell of how many or what ingredients or compounds it is made, but we know it is *not* made of *corn*. It would not answer for the manufacturers of this liquid to confine themselves to a smaller quantity of malt than they formerly used in proportion to a given quantity of water; for the people might then as well drink small beer. It was necessary to give it the appearance of strength, and for this purpose they have put into it ingredients of an acid and stimulating quality, so that in the mouth the porter has some flavour, but in the stomach it is cold, rapid, and unwholesome; it prevents digestion, and gives rise to numberless complaints. Among these ingredients are to be found coculus Indicus, one ounce of which is said to be equal to one bushel of malt, liquorice or Spanish juice, treacle, shag tobacco, alum (sulphas aluminæ,) sour beer, sal martis (ferrum vitriolatum) green vitriol, isinglass (as a clarifier), isinglass ichthyocolla, quassia. No wonder then, I think, that they should declare they have three years stock of *hops* by them, when that article is found to give way to drugs, the produce of other countries.” P. 294.

A land-surveyor and steward in *Surrey* may well be indignant on this point. But we (in the country) have good reason for believing, that *common wormwood* is a principal ingredient; and it may be a harmless one, though charged by the BREWER at too high a price.

In the following judgment we concur entirely, as to *ale-houses in the country*. We (Mr. Malcolm's Reviewer) are far removed from *London* brewers, and must leave them to answer for themselves; but with the condition of *country ale-houses* we have been many years acquainted, in the discharge of duties which are rendered heavy and painful by these houses, more than by all other circumstances taken together.

“ The cause of this deterioration was not entirely owing to the scarcity of either malt or hops, nor was it necessary to be

* One lb. of coriander-seed is equal to one bushel of malt.

continued through such seasons as 1803 and 1804; but it is, because the greater part of the public houses in London, and for ten miles round it, are in the hands of the porter-brewers; who, in conjunction with the rectifiers, monopolize every thing of the kind that happens to be offered for sale or to rent." P. 297.

We are convinced that, if this monopoly shall be continued throughout England, the health and morals of the people will suffer a deterioration as rapid as that of the malt liquor which is vended amongst them.

The charges against *Smithfield* and the *Hay markets* are heavy; but we must confess ourselves strangers there.

Strong complaint is made concerning the want of *guide-posts* in Surrey. The case is the same in most parts of England. Rustics do not consider, that these are for the use of *strangers*; and are too apt to feel no wants but their own.

"*Sparrows* commit great devastation in an inclosed country. In some countries there is a custom for the churchwardens or overseers to employ boys to take their nests, paying so much per dozen for their eggs, or per head, *which is paid out of the rates*; were this practice to prevail generally, they would be kept under, and might in time be extirpated." P. 341.

This is an ignorance scarcely venial in a public instructor. Let Mr. M. look at the *poor laws* for authority to squander the rate in this manner. But we are well aware of the gross perversions of the poor rate to such purposes: we have known 12l. expended yearly in a small parish for catching *mole*s; and the like sum (at the hazard of indictment at the assizes, and imprisonment to the overseers,) for *marrying* poor women to men of other parishes, every idle passenger being called into the alehouse on the latter occasion. The real expence throughout the kingdom, *for the poor only*, is yet little understood.

The remainder of vol. I. consists almost entirely of *extracts* from other writers; in which art of book-making, *agricultural* scribblers far surpass all others.

We must contract our notice of vols. II. and III. for perhaps our readers may think they have attended long enough to Mr. M.

The subject of *manures* is discussed more satisfactorily than any other; and it is remarkable, that this jealous *land-steward* concludes the subject with a panegyric upon *the Rev.* Mr. Close's table for manuring land.

If an *abstract* were made of vol. II. from p. 1 to 227, farmers would find in it many useful lessons, which might easily be compressed within 27 pages.

Mr. M. is not yet (we presume) a member of parliament; and we trust that no one can now be found there, who will propose a bill "to *compel* the inclosure of all common-field property." P. 392. When will the Board of Agriculture begin to check the insane intemperance of its *Surveyor*? which, at pp. 489 and 508, goes even to this length:—

"Is it not, then, high time that the legislature took up the subject, before it becomes more serious; and, before we attempt to *emancipate the slaves in our West-India Islands*, [which we have never yet attempted] do something effectual to remove this state of bondage [under the clergyman] at home." P. 489.—"We must therefore never talk of the situation of other counties [not even Austria, Prussia, Holland, &c.] while such a curse as this [the support of the church by tithes] exists in our own." P. 508.

Vol. III. "I could name one gentleman, who, as a farmer in the latter parish, ranks as high as any man in the kingdom, and as grazier inferior to few; with a spirit to undertake, and a capital to execute, whatever plans would tend to the improvement of his farm, and with a command of water that would enable him to irrigate a great part of it, now suffers his grass-fields to lay idle and unproductive, and his corn-land to yield barely enough to supply him with fodder and to cover his expences; when, with a little exertion, the latter would, as some of them did this season, 1803, produce him six quarters per acre of fine marketable wheat;—and this on account of the unsettled state of the tithes." P. 3.

A stronger proof of rustic obstinacy and folly could not easily be produced. A similar proof of *wickedness* occurs at p. 341.

Roads. All the parochial roads throughout the kingdom are placed under the superintendance of persons *chosen by their respective parishes* (chosen at *Easter too!* p. 289). Mr. M. appears to know just as much about the *highway-laws* as the *poor-laws*. Let him look at 13 Geo. III. c. 78, s. 1. We cannot say how the *Surrey turnpike acts* are framed, but (according to Mr. M.) they must be much more absurd, or much worse executed, than such acts generally are. From p. 290 to 336 we find nothing which concerns turnpikes *in general*; and we have already been sufficiently wearied by Mr. M.'s confined experience within the county of Surrey. Did any lawyer there, or elsewhere, inform him that *dung* carried to the *kitchen-garden* is not as much exempt from toll as that carried into the *farm*? P. 320.

We proposed to reserve for a more extended consideration the author's remarks at p. 125, &c. of Vol. I. upon *tithes* and the *poor*. But the former of these topics having been repeatedly

repeatedly forced upon our notice, we shall now only add, that his intemperate folly on this subject seems to reach its acme, at p. 129; where he thus concludes his argument against the taking of *small tithes*:

“ If he must take the tithe in kind, he *must* retail it out, or sell it in such a way as he is likely to make the most of it. I say it is contrary to the doctrine of the Gospel, which explicitly says, that we are not to be mindful of the things of the earth; but to lay up treasures in heaven; which puts a negative upon the idea of a *Clergyman*, above all men, from being a dealer in worldly goods.”

We shall also reserve our opinions concerning the *poor*, till some work less declamatory; and more important than this, may call upon us to express them.

Concerning *alehouses* we generally agree with the author; particularly when he says, that

“ To the immense increase of those houses all over the kingdom may to a certain degree [to a very high degree] be attributed that degeneracy and poverty which we daily see, and which we have so much reason to deplore.” P. 151.—“ They are destructive to society, and tend more to the increase of the poor rates than any other circumstance that can be named.” P. 163.

In reviewing some other author we shall speak at large concerning *the increased number of alehouses* in most parts of the kingdom, and the proper method of reducing that number; at the same time encountering a notion which some (even magistrates) have lately adopted, that a *licence*, once granted, is a species of *property* attached to a house, and hardly separable from it; a notion pregnant with dire inconvenience to the public, and grounded (we think) neither upon any statute, nor upon the decision of any court in the kingdom.

The general character of this work must now be expressed in few words: It is so excessively “diffuse and prolix,”—such mere talking,—that a *tithe* of the pages would contain all the matter. It offers many useful suggestions (chiefly adapted to the soil of *Surrey*) on subjects purely agricultural; but on other subjects, especially on the existing laws, and the necessary amendments of them, it exhibits more ignorance, violence, and rashness, than we remember to have seen in any other, even *agricultural* work; and if, in these alarming times, a general hostility has not been excited against the order of things which has long and happily sub-

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sisted amongst us, we owe no thanks on this score, to Mr. Malcolm, nor to his fellow-surveyors in general, nor to the Board of Agriculture.

ART. VI. *The Science of Legislation, from the Italian of Gaetano Filangieri.* 2 Vols. 8vo. pp. 601. Ostell. 1806.

SIR RICHARD CLAYTON, of Adlington, who is the translator of this work, has afforded in his preface some information concerning the author, to which we must refer our readers. Suffice it for us to say, that he was a Neapolitan advocate of ability and high character.

The work, which, as the translator expresses it, "is at last naturalized in the freest and happiest government in the world, was received with great applause in Italy, where it speedily passed through seven editions; it was also published twice in German, twice in French; it was translated into Spanish, and before the present translation, Mr. Kendal published the first volume in English.

Sir R. Clayton has, however, "confined his translation to political and economical laws, and not extended it to criminal legislation, for the following reasons:—because our own distribution of public justice is scarcely susceptible of amendment, and a great part of Filangieri, on this subject, relates to the local imperfections of the continental system of criminal jurisprudence, neither useful nor entertaining to an English reader."

This work, the reader will have observed, was published in 1782. Since that time so many and such extensive experiments have been made in the "Science of Legislation," that every speculation of the philosopher may be supposed to have been brought to the test of experience, and to be no longer a matter of doubt. But, alas, this is far from being true. Overweening pride, inconsiderate ignorance, rapacious avarice, and tyrannical ambition, have indeed had their share in prompting revolutions, and dictating constitutions and codes of laws; but true wisdom and genuine philanthropy have been little seen in these momentous transactions. Where guilt did not influence the makers of revolutions in the establishment of their codes of laws, necessity impelled them to such inconsiderate haste, that liberty and the public good have ceased to be the objects, even of pretended

tended consideration; but expediency, convenience, or subservience to some general scheme, in which the nations for whom laws have been made had no participation, and acknowledged no interest, have been substituted for all generous, sublime, and liberal views. Among other events, the country to which this author belonged has been twice revolutionized (as the modern phrase is) by force. Once, to the affliction of the people, it was called a republic; and lately the legal and beloved sovereign has been driven from his throne, to make room for a low-born usurper, supported by a foreign force alone. Under this legitimate sovereign Filangieri wrote with freedom, on concerns the most important both to the governors and the governed, and was honoured and caressed by the monarch whom modern injustice stigmatizes as a despot. Had any man written with equal boldness during the reign of pretended democratic liberty, or were he to do so under the rule of a sovereign of the Bonaparte dynasty, he would be despised as a madman or punished as a traitor.

In examining the treatise now under consideration, it is not intended to pursue the author regularly through all his statements, or to notice every point on which he is intitled to approbation, or open to censure. So much has been written in England on every subject on which he treats, that the labour of such an investigation would be equally tedious and useless. It will suffice therefore to notice some particular positions, and to display, in general, the views and mind of the author.

Filangieri has brought to the great task which employed him, qualifications in which both legislators and authors, who have made great exertions on the same subject, have been lamentably deficient—knowledge, temper, and moderation.

He begins by deducing the sole and universal object of legislation from the origin of civil societies, and while he reprobates the imaginary notion of misanthropists, that, before the formation of civil society, “man wandered, like the savage, in his native forest, wild and comfortless;” while he shows from all the circumstances of his formation, and all his necessities, that man must at all times have formed some sort of society; he distinguishes this primitive society from civil society. Man did not renounce his independence till experience taught him the advantage of the sacrifice. The principal objects of association are, to each individual, preservation, which includes subsistence, and tranquillity; which includes security. To preserve these effectually, he

infists, that certain immutable rules are necessary to be clearly understood.

“ The astonishing variety of the human mind and obscure combination of our ideas, derived sometimes from false and mistaken data, though sanctified by prejudice, forcibly demonstrate the necessity of some certain guide to conduct us in the immense extent into which this science branches out. How many evils might not the world have escaped, if man had been less confident of the powers of his own understanding, and listened to such a guide!”

This observation he illustrates by referring to Sparta in ancient, and to France and Spain in modern history. England too is introduced, but the author laboured under a mistake, prevalent at the time he wrote, but now sufficiently exploded, that British greatness could not survive the independence of America.—Laws are good either in an absolute or relative sense.

“ The absolute goodness of laws consists in their agreement with the universal principles of morality common to all nations and all governments, and adapted to all climates. Natural right contains the immutable principles of eternal justice in every case, and it may easily be conceived what a fruitful source this is for legislation. Man cannot be ignorant of the rights of man, for they are neither the result of the ambiguous maxims of the moralist nor the useless and unproductive meditations of the philosopher. They are the dictates of universal reason, and of that moral code, which the Author of Nature has imprinted on the heart of every individual of the human race. The savage of Nova Zembla or Otaheite is aware, as well as Locke, that he has no right to the beast killed at a distance in the chase by one of his tribe; that the produce of the soil belongs to the person who cultivates it, and cannot be transferred to him without the consent of the proprietor; and that the life of another cannot be taken by him except in defence of his own. Yet such is the melancholy condition of humanity, that even the sage and virtuous Plato reasons and expresses himself as an ignorant and iniquitous tyrant might be expected to do on the same subject. ‘ If a slave, in his own defence,’ he observes, ‘ puts a freeman to death, he is to be punished as a parricide.’ The Romans too were the authors of atrocious ordinances in this article of their code, and carried the infamy of their system so far as to deny their slaves the common name of men. Of such little estimation were their lives, that their murderers, by the Aquilian law, were condemned only to the punishment prescribed for the destruction of a domestic animal or horse. Would Lycurgus, the wonder of antiquity, have condemned to a cruel and premature death

death weak and deformed infants, if he had ever read in the sacred book of nature the unalterable precepts of universal preservation? Would he allowed of the flagrant traffic of adultery, with the permission of the husband? Montesquieu relates a law of Gundebald, King of Burgundy, by which the wife and son of a person who had committed felony became slaves if they did not discover it. He adds another of Rueffuindus, which allowed the son of an adulteress to accuse her, and put the servants of the house to torture. And a law of Henry II. of France exposes to a capital punishment the young and artless female who becomes the mother of a dead illegitimate child, without a previous declaration of her pregnancy to a magistrate."

These laws the author censures with a strength and decision, which from an abstract consideration of them may be justified, and even applauded. But legislators seldom, if ever, had, and certainly never again will have, the power framing a penal or moral code on abstract principles. Men are formed and educated before the task of the legislator begins. Habits tending to the promotion of favourite vices, or to the suppression of necessary virtues, are characteristics of whole societies. The legislator, obliged to enter into contest with these habits, reverses or confounds the pure notions of natural justice, and yet frequently produces the happiest effects in social regulation. Hard as some doctrines respecting slaves may appear, yet, if such a class of men is deemed necessary in a state, their numbers and their propensity to rebellion may oblige even a wise and humane legislator to punish their faults with a severity not justifiable in a mere abstract view; or to adopt the still harsher course of degrading them in the eye of the law below the condition of freemen, in regard to testimony, property, and life itself. In a similar manner, when adultery and child-murder are prevalent, they who frame laws for preventing them may be obliged to punish with extreme severity, and even to resort to principles of constructive evidence, which, if drawn into general application, would be most unjust and detestable. Laws of this kind, which have been just and humane in their origin, may in their duration have become oppressive and sanguinary; for this defect there is no remedy but that which is found in British jurisprudence and legislation; a jury formed amidst the people whose delinquencies are to be examined, and whose rights are to be ascertained, and a legislative body, deputed by and representing that people, participating in all their feelings, bound to hear and interested to redress their grievances.

Beside the agreement of laws with universal principles of morality, "the next object of the absolute goodness of laws," the author observes, "is revelation. Considering it as the expansion and modification of the universal principles of morality, the laws should neither endeavour to oppose its progress nor weaken its effect. An attempt at either would be an attempt to shake the foundations of an edifice raised by the Great Being who has the first right to our obedience. Revelation should be the legislator's guide. The decalogue alone contains within a few precepts every thing to be collected from an hundred volumes of morality. The duties of man to his fellow-creatures, to himself, and to his Maker, are clearly defined. A spirit of purity and piety breathes through the whole of the external and internal worship which it recommends. Superstition and idolatry are equally proscribed. The private peace of individuals and families, conjugal virtue, and public tranquillity, are the necessary consequences. Of what inestimable advantage to legislators is not such a perfect model! If indeed any brilliant instances of benevolence appear amidst the errors and obscurity of the European codes of law, they owe their lustre to a religion, which in the recommendation from the altar of the offices of mutual affection and the tenets of equality, hath strengthened the liberties of man by the prohibition of domestic slavery. This aged trunk, whose branches has overshadowed almost the face of the whole earth, since the establishment of Christianity has ceased to encumber Europe. The triumph of reason and humanity is certainly our due, and neither the legislative code of Egypt, Greece, nor Rome, can stand a comparison with that of the present time."

In this eulogy every Christian must cordially agree, and every feeling man must pity, or abhor, those rash or guilty innovators, who, with so inestimable a model before them, rejected its pure and blessed doctrines, insulted its founder, persecuted its votaries, and in the excess of their insanity waged war with the Deity himself.

On the relative goodness of laws Filangieri observes, that "the diversity of characters, genius, disposition, and inconsistency of men, communicate their influence to political bodies, just as the defects of a particular part affect the whole. Nations do not resemble nations, one government is not like another, and it appears that nature, desirous of shewing her grandeur in a rich variety of physical productions, is not less anxious to display her prodigies in the diversity of moral bodies. Each government has its own peculiar impulse, which forces it into action on some occasions, in others leaves it in inaction. The manners of the present age will differ from a succeeding one, as they differ from those of the age which is already past. In the same manner the
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interests of nations change with the generations of mankind, and a few years, or the distance of a few leagues, may be sufficient to convert into a public inconvenience or injury what at another time and in another place would have been a public benefit. We may therefore lay it down as an axiom, that the laws ought to follow this tremulous vibration in political bodies, and correspond in some measure with their variations."

Illustrating these propositions by an exhibition of the opposite systems on which the laws of Athens and Sparta were formed, and the great eminence to which both republics attained,

"It may be asked," he says, "whether of these two contrary systems was entitled to the preference? It was not possible for Sparta to have a better code than that given her by Lycurgus, nor Athens than that of Solon. The effects of these two systems were the same, notwithstanding the difference of the two causes. Each was peculiarly adapted to its own republic, and this relative propriety between the laws and the state of the nation which receives them is relative goodness."

From these specimens it will be perceived, that Filangieri is a learned man and a profound thinker. To investigate all his propositions would give rise only to a tedious series of political speculations, and a general analysis of his work would extend beyond the bounds which can fairly be allowed to this subject. It is therefore considered most advisable to select from different parts of the work such topics as appear most entitled to notice.

In the ninth chapter of his first book the author examines the simple modes of government, monarchy, aristocracy, and democracy. In the tenth he undertakes the investigation of a mixed government, referring most particularly to that of England. On this subject he has shown more information than foreigners in general, although a want of precise knowledge, and a too ready belief of misrepresentations confidently repeated, have led him into some errors, and made him propose some whimsical schemes of impracticable reform.

The defects in the English system are said by this author to arise,

"1st, From the independence of the executive on the enacting power. It is a maxim of the English government," he observes, "that the king can do no wrong," and there is not any jurisdiction upon earth to which he is responsible. If the parliament were to usurp this right, the national constitution would be destroyed, because the legislative power would usurp the executive

cutive power, and by the nature of the government the latter is independent. The fundamental laws of the kingdom carry the idea still further, and declare the person of the king to be "sacred, even though the measures pursued in his reign be completely tyrannical and arbitrary." The ablest English legal writers candidly indeed confess their laws have not foreseen the case of a king who might wish to destroy the liberties of the people, and that if such a case should ever unfortunately happen, the only remedy would be one similar to the Cretan insurrections. To legitimate even the act which deprived James II. of the throne of England the legislative fiction was resorted to, that by his quitting the kingdom he had abdicated the government, of which no power could have deprived him, notwithstanding his attempts to overturn the constitution, and the open war he had declared against the liberties of the nation. The independence, therefore of the executive on the legislative power, a defect peculiar to this constitution, and founded on a prerogative not to be destroyed without destroying the constitution, appears to be the first evil which the legislature should endeavour to remove.

"2. The second defect is the secret and dangerous influence of the prince in the three bodies of the assembly that represent the sovereignty."

Some reasonings of the author on this point are thus illustrated:

"If James II. had applied to his parliament to establish popery, and he had made use of the same instruments to restore it which his predecessors had employed to proscribe it; if, instead of following the example of James I. his grandfather, or Charles I. his father, he had adopted the crafty policy of Henry VIII. or the prudent caution of Elizabeth; if he had, like them, made parliament the blind executioner, not only of his wishes but caprices; if he had not openly violated the constitution, by issuing unprecedented injunctions, and suspending laws without the authority of parliament, the crown would not, in all probability, have been transferred to the head of the Prince of Orange, nor the nation have rushed into hostilities against the king. The single reign of Henry VIII. proves incontestibly this truth. What had he not the audacity to commit under the auspices of parliament? Of how many outrages against the liberties of his people, public security, decency, morality, and religion, was he not guilty? With the very aid of parliament he erected scaffolds, on which the mothers of the heirs of the throne expiated the disgrace of having shared the bed of the most execrable of men. Almost with the hands of the two houses he collected piles of faggots, on which the best subjects ended their days in the most dreadful torments. Was it not even the parliament that declared "the king's proclamations were to have the force of perpetual laws?"

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All the brutality of tyranny was adopted, in fact, by the obsequious senators of the day as the principles of jurisprudence, and the strange and numerous felonies in the statutes of this reign are only to be equalled by those of Nero and Tiberius. That common madness of tyrants, the madness of attempting to rule over the minds as well as the body of man, which has cost humanity so dearly, was even legitimated by the venerable assembly of those times. What difference is to be found between the history of this prince and that of many monsters who bathed the throne on which they sat in blood, except that the latter trembled in their iniquitous career, whilst Henry VIII. was perfectly easy and secure under the shade of parliament.

“ 3. The last inherent defect in the constitution is the continued fluctuation of power in the different bodies that divide it; a fluctuation difficult to be prevented, and which ultimately produces the instability of the constitution, England furnishes a multitude of proofs in illustration of this truth. The history of this nation is the history of the revolutions in its constitution, to which the temper and character of the reigning monarch have almost always given a temporary tone. Under a weak prince, from the poverty of his abilities, or the concurrence of embarrassing circumstances, the two houses have frequently usurped a portion of the royal prerogative. To a high-spirited prince they have as often surrendered a part of their own privileges. From hence it may be collected, that the vigour of parliament has, in many instances, originated rather from some transient and accidental circumstances than a solid and permanent cause. Were, unfortunately, any future descendant of the House of Hanover to possess great talents without its hereditary virtues, without the benevolence and moderation which so eminently distinguish both the present monarch and every part of his family; were a tempestuous reign, exposed to a foreign war and internal commotions at the same time, to be followed by a reign of peace, and there should be no longer any obligation on the reigning monarch to treat his subjects with mildness, for the purpose of making them contribute more cheerfully to the vast burthen of their taxes, the bands of regal dignity might probably become more flexible, the parliament lose its vigour, and the throne become again omnipotent. What happened under Cromwell is a proof of the possibility of the supposition. The sovereignty acquired at that period an instantaneous ascendancy, and the nation stooped to the authority of an absolute usurper, with the mere shadow of the crown for his support.”

For the first of these defects in a mixed government the author acknowledges that the British legislature has made ample provision, by separating the judicial from the regal authority,

authority, and making the judges, once appointed, irremovable by the mere will, or on the death of the king.

Against the influence of the crown in parliament, he does not consider the acts for excluding certain placemen sufficient; but even were it so, as to the house of commons, there is no legislative barrier against that influence in the house of peers. As a remedy, Filangieri proposes to leave all civil and military offices in the gift of the king, but that peers, spiritual and temporal, should be created by the legislature, and expelled at pleasure.

“ If instead of being contrary to the nature of this constitution,” he says, “ it is consistent with it, that the assembly which represents the sovereignty should have the right of conferring the honour of a seat in it on distinguished merit, let it exclusively enjoy this illustrious privilege. Let it have the power of admitting into its bosom the individual who has rendered immortal services to his country. Let patents of nobility, instead of being emanations from the prince, be testimonials of national gratitude, and evidences of honour and virtue. Let it have the sole disposal of all distinctions founded on public opinion, and, amongst other privileges, *let it have the right of expelling its suspected members, and let the expulsion exclude them from their country's service and any office under the prince.* Let the number of the members be limited by the laws as much as possible. Let the two houses, in the exercise of parliamentary munificence, or punishment of their own members, be uncontrolled and independent, even of the prince's negative. In the last place, let the legislation not content itself with preventing the corruption of the members of this august assembly, but extend its care to prevent also the corruptions of the electors. Let it, with the joint assistance of education, rewards, and honours, endeavour to establish morality, and awaken in them the love of glory, which is always united with real patriotism. When the infamous traffic in the sale of the votes of the lower classes of the people shall be effectually suppressed, when abilities and integrity regularly influence their choice, and the laws exclude indigence, which is always suspected of venality, from the right of electing, virtue, supported in the public assemblies by hope, fear, and morality, will rally the majority on the side of public interest. The nation will be truly free, and the possibility of an united assembly of spirited and independent patriots will be demonstrated.”

In this part of his treatise the author proceeds from false premises to false conclusions. It is not true, however hardily it may have been asserted, that the crown does possess, in either house of parliament, an influence dangerous to liberty. At the time when Filangieri was writing, the English house

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of commons, in a moment of factious delirium, had pronounced a most absurd vote respecting the influence of the crown, and a Neapolitan writer might pardonably take that for true which was affirmed by a majority of the representatives of the British people. But the very passing of such a resolution was a refutation of the allegations on which it was founded; for if the influence of the crown had been so great as the demagogues pretended, it would have been effectually exercised in preventing such a declaration. The previous transactions of the same reign, in which ministry after ministry had been expelled, because the crown had not sufficient influence in parliament to enable them to retain their places, was a convincing document against such an assertion; and the subsequent events, in which the cabinet was repeatedly taken by storm, and a junto held, while out of office, a sufficient force in parliament to arrest the operations of government, till the throne was fortified by an appeal to the people, form ample grounds for denying the truth of that vote on which Filangieri probably founded some of his opinions and reasonings.

In the house of lords, whatever may be attributed to the bishops, or whatever may be ascribed to the power of the king, his influence is less certain than may be imagined. A peer once created, has attained the summit of his hopes, and, as he cannot be displaced, has nothing to fear. The bishops are nearly in the same situation; a few may, if their minds are corrupt, model their political conduct by the hope of a beneficial translation; but this expectation can operate only on very few, and the ignorant and illiberal alone will assume, even in the heat of political controversy, that all who have attained the mitre have renounced the obligations of conscience, honour, and patriotism. It was not so when both commons and peers shrunk before the power of James, and the public spirit which prevented the accomplishment of his tyrannical intentions was excited by the calm vigour and temperate firmness of that learned and illustrious body. Among the temporal peers, the king can be supposed to influence only those whom he has created. The descendants of those who were called to their rank by his ancestors, and the successors of those whom he himself has made, are not supposed to be bound by any ties, and their numbers must always greatly exceed any that the king can create or the minister can sway. But over those the king has made he can exercise no influence but that of office, which extends to very few, and always creates at least one enemy for every friend. In an investigation of the conduct of statesmen, it

is not supposed that much will be expected from the operation of gratitude. A king who expects that all who have received their dignities from his hands will support the measures of his government, or even refrain from proposing and maintaining those which are known to be most repugnant to his feelings and his conscience, will find himself woefully deceived. The credit derived from his regard, the wealth enjoyed through his bounty, the influence originally obtained through his favour, will be employed in counteracting his measures, harassing his mind, and even in attempts to alienate the hearts and inflame the passions of his subjects, till the discussion of imaginary grievances, and the detail of pretended wrongs shall excite, not disaffection alone, but conspiracy and rebellion.

But if all the clamours against influence were well founded, few would agree in Filangieri's plan of reform. A house of peers elected, and the persons composing it to be displaced by the vote of a majority, and then rendered incapable of holding any office, is an object too ludicrous and contemptible to bear consideration. While the house of commons holds the national purse, while ministers are responsible, while the freedom of speech is retained in parliament, and the freedom of the press and petition without, and while either house can address his majesty to remove obnoxious persons, and can prosecute by impeachment, little danger is to be apprehended from the influence of the crown.

The scheme by which Filangieri proposes to remove the last defect, the instability of the constitution, may be left to demonstrate its own inefficacy without a comment.

“ It has been laid down as a maxim, that to deprive the assembly of the right of altering or changing the fundamental laws which determine the form of the constitution would be to destroy the constitution itself. It should be rendered therefore very difficult. The object might possibly be obtained by a determination that to change, alter, or introduce any fundamental law, a majority should not be sufficient, but that the proposition should pass unanimously. This strong remedy would not deprive the assembly of its right, which it can never lose, though it might protect the constitution against the continual vicissitudes which endanger its stability and safety. It would be a work of difficulty indeed to procure a perfect unanimity in the assembly, and it could only be expected in the single case where the advantages from it appear so decided as to be universally desired, and so striking as to be universally perceived. The constitution in such a case would rather be perfected than altered. It is, indeed,

deed; the only instance in which the "liberum veto" is useful even to a republic."

- In the chapter which treats of the relation of the laws to the genius and disposition of the people, the author, after investigating with great ability the difference between the ancient and modern inhabitants of Europe, and some of its principal causes, enforces the necessity of counteracting the prevalent error in the characteristics of each nation by the prudent use of laws.

"Borrowing an example," he says, "from France, we there find a nation volatile, active, of great invention, of refined taste, and with such an excess of vanity as to give the most astonishing encouragement to the polite arts and elegant manufactures. In this nation the occupation of the husbandman, which is far removed from every thing that can flatter vanity, has great need of a decided support from the laws. Agriculture must be otherwise neglected and ruined. Without any attention whatever from the legislature, the arts and manufactures will always flourish, and the French fashions will continue to give the taste to Europe. The taste of Paris will determine that of the neighbouring nations, and even the dress and ornaments of the female part of this voluptuous capital will be preferred to the chaster but more simple graces of unaffected nature. This unbounded empire over the regions of taste will be always in the power of the French without any encouragement from the state, but without this encouragement the country will be uncultivated and languish, as it has already languished, from the want of industry and tillage. Had the great Colbert perceived this truth, instead of sacrificing agriculture to the arts, he would have combined the advantages of both, and the glory of his administration might not have been yet problematical.

"Southward of France we see a people of a different genius, disposition, and character. In the Spaniard there is a certain degree of probity which embellishes his conversation, dignifies his friendships, and runs through the whole of his actions and engagements. His manners are, however, marked with an apparent stiffness; he has an attachment to ancient customs; he is superstitious; and from a spirit of pride supposes labour to be dishonourable and exertion disgraceful. The legislator in his application of the laws to this nation should in some respects take advantage of the disposition and character of the people, and in others should correct them. The national integrity and honour, might be employed to promote their internal and external commerce, and their contracts might be stripped of a great part of the pompous phraseology which the legislature has introduced in other countries as bars against chicanery and fraud. Their natural stiffness might support the austerity of morals;

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the attachment to particular and ancient customs might teach the legislator, that the most useful innovation would probably at first be treated with contempt, and that, in consequence, every new proposition should be weighed with caution, and adopted after the most prudential preparation. Their superstition should point out the necessity in Spain of an inquisition against an excess of credulity, and impostors who profit by it, instead of one against irreligion, which is not a Spanish vice; and the legislation should be particularly attentive to the advancement of intellectual light and knowledge, in the progress of which the happiness of this kingdom is so much concerned. In the last place, from the spirit of pride, that looks down with disdain on labour and exertion, he might collect that Spain by its laws should not merely render industry and exertion profitable in order to promote them, but should ennoble and make them respectable, and for that purpose should apply the very spirit of pride that despises to make them honourable."

In giving such advice, the author shows himself much better skilled in the art of government, as tending to promote its best end, the happiness of the people, than those rash pretenders, who, under the notion of reform, would subvert every thing; or those imbecile and abject courtiers of popularity, who, instead of creating an impulse in the public mind, wait for the disclosure of some prevailing passion or prejudice, that they may assume the merit of yielding to public opinion.

Filangieri investigates, with much acuteness and learning, the fanciful opinions of Montesquieu and others respecting the influence of climate. Noticing first, the great changes which have taken place, in process of time, in the genius, manners, and character of people inhabiting the same spot, he proceeds,

"Is it to be acknowledged, that from the influence of climate the northern nations have been more passionately attached to liberty, when we see despotism establish its empire in the suffocating sands of Lybia and the frozen forests of the north; in the fertile plains of Indostan, and the dreary deserts of Scythia? Is it to be believed that the north was destined to be free, when we see feudality extend its destructive roots in Russia, Sweden, Hungary, Poland, and almost the whole of Europe? Is it to be supposed, that the influence of climate has condemned men to slavery, when the wandering Arab has eluded for so many ages the yoke of despotism, under which the Persian, the Egyptian, and the Moor, upon his very borders, groan? Are not the independent Tartars and the Siberian slaves to be found under the same parallel? Are the frequent suicides in England, to be attributed to its climate, when we have an instance of no less than fifty in one year at
Paris?"

Paris? when Geneva has ten or twelve in a year; when in Rome during six centuries that of Lucretia was only known, and afterwards, without any alteration of the climate, within the space of a few years, Cato, Brutus, Cassius, and Anthony, fell by their own hands."

Yet, as it is not the habit of this author to adopt or reject systems in the gross, he fixes on the following propositions as a rational medium between Montesquieu and Hume.

" 1. The climate has an influence over the physical and moral qualities of man as a concurrent but not an absolute cause.

" 2. Its influence is sensible and great in powerful climates, or very hot and very cold ones, but is scarcely discernible in temperate ones.

" 3. The sole position of a country respecting the sun ought not to determine our opinion of its climate.

" 4. Whatever be the force of this influence, the legislator should not slight it. He should counteract its effects where they are hurtful; should take advantage of them where they are useful; and should respect them where they are indifferent."

The fertility or sterility of the soil, the local situation and extent of a country, and its religion, are considered in separate chapters as objects of the relation of laws. On the last of these points Filangieri treats with a degree of sound and rational piety which most advantageously distinguishes him from the mock philosophers of the age, whose mischievous speculations have been at once its disgrace and its scourge. After noticing the injuries which morality must have sustained in the nations of the ancient heathen world, from the abandoned examples afforded in the lives of their deities, and the difficulty of reforming such a system of worship, without destroying the religion itself, he points out the great advantage of the Christian dispensation, and the facility of reforming any errors which may prevail in practice, not by subverting, but by resorting to, the principles of that religion.

" Europe," he says, " is now in possession of a divine religion, which does not obstruct but improve morality, and does not destroy but protect public society and public order. To the menaces of the laws against offence it has added the idea of a just and omnipotent Judge, from whom neither walls nor darkness can conceal iniquity or crimes. It is this religion which restrains the passions, and is jealous not only of criminal actions, but criminal thoughts and wishes. It unites the individual with the individual; attaches the subject to the sovereign; disarms the injured, but directs the magistrate to revenge his wrongs. It prescribes a worship and some sacred ceremonies, but dispenses with

with them when the necessities of the state require it. With such a religion the legislator would have few embarrassments, and it would be his duty to protect it from the insults of incredulity and superstition. He should study to preserve its purity, which might be endangered by its enemies and its own imprudent ministers. These would be all the services required of him, and in return for them they would authorise him to expect every advantage from religion. Such is the difference between the relation of the laws to a false religion and a true one. The principles which flow from the first must be principles of correction; from the latter, principles of simple protection, and the prevention of abuses is the whole of this simple protection. A body of laws which limited the number of ecclesiastics to the real wants of religion; which equally prevented the clergy from rioting in opulence or sinking into misery; which, whilst it deprived one part of the order of their temporal power, secured the rest from poverty; which settled a regular and fixed stipend on every minister in proportion to his rank, his ecclesiastical dignity or functions, might prevent many abuses of religion, and prove its firmest bulwark. It would add personal reverence to the sanctity of the order, and augment the prosperity of the state."

The first eight chapters of the second book are devoted to the subject of population, a topic on which so much has been written since the time of Filangieri's speculations, that there is little in his brief treatise to recommend it peculiarly to notice. The opinions are mild, humane and rational; in the collection of facts the author has fallen into occasional mistakes, by relying on specious authorities, which were, however, generally believed at the time when he wrote.

The riches of nations, he observes, have three principal sources; agriculture, the arts or manufactures, and commerce. Agriculture he considers as the point where all the economical lines should meet and terminate. It should be the ruling interest which directs and governs every inferior one, and at the same time be the eternal foundation on which the legislator should erect the great edifice of national opulence. On these principles he examines the obstacles which impede agriculture in three classes: Those arising from the government or its administration; those from the laws; and lastly, those from the immense grandeur (largeness) of the capitals. In his view of this subject Filangieri agrees with the best modern writers in decrying those politicians who hope to create plenty by restraining the export of grain. He cites as an authority the Marquis de Galliani, author of *Dialogues sur les Commerce des Grains*, and late years have produced a most able and intelligent assertor of the same
opinions

opinions in Lord Sheffield. Among the causes which tend to oppress agriculture, Filangieri numbers the appeal from provincial tribunals to those in the metropolis.

“ The parties to the suits are often induced to attend their progress in person, and whilst they stay in the metropolis their affairs in the country are neglected, and they sometimes acquire an unfortunate attachment to the pleasures or vices of the capital, which continues for the remainder of their lives. England is in a great measure free from this inconvenience. Its juries are always taken from the vicinage of the place where the cause of action is supposed to have arisen; they have a foreman, and exercise their functions before one of the twelve judges. The kingdom is also divided into circuits, assizes are holden twice in every year for the trials of suits and criminal offences in the different counties, and as the stay of the judge is limited, from his presence being necessary in the next county, if the jury do not agree in their verdict, the judge sets out to finish his circuit, and the jury are under the necessity of following him *. The magistrates and judges, therefore, travel in England, and not the parties.”

In treating of the arts and commerce, the author naturally examines the propriety of companies, corporations, and privileges of various kinds; the laws of debtor and creditor and of bankruptcy in different countries are also noticed, and a considerable share of attention is bestowed on taxation, the distribution of riches, and luxury. On all these subjects he displays his characteristic humanity and benevolence, and an extensive information. That an English writer should not agree with a Neapolitan in every assertion or argument advanced on these subjects cannot be matter of surprise; but perhaps it is as high a compliment as can be paid to the author in such an essay as the present to say, that if assent is withheld from any proposition, or conviction does not attend every argument, the sentiment of esteem and respect for an enlightened, industrious, and virtuous man, labouring for the benefit of all his fellow-creatures, and seeking their good by temperate and rational means, is never for a moment suspended. Nor is it to be understood, that the dissent here intimated extends to many particulars. Some

* “ Such an instance has not, I believe, occurred in the modern history of British jurisprudence; but Filangieri appears to have the authority of the *Lil. Ass.* (fol. 40. pl. 11.) for his assertion.” *Translator.*

of his opinions are expressed with particular force, as the following:

“ If the internal commerce of a kingdom be necessary for its external commerce, the first care of government should be directed to the internal part of the state. The construction of roads and canals of communication, by facilitating the passage of the produce of the country, must facilitate its internal traffic, and are the greatest encouragements that can be given to its internal commerce and industry. Bring men together, you make them laborious and industrious; separate them, they are savages, incapable even of the idea of the degree of perfection to which they might ascend.”

It is not easy to read the following passage, without grieving at the destruction of the little free states, whose utility and virtue it describes and commemorates.

“ Exclusive of the fruitfulness or sterility of a soil, the situation of countries and their extent will naturally determine the species of commerce. A country which has but a trifling tract of territory, with a number of ports, but without canals or navigable rivers, is more adapted to the commerce of economy. On the contrary, one with a considerable extent of territory, with few ports, and only washed on one side by the sea, ought to prefer the commerce of property to any other. Where an unfortunate situation is united with an unfortunate soil, if the country be a small inland country, the legislator should turn all his thoughts towards the promotion of the arts and manufactures; and they should be the foundations of its trade and commerce. Geneva, by these means, without the advantage of the sea, and almost without territory, is become one of the richest cities of Europe. By these means she had the glory of assisting Henry IV. during the war of the League, resisted the disciplined troops of the Duke of Savoy, and triumphed over the treasures and ferocious ambition of Philip II. By the same means many of the little German states have lately flourished, notwithstanding the weakness of their sovereigns, and the actual poverty of their inhabitants.”

One more extract is given from the work of this learned and candid author, as it shows the justness of his views on a subject which has, of late years, occupied so much of the attention of the profligate barbarians who, by their ascendancy over the deluded inhabitants of France, have ruled, in a great measure, the actions and opinions of the rest of Europe. The subject is the destruction of Great Britain.

“ Crossing the channel,” Filangieri says, after some observations on France, “ we come to England.” Almost all Europe
declared

declared against her in a late war, and joined in the wish for the independence of her American colonies; and perhaps her national superiority, her glory, the extent of her power, and her exclusive patriotism, which nearly resembles that of ancient Rome, may have been the cause of the enmity or jealousy of many other commercial nations. Notwithstanding their prejudices, their enmity, or their jealousy, Europe, far from being desirous of the ruin of Great Britain, ought to fear it. Particular and universal interests are so much blended with each other, and so strictly connected, that all the members of the great society of Europe should be as apprehensive of any disasters that may happen to Great Britain, as Great Britain herself. If by any commotion a fatal change should take place in England, and the genius that decides the fate of nations should doom her to destruction; if weakened by a long and expensive war, and bankrupt from the extent of her national debt, her liberty should be exchanged for slavery, and she become either the prey of a foreign tyrant or a native despot, what would be the situation of the rest of Europe?

“ France would undoubtedly be released from a powerful and neighbouring enemy. Spain would recover what she has been deprived of by British valour, and again see the pretended keys of the Mediterranean in her own possession. Holland, the rival of Great Britain, notwithstanding the loss of an immense sum by the failure of the English funds, would consider herself repaid by the ruin of a nation as industrious and commercial as herself, with the superior advantage of internal situation and external credit. Russia, Denmark, and Sweden would see with pleasure a power crumble into pieces that had extended its influence even to their own seas. But have these suppositions any solid principles to rest upon, and are not these apparent advantages merely delusive ones? Such a mighty revolution might be only the proof of the precarious situation of the rest of Europe, and a presage of similar convulsions that might lead to its general ruin. Whenever the English foreign territories shall be detached from Great Britain, are the Spanish, Portuguese, and French ones to be expected to continue under the government of these several states? The thunder of independence has already shaken one part of America, and in time the shock will be inevitably communicated to this vast continent. America will then become from end to end independent of Europe, and the politician may justly ask in those circumstances what will be our commerce? What will Europe have to barter for the produce of America, and how are Peruvians and Brasilians to be paid? Perhaps with the produce of Europe. The greatest part, however, of European produce may be raised in America as soon as it is sufficiently cultivated, and many of our manufactures and our arts already flourish in Pennsylvania. Are we to pay them with the produce of the East?

The loss of America will also deprive us of the East Indian trade, which is now carried on at its expence, and by its means. Without the silver-mines of Potosi we should not be able to procure the spices of Asia, nor the silks and muslins of Coromandel. The commerce of Europe would therefore in all probability share the fortune of that of England, and the ruin of the one would include the ruin of the other. Yet the absurd spirit of jealousy has blinded many of the European governments in such a manner that they have themselves prepared the materials which may one day contribute to their destruction, and offered all the assistance in their power to the very hands that may hereafter forge their chains."

Learning, industry, moderation, benevolence, piety, and a most exemplary self-denial, are the characteristics of Filangiari, as he displays himself in this work. To his translator he owes the advantage of appearing before the British public with his style undeformed, and his sense unpolluted. Sir R. Clayton has evidently bestowed great pains on his task, and he has most honourably acquitted himself. Independently of the skill he has shown as a translator, his learning, and the correctness of his judgment on many of the subjects treated by his author, have been displayed in notes, at once ornamental and beneficial to the work and honourable to himself.

ART. VII. *Oriental Customs: or an Illustration of the Sacred Scriptures, by an explanatory Application of the Customs and Manners of the Eastern Nations, and especially the Jews, therein alluded to. Collected from the most celebrated Travellers, and the most eminent Critics. By Samuel Burder. Vol. II. 8vo. 394 pp. 9s. Williams and Smith. 1807.*

ON a former occasion we have spoken favourably of the first volume of this work, the original idea of which was conceived and successfully executed in four volumes by the learned Harmer. This work may, however, and indeed ought to be, considered as an interesting and useful illustration of the sacred Scriptures, from an examination into the manners of the Eastern nations as represented in the most authentic books of travels. Mr. Burder's reading must have been very extensive and his diligence very great. He might, however, we think, have found something to his purpose in the late travels in Africa, particularly in Bruce,

who had perpetually in view the manners and customs of the Jews. The following extract may be thought sufficient.

“ No. 1285.—St. John ii. 1. *There was a marriage in Cana.*] The following circumstances, as connected with marriage, are too remarkable to be passed over unnoticed. ‘ Upon ordinary occasions it was usual to throw amongst the populace, as the procession moved along, money, sweetmeats, flowers, and other articles; which the people caught in cloths made for such occasions, stretched in a particular manner upon frames. With regard to money, however, there appears often to have been a mixture of economy, or rather of deception; which probably arose from the necessity of complying with a custom, that might be ill suited to the fortunes of some, and to the avarice of others: for we find that it was not uncommon to collect bad money, called *kelb*, at a low price, to throw away at nuptial processions.

‘ The bride on the day of marriage was conducted with great ceremony by her friends to her husband’s house: and immediately on her arrival she made him a variety of presents; especially of household furniture, with a spear and a tent. There seems to be a curious similitude in some of these ceremonies to customs which prevailed among the old Germans, before they left their forests, as well as among the Gothic nations, after they were established in their conquests. Tacitus observes, that the German bridegrooms and brides made each other reciprocal presents, and particularly of arms and cattle. The gifts made to an Eastern bride appear likewise to have been upon the same principle with the *morgengabe*, or morning gift, which it was common for European husbands in the early and middle ages to present to his wife on the morning after marriage.’

RICHARDSON’S *Dissert. on the East*, p. 343.

“ No. 1286.—ii. 9. *The ruler of the feast.*] It was the custom amongst the ancients at feasts to choose a king or master, to order how much each guest should drink, whom all the company were obliged to obey. He was chosen by throwing dice, upon the sides of which were engraven or painted the images of Saturn, Jupiter, Mars, Apollo, Venus, and Diana. He who threw up Venus was made king, as Horace insinuates: *Quem Venus dicit arbitrum bibendi*, b. ii. od. 7. whom Venus shall appoint judge of drinking.

“ No. 1287.—iii. 10. *Art thou a master of Israel, and knowest not these things?*] There were several ceremonies to be performed by all who became Jewish proselytes. The first was circumcision: the second was washing or baptism: and the third was that of offering sacrifice. It was a common opinion among the Jews concerning those who had gone through all these ceremonies, that they ought to be looked upon as new-born infants: Maimonides says it in express terms. ‘ A Gentile who has be-

come

come a profelyte, and a slave who is set at liberty, are both as it were new-born babes; which is the reason why those who before were their parents are now no longer so.' Hence it is evident that nothing could be more just than Christ's reproaching Nicodemus with his being a matter in Israel, and yet being at the same time ignorant how a man could be born a second time.

FLEURY'S *Hist. of Israelites*, p. 201.

"No. 1288.—vi. 11. *And Jesus took the loaves, and when he had given thanks, he distributed to the disciples.*] Gratitude to God for the common blessings of providence is certainly the duty of those who enjoy them; and is very properly expressed by giving thanks on their reception. Such a practice we find to have prevailed both amongst heathens, Jews, and Christians.

"That it prevailed amongst the heathens is certain from the following testimonies. Athenæus says (*Deipnosoph.* lib. ii.) that in the famous regulation made by Amphictyon king of Athens with respect to the use of wine, both in sacrifices and at home, he required that the name of *Jupiter the sustainer* should be decently and reverently pronounced. The same writer (lib. iv. p. 149.) quotes Hermeias, an author extant in his time, who mentions a people in Egypt, inhabitants of the city of Naucratis, whose custom it was on certain occasions, after they had placed themselves in the usual posture of eating at the table, to rise again and kneel; the priest then chanted a grace according to a stated form amongst them, after which they joined in the meal in a solemn sacrificial manner. It was also a religious usage amongst the ancient Greeks, and derived to them from yet older ages. Clement of Alexandria informs us, that when they met together to refresh themselves with the juice of the grape, they sung a piece of music, which they called a scholion. Livy (lib. 39.) speaks of it as a settled custom amongst the old Romans, that they offered sacrifice and prayer to the gods at their meals. But one of the fullest testimonies to our purpose is given by Quintilian, (*Declam.* 301.) *Adisti mensam, ad quam cum venire cœpimus, deos invocamus.* We approached the table, and then invoked the gods.

"Trigantius, a jesuit, in his narrative of the expedition of their missionaries into China, (b. i. p. 69.) says of the Chinese, that 'before they place themselves for partaking of an entertainment, the person who makes it sets a vessel, either of gold, or silver, or marble, or some such valuable material, in a charger full of wine, which he holds with both his hands, and then makes a low bow to the person of chief quality or character at the table. Then from the hall or dining-room he goes into the porch or entry, where he again makes a very low bow, and, turning his face to the south, pours out this wine upon the ground as a thankful oblation to the Lord of heaven. After this, repeating his reverential obeisance, he returns into the hall.'

“As to the sentiments and behaviour of the Jews on this point, Josephus, detailing the customs of the Essenes, says, that the priest begs a blessing before they presume to take any nourishment; and it is looked upon as a great sin to take or taste before. And when the meal is over, the priest prays again; and the company with him bless and praise God, as their preserver, and the donor of their life and nourishment. From the Hebrew ritual it appears, that the Jews had their hymns and psalms of thanksgiving not only after eating their passover, but on a variety of other occasions, at and after meals, and even between their several courses and dishes; as when the best of their wine was brought upon the table, or the fruit of the garden.

“The practice of the Jews is farther discovered by the conduct of Christ. After eating the passover, himself and the disciples sung an hymn, Matt. xxvi. 30. Learned men have thought this hymn to have been some stated form in use among the Jews. Others say it was part of the book of Psalms. However that be, the Jews are said to have their *zemirah*, verses or songs of thanksgiving, to this day. We may also observe, that when Christ supped with the two disciples at Emmaus, *he took bread and blessed it*, Luke xxiv. 30.

“The primitive Christians appear universally to have observed this custom. We read that St. Paul *when he had spoken took bread, and gave thanks to God in the presence of them all, and when he had broken it, began to eat*, Acts xxvii. 35. In the days immediately following the apostles, we trace this practice in the writings of the fathers, particularly in the Clementine constitutions, in Chrysostom, and Origen.” P. 340.

Mr. Burder, as before, commences with the book of Genesis, and proceeds regularly through the sacred volume to the book of Revelations, explaining in the manner above represented certain passages which occur in each, or certain customs peculiar to the nations of the East.

ART. VIII. *The History and Antiquities of the Church and City of Lichfield, containing its ancient and present State Civil and Ecclesiastical, collected from various public Records and other authentic Evidences. By the Rev. Thos. Harwood, F. S. A. late of University College, Oxford.* 4to. Cadell and Davies: 11. 1s. 1806.

WHOEVER well performs an undertaking like this before us, must possess so many and such various qualities and talents, that few can be expected to obtain perfect success,

cess, and slighter failures and defects are entitled to great indulgence. It is not often that we meet with those who combine solid acquirements of learning with acuteness of discrimination, sagacity of remark, and diligence of enquiry. Yet where ancient institutions are to be traced to their origin, the characters of their founders investigated, memorials of remarkable personages detailed, charters, privileges, customs, with all their peculiarities and distinctions, animadverted upon and explained, all the qualities enumerated above, and others also, appear to be indispensably necessary. The topography of our country has become of late years a favourite object of research and enquiry, and some excellent productions of this kind have appeared since the introduction of the *British Critic*. If Mr. Harwood's work shall not appear to deserve a place among the very first, it stands high above many, and is fairly to be classed in the middle rank, and is altogether a convenient and useful appendage to British topography. The volume commences with an account of the church and its antiquities, and this occupies the greater part of the work. It is too minute in some respects, and too inanimate in others. It is certainly very proper that we should be able to learn who filled certain situations at certain times, when circumstances may make it necessary; but it seems to be uselessly swelling out a volume to print page after page of names of individuals, of whom no more is said than that they lived and died.

The part we shall select as a specimen is the account of the celebrated Elias Ashmole.

“Of Elias Ashmole, a native of this city, the following account is extracted from his own diary:—

“I, Elias Ashmole, was the son and only child of Simon Ashmole *, of Lichfield, saddler, eldest son of Mr. Thomas Ashmole, twice bailiff of that corporation. I was born the 23d of May, 1617, and baptized on the 2d of June following, at St. Mary's church, in Lichfield. My sponsors were, Mr. Christopher Baxter, one of the proctors of the bishop's court, and Mr. Offey, sacrist of the cathedral church.

“I was taught Latin at the grammar-school, and became a chorister in the cathedral church. Mr. Messenger, and, after

“* Simon Ashmole, who died in 1634, had passed many of his early years abroad. His first voyage was to Ireland with Robert, Earl of Essex; he also attended his son, who was afterwards so nearly connected with this city, into the Palatinate, and by whom he was much respected.”

him, Mr. Toby Henchman, taught me Latin. Mr. Henchman afterwards removed to Drayton, in Buckinghamshire.

“ 1645. The beginning of this year (as also part of the last) was spent at Oxford, by Mr. Hill, of Lichfield*, and myself, in soliciting the Parliament there against Colonel Bagot, Governor of Lichfield, for opposing the execution of the King's commission of excise, (Mr. Hill and myself being Commissioners); whereupon, Jan. 8, a letter was sent, to fetch the Colonel thither.

“ 1646, July 14. Lichfield Close was surrendered to the Parliament.

“ July 31. Mr. Richard Harrison, Minister of Tetnall formerly, and afterwards of Lichfield, told me of my mother's death, and that she died about the 8th or 9th of July, of the plague; that city being visited this summer.

“ 1652. Oct. 3, Mr. Diot moved me to refer controversy between me and my uncle Ashmole.

“ Oct. 3, 1653. Mr. Anthony Diot reconciled me to my uncle †.

“ March 5, 1662. I sent a set of services and anthems to Lichfield cathedral, which cost me 16l. ‡

“ Aug. 9, 1662. I bought Mr. Turnpennie's interest in the lease of Homerich lands.

“ * John Hill, Esq. Town-clerk of Lichfield, resided at the Friery.

“ † Their difference arose concerning a house which Elias claimed as his own.

“ ‡ The following letter accompanied this gift:—

“ For my honoured friend, Mr. Zachary Turnepenny; Subchanter of the cathedrall church of Lichfield, at his house in the Close of Lichfield: (Carriage of the box paid for.)

“ Mr. Subchanter,

“ I have now sent downe by Mr. Rixam your Lichfield carrier, a sett of church services and anthems, for the use of yo^r quire; with two bookes of ruled paper, wherein to prick the organ parts for both; in all 12 bookes, and well bound, having the episcopall arms of yo^r see. imprest on the foreside, and my owne upon the other. This is my first free-will offering, w^{ch} with a cherefull and willing minde, I dedicate to the service of yo^r. temple; and may as pious a use be made of them, in founding forth the praises of the Almighty, as the donation hath sincerity of heart;

from yo^r. real friend and most humble serv^t.

Midle Temple,

E. ASHMOLE.”

May 3, 1662.

G

“ Feb.

" Feb. 13, 1664. I gave 20l. towards the repair of Lichfield minster.

" Jan. 17, 1666. I bestowed on the Bailiffs of Lichfield * a large chased silver bowl and cover, which cost me 23l. 8s. 6d.

" Nov.

" * The following is the letter of thanks from the Corporation of Lichfield upon the receipt of this silver bowl, presented to them by Mr. Ashmole:—

" For the truly honoured Elias Ashmole, Esq. at his chamber in the Middle Temple, over Serjeant Maynard's chamber. In his absence, to be left with the butler or porter of the Middle Temple, London.

" Honoured Sir,

" Upon Thursday, being the 17th day of this instant January, (a day ever to be *rubrical* among our city remembrances) we received your *Tina argentea*, your munificent silver bowl, cloathed in its delivery with all those rich circumstances of advantage, that could possibly either enable the gift to bespeak the goodness and prudence of the giver, or invite the fairest acceptance in the receiver. For we consider the person from whom:—It is the gift of an Elias, a herald not only proclaiming, but actually contributing good things to our city; and that by the hands of a Zacharias †, a faithful messenger, who, with the gift did emphatically communicate the sense and good affection of the giver. And if we consider the time it was presented; it was the day of our Epiphany sessions of the peace for this city, where our Bailiffs, High Steward, Sheriff, Grand Jury, and the rest of the body politic of this ancient and loyal corporation, together with other persons of quality, both of the clergy and laity, were convened together, and so became present at this great offering: as if some propitious stars arising in the East, had (at this time) gone before our Magus, steering its course to this our city of Litchfield, (the Sarepta of our Elias) and stood over the new erected pyramids of our cathedral, (where as yet a star appears) darting its benign influence upon this poor, and loyal city, inviting the Magi from afar, to offer some tribute to it; a city that hath nothing to glory in, but its ancient and modern loyalty to God and Cæsar, evidenced by her ancient bearing in the city escotcheon, (three knights martyred) as ancient as the days of Diocletian, and her name signifying a field of blood then spilt, to which may be well added her modern and unparalleled loyalty to that blessed saint, (now in heaven) King Charles the Martyr; universally witnessed by those honourable marks, traces and wounds of loyalty, she yet bears upon her persons,

* Zacharias Turnpenny, Sacrist of the cathedral.

“ Nov. 25, 1667. I took a lease of the Moggs * in Lichfield from the Bailiffs, and this day paid 20l. part of 40l. fine.

“ Jan. 11, 1668. Paid Mr. Rawlins, 20l. the remaining part of my fine for the Moggs at Lichfield.

temples, streets, and walls; (trophies of honour) sufficiently blazing to the world the true heraldry of her ancient arms; nor have you only given us this great *cratera* (upon which you have wisely imprest our city-arms) to solace the best of the city, after their time of suffering, but like one of those true Magi, that offered to Christ in his poorest condition, you have largely offered to the repair of his church, our ruined cathedral, which, by the unwearied labour, prudence, piety and charity of our good Bishop †, a second Cedda, and the charity of yourself, and others, happily deposited in his hands, is (almost to a miracle) so well and so soon restored again. But you have likewise annually, and liberally offered, relieved, and refreshed Christ in his members, the poor of our city ‡. And as if you intended piously to engross and cover all our necessities, under that warm and nourishing mantle of Elias, we have received intimation of your promises of greater good intended this city. Now, Sir, give us leave to conclude (having been already too tedious) by informing you that, according to your desire, (upon the first receipt of your *Poculum Charitatis*, at the sign of the George for England) we filled it with catholic wine, and devoted it a soper health to our most gracious King, which (being of so large a continent) past the hands of thirty to pledge; nor did we forget yourself in the next place, being our great Mecænas; assuring you, that (God willing) we shall take course that this great *Tina argentea* shall, with our city mace, and other publick ensigns of dignity and authority, be carefully transmitted, by indenture, from Bailiffs to Bailiffs, in a continual succession, so long as this ancient and loyal corporation, through the favour of princes (which, we hope, we shall never forfeit) shall have a charter to give it life and being. For which end, your many other other multiplied favours to this poor city, we, the present Bailiffs of this city do, in the name, and, by the desire, of our whole company, return you most hearty thanks, subscribing ourselves, what we truly are,

“ Sir, your obliged and faithful friends,

To serve you,

Lichfield, 26

Jan. 1666.

JOHN BURNES,
HEN. BAKER.”

* This word *Moggs*, (called in ancient deeds *le Mogges*) is probably a corruption of *bog*, a quagmire.”

† Dr. Hacket.

‡ See page 369.

“ Sept. 29, 1669. I let a lease of Hammerwich Lands to H. Aldrich, for seven years.

“ Aug. 10, 1761. Went to Lichfield with my wife*, where we were entertained by the Bailiffs, at a dinner and a great banquet.

“ Sept. 29, 1673. Renewed my lease of Hammerwich Lands, from the Vicars of Lichfield.

“ Aug. 1, 1674. Lent Mr. Edward Hopkins, 400l. upon a mortgage of his lands in Little Pipe, near Lichfield.

“ March 31, 1676. My brother Harrison, of Lichfield, died †.

“ July 2, 1677. I sealed a lease of my house in Lichfield, to Mr. Falkingham, for eight years. Another, to Henry Aldrich, of the lands in Hammerwich, for seven years. Another, to Mr. William Webb, of the Moggs, in Lichfield, for eleven years.

“ Aug. 1, 1677. Received my mortgage-money from Hopkins.

“ Nov. 4, 1677. Mr. Rawlins, Town-clerk of Lichfield, acquainted me, that Mr. Richard Dyott, Parliament-man for that city, was likely to die; and that the Bailiffs, &c. were willing to chuse me in his room: but I answered, I had no inclination to accept that honour, and therefore desired him to give my thanks to all that were so well affected to me.

“ Nov. 19, 1677. Having received several letters from Lichfield, to request me to stand for a Parliament-man there, I at length consented, provided it was not too late; and by attempting it by others for me, found it was so; for I found the Magistrates and friends not so cordial to me as I expected; and therefore drew off, and would not stand.

“ May 17, 1682. George Smalridge was elected out of Westminster School to go to Christ Church, in Oxford.

“ April 26, 1683. Dr. Smallwood, Dean of Lichfield, died.

“ March 2, 1685. I received an obliging letter from the Bailiffs, Justices, &c. of Lichfield; so also from the Dean; inviting me to stand to be one of their Burgesses for Parliament. I sent them word that I would stand:

“ March 3. Whereupon they set about getting votes for me, and I found the citizens very affectionate and hearty. About a fortnight after, my Lord Dartmouth told me, the King would take it kindly from me, if I would give way to Mr. Lewson. Upon this I applied myself to my Lord Treasurer, and desired

“ * She was his third wife, the daughter of Sir William Dugdale.”

“ † He was Vicar of St. Mary's.”

to know of him the King's pleasure, by whom I found it was the King's desire; and then I immediately wrote down, to acquaint my friends that I would resign; but they would not believe my letter, which occasioned me to go to the King, and let him know so much, who told me, he did not know I stood, when he gave Mr. Lewson encouragement to go down; for if he had, he would not have done it. I told him, I was all obedience, which he took very kindly. I then wrote down again, to assure them I would sit down; and so Mr. Lewson, with the assistance of my votes, carried it at the day of election."

"To these minutes, it may be added, that Elias Ashmole was ingenious and indefatigable, well skilled in ancient coins, chymistry, heraldry, and mathematics. K. Charles II. appointed him to the office of Windsor-Herald, employed him to give a description of his medals, and assigned him the use of K. Henry VIIIth's Closet for that purpose. He was afterwards appointed Secretary of Surinam, in the West Indies, and Comptroller of the Excise in England and Wales. The University of Oxford conferred upon him the degree of M.D.; the Inns of Court, the title of Barrister at Law; and Dr. Plot dedicated to him his book, *De Origine Fontium*.

"In 1679, the University of Oxford began to erect a stately structure, at the west end of the Theatre, as a convenient repository for Ashmole's curiosities and MSS. Over the entrance, in front, is inscribed, "*Musæum Ashmoleanum, Schola naturalis historię, officina chymica*. The building was finished March 20, 1683, in which this noble collection was deposited. In this collection there are many curious MSS. relating to the history of Lichfield. In May, 1672, he presented to the King his most elaborate treatise on the institution of the Order of the Garter." He died May 18, 1692, in the 76th year of his age, and was interred in the south aisle of the church of Great Lambeth, under a black marble slab, near the vestry door; upon which was the following inscription, now so much worn, that few of the words are legible:—

Hic jacet inclytus Ille et eruditissimus
 ELIAS ASHMOLE, Leichfeldensis, Armiger.;
 Inter alia in republica munera,
 Tributi in Cervisiis Contra-Rotulator *,
 Fæcialis autem WINDSORIENSIS titulo
 Per annos plurimos dignatus,
 Qui post duo connubia in Uxorem duxit tertiam
 ELIZABETHAM GULIELMI DUGDALE
 Militis, Garteri, Principalis Regis Armorum filiam;
 Mortem obiit 18 Maii, 1692; anno ætatis 76.
 Sed durante Musæo Ashmoleano, Oxon.
 Nunquam moriturus.

"* Comptroller of Excise, and Windsor Herald."

“ Industry, perseverance, curiosity, and exactness, may be allowed to Ashmole in a high degree; and Anthony Wood has well characterized him as “ the greatest *virtuoso*, or *curioso*, that was ever known or read of in England, before his time.”

“ There is a half-length portrait of Ashmole yet remaining at Blythe Hall, in Warwickshire, the family residence of Sir William Dugdale. By his portrait, drawn by Neve, in 1664, in his herald’s coat, he appears to have had a comely countenance, with long hair; and, in this painting, there is a view of Windfor in the back ground.”

One of the most curious and interesting parts of the book is the description of the Guild and its constitution. P. 304. The character also, and account of Bishop Hacket is entitled to commendation, and indeed so is the book itself taken altogether. The prints though not numerous are very neatly executed, and a very useful and copious index is sub-joined.

BRITISH CATALOGUE.

POETRY.

ART. 9. *The Poetical Works of the late Mrs. Mary Robinson, including many Pieces never before published; in three Volumes.* 8vo. 1l. 9s. Philips. 1806.

We remember the early appearance of this beautiful but unfortunate lady, with much approbation of her talents, and with sincere regret for her misfortunes. Her poetical works are here collected. Many of them have received great encouragement from the public, and not undefervedly. Some are here added which have not before appeared, among which we believe is the following elegant

MADRIGAL.

“ LOVE was a little blooming boy,
Fond, innocent, and true,
His every smile was fraught with joy,
And every joy was new;
Till stealing from his mother’s side,
The urchin lost his way;
And wand’ring far o’er deserts wide,
Thus, weeping, poured his lay:—

“ O TIME, I’ll dress thy locks of snow
With wreaths of fragrant flowers,
And all that rapture can bestow
Shall deck thy fleeting hours;

But for one day, one little day,
 Thy wings in pity spare,
 That I may homeward bend my way,
 For all my wreaths are there.

“ TIME, cheated by his tears and sighs,
 The wily god confessed,
 When soaring to his native skies,
 He sought his mother's breast.
 Short was his bliss! the treacherous boy
 Was hurled from clime to clime,
 And found amidst his proudest joy
 He'd still the *wings of TIME.*”

These volumes are printed with great care and elegance, and will be an acceptable addition to all collections of the best modern English poetry.

ART. 10. *Poetical Recreations.* By Anthony Harrison. 8vo.
 2 vols. 12s. Faulder. 1806,

These volumes are thus inscribed:

“ To the loveliest class of created beings, under whose kindling glance these humble flowrets first germinated; under whose cheering smile they have gradually expanded, and under whose persuasive influence they are now collected and adventurously exposed to the chilling blasts of public criticism,

“ To the British Fair,

“ This variegated bouquet is, with all due gratitude, respectfully dedicated by the humblest, yet most devoted of their adorers. A. H.”

The reader of this dedication will easily conceive by what sort of poetry it is accompanied, very flowery, conceited, and coxcomical. The following is as good a specimen as any we can find.—

FROM THE FRENCH.

The Kifs refused.

“ O lovely Lydia, learn the cause,
 Why I refuse thy proffer'd lip;
 Cold Age's kifs may blight the rose,
 Such blooming sweets I should not sip.

“ Let winter leave to ardent spring
 The just exchange of mutual love:
 The hoary eld now droops my wing,
 Fond memory no regret shall move.

“ Tho' I decline the extatic bliss,
 Deem not my heart too cold to burn;
 Ah no, I wave thy balmy kifs,
 Since I cannot the joy return.

“ Yet once I felt Love’s genial ray,
 Once woo’d a maiden kind and fair,
 I young as you, the maid as gay,
 Ah then how sweet our kisses were.”

ART. 11. *The Progress of Love, a Poem.* By Martin Kedgwin Masters. 12mo. 3s. 6d. Longman. 1807.

We do not know this writer, and are therefore neither disposed to censure or commend him from any personal prejudice, but we are pleased with the frankness with which he honestly says, he did not compose his work to *amuse a leisure hour*, beguile the tediousness of absence, and so forth, but with the hope of obtaining literary reputation. To some portion of this we certainly think him entitled. His subject is indeed trite, but he has manifested a great deal of good feeling and good sense in the conduct of his poem. There is also a moral tendency in his work, and we should have thought a demonstration of greater experience in writing. The following description of the Æolian Lyre will be a sufficient testimony of the writer’s poetical taste, and justify our assertion that the larger poem, though in blank verse, will well pay the perusal.

“ Melodious offspring of creative art,
 Whose strains ethereal floating on mine ear
 Of finer joys, the sacred streams impart,
 Or hush with dulcet sounds each throbbing fear.

“ Woo’d by the playful spirit of the breeze,
 In mystic harmony thou own’st thy flame,
 While trembling ardors vibrate through thy frame,
 Light as the Halcyon sweeps o’er summer seas.

“ In lofty grandeur now thy notes arise,
 Ecstatic, full, they speak thy swelling joys;
 Anon they sink, repress’d by coy alarms,
 In liquid softness into silence arms.

“ Celestial minstrel, warbling child of air,
 To me be all thy melting sweetness given,
 Steal me from sense, and every earth-born care,
 And waft my soul entranc’d in sound to heaven.”

Some very excellent advice is given in the second book, which young persons, in the circumstances there represented, will do well to follow. The tales in this book are well told, and happily introduced. The apostrophe to a blush, in the third book, is very elegant.

“ Hail beauteous fugitive, ethereal guest,
 That glid’st a spirit through the tingling frame;
 Colours fine master-piece, that lov’st to fling
 Thy glowing vest o’er modesty’s sweet form;

Fair virtues offspring then, when all her charms
 To sensibility she gave—all eyes
 Behold thy birth indulgent—every heart
 Inclines with fondness to thy mild appeal.
 Still in my fav'rite fair oh let me view
 Thy rosy fingers, tracing out fresh charms;
 When the pure soul of delicacy mounts
 In soft alarm, when through their silken fringe
 Her eye-beams tremble in confused delight,
 And, phoenix-like, thine ardent spirit flies
 In the sky-kindled flame that gave thee birth."

The conclusion presents an animated picture of connubial happiness.

ART. 12. *An Essay on Nature.* By Henry Barwick, Officer of Excise. Stanstead, near Hertford Herts. 8vo. Price 1s. Button. 1807.

An officer of excise turned poet!! No, it wont do. Mr. Barwick must be satisfied with gauging casks and weighing tobacco. He will never get to any *depth* in the streams of Parnassus, nor be of any *weight* with the genuine disciples of the Muses.

ART. 13. *The Moorland Bard, or Poetical Recollections of a Weaver of the Moorlands of Staffordshire.* With Notes. 2 vols. 12mo. 7s. Button. 1807.

This author has gained some credit by a work on *Insanity*, of which the Reader may see an account in the *British Critic* of September, 1806. It is certainly no common thing for an individual, whose profession is that of a weaver, to be a candidate for fame as a medical adviser and a poet. The author has disclosed his name in this work, which we find to be Bakewell, of Cheadle, in Staffordshire; and he has published these poetical trifles at the instance of a partial friend. That friend would have done a kinder part, if he had advised the suppression of at least many of these pieces. Wishing well to the writer, we have taken some pains to find a specimen which may do him credit, but cannot meet with any better than this which follows:—

“ LINES ON THE APPROACH OF WINTER.

“ When trees their leaves begin to shed,
 And rustling in my path are spread,
 I sigh when first the sound I hear,
 For Winter then is drawing near.

“ When swallows in great numbers meet
 And twittering *do* each other greet,
 Their quick departure then I fear,
 And think that Winter now is near.

“ When

- “ When red-breasts *do* most sweetly sing,
 And rival e'en the birds of Spring,
 Tho' I *do* love their notes to hear,
 They prove that Winter now is near.
- “ In various tints the groves are seen,
 From brown to deepest shades of green;
 Tho' sights like these the eye may cheer,
 They prove that Winter now is near.
- “ And when the huntsman's echoing horn
 Cheerly awakes the slumbering morn,
 These sounds, tho' pleasing to the ear,
 Do also prove that Winter's near.
- “ When spaniels snuff the tainted gale,
 And the quick gunner stout and hale
 Marks the flush'd covey, wing'd with fear,
 It proves that Winter now is near.
- “ When first I hear the curfew bell
 Solemn the hour of evening tell,
 I fadden at the sound so drear,
 And think that Winter now is near.
- “ When low'ring storms with gloomy sweep
 Do o'er yon misty mountains creep,
 And gazing herds stand chilled with fear,
 It proves that Winter now is near.
- “ Then turn to those blest shores above,
 From whence the joys shall ne'er remove,
 Nor feel sad changes of the year,
 For one eternal Spring reigns there.”

ART. 14. *Turf House. A Poem. Founded on the Success of William Pearce, a poor Man who reclaimed Twelve Acres of Swamp to Cultivation and Fertility; for which he received the Silver Medal and Fifteen Guineas from the Society for the Encouragement of Arts, &c. With an Appendix containing the Particulars of the Interesting Fact.* 8vo, 1s. 6d. Bagster. 1807.

The most interesting part of this publication is the simple narrative at the end. We can say but little for the poetry, which, though exceedingly well intended, is extremely defective in all the essential requisites of blank verse, and is turgid, harsh, and unmusical. What ear can endure,

“ To charm and teach Europe and the world
 Th' achievement of one ardent individual,
 Of what your country might be, what it would be,
 On what commenc'd his arduous undertaking.”

ART.

ART. 15. *Stultifera Navis; qua omnium mortalium narratur stultitia.* *The Modern Ship of Fools.* Ære perennius. 12mo. 295 pp. 8s. Miller. 1807.

Alas! alas! how unlike the famous *Navis Stultifera* of Sebastian Brandt! In this ship the chief passenger is the author, who has nothing like a rival, in all the personages he brings forward. Never was a worse bargain sold for eight shillings, or even for eight pence. Vile, doggrel verses, total absence of wit and sense, and perpetual notes, which notify nothing. There is nothing like attraction in the whole, except a slight coloured frontispiece by Atkinson, and a wood cut of some fools in boats in the title page. To crown the extravagant folly of the whole, the author does not seem to be able even to pronounce the title of his own book; for if any credit can be given to the rhythm of the very silly couplet with which each section concludes, this wiseacre calls the adjective “*Stultifera.*”

“Come, trim the boat, row on each Rara Avis,
Crowds flock to man my *Stultifera Navis.*”

Who would believe it possible that this execrable nonsense should be repeated sixty-six times in one small book? We scorn to take the author at his word, and say that the last section is the only true one in the book; this would be too obvious. But if a specimen be required of a performance so uncommonly bad, (and required it is, for otherwise its demerit would be incredible) let us take the 46th section.

“OF FOOLS WHO THINK NONE SO WISE AS THEMSELVES.

Ἄλλων, ἰατροῦ αὐτοῦ ἐλκεσι βρωῶν.
(for, ἄλλων ἰατροῦ, αὐτοῦ ἐλκεσι βρωῶν.)

Stultus, nisi quod ipse facit nil rectum putat.

“Here’s one who boasts conceit refin’d,
As if all sense
By Providence,
To his wife pate had been consign’d;
And plac’d in him such sterling reason
That to dispute it were rank treason.

“In argument he’ll knock you down,
With yes or no,
It must be so,
And if *presumptive* you dare frown;
Take special care, he’ll butt with horns of *Bos*,
For doubting one as famous as *Delphos*.

“Mark ye his countenance and air;
Which well might pass,
For living brass,

While,

While, bold and arrogant, his stare,
Bespeaks to all that he's the cherish'd elf,
Of no one creature living—but himself.

“ As the fierce tenant of some den
With one accord
By all abhorr'd,
This fool's turn'd forth from haunts of men,
For those who would be all in others' fight,
Are subject to the world's contempt and spite.” P. 203.

Reader, if you judge of this style of writing (style forsooth!) as we do, you will pronounce at once that in this extract we have not only exemplified the work, but described the writer.

NOVELS.

ART. 16. *The Convict, or Navy Lieutenant, a Novel.* By Mrs. Parsons, Author of *the Miser and his Family, Murray House, the Mysterious Visit, &c.* 12mo. 4 vols. 1l. Hatchard. 1807.

This Novel is a combination of Novels, each of which, but that we presume the author's inventive fancy disdained it, might have been easily expanded into two or more volumes. The incidents are not quite within the pale of probability; but the narrative is kept up with much spirit and consistency; and much knowledge of human manners is demonstrated. The catastrophe is very ingeniously brought about, and worked up with much real pathos.

ART. 17. *Drelincourt and Rodalvi, or Memoirs of Two Noble Families, a Novel, in Three Volumes.* By Mrs. Byron, Author of *Anti-Delphine.* 12mo. 3 vols. 12s. Mawman. 1807.

This Novel is founded on a very improbable attachment between an Italian and English family, and a mixture of the manners of two nations, which do not by any means assimilate. But it seems the production of an elegant and polished mind, and contains many interesting remarks and sentiments. We hope, that among our English Females of Fashion there are few Miss Claytons, and we do not think that there are many Lady Mauds. We have however been agreeably detained by the narrative, many incidents of which are well and ingeniously imagined.

ART. 18. *But Which? or Domestic Grievances of the Wolmore Family.* By the Author of *Leopold.* 12mo. 2 vols. 8s. Bentley. 1807.

A young woman marries a rich knight, to save her mother from prison. They live unhappily, and the wife, when in a state
of

of pregnancy, leaves her husband. On her delivery, he goes to claim his child, but the mother produces two infants to him, a boy and a girl, telling him, that one of these is his own child, *but which*, she leaves him to find out. Upon this ridiculous incident is founded a tissue of strange, incoherent, and preposterous adventures. There is some humour and some originality in the character of Isaac, but, as a whole, it is really very dull.

ART. 19. *The Stranger in London, or Travels in Great Britain; containing Remarks on the Politics, Laws, Manners, Customs, and distinguished Characters of that Country, and chiefly its Metropolis; with Criticisms on the Stage; the Whole interspersed with a Variety of characteristic Anecdotes. From the German of Goede. 12mo. 3 vols. 15s. Matthews and Leigh. 1807.*

This book has not much the appearance of being produced by a foreigner; if it was, much has been interwoven in the translation of political opinion and attachment. It does not communicate much amusement to the English reader, to whom the metropolis and its scenes and characters must be so familiar. It may be entertaining and useful to a stranger. The leaning on the political side is to Mr. Fox and his party, but there are no remarks or animadversions with which John Bull can be displeased. Miss Burney is called Mrs. D'Albrey, her real name is D'Arblay.

TRAVELS.

ART. 20. *Some Account of New Zealand, particularly the Bay of Islands and surrounding Country; with a Description of the Religion and Government, Language, Arts, Manufactures, Manners, and Customs of the Natives, &c. &c. By John Savage, Surgeon and Corresponding Member of the Royal Jennerian Society. 8vo. 5s. 6d. Murray. 1807.*

New Zealand is an island in the Pacific Ocean, nearly on a parallel with Van Diemen's land, and of considerable extent and population. Yet it does appear that any voyager, since the time of Captain Cook, has mentioned it. This concise account is therefore acceptable, which we doubt not is a faithful description of all that the writer saw of this nation and their manners, which was not a great deal. He however brought with him to this country a native of the place, who, of course, communicated what he knew of his countrymen. But the book is particularly valuable, from its exhibiting a copious vocabulary of the language. The representation of the behaviour of Mayhanger, the native's behaviour while in this country, must interest; and the volume altogether, though not of an extent to justify the promise of its title page, is an acceptable addition to works of the kind. A well engraved head of one of the Chiefs of New Zealand is prefixed.

ART. 21. *Observations on a Journey through Spain and Italy to Naples, and thence to Smyrna and Constantinople, comprising a Description of the principal Places in that Route; and Remarks on the present national and political State of these Countries.* By Robert Semple, Author of *Walks and Sketches at the Cape of Good Hope, and of Gharles Ellis*. 8vo. 2 vols. 10s. 6d. Baldwin. 1807.

This writer is greatly improved since the publication of the two works mentioned in the title page. His style is more animated, his narrative more interesting, and he exhibits evident demonstration of the advantage of experience. He has here produced two very entertaining little volumes, which we have read with much satisfaction. Mr. Semple is an American, and travelled without molestation through the places he describes. He does not attempt to detain his reader with long and tedious descriptions of places, pictures, buildings which have been a thousand times detailed, but he relates the incidents and the route of his journey in a lively and pleasing manner. The whole is very amusing, but we shall only transcribe one short passage, which relates to the memorable victory of Trafalgar. The author was on his way from Madrid to Cadiz, at the time that this battle took place, when he arrived at that city, the effects of that dreadful engagement became very plainly visible—many curious facts are related, after which the narrative thus proceeds :

“ Finally it was interesting to observe the different effect produced on the Spaniards and French, by a common calamity.—The Spaniard, more than usually grave and sedate, plunged into a profound melancholy, seemed to struggle with himself, whether he should seek, within his soul, fresh resources against unwilling enemies, or turn his rage against his perfidious allies. The French, on the contrary, were now beginning to mingle threats and indecent oaths, with those occasional fits of melancholy, which repeated and repeated proofs of defeat still continued to press upon them, as it were in spite of their endeavours to the contrary.—Not one of them but would tell you, that if every ship had fought like his, the English would have been utterly defeated. Contiguous to my small apartment at the *Posada (Inn)*, was a hall, where a party of five-and-twenty or thirty French soldiers were assembled every day at an early hour to dinner. The commencement of their meeting was generally silent, but as the repast went on, and the wine passed round, they grew loud in discourse and boastings. One had slain five Englishmen with his own hand, another seven, and some could not even tell how many they had rid the world of. One more modest than the rest had only killed three—but how did this happen? An English vessel was preparing to board the ship in which he was—“*a l'abordage*” was the universal cry of the French; meanwhile an unfortunate Englishman appeared ready to leap on board, when the ships

ships were almost locked together; this hero brought him down like a crow; a second took his place, and shared the same fate. Strange as it may appear to wondering posterity, a third succeeded, and was immediately sent to follow his companions into the profound abyss—"after this," cried he, with a loud oath, "no more of them shewed themselves there; *non non*," exclaimed his comrades, "*apres cela ils ne s'y font plus montrés*," and immediately ten of them began to talk at once."

AGRICULTURE.

ART. 22. *Observations on the Utility, Form, and Management of Water Meadows; and the Draining and Irrigating of Peat Bogs; with an Account of Prisleigh Bog, and other Extraordinary Improvements, conducted for his Grace the Duke of Bedford, Thomas William Coke, Esq. M. P. and others. By William Smith, Engineer and Mineralogist.* 8vo. 121 pp. 10s. 6d. Bacon, Norwich; Longman, London. 1806.

The dedication contains a passage so striking, that we cannot abstain from producing it. Mr. S. affirms of his patron, Mr. Coke, M. P. for Norfolk, that he is "more beloved and respected by a larger proportion of the inhabitants of his own county, than can be said of *any other individual, of any county in the kingdom.*" P. iv. We are by no means inclined to dispute this point; but before we affirm it, we must know the character and merits of *every individual in every county in the kingdom.* How contracted is the circle of our acquaintance, compared with that of *Mr. Smith!* And what an immense number of excellent men must be intimately known to, and exactly estimated by him! But the knowledge and wisdom of modern agriculturists has (surely) no bounds!

Mr. S. gives strong advice against farmers sons learning *Latin.* We agree with him, if he means those who are to live as private persons, and by industry in their calling: but if a considerable fortune, or respectable connexions, be likely to introduce them into public situations, or among well-educated neighbours, then we must bespeak for them, a little *classical instruction*, which no man despises who has received it in any proper degree. In these days, how many rich farmers are called to be deputy lieutenants and justices of the peace? Now *Latin* is very useful in reading acts of parliament; nay, the very first words of every act are in that language. Without some tincture of *Latin*, there is danger that *English* may not be written correctly. We once knew a well-intending magistrate—a *farmer*—who excelled in penmanship, arithmetic, and mensuration; but having no *Latin*, and little *English* learning, he could not write a sentence without several grammatical inaccuracies, and even some laughable mis-spellings.

On this account his letters (in which he displayed excellent penmanship) though very far from being witty, always occasioned great merriment. But let us proceed to the proper subjects of this book; the style of which being very diffuse, we must be satisfied with giving a general account of it.

The subjects here discussed are—the origin and antiquity—the advantages—formation and management of water-meads; the Prisle Bog, &c.

The great improvement which Mr. S. professes to have made upon Mr. Elkington's plans for draining is this;—that he makes lands *fruitful* and highly *valuable*, which Mr. E. had merely made *dry*.

We must leave the decision of this question, which is very important, to time and experience; advising Mr. S. to reduce the price of his book, by omitting one-fourth of his panegyrics upon himself and his patrons; by printing it on common paper; and striking out the poetry displayed at the beginning, with the flying eagles, horses, &c. at the end of each chapter! The reasonable price of the work cannot then exceed *two shillings and sixpence*.

LAW.

ART. 23. *Documents and Observations, tending to shew a Probability of the Innocence of John Holloway and Owen Haggerty, who were executed on Monday, the 23d of February, 1807, as the Murderers of Mr. Steele. By James Harmer, Attorney at Law. 89 pp. 3s. Jones. 1807.*

Mr. Harmer was solicitor for the prisoners, and after their execution, considered it a part of his duty to make more extensive inquiries into the circumstances of their case than he had previously been able to effect; and the result was the conviction in his mind which produced the present publication. It is a just tribute to the industry and ability of Mr. Harmer, to say that he has written a very able pamphlet, but he has not succeeded, in our opinion, in establishing the innocence of his clients. The circumstances on which he principally relies are, the infamous character of Handfield, the accomplice with, and chief witness against, the prisoners; the deficiency in his testimony of all circumstances, except those which he might have learnt from common conversation and the Newspapers; some slight apparent incongruity in the evidence of one of the witnesses, as to the time during which the prisoners and the accomplice had been acquainted with each other; and the strong and solemn protestations of innocence in which the prisoners persisted to the last moment. On the last point it is certainly a great satisfaction to learn that they felt all the sentiments which became their situation; that they sought the comforts of religion; expressed penitence for the undoubted crimes of their past lives; and forgave the man to whom, according to their own representation, they owed a death, not only untimely, but unjust. Yet with all the

compassion which conduct so meritorious is calculated to excite, they who know any thing of the system which governs the conduct of criminals in such a situation, will not place too much confidence in their assertions of innocence; they are made on so many occasions, and persisted in with such desperate resolution, that they can properly be considered only as part of a regular attack on the feelings of juries and the passions of the public; made by those who are sure to suffer, in favour of those who may subsequently be accused.

It is not very usual, though by no means unprecedented, for professional men to publish appeals in behalf of convicted offenders. In general it is a practice not much to be commended; in cases like the present, it is peculiarly censurable. It is the sacred duty of a Jury to weigh with attention, the circumstances and appearances which give credibility to evidence, and which tend to fix or remove the probability of guilt; and, although human judgment can in no case be infallible, still, it is much to the interest of justice, and of the highest importance to the satisfaction and comfort of society, that the decisions of Juries should never be publicly arraigned, unless dishonesty, perverseness, or, at least, a culpable degree of ignorance, can be imputed to them. Mr. Harmer, very honestly and liberally guards the character of this Jury from any such insinuations, but the tendency of his publication is such as to render any of them, on whose minds it may chance to make an impression, uneasy, dissatisfied, and anxious lest some incident should occur, (a confession of Handfield for example) which might embitter all the remaining moments of their lives. No man can be thoroughly at ease, who has no defence against a positive wrong, so great as that of destroying the life of man, but the recollection of virtuous intention. No man can have a right to inflict on others in such circumstances, the anticipated pain of even a conjecture that they may have done so great a wrong. Supposing the case already surmised, that Handfield should confess that his whole evidence was false, the individuals who composed the Jury, whatever pain they might feel, would at least console themselves with the reflection, that any other men might have been deceived as well as themselves; but Mr. Harmer endeavours to deprive them of this consolation; for if his arguments were admitted, it must follow, that with a moderate exertion of sagacity, they might have found the clue to the truth, and ought to have preserved two lives, most unjustly sacrificed. This pamphlet goes further; it tends to deprive of praise, at least, if not to implicate in censure, the valuable Magistrate (Mr. Nares) to whose industry and sagacity the public was indebted for the investigation of this affair. Far from agreeing in any such censure, we are firmly of opinion, that few instances can be found where the

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functions

functions of a liberal police, promoting justice, without encroaching on liberty, have been more conspicuously and honourably exercised.

In summing up the evidence on this trial, Mr. Justice Le Blanc laboured very diligently, (and it was his duty to do so) to place every fact in the light most favourable to the culprits; the Jury retired to consult, and returned with a verdict, Guilty.—Had the Learned Judge considered this verdict as improper, can there be a doubt that he would have applied to government for a respite, and afterward for a conditional pardon?—but on the contrary, he let the law take its course, satisfied with having fulfilled the duties of his station, and convinced that the Jury had not been deficient in attention to the performance of theirs.

Leaving the asseverations of the prisoners out of the question, and they, in course, could not affect the minds of the Jury, what must we believe in order to suppose Holloway and Haggerty not guilty? We must believe Handfield, being convicted of a crime, and sentenced to a punishment, short of capital, revolves in his mind the means of obtaining his discharge. He recollects that an offence of great notoriety and public interest was committed four years before that time. He knows nothing of the matter, except from public report, and from such information as he had picked up while a soldier in Hounslow Barracks, or while driver of a post-chaise on that road. He knows that his own evidence will not weigh a feather with a Jury, unless in some degree corroborated, and he resolves to accuse two men, of bad character indeed, but innocent and ignorant of the murder in question. Thus to escape from the hulks, he is to accuse himself of a capital crime, and with all the defects of his character, to stand up in a Court of Justice, with a certainty of being hanged on his own confession, (for his pardon did not protect him as to that offence) if it should happen that, either a Magistrate, or a Jury, should disbelieve what he swore. This is a great deal to believe; but what follows? He takes this desperate step; lays his charge; the parties are apprehended; one shows signs of guilt; both evade questions; and although proved to be old acquaintance, deny all knowledge of each other. They are tried, and there is not the least attempt to exculpate either; not even to prove that they were in separate places or employments about the time alleged. But further; the conversations between these men, which were sworn to by Bishop, the officer, cannot, by any art, be so explained, as not to leave on the mind a full conviction that the parties were well acquainted with each other, and accomplices in a guilty act, from which they hoped to escape, not by their own innocence, but by the bad character of the witness who appeared against them. That this man was of the most infamous description, is certain; perhaps he may, when on the point of suffering for some other crime, confess that these men were unjustly sentenced. If he were to do so, his declaration ought not

to be believed, because malefactors, at the time of execution, frequently confess crimes of which they are not guilty, or for which others have been condemned, for the sake of embarrassing justice, and favouring the escape of future delinquents. Perhaps Holloway and Haggerty may have paid the penalty of a crime which they had not committed; to ascertain this fact belongs to Omniscience alone; but every circumstance which can determine human judgment in a doubtful case, seems, at the trial, to have weighed against them, and to have preponderated rightly in the minds of the Jury. Nor does it appear from the depositions annexed to Mr. Harmer's pamphlet, that the conversations there stated, incoherent and inconclusive as they are, could have produced the acquittal of the prisoners if they had been given in evidence; nor is it easy to suppose that a Jury would have believed the witness wicked and foolish enough to have forfeited his own life, in order to attack the lives of two innocent men by a gross perjury, even if they had known what these depositions contain, that Handfield, in fits of passion, beat a man in bed, and tore his shirt; dashed a puppy-dog against a wall; or spoke of Mr. Aris's men in the terms, and with the horrible threats which are in daily and continual use among the inhabitants of St. Giles's.

Mr. Harmer is intitled to the praise of being a diligent inquirer, an acute reasoner, and a perspicuous writer; these qualities, exercised on some better occasion, may procure those unqualified expressions of approbation for a future essay which we cannot bestow on the present.

POLITICS.

ART. 24. *The State of the Case. Addressed to Lord Grenville and Lsrđ Howick.* 8vo. 70 pp. Hatchard. 1807.

As the "Case" here stated has, since the publication of this tract, been decided by the general voice of the nation, it is the less necessary to go into a full discussion of the matters which it contains.

Without entering into the merits of what is call'd "the Catholic bill," the author before us takes a view of the conduct of the late Ministers in that transaction, as stated by Lord Grenville in the House of Lords, and by Lord Howick in the House of Commons. For this conduct he arraigns them as "having violated their oath of secrecy, trampled on the principles of honour and confidence, unnecessarily at least proclaimed the secrets of the King's closet, invited their adherents in either house to support their factious cabals against their successors, and called on the people at large to sit in judgment on their Sovereign, arraigned before their tribunal on the *ex parte* evidence of men who had

been officially charged with the protection of his honour, and the defence of his prerogative."

On these charges against the late ministers, the author expatiates with ability, and supports them by some arguments which, in our opinion, would not easily be refuted. Some other political topics are also incidentally treated; and this tract is certainly worth the attention of those who may wish for further information on a subject which so lately interested the feelings of the nation.

POOR.

ART. 25. *A Letter to the Honourable and Right Reverend the Lord Bishop of Durham, President of the Society for bettering the Condition of the Poor, on the Principle and Detail of the Measures now under the Consideration of Parliament, for promoting and encouraging Industry, and for the Relief and Regulation of the Poor.* By Thomas Bernard, Esq: 8vo. 2s. Hatchard. 1807.

We have perused with particular satisfaction and impression his temperate and masterly expostulation, on the subject of Mr. Whitbread's bill for the regulation of the poor. Did that gentleman not know that a society, professing the same object with himself, and composed of some of the most distinguished individuals of the country, both for rank and ability, had existed for ten years. If he did know, is it not surprising that his first application for advice and co-operation should not be made to them? As Mr. Whitbread has not done this, the present writer, who has ever been a most active member of that valuable society, here offers some suggestions on the principle and detail of the bill, pointing out some obvious defects, and animadverting upon them with great candour and liberality.

We are entirely of opinion with Mr. Bernard, that the overseers should be enabled, *without the consent of the vestry*, to "board infants and weak and incapacitated persons with their relations and friends." We have seen great mischief arising from the delay occasioned by obtaining the consent of the vestry, with whom, after all, there is no responsibility. What is observed also at p. 10, on that part of the bill which enables the vestry to controul the parish officers, and forbids the overseer of himself to supply *any relief* to the poor is highly important. "It ought," as Mr. B. observes, "to be again and again considered, of what materials vestries are composed, that they are interested in the questions before them," and above all, "that if they do an act of pecuniary injury to any of the parishioners, they can defend themselves at the expence of the party injured." What is remarked also in the next clause, p. 11, which so confines the relief to the poor *not actually in a state of sickness*, is in our opinion unanswerable.

answerable. What is to become, says Mr. B., of the infirm, the convalescent, the cripple, the idiot, and what of the imbecility of old age, if the magistrate can order only fourpence a day, so as to make the whole maintenance three shillings a week? Passing over the arguments on the subjects of settlements, the absurd idea of assessing the stock in trade of country shopkeepers, which could only operate as a tax on the poor, the laying of a county rate to relieve those parishes where the poor rates are heavy, all of which are discussed with great acuteness and ability, we come to that part of Mr. Whitbread's bill which concerns the education of the poor. It is the consideration and promotion of this subject, which has in a peculiar manner entitled the society of which the excellent Bishop of Durham is president, to the gratitude of their country. The present writer proves most undeniably that the bill in question is here exceedingly defective. It is not sufficiently simple, it does not use such means and instruments as already exist, and are capable of being brought into action, neither does it supply inducement to all parties to contribute zealously to the success of the measure. What can be more preposterous than the idea that the children of the poor are to be taught *gratis*, whilst the master is to receive a stipend for teaching others? The whole of the author's reasoning here seems incapable of refutation. We come now to the POOR'S FUND, which is so discussed as to make it appear to demonstration, that according to the constitution of Mr. Whitbread's bill, if carried into effect, it would be almost impossible for any office in the metropolis to keep the accounts, and entirely to prevent fraud. It would also be incompatible with the regulations and œconomy of the Post-Office. The POOR'S ASSURANCE is liable to the same difficulties, and open to similar objections. The conclusion is an honourable testimony in favour of Mr. Pitt, to the whole of which, without the smallest reserve, we accede. We agree with Mr. Bernard, "that he was the GREATEST STATESMAN this country ever possessed, he was a PATRIOT who preserved entire and uninjured the British isles, he was the friend, the guardian, the protector of his country."

So much sagacity, judgment, and real knowledge of the subject of the poor, is evinced in this excellent pamphlet, that it is much to be regretted that Mr. Bernard had not an opportunity, as a Member of Parliament, of detailing his sentiments where they must have been heard with solemn attention and effect. We trust however that what he has in this form communicated to the public, will have some tendency to soften or remove, what, if suffered to remain in their present form, will be either ineffective or of mischievous operation.

CATHOLIC QUESTION.

ART. 26. *An earnest Address to Men of all Orders and Degrees in the United Church of England and Ireland, respecting the Papists.* 8vo. 32 pp. 1s. Rivingtons. 1807.

This author (who seems to be the same person as the writer of the letter to Lord Grenville) most strenuously insists that the Roman Catholics ought to be satisfied with the liberal toleration already granted to them, and that the attempt to gain further rights and privileges (more especially that of sitting in Parliament) must arise from the desire of acquiring for their religion an ascendancy which would be dangerous to the Established Church. He therefore recommends that all further relaxations should be resisted, and exhorts the protestant laity (the lukewarm disposition of whom in religious matters he feelingly laments) to show more zeal in the cause of their national church establishment, and to adorn by their lives the faith which they profess. His work deserves at least the praise of good intention, and the execution is not inadequate; though we think his representation of the temper and disposition of the Roman Catholics rather overcharged.

ART. 27. *A Letter to Lord Grenville upon the repeated Publication of his Letter to the Secretary of the Society for Promoting Christian Knowledge, in Consequence of their Resolution with respect to his Majesty's late Conduct.* By the Rev. H. B. Wilson, M. A. 8vo. 21 pp. 6d. Rivingtons. 1807.

The Society for Promoting Christian Knowledge, whether we regard the importance of its objects, the number and respectability of its members, or the general tenor of its proceedings, must be allowed to rank with the first institutions in the kingdom. We were therefore concerned to hear that one who had filled some of the highest offices in the state, and whose general character claims so much respect as that of the noble lord addressed in this letter, had in the public papers attacked in severe terms the conduct of that society. To that publication (which it seems bore the title of a letter to the secretary of the society) the letter now before us is a retort, not very *courteous* indeed, but forcible. The letter ascribed to Lord Grenville is not now before us; but it consisted chiefly, if we may trust our recollection, of two charges against the society; namely, that by their late resolution respecting the Catholic Bill (as it is called) they interfered in a matter foreign to the objects of their institution, and that they so interfered for the purpose of influencing the parliamentary elections then about to take place. In answer to these charges the present author cites the resolution complained of, and maintains, that when all the tests

tests enacted for the support of the established protestant church were attempted to be set aside, it became a society instituted for such purposes, to declare their sentiments, and to express the gratitude they felt as members of the church, for the firmness with which his Majesty had resisted measures, which, in their opinion, had a tendency to undermine it. As to the charge of attempting to influence the elections, this author denies and reprobates it in very strong terms, but not, we think, in stronger than it deserves.

The above are the principal topics in the letter before us; which appears to be written by a sincere friend to our civil and ecclesiastical constitution, and with a laudable zeal against those speculations which, in his opinion, and that of the nation in general, would, if carried into effect, have endangered its peace and diminished its security.

DIVINITY.

ART. 28. *A Sermon preached in the Chapel at Lambeth, on the 1st of February, 1807, at the Consecration of the Right Reverend Charles Moss, D. D. Lord Bishop of Oxford. By the Rev. Charles Barker, B. D. F. A. S. Canon Residentiary of Wells, &c. Published by Command of his Grace the Lord Archbishop of Canterbury.* 4to. 22 pp. 1s. 6d. Cadell and Davies. 1807.

The style of Mr. Barker is at once perspicuous and elegant, and his defence of the Church of England, and the distinctions of the Episcopal Order both sound and energetic. The following reply to those who ignorantly or enviously object to the secular rank conferred on our Bishops is, as far as our recollection goes, original. We are certain that it is accurate and conclusive.

“ They who talk of apostolical simplicity and lowliness, and contend that even now the same simplicity would best become the chief Ministers of Christianity, forget, or conceal from view, the real state of the Apostolical character. They conceal from view the high and unattainable superiority over other men, with which, at all times, and in all places, the Apostle was personally gifted; his inspiration, his power of working miracles, and the immediate and irresistible operation of such endowments, whether for the formation of a Christian Church, or for its rule and governance when formed. They talk only of the poverty and natural obscurity of the apostles. In their day, and for their purpose, these were no defects; or, if they were (while the choice of such men for such an office was designedly made, to confound the pride of human wisdom) they were amply compensated by the constant and demonstrable interposition of God himself. With whatever rank and influence the incorporation of religion, with the state, and with the order of society, has since invested the ministers of the Gospel, the greatest and wealthiest, nay the best

and wisest of those ministers, possesses no substitution for the decisive and commanding authority of the humble fisherman, who could heal the sick, and raise the dead!" P. 18.

There is much subject for reflection in this remark; and he who duly considers it, and recollects also the proper dignity which St. Paul assumes, in some of his censures of the false teacher at Corinth, will see reason to acknowledge that elevation of character, whether conferred by miracle, or by the institutions of society, is very fitly bestowed on those men who are to superintend and govern any important divisions of the Church of Christ. We have selected the passage which most struck us, but the whole discourse is admirable both for style and sentiment.

MISCELLANIES.

ART. 29. *The Hereford Guide, containing a concise History of the City of Hereford, or Description of its Public Buildings, Episcopal See, Cathedral, Parochial Churches, and other interesting Particulars relating to the Place; also an Account of the principal Seats, and remarkable Places in the Neighbourhood. Together with an Appendix, containing the Names of the Members of the Corporation and Cathedral, Civil and Ecclesiastical Officers, and a particular Account of the Schools, Posts, Stage Coaches, and Waggon and Roads.* 12mo. 4s. Longman. 1806.

This book is of a similar description with the Picture of Liverpool, commended in p. 453 of the last Number of the British Critic, compiled from similar documents, and published with the same object. It will be found a convenient guide for strangers who may be induced to visit Hereford, but would be exceedingly improved, if accompanied by a plan of the town which is described. It is very neatly printed.

ART. 30. *An Antidote to the Miseries of Human Life, in the History of the Widow Placid, and her Daughter Rachel.* 8vo. 3s. 6d. Williams and Smith. 1807.

“The Miseries of Human Life” were so *delightful* and so popular, that they produced a number of imitations, commentations usque ad fastidium. This is a pleasant and good-humoured attempt to excite a smile, by the representation of a journey in a stage coach, in which the principal performers are two female quakers, the mother and her daughter. The narrative of the elder lady, which is given in the progress of the journey, is calculated to impress the important and useful lesson, that all the miseries of life are so tempered with mercies, that with the help of religion, no man can be really miserable. It is a pleasing narrative, and the characters throughout are supported with a great deal of spirit.

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ACKNOWLEDGMENTS TO CORRESPONDENTS.

In consequence of Mr. Bellsham's second Letter, we have attentively reconsidered his work, and the judgment we pronounced on it. If any phrase in our review can be construed into a reflection on Mr. Bellsham's private life or personal character, we most expressly disavow any intention to reflect on either. It never has been the practice of the British Critic to inflict unnecessary pain, or to extend inquiry from the book under consideration to the person of the author. Against Mr. Bellsham we can have no pretensions to make any charges as an individual, or to decide on any thing relating to him but his books. On the volumes we have reviewed, however, our judgment remains unaltered. We see the mind of a writer only in his works; and throughout the five quarto volumes of Mr. Bellsham's history, but more especially, those which contain the reign of his present majesty, we see nothing which should induce us to retract or qualify the opinions of which Mr. Bellsham complains. If he really has, as he asserts in his letters to us, "an high and unfeigned esteem for the personal virtues of the King;" and if he is "most strongly attached to the existing constitution, in church and state," he has, in his history, been most unfortunate in the exhibition of his principles. We are firmly persuaded, that if any stranger to party and its arts, were to read Mr. Bellsham's History, implicitly believing the narrative, admitting the arguments, and construing fairly the sarcasms it contains, he must infallibly rise from the perusal, with sentiments and principles the very reverse of those which Mr. Bellsham ascribes to himself. In support of this opinion we shall not cite particular passages, although they occur, almost in every book of the work, but we state it as the result of a calm view of the whole. When by fair argument we can be convinced that we are wrong in this point, we shall be most ready to acknowledge our error; but till then, the judgment we have pronounced on Mr. Bellsham's book cannot be retracted or altered.

We have received a very grateful and handsome letter from *Miss Owenston*, in which she pleads the apology of youth and precipitance for the faults which we remarked in her ingenious novel. A few of them she points out as mere errors of the press. We are very happy to have given encouragement to a young author of so much genius, and
willingly

willingly contradict an erroneous suggestion, into which we had been accidentally led, of her being an actress, which it seems is not the fact.

We have received, rather too late, a list of errata belonging to *Mr. Williams's* book on *the Climate of Great Britain*. But as we do not perceive that it affects any of our remarks on that work, we need not further notice it.

A letter also came to our hands from the author of *the Olio*, complaining of ungentle treatment. The letter has been mislaid; but, recurring to the article, we cannot see any foundation for such a charge.

LITERARY INTELLIGENCE.

The Proprietors of the various works of the late excellent *Dr. Horne*, Bishop of *Norwich*, are about to publish an uniform edition of the whole, in six Octavo Volumes, to which will be prefixed the *Life*, written by *Mr. Jones*.

The Works of *Mr. Bryant* are also preparing for a complete edition—not, we hope, without some Memoirs of that learned Critic.

Dr. Playfair's voluminous work on *Ancient and Modern Geography* is at length to be put to press. It was originally expected to make six quarto volumes, but from the accession of recent materials, will probably extend much farther.

The republication of the *English Chronicles* by the London Booksellers goes on with so much regularity, that a second volume of *Hollingshead* has already appeared.

Miss Plumtre is preparing for the press, a translation, in five Volumes Quarto, of the *History of Germany*, by the late *Michael Ignatius Schmidt*, Keeper of the Imperial Archives at Vienna.

Dr. Hales's Dissertations on the Prophecies, concerning the Divinity and second Coming of Christ, originally published in the *Orthodox Churchman's Magazine* under the signature of *Inspector*, are reprinting, with additions, in an Octavo Volume.

A Body of Theology, principally practical, in a series of lectures, by *Robert Fellowes*, A. M. is just ready for publication.

And shortly will be published, *A Manual of Piety*, extracted from the *Holy Living and Dying* of *Bishop Jeremy Taylor*, by *Robert Fellowes*, A. M. with a preface and additions by the Editor.

THE
BRITISH CRITIC,

For AUGUST, 1807.

“ La Critique est une espèce de guerre qui est avantageuse pour les deux partis qui la font, et pour ceux qui y font indifférens, lorsqu'elle se fait civilement. On peut dire que les vaincus ont souvent plus de part aux fruits de la victoire, que les victorieux-mêmes.”

BAILLET, I. 31.

ART. I. *A Tour to Sheeraz, by the Route of Kazroon and Feerozabad; with various Remarks on the Manners, Customs, Laws, Language, and Literature of the Persians: To which is added, a History of Persia, from the Death of Kureem Khan to the Subversion of the Zund Dynasty. By Edward Scott Waring, Esq. of the Bengal Civil Establishment. 4to. 342 pp. 1l. 5s. With two plates. Cadell and Davies. 1807.*

ALTHOUGH many ingenious travellers have, no doubt, visited Persia since the time of Niebuhr and Francklin, yet so few have been the subsequent accounts of that interesting country which have fallen into our hands, and those few so very meagre, that we opened with delight and high expectation the volume before us; promising ourselves, from its respectable size and ample title-page, a considerable fund of amusement and instruction. How far we have been gratified or disappointed will appear from the following extracts and observations, which we shall divide into two

I

parts;

parts; one containing a sketch of the passages which have afforded us most pleasure or information; the other, those remarks to which we think the omissions or misconceptions of Mr. Waring have exposed him. But, while we hope to comprehend the latter class within a very small compass, we have, for the ingenious author's sake, much satisfaction in declaring, that the limits of a Review will not allow us to enumerate or quote at length all those passages from which, during our first perusal, we have received instruction or amusement.

Mr. Waring landed at Bushire, a small town on the southern coast of Persia, May 22, 1802. The houses are mean and low, the only building of any note belonging to the British resident, *Mehdee Ulee * Khan*. This town owes

* The English reader, who has just pronounced this word as if spelt *You-lee* or *Yew-lee*, or perhaps *Oolee*, will, no doubt, be surprised to learn, that it is no other than the smooth and respectable name, so familiar to his eye when written *Ali*! We do not hold Mr. Waring altogether responsible for this innovation, and a multiplicity of strange ill-looking combinations of letters which occur throughout this volume, wherever an attempt is made to express in European characters the sound of Arabic or Persian words. He has, we suppose, adopted the system of orthography by which he was instructed, although it appears from the preface (p. vii.) that in some instances he has followed Dr. Gilchrist, whose meritorious exertions in the cause of Eastern literature are deservedly celebrated in this country as well as in our Indian territories. But however excellent the new system of orthography may be in the schools and colleges between pupil and professor, we would advise any author, who designs his work for circulation in Europe, to adopt the mode of writing generally sanctioned by the most learned Orientalists of England and of the continent; allowing for the different pronunciation of the French, Germans, &c. but not so to confound all the powers of letters as to express the Arabic *ain* in *Ali* by the vowel *u*, (*Ulee*, abovementioned) and to use this same *u* for the final *eh* or *ab* in the Persian word *nameh* or *namah*, which Mr. Waring writes *namu*, and which the English reader will pronounce, in all probability, *namesw* or *namoo*. It is not to be supposed that the veteran Orientalists of Europe will adopt this new system, and those who are not Orientalists will most certainly pronounce wrong all such words as those above quoted. Thus one party is misled by the innovation, and to the other, already acquainted with the true writing and pronunciation, it cannot be of any service.

the little consequence it possesses to the late Sheikh Nufir, (p. 7.) who, although constantly engaged in war, carried on so extensive a trade with India and Muscat as to accumulate a fortune of two millions sterling, which he bequeathed to his son, with three thousand camels and six hundred brood mares. Considerable sums of specie are annually exported from Bushire to India, in exchange for *kincohs*, chintz, long cloth, muslins, &c. Mr. Waring remarked some cotton-bushes near this town, from which is fabricated a cloth nearly equal to the nankeen of China.

“ I was invited,” says he, p. 8, “ to an entertainment given by Mihdee Ulee Khan to the principal inhabitants of Bushire; and as it is descriptive of their manners I shall give some account of it. About eight o'clock we began to assemble, and as each person entered the room he was saluted with the usual Moosulman compliment. Every thing was ordered in the highest style of Eastern luxury; the kuleean * prepared with rose-water; sweet coffee in golden cups; in short, there was nothing wanting which could contribute to the show or ornament of the entertainment. About ten the supper (the principal meal with the Persians) was brought in on trays, one of which was placed before every two persons; then two pilaus, one of fowl, and the other of mutton. In the trays there were about eight dishes, some consisting of curds and cheese, and others of sour and sweet ingredients mixed together. During the time of eating I remarked, that they frequently drank out of two basons, which I conceived to contain soup, but which proved to be a kind of sherbet, supposed to promote digestion; and indeed they have need of this drink; for they seldom appear satisfied until they have emptied their trays. The conversation both before and after supper was general; every one took his share in the discourse, and some enlivened it with the history of former kings, and remarks on the present government. This is by no means the case if the entertainment be given to a person of superior rank to the entertainer: rich cloths are spread before the door for him to walk upon, and which become the property of his servants: the master of the house seats himself at a great distance from him. If he speaks, the rest of the people speak also; if he is silent, a sullen silence is observed. A great man in Persia, instead of being received with welcome, is received with dread and apprehension, and his departure is anticipated with anxious expectation.” P. 9.

* The kuleean is the Persian smoking-pipe, resembling the hookah used in India. The kuleean is represented standing near the King in the print which serves as a frontispiece to this work.

Mr. Waring began the preparations for his journey to Sheeraz by engaging ten servants of various descriptions; and on this occasion he says, (p. 11.)

“ I may remark on the difference between the servants of Persia and India; the former never hesitate to obey you; the latter will seldom perform any thing but their immediate duty. In India it is necessary to have two men to one horse; in Persia one man will take much better care of seven!”

Many of the Persian servants can sing or chaunt the odes of Hafiz and Sadee, which serve to beguile the tediousness of a long march by night.

Wheresoever he went, Mr. Waring found that the late embassy, sent by Marquis Wellesley to the Court of Persia, had left the most favourable impression of the British character among persons of every rank in that country: a circumstance which will please, although it cannot surprize, the friends of Major Malcolm, who conducted the mission, or those who have had the honour of being acquainted with that gentleman. On the 7th of June this author set out for Sheeraz, in company with a *qasflu* * or caravan, and arrived on the 12th at Kazroon. Near this place are the ruins of a considerable town called *Dires*, where the few inhabitants who remain, still preserve the custom

“ Of not permitting a *moordu-sho* (a washer of dead bodies) either to inhabit or enter their village without being required. Whenever a person dies, they send to Kazroon for a *moordu-sho*; and the instant he has performed his duty they drive him away with stones and sticks, conceiving that if they hold any intercourse with him, *that* they will soon themselves require his good offices.” P. 21.

This passage will call to the recollection of our readers a similar custom attributed by some writers to the ancient Egyptians.

Kazroon is a large town, but in a state of decay. Mr. Waring halted here on the 13th, and was introduced to an extraordinary personage, lineally descended from Nadir Shah. This man had been an independent governor of a district in Khorasan, had been confined for five years (at different periods) in a well, and at the time this author saw him, was

* This *qasflu* is to express the same word which Capt. Franklin writes *casfla*, Mr. Foster, *kasflab*, &c.

employed as *meer akhor*, or head groom, to Mihdee Ulee Khan, with a salary of twenty piattres a month. P. 24.

Mr. Waring arrived at Sheeraz on the 19th of June, and was much disappointed at finding it neither a populous nor a noble city. It is surrounded by a wall, sufficient as a defence against cavalry, and has six gateways.

“ Many of the streets (p. 30.) are so narrow that an ass loaded with wood stops your way if you are on horseback, (I speak from experience) and the houses are generally mean and dirty. But we now see Sheeraz to great disadvantage, A Moohummud *, the late King, having destroyed an excellent stone wall with very strong bastions, which was deemed by the Persians almost impregnable, and several of the best houses in the place.”

Captain Francklin says, that the thermometer in summer was never at more than 77 in Sheeraz; but Mr. Waring found his, which he had reason to think correct, often at 100, and never below 90. The Vakeel's Bazar is a magnificent building of brick, arched and covered in like Exeter Exchange in London, extending probably half a mile, and fifty feet wide. Its appearance when illuminated at night is very grand. There are at Sheeraz many other handsome *bazars* or markets, but none equal to this.

Since the beautiful paraphrases and translations of many Persian odes by Sir William Jones must have introduced to the acquaintance of our readers the verdant bowers and delicious streams, once so admired, in the vicinity of Sheeraz, an account of their present state may be acceptable; and we shall extract some passages describing them, which will serve as a fair specimen of our author's style.

“ The gardens about Sheeraz are much celebrated; but the striking uniformity of long walks and narrow alleys is sure to displease European taste. You may, perhaps, walk a quarter of a mile, and on either side not have a view of a few yards. Yet the Persians delight in visiting these gardens—any thing delights them, and a running stream almost makes them frantic. Nor is this to be wondered at; it is here that they relieve themselves from the anxieties and drudgeries of business, and enjoy their *sabbuts*. The day is passed in smoking, in the amusement of

* On first reading this passage we mistook the *A* prefixed to *Moohummud* for a kind of article, or we thought it might be used as we say *one Richard, one George, &c.* but as it occurs very frequently, the *A Moohummud* must be a proper name.

fishing, or in listening to the odes of various poets. Night frees them from restraint. If they drink, the glass circulates without apprehension; nor do the ruby lips of the accomplished, yielding beauty hesitate to sip the sparkling liquor of Sheeraz. I believe this to be the utmost extent of a Persian's desire of happiness; the sublimest notion he can form of human enjoyment." P. 36.

"The Huftun, one of the gardens near Sheeraz, contains the remains of Sooltan Sooja, and has on one side of it a small building, ornamented with a variety of pictures. I left Gabriel, Moses, and the Prophet, to view the portraits of Hafiz and Sadee. The latter is drawn as an old man with a silver beard, and the former in the bloom of youth, with a fine ruddy complexion. He was originally drawn without mustachios; but some painter, taking offence at this appearance of want of manhood, supplied the defect, and has entirely disfigured his countenance. Hafiz is dressed more like a woodman than a poet; and had I not expected to see his portrait, I should have taken him for a labouring peasant. In this building they have likewise the picture of three elephants, sent by Tippoo Sultan to the King of Persia, ill drawn and out of proportion. The tomb of Sadee is situated near a small village. Kureem Khan spent ten thousand piastres in repairing and embellishing the building which contains the grave of the learned Sheikh; but since his time it has fallen into decay, and is now only worthy of notice for possessing, or rather having possessed, the remains of this celebrated poet. Sadee has written, in the Boostan, a beautiful epitaph for himself, but the Persians wanted the taste to inscribe it upon his tomb.

"O passenger! who walkest over my grave, think of the virtuous persons who have gone before me. What has Sadee to apprehend from being turned into dust? He was but earth when alive. He humbled himself to the ground; and, like the wind, he encompassed the whole world. He will not continue dust long, for the winds will scatter him over the whole universe. Yet as long as the garden of science has bloomed, not a nightingale has warbled so sweetly in it. It would be strange if such a nightingale should die and not a rose grow upon its grave."

"Near this is a very curious *chushmu*, or canal, full of fish, which flows from the hill, apparently through an excavated channel. I was surpris'd at not meeting with a durweesh at Sadee's tomb; but though his works are much admired, he does not meet with that degree of veneration and respect which is paid to the memory of Hafiz.

"The *Dil Goozba* (heart-expanding) is near this, and is the best garden without the city. It is ornamented with some handsome buildings; a stream runs through it, which descends in falls, and the prospect here is more extensive than at any other garden. The *Juban Naoma* contains several handsome buildings, particularly

early one, which is very magnificent. Near to this is the *Kolahi Firungee*, which derives its name from a building, which the Persians say resembles the hat of Europeans; and another, known by the name of the *Tukhti Qujeerren*. These gardens in general abound in flowers and fruit-trees, and the cypress flourishes here in the greatest perfection. None of them appeared to me to be well attended; many of the walks were impassable, from the luxuriant growth of the trees, and the flower-beds and fruit-trees appeared to be almost choked up with weeds. They are rented by persons, whose interest it is to employ as few labourers as possible. The prince's garden in the city I thought superior to any that grace the entrance into Sheeraz; indeed he has robbed all the other gardens of their choicest trees to improve his own. Before I conclude this chapter, it may be worth while to remark, that the *Abi-Roknabad* is a contemptible little stream, and is not, after it has been joined by many other streams which flow from the hills, at any place six feet broad—such consequence can poets give to trifling subjects! I entered Sheeraz with a determination to be pleased. There is a degree of enthusiasm which you feel on visiting a place you have long known at a distance, that ensures a favourable reception to every thing you may behold. You recognise objects with the cordiality of an old acquaintance; and although every thing is novel, you are not indebted to tiresome explanations for a knowledge of their minutest beauties. Under such a prepossession I entered Sheeraz; but whether my expectations were originally too high I cannot determine—I was, however, disappointed.” P. 41.

We too should have been disappointed, feeling the same enthusiasm as our ingenious author, at least in respect to the gardens and the *Abi-Roknabad*; for Sir William Jones, in his admirable paraphrase of Hafiz's Ode, beginning “*Egher an Turki Shirazi*,” (“If that fair maid of Shiraz would accept my heart,”) had induced us almost to doubt whether the Mohammedan Paradise could boast

“ A stream so clear as Roknabad,
A bower so sweet as Mofellay.”

Sheeraz has not any extensive manufactory; a few swords and a little wine are the only articles sent to the northern parts of Persia. The swords are made of steel, brought in cakes from Hindoostan; but the excellence of the blade is said to depend, in a great measure, on the artist's skill. Enamelling is executed at Sheeraz in a high degree of beauty. Ornaments for pipes, bridles, and saddles are neatly worked in gold and silver. Writing in Persia is an art, and one of the most laborious. The painters have some little

knowledge of light and shade, but are totally ignorant of perspective. Those who draw portraits are said to succeed in taking likenesses.

“ It is no uncommon thing,” says Mr. Waring, p. 48, “ in a Persian painting to see a man nearly as tall as a mountain, or in their representations of a battle, a line of guns, on which is formed a line of infantry, over whom is another of cavalry. I have also heard of a picture which described the commencement of an action, and in another part the defeat of the enemy.”

Mr. Waring was more fortunate than most European travellers, in finding opportunities not only of seeing the Persian females, but of holding frequent conversations with them; and this, strange as he acknowledges it may appear, in the presence of their husbands, who on these occasions, seemed to have laid aside that anxious jealousy with which we in this country suppose them to be always armed. Of the Persian ladies, when in their houses, the legs appear to be tied up in two sacks; their trowsers being made of thick velvet,

“ And the *peerabun* (or shift) is but concealment visible to the rest of their persons. This is their summer apparel; in the winter they wear garments made of shawls, silks stuffed with cotton, and, if they can afford it, cloaks made of fable.” P. 61.—“ The Persian women,” continues this author, p. 62, “ like the Indian, are totally devoid of delicacy; their language is often gross and disgusting, nor do they feel more hesitation in expressing themselves before men than they would before their female associates. Their terms of abuse or reproach are indelicate to the utmost degree. I will not disgust the reader by noticing any of them; but I may safely aver, that it is not possible for language to express, or the imagination to conceive, more indecent or grosser images.”

Of these Sheeraz ladies many equal in fairness of skin the European females, but they want that lovely bloom which animates and embellishes the latter.

The police of Sheeraz is admirably regulated under a variety of active and vigilant officers; each ward of the city being under the controul of a respectable inhabitant, who acts, without a salary, as *kudkhoda* or superintendant. P. 64—67.

The Persians being followers of Ali, their system of laws is more simple than that of the *Soonees*. Much acrimony in religious controversy still exists between them, although, says Mr. Waring,

“ Their

“ Their differences are frequently founded upon the observance of trivial forms, or the practice of peculiar customs. A zealous *Sheea* most conscientiously believes that a Soonee will be damned for crossing his hands on his breast when he is saying his prayers, instead of letting them fall by his side, agreeably to the practice of the followers of Ali.” P. 71.

We must refer our readers to the work itself for a concise but satisfactory account of the trade, customs, and taxes, the military force, revenues, &c. of Persia, as we could not, without injustice to the author, pretend, in the following sketches, to convey any idea of his ingenious researches and observations on those subjects.

The inland trade is inconsiderable. Wheat, rice, barley, dates, and almonds, are exported in small quantities to Muscat and the ports of the Gulf. Silk is manufactured at Kashan and Yezd; and some cloths from these towns and from Isfahan are sent to Russia in exchange for velvets, satins, cutlery, and broad cloths. Shawls are made at Kirman. Pearls, wine, and rose-water are exported to India, where the Persian pearls are esteemed superior to those of Ceylon. In India also there is a great demand for *asafœtida*, which Persia yields abundantly, with other drugs and gums. P. 76. 77.

It appears (from p. 80) that the persons who pay the heaviest tax to government are the female dancers and votaries of pleasure. They are under the patronage of a magistrate, their names and ages carefully registered, and in case of the death or marriage of one, another is always ready to supply her place. They are divided into classes according to their merits, and each class resides in a separate street.

The military force in general consists of cavalry, the regiments containing each a thousand men. As far as Mr. Waring had an opportunity of observing their discipline, it seemed to be little more than irregular skirmishing, galloping at full speed in small bodies, stopping their horses with so violent a jerk as almost to throw them backwards, then turning round on their saddles, and discharging their carbines at the supposed enemy. P. 83.—The infantry are employed chiefly at sieges, where if they can fire off a cannon once in an hour, and hit a wall, they are considered well qualified for effecting a breach. The select troops are the *Gholam Shabees* (slaves of the king). These have charge of the royal person, and are better paid and clothed than the other bodies of cavalry. They are about twenty thousand in number, but four thousand are distinguished from the rest, as a select corps

corps, by the superior richness of their dress, and the influence of their manners. P. 84.

The present King of Persia, Futih Ulee (Ali) Shah, is about twenty-seven years of age (1802), his manners are dignified and affable, in his person he is superior to most men, and his immense beard is universally admired. His court (at Tuhran) is said to be very splendid. When he receives any one in state his sons stand in a line from the throne, and these are very numerous, his children amounting to above fifty, several of whom were born on the same day. In jewels he is supposed to be richer than any other sovereign in the world, as he has taken possession of all that were most valuable throughout his empire. He has revived a taste for learning, and is himself a poet and a man of erudition. He rewarded the author of a literary composition with the government of Kashan; and if he has not been a ferocious conqueror, like some of his predecessors, he possesses at least the negative virtue of having done little harm. P. 100.—A portrait of this king is prefixed to the volume before us.

The inhabitants of Sheeraz are esteemed the most polite and accomplished of the Persians, but they are servile towards their superiors, and, if any advantage is to be expected, towards their equals—brutal and arrogant, of course, in their dealings with inferiors; delighted with flattery, always boasting, and ready to speak ill of the person when absent, whom, to his face, they had extolled with fulsome adulation; they are, however, entertaining and pleasing companions, but insincere in their most solemn professions, and so immersed in debauchery, that they speak without hesitation or scruple of crimes the most detestable and infamous.

On the 31st of July (1802) Mr. Waring left Sheeraz, on his return to Bushire, and passed through Feerozabad, which in D'Anville's map is placed, according to him, too much to the southward. This was once a considerable city, and remarkable for its profligate inhabitants.

“ You will hardly find a house,” says Mr. Waring, p. 105, “ that has not a jar of wine in it; and in the evening the people resort to the terrace, where they drink wine without the smallest degree of scruple, and entertain themselves with the singers and public dancers of the town, who are represented to be excessively beautiful. Here are a number of tombs, gardens,
and

and buildings, worth seeing. The circumference of the city is equal to Sheeraz, but the houses are falling into decay."

For an account of the hunting in Persia, the horses, the date-trees, the mode of counting time, and other matters, we must again refer our readers to the work itself. Of the *dum*, or power of resisting animal poisons, Mr. Waring relates a curious anecdote. One of his servants possessed this gift, which is sometimes the reward of fasting and meditation, but may be communicated by the breath. A scorpion, whose sting occasions exquisite pain, was found under the bed of our author at Sheeraz. The *dum-gifted* servant took up the animal without hesitation, and although it struck its sting repeatedly (and evidently) into his flesh, he declared that he felt no pain, nor did he suffer afterwards; the other servants refused to touch the scorpion. The new sect of *Wuhabee* Arabs (we are informed, p. 120) believe that "there is one just and wise God; that all those persons called prophets are only to be considered as just and virtuous men; and that there never existed an inspired work nor an inspired writer." Among the *Wuhabees*, coffee, opium, and tobacco are forbidden, but the destruction of magnificent tombs is considered as an act of devotion. These heretics are now very formidable to the Mohammedan power, and, it is said, have seized the sacred precincts of Mecca and Medina.

Mr. Waring arrived at Bassora on the 14th of September, after a voyage of seven days, from Bushire, (as we suppose) and he sailed again the 5th of October on his return to India. During his voyage through the Persian Gulf he bears honourable testimony to the accuracy of Dr. Vincent, the learned commentator on the Voyage of Nearchus, p. 135—140. Arriving on the 1st of November at Muscat, on the Arabian shore, Mr. W. found the heat very oppressive, and on the 15th he landed at Bombay.

The second part of Mr. Waring's volume treats principally of the literature and language of the Persians. But before we notice his remarks on these subjects we shall take a retrospective view. Our readers probably have accused us of a strange omission, when, although we told them with great accuracy (see p. 106 of this Review) that Mr. W. landed at Bushire on the 22d of May, 1802, we neglected to mention the port from which he sailed; but the author has himself neglected to mention it, and we should have placed too much confidence in our own conjectures were we to have affirmed, that he sailed from Surat or Bombay. This omission,

omission, however, should be ascribed rather to the inadvertency and inexperience of a young author (as Mr. W. on many occasions appears to be) than to design; for we cannot suppose that by suppressing the name of a sea-port he was studying brevity, according to the motto in his title-page, "*Brevis esse laboro, obscurus fio.*" We might point out a multiplicity of words that could have been better spared. The first line of the preface exhibits a pleonasm, "Books of travels have been received *at all times and in all ages* with avidity." More is meant, we suppose, than meets our eye in the allusions, the italics, the note (and the note upon that note) of the preface, p. vi. This page, however, is sufficient to convince us, that Mr. Waring is not much addicted to antiquarian researches. Of the *Gaurs*, or fire-worshippers, descended from the old inhabitants of Persia, he avoids any mention, conceiving the subject to have been exhausted by Chardin and other writers. We differ in opinion from him on this point; but it is very probable, that, during his residence at Sheeraz, no opportunity of collecting new anecdotes may have occurred. The antiquaries of Europe will, perhaps, think, that if information on this subject and similar matters did not offer itself, Mr. Waring ought to have gone in search of it. As to the ancient language of Persia, he seems to deny the possibility of attaining a knowledge of it now; "for," says he, "it had ceased to exist in the time of Chardin." Some ingenious Orientalists whom we know are of a different opinion. However this may be, we have reason to believe, with Anquetil du Perron, "that a well-informed traveller might still find, in Persia, Armenia, and Africa, written works anterior to the age of Mahomet." (Mem. de l'Acad. des Inscript. tom. 35, p. 161.) But we cannot imagine, that old musty manuscripts would have any charms for Mr. Waring, although containing, perhaps, the most precious records of former ages, since we find that he remained almost six weeks in the vicinity of Persepolis, without acknowledging a wish to explore the stupendous monuments of antiquity still visible there; ruins which, whether of a temple or a palace, have excited the admiration and astonishment of every traveller whose works have fallen into our hands, from Figueroa and Della Valle to Niebuhr and Francklin. Was not Chardin's description of those venerable remains capable of inspiring a momentary spirit of antiquarian curiosity? As for ourselves, were we to be even one hour at Sheeraz,

“ The royal feast for Persia won
By Philip's godlike son,”

and the subsequent transactions at Persepolis, would operate on our imaginations with such irresistible force, that, sober Reviewers as we are, and little in the habits of equitation, we should caparison our steeds, and gallop off to the palace of Darius, the throne of Jemshid, and the Hall of Forty Pillars!

Having returned from this excursion, we must remark certain human figures cut in stone, and some pieces of cannon, which have been found among the ruins of a place near Bushire, once inhabited by several Portuguese (p. 3). Although Mr. Waring allows, that these images may have been representatives of Christian saints, (which their association with cannon induces us to believe) yet as they are found on the coast of Persia, and as the Hindoos of Bushire purchase them at enormous prices, he is almost inclined to suppose, that the Braminical religion once prevailed in that country; and he thinks that some passages in the Shahnamah of Ferdusi (the Persian Homer) tend to confirm that supposition. An Orientalist, however, who has devoted some years to the study of that ancient and celebrated poem, assures us, that the perusal of it induced him to form a very different opinion on this subject; and that the example of *Ky Kaous*, one of the early kings of Persia, accused (as Mr. W. says) of being a *Bruhmun* (note, p. 3) so far from being adopted by his subjects, exposed him to the censure of his chiefs and nobles, who in very gross terms upbraided him for his folly and impiety.

From a traveller who could slight Persepolis it were vain to expect accounts of those antiquities, which according to some geographical manuscripts, existed in the vicinity of Kazeroon and Firoozabad, the ancient city of Jawr or Jour. They may, perhaps, be no longer visible, but we doubt much whether Mr. Waring ever enquired after them.

On the subject of travelling in Persia Mr. Waring says, (p. 11) “ I found that it would be necessary for me to appear either in the character of a gentleman or a beggar; *unfortunately* I chose the former.” From what occurrences he was induced to repent of this choice we are left to conjecture. The Persian songs, and musical accompaniments pleased Mr. Waring: but we must on this subject notice a passage (p. 54) beginning abruptly thus: “ Although the Persian music is so greatly superior to that of India,” &c. Now on reading this one would imagine, that
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the premises had been already established; yet no comparison had been previously instituted between the music of Persia and India; and some of our friends, who, from a long residence in the East, and skill both in the science and practice of music, are well qualified to judge, prefer the melodies of Hindoostan to those of Persia. But even allowing the superiority of the latter, we may perhaps trace them to an Indian source; for we read in the Chronicles of *Mirkbond*, in the *Leb al Touarikh*, and other MSS. that Baharam Goor, who reigned over Iran in the fourth century of our æra, finding that the ancient music of his country had been forgotten, and the race of native minstrels nearly extinct, procured from Hindoostan several thousand musicians, from whom those in Persia of the present day are said to be descended. So scanty is the list of historical works to which the present author allows celebrity, (p. 151) that we begin to doubt whether his acquaintance with Persian bibliography is very extensive. The *Ghuzls* or Odes of *Hafiz*, *Moobtushim*, and *Ruqeeb*, he informs us, (p. 235) are considered as superior to those of other poets. Is it possible that the two last mentioned can be ranked with Oorfi, Helali, Saïeb, Shemseddin Tabrizi, Mani, Senai, Abd-wazia Jebeli, and a multitude of other poets, whose Divans are to be found even in England? Mr. W. never heard (as he acknowledges, p. 152) of more than two biographical works in Persian, the well-known Tuzkerreh of Doulut Shah, and the Atefeh Kedeh, a recent production. Some collections in this country furnish us with the Tuzkerreh Khoosh-goo, the Tuzkerreh Abou-Hufn, the Tuzkerreh Taher, the Tuzkerreh Ali Kuli Khan, and many other MSS. of this description.

An account of the *Shah nameh*, and some outlines of the adventures recorded in the beginning of that extraordinary poem, occupy above forty pages of the volume before us, and form not the least entertaining portion of it. Of these pages, however, we must observe, that too many are filled with tedious extracts from Mr. Champion's metrical (for we cannot style it poetical) version of Firdoofi's work, from Ovid, Anacreon, &c. Mr. Waring's own prosaic translations are not always literal, although far preferable to Champion's paraphrase. How can he read *three* for *thirty* in the lines quoted, p. 161? "They (the dæmons) taught the King to write, and enlightened his mind with science. They did not teach him the letters of one language, but of *three*, Greece, Arabia, and Persia." Besides that in this

passage Mr. W. makes Greece, Arabia, and Persia languages, he has quite misunderstood the original (although printed correctly in this quotation) which expresses *thirty* instead of *three*; and in the lines following, had he consulted his manuscript he would have found some more of the thirty enumerated. Thus in one copy,

چه چینی چه ترکی و چه پہلوی
 چه مصری چه ہندی و چه بربری

adding to the Greek, Arabic, and Persian before mentioned, the Chinese, Turkish or Tartar, Pehlevi, Egyptian, Indian, and Berberi. Other MSS. place these differently, but all agree with Mr. Waring's copy in reading *thirty*; even Mr. Champion does not limit the number to three:

“ The Roman, Persian, the Arabian style,
 The Pehlevi, Chinese, and *Sadi** smile,
 With many more.”

Champ. 119.

Mr. W. is authorized, probably, by his own MS. *Shahnameh* in reading *Munokchere*, p. 167; but the majority of copies will be found decidedly against him, and the etymology of *Minochehr* is sufficiently established by M. de Sacy in his *Mem. sur div. Antiq. de la Perse*, p. 93.

We are so confounded by the new system of orthography, that if this author had not mentioned the Queen of Sheba we never could have guessed the personage meant by *Bilgees* (p. 175) to be the same with the *Balkis* and *Balcaifa* of Sale and Maracci; perhaps Mr. Waring wrote *Bilgees*, and that the *g* was by mistake substituted for *q*. This queen, he informs us, is the *Venus of the Persians*. Surely not in any other respect than Zeleikha, Shireen, or the various celebrated beauties of their romances. We cannot acknowledge Queen *Bilgees* or *Balkis* to be the Persian *Venus*, either in a mythological or astronomical sense. The learned Hyde claims this title for *Anahaid* and *Zohra*. The Queen of Sheba

* Mr. Champion's MS., like many other copies of the *Shahnameh*, mentions in this place the *Sogbdi* alphabet or language; and his ridiculous mistake must have been occasioned by the omission of a diacritical point over the letter *ghain*, which a very slight knowledge of Arabic or Persian would have enabled him to supply.

(with her hairy legs) is only known to the modern Persians from the traditions of the Koran, chapter 27.

Mr. Waring's remarks on the Mystic Poetry of the Persians and their Ghuzls or Sonnets will entertain the general reader, and (with a few exceptions) may please an Orientalist.

From his chapter on the Odes of Hafiz the following passages are extracted as specimens of our author's translations:

"Be patient, O my heart! be not vexed; for truly the morn is succeeded by night, and the night is succeeded by the morn.

"Do not be afflicted at calamity; pass on and be thankful, lest you be afflicted more severely." P. 204.

"Now, the only friends who are free from care are a goblet of wine and a book of odes.

"Travel unincumbered, for the paths of safety are narrow; take the glass, for our precious life is not to be recalled.

"I am not the only one who is accused of being worthless; the learned even are accused for their theories without practice.

"The eye of wisdom, in this world of trouble, beholds the world and its concerns vain and transient.

"Kiss the ringlets of thy beloved and be silent, for the blessings and misfortunes of life flow from Venus and Saturn." P. 206.

"It is the feast and the season of the roses. Bring wine, O cupbearer! Who has seen the season of the rose ushered in without wine?

"My heart is burthened with qualms and pious fears: give me wine, O cupbearer, that I may cleanse my heart.

"I saw the Soofec, who gave advice last night to the riotous, drunk, and his virtue given to the winds.

"Value the few remaining days of the rose: the harp is tuneless without the voice, and the wine is nought without my love.

"The roses fade: O my friends! why do you sit inattentive? be joyful in the society of the youthful cupbearer.

"Do you know how beautiful at the banquet of the wanton appear the cheeks of the cupbearer reflected from the rosy wine?

"What song can the minstrel sing at the banquet of the prince, if he sing not the verses of Hafiz?" P. 216.

Of the Odes composed by Mohtushim, the following is a specimen, from p. 237.

"I have expected thee all night: you came not, and I die from expectation.

"Where wast thou? The hope of seeing thee allowed me not to close my weeping eyes.

"I swear

“ I swear by thy hair, thy eyes, and flowing ringlets, that I have neither enjoyed peace nor rest the whole night.

“ Whoever heard my plaints and moans sympathised in my afflictions.

“ Fasten thy lips on mine, and await the coming morn; for I have been on the verge of death a thousand times this night.

“ As the taper, Mohtushim died away, and you came not to his pillow to alleviate his misery.”

This is followed by an Ode of Ruqeeb, p. 238.

“ How pleasant is that company where we are continually interchanging goblets of wine!

“ I am never pleased or happy but when I have a goblet in my hand, and in that goblet wine.

“ Strike up new strains, O harper! fill the bowl, O cup-bearer!

“ How joyous is it to drink wine to the strains of the harp and the notes of the lute!

“ Be not vain of thy beauty, O tender flower! for the verdant spring is succeeded by December!

“ How long shall I mourn thy absence! How long will my tears continue to flow!

“ When will my frequent sighs reach heaven? Compassionate the anguish of the unfortunate Ruqeeb!”

Mr. Waring prefers the *Musnuwees* (a kind of Epic Poem) by Nizamee, Jamee, and Hatifi, (whom he incorrectly styles *Hatif*) to those of any other poet, p. 239; and he informs us, that the works of Khaqanee, Saeb, and Oorfee are seldom, if ever, read.

The *History of Persia* from 1775 to 1794 is a curious record, and valuable from the scarcity of authentic documents on the subject of those revolutions which have distracted that country during the last twenty or thirty years. It occupies forty-five pages of this volume, but is sadly disfigured by the proper names spelt in the new manner.

The appendix contains an extract from the *Chronicle of Tibree*, and an episode from the *Musnuwee*, which, like every other passage in this work, where the Persian characters are used, abound in typographical errors. The articles on the date-tree, the extracts from Shaltesbury's *Characteristics*, remarks on the causes of rebellion, and other parts of the appendix, have somewhat the appearance of book-making, and might have been spared. The sixth article we shall notice more particularly (p. 322). Mr. Waring, who on every occasion, seems a warm admirer of Gibbon, (and in some places an imitator even of his obscurity) doubts,

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like that historian, Abulfarage's anecdote respecting the Alexandrian library. That it was burnt by order of the Khalif Omar he thinks "a monstrous fact," the credibility of which rests *entirely* upon the assertion of Abulfarage, and he is confirmed in his scepticism by the silence of Mohammedan writers, and, among others, of Tibree, from whose Chronicle he extracts an account of the capture of Alexandria. We refer Mr. Waring, however, to the History of Egypt by Abdollatiph, a Mussulman author of the twelfth century, published in Arabic, with a Latin translation, by the learned Dr. White, of Oxford, in the year 1800. He will there read (p. 115) "in illa autem (Alexandria) erat bibliotheca quam combussit Amru Ben al Aas jussu Omari Chalifæ." In the original is added the usual benediction, "May God reward him!"

We now close Mr. Waring's volume, which he has embellished with a portrait of *Shakhnubat*, a favourite mistress of Kureem Khan, besides the frontispiece already mentioned, representing the King of Persia. And if we have forbore to notice some instances of inequality, affectation, or obscurity of style, and of negligence in language, we acknowledge that the limits of our Review have not allowed us to point out a variety of anecdotes, observations, and miscellaneous passages from the perusal of which we have derived much pleasure and information.

ART. II. "On Earth Peace, Good-will towards Men," or *The Civil, Political, and Religious Means of establishing the Kingdom of God on Earth, as fully contained and confirmed in the Scripture Prophecies; in which will be comprised the proper practical Measures of redressing public Affairs, uniting all Parties, and bestowing permanent Peace, Prosperity, and Happiness on Great Britain and all Nations.* By the Author of the *Income or Property Tax*. 8vo. 492 pp. Johnson. 1805.

THOUGH the author's name does not appear in the title-page of this work, it is not anonymous, having the signature to it of George Edwards. Mr. Edwards is the writer of other books upon civil and political affairs, to which he often refers the reader in the work before us, and especially to the one entitled "The Aggrandisement of Great

Great Britain," where is to be found the first and original plan of the income tax, to the discovery of which the author lays claim in his title-page, and which he asserts more at large in the concluding pages of his book.

We hope we shall not be thought to slight or undervalue the good intentions, or even the abilities, of Mr. Edwards, if we say, that we looked in vain through his book for the instruction and advice promised in the title-page. We expected much more would have been to be found there of "the practical measures," and "civil, political, and religious means of establishing the kingdom of God on earth," in detail, and so particularized as to demand our attention; whereas almost the whole of the book seems to consist of general observations on the duty incumbent on all men to advance the glory of God and good of man, in order to promote and establish that glorious and desirable state of things, when, as the Prophecies foretel, the earth shall be full of the knowledge of God as the waters cover the sea. Mr. Edwards conceives there is clearly "a meliorative principle implanted in the human nature," which is (to use his own terms, ch. iii.)

"An actual constituent part of mind," and which "it is intended by the Almighty should be cultivated and carried to its practical perfection, in order to become the instrument or means by which we may devise and carry into effect all the various improvements necessary to provide for public and private prosperity and happiness, and to establish national perfection, or the kingdom of God on earth."

Mr. E., trusting to this principle, concludes, that the system of general welfare, foretold in Scripture, is not to be brought about by the sole interposition of God, operating miraculously, but by the efforts and abilities of man, assisted by divine favour. He thinks, moreover, that God has especially ordained it to be established by the agency of *man*, and particularly by that of the *British nation*, at the present period of time. We cannot wonder that the virtues of our beloved Sovereign should attract the notice of all such writers as Mr. Edwards, who, reflecting on the strange and unprecedented events of the very important period we live in, and prepared to acknowledge the hand of God in all that comes to pass upon the earth, conceive the winding-up of affairs to be approaching; and that the exemplary piety of our good King, which has been conspicuous from the first moment of his reign, has always "portended a future period during its continuance, when national perfection

might be regularly introduced and established." P. 381. Most heartily do we wish we could agree with Mr. E. in expecting the kingdom of God on earth to be so near at hand; but as it is, by his own account, to be established progressively, and to extend to every branch of civil and political government, we much fear that the present state of things, without some miraculous display of God's power, does not warrant any sanguine hopes of so speedy a melioration of the world. After the nonsense we have been troubled with upon the glorious effects to be expected from the "perfectibility of man," we were glad to find something far more rational in Mr. Edwards's notions of the cultivation of the meliorative principle; which, if we understand him right, he would represent to be no other than "the universal practice of Christianity properly understood and followed." As a proof of this, and by way of specimen of the work, we might give Mr. Edwards's idea of the kingdom of God, of which he is so anxious to promote the establishment. But we cannot sufficiently adopt his ideas to lay so long a passage before our readers. If, however, Mr. E. is right in fancying such a state of things to be approaching, we may well rejoice; but we must acknowledge that we should rather expect it to take place supernaturally than gradually, if the present age is to be the period of its consummation, or even of its advancement. Little does the world in general, or even this our favoured country of Great Britain, though enlightened and encouraged by the example of our beloved Monarch, appear to be in the way to give effect to such a system. Mr. E. thinks one of the grand political *desiderata* is, a permanent peace between France and this country, which would enable us to co-operate in the establishment of a kingdom of righteousness, and a system of general welfare. O that such things might be! But what encouragement or assistance does Mr. E. afford us towards such a desirable event? Truly, that Great Britain should take possession of *Affyria*, and cede *Egypt* to France; retain *Malta*, and restore *Gibraltar* to the *Spaniards!!!* Mr. E. expressly disclaims all pretensions to the credit of being a luminous writer, and therefore it may not be quite fair to press too hard on the want of perspicuity in his works; a blemish, however, which we cannot entirely pass over without notice. The very first passage in his book is faulty enough in this respect: after a long table of contents, the first chapter begins as follows:—

"The head of the present section is a summary of the work itself. It consists of a principal part, comprehended under a
single

single sentence or period of three members; and of an addition, which is separate and distinct from it, of another sentence."

This is inauspicious surely for a beginning, and many more such passages, we fear, will arrest the reader in his progress through the work. Of Mr. E.'s piety, good wishes for the welfare of mankind, and earnest endeavours to promote the glory of God, his book affords proofs sufficient; and if we had only to speak to his character as a man, from the specimen before us, we should be profuse in our praises; but as it is also our business to speak of him as a writer, we are compelled to acknowledge that our expectations have been disappointed.

ART. III. *An Enquiry into the Principles of Civil and Military Subordination.* By John Macdiarmid, Esq. 8vo. 517 pp. 10s. 6d. Baldwins. 1806.

WE have already noticed, with considerable praise, not unmingled with censure*, a laborious and certainly an able work of the author before us on the subject of national defence. The same diligence of enquiry, the same patience of investigation, but blended with fewer objectionable opinions, appear in the present work. An introduction and summary prefixed to it, inform the reader that this enquiry

"Is divided into four parts: the first," says the author, treats of "Natural Subordination, or that subordination which arises among mankind in the natural course of things, and independent of all positive institutions;" the second is "employed in examining the effects of natural subordination on the happiness of society;" the third "in examining the nature and necessity of artificial subordination, or that subordination which arises from positive institutions;" the fourth part relates to military subordination; it having (in the author's opinion) "become necessary, not only to the prosperity, but the existence of Great Britain, that the regulations which relate to her military subordination, should undergo a thorough amelioration."

In the remaining part of the introduction is stated the mode which the author has pursued in this enquiry. As the laws which regulate the material world were discovered by

"First descending to the consideration of particulars, and thence rising to more general conclusions," it is (the author ob-

* See Brit. Crit. vol. xxvii. p. 637.

erves) by a "similar process that we must expect to arrive at the fundamental natural laws by which society is regulated."

This mode of enquiry, he states, is attempted to be carried into practice in the treatise before us.

In treating of "subordination arising from natural causes" this author first considers the "origin of inequalities among mankind;" which, he thinks, arise chiefly from "their unequal command over the means of gratification;" and these means he divides into four classes: namely,

"Our own minds, our own bodies, the rest of our own species, and the material world around us." His reasonings on each of these classes conclude with the information that "he is considered as superior who can procure the objects of desire with the greatest facility and in the compleatest manner."

The author proceeds to show, what every reflecting mind will acknowledge, that inequalities between different individuals are unavoidable; which position is illustrated by some familiar instances, and enforced by just observations.

"Men," he observes, "often employ the term equality to veil their anxious longing for superiority. It is true they desire equality, but it is equality with their superiors, no one longs for an equality with those" (whom) "he considers" (as) "below him."

This indeed had before been very pointedly remarked by Dr. Johnson.

This superiority however, the author shows to be, in almost every instance, partial, and also that it never can remain for a moment stationary; and these considerations lead him to the distinction of ranks in society.

"There is," he observes, "a separate scale of subordination attached to every particular in which mankind may be compared; and each scale is discriminated by distinct ranks or gradations. There are peculiar ranks, peculiar degrees of superiority and inferiority in respect to memory, imagination, manual dexterity, fortune and influence."

This subject he pursues very ingeniously through all its ramifications, applying his observations, in the first instance, "to the ranks which arise in the natural course of things; and without any interference on the part of political associations."

He next adverts to the "circumstances which give rise to erroneous opinions respecting ranks and their occupations," viz. "ignorance

“ignorance of the truth, inferences from partial superiority, inferences from certain relations, improper comparisons,” and the “confusion of ranks with their occupiers.”

In this part of the work there is much ingenious, but (in our opinion) too minute and prolix discussion. We have not, however, observed any opinions from which we materially differ.

The effects of natural subordination on the happiness of society (the consideration of which forms the second part of this work) are next discussed, first, as applying to the happiness of an individual; which the author contends, “is greater or less, in proportion as the means of gratification are greater or less.” This happiness he considers “as connected with desire,” “as connected with exertion,” “and as connected with hope and fear,” and gives very plausible reasons for the opinion he has laid down. Our limits will not permit a full examination of the subject; but the author’s doctrine cannot, we think, be deemed just in the wide extent and unqualified sense in which he seems to have adopted it. Many persons are, we conceive, rendered unhappy by having too great and too easy a command of the means of gratification. The listlessness and indolence, the uneasiness and vexation, to which those persons are frequently subject, is become almost proverbial; and the conclusion of the wise King of Israel (than whom no man ever possessed more abundant means of gratification) that “all is vanity,” has been confirmed, as to the various worldly pursuits, by the experience of all ages, and the judgment of every enlightened mind. This part of the work, however, contains many entertaining and just remarks, though they do not prove the author’s doctrines in all the latitude which he has given to them. Under similar restrictions we admit as a general principle, the assertion which follows, that “the happiness of an individual is chiefly increased by ascending from rank to rank in the scale of subordination.”

“The happiness of a society” is next considered; and particularly “the connexion of social with individual happiness;” under which head the author argues that “the happiness of a society must depend upon exactly the same conditions as the happiness of an individual, and must be greater or less in proportion as the command over the means of gratification is greater or less.” “The subdivision of labour,” he justly remarks, “is not only the instrument by means of which the individual makes the greatest advances in mental and bodily improvement, in wealth and influence: it is also the instrument by means of which society makes

the greatest advances in knowledge and wealth from generation to generation."

This may be readily admitted, as also (what the author takes pains in this part of the work to show) that obstructions to the freedom of industry tend to diminish the happiness of society. Similar remarks are extended to the progress and effects of the sciences and arts; and they are justly vindicated from the imputation of engendering vices, or enfeebling the mind of man.

The author next proceeds to consider the "effects of the laws of fluctuation from rank to rank," and herein of the "laws of mental and bodily improvement and decay." In this part he proves that "the laws by which mankind ascend or descend in the scale of subordination are no less conducive to the happiness of individuals and of society, than those circumstances connected with natural subordination on which he had before remarked." In discussing the "laws of the increase and diminution of influence," he shows that "the transference of wealth and influence is no less essential to the improvement of mankind than their preservation."

The "laws of the increase and diminution of wealth," are next considered. In this part of the work are many judicious observations on the transfer of wealth, which well deserve the attention of the reader. With these the second part of the enquiry concludes, the author having pointed out "some of the beneficial purposes which natural subordination is calculated to produce."

In the third part of the work the author enforces the necessity, and shows the nature of artificial subordination, and therein states "the nature and origin of injuries," explaining "what principles in the human constitution lay the foundation either for the commission or the prevention of them."

"Most of the desires, or principles of action, which appear in the human breast, are," he observes, "wholly indifferent to right and wrong; but the objects of all of them may be procured by injurious actions, and consequently if their cravings alone are listened to, they may all occasionally lead to injury." The benevolent affections themselves are insufficient to prevent injuries, "and may even frequently lead to their commission; since they regard only the happiness of those to whom they are directed; and are as indifferent as any other desires to the happiness of all besides."

Even universal benevolence (in the author's opinion) would

would be insufficient to prevent injuries, nay it might lead to them. The imperfection of our knowledge and experience is such that we may be misled as to the means of gratifying our benevolence, or some other passion, which has acquired an undue ascendancy, may counteract it. The principle of self-love is next discussed. The author maintains that

“It is in no respect malevolent: its object is not injury to any one, but the increase of happiness to the individual in whose bosom it is felt. If this increase can be best procured by the means of benefiting others, it will impel the individual to confer benefits; but if this increase can best be procured by injuring others, self-love will impel him to injury.”

The author then points out the connection of this principle both with the “commission and the prevention of injuries,” discussing the subject with great ability and accuracy. Conscience, he next shows, is insufficient to prevent injuries, and may often lead to their commission. “*Accidental injuries*,” “the laws of resentment,” “its beneficial and its injurious effects,” “the connection of natural subordination with injuries,” “and the expedients for the prevention of injuries,” come next under the author’s consideration. These topics lead him to the “connection of artificial subordination with the prevention of injuries;” and herein of political union; without which (as the author remarks) no expedients for the prevention of injuries can be carried into effect. From this necessity of a political union the author deduces artificial ranks, namely, *legislators, expounders of the law, arbitrators, distributors of awards*, (or as we should call them, executive magistrates and officers of justice) *public prosecutors, an armed force, public instructors, and electors* (as we presume) to all the foregoing offices. The duties belonging to most of these ranks are in general ably discussed. The necessity and nature of subordination, as between some public officers (those who are employed in the prevention of injuries) “the relation of artificial to natural subordination,” and “the means of rendering artificial subordination effectual,” are the other topics considered in this portion of the work.

We come now (part 4th) to a subject on which the author appears to have bestowed peculiar attention; namely “military subordination,” and “the effects of British martial law upon it.” Military subordination is defined by him to be, “that which takes place between the officers who constitute the armed force.” He might have added “and between the officers and private soldiers of that force.” The term “martial law,” the author states, was in England originally applied

applied to those regulations for the army which were formed by the king, by the advice of the constable and marshal, at the beginning of every war; and in process of time it was applied to the decisions of the Marshal's court on military matters. During a considerable period the army was governed by temporary regulations formed by commissioners occasionally appointed for that purpose. British martial law, he observes, is now to be found in the act of parliament called the mutiny act, in certain articles of war formed by the executive government in conformity to its provisions, and in a number of customs, which are not specified in any statute, but derive their authority from usage.

To most of the regulations contained in this law the author strongly objects, as they have, in his opinion, "a direct tendency to render military subordination abortive, and the different members of the army neither able nor willing to fulfil their respective duties."

The duties of an officer, he conceives, cannot be performed in the best manner without a very high degree of peculiar skill and dexterity. To procure well qualified officers, he deems it necessary, first, "that the laws should provide competent electors;" secondly, "that the laws should ascertain the necessary qualifications of the candidates," and thirdly, "that the laws should hold out sufficient rewards to bring forward candidates properly qualified." Upon these principles he objects, "that the requisite qualifications of an officer are in no respect specified by law;" "that the right of election to commissions in the militia is vested in the lords lieutenants of counties;" persons whom the author considers as "wholly incompetent to decide the qualifications requisite for a military officer, or to apply the proper tests for eliciting information with regard to the possession of these qualifications."

He admits that the elector for the regulars (namely, the king, through the medium of the commander in chief) is much better qualified for the task, but observes, that the commander in chief has neither sufficient leisure nor opportunity to examine into the qualifications of officers.

"Neither law nor usage," says the author, "calls upon him to examine into the qualifications of those upon whom he bestows commissions; and while there are many public offices which men tamely see filled by ill-qualified persons, no one expects a military officer, on first receiving his commission, to be competent to the duties of his station."

Similar observations follow as to interest and money being considered

considered as the only qualifications. These objections, though not unfounded, are, we think, carried too far. There ought, doubtless, to be some previous preparation for the military profession, and some enquiry as to the education, connections and characters of the youthful candidates. This latter task was formerly, if we mistake not, assigned to the colonels of the respective regiments, whose approbation was, we believe, necessary before any commission was granted, and such a custom we should wish to see revived. But the time does not admit, nor is it, we conceive, practicable, previously to render a youth competent to all the duties of the military profession: they must, for the most part, be acquired by practice. Neither is it easy to discern at so early an age whether or not the talents of a young man are peculiarly adapted to the profession which he is about to undertake. Some reformation, however, in these respects, we admit, might be effected with advantage to the service.

A long discussion follows respecting the election of private soldiers; in whom the author requires much more previous skill and intelligence than we conceive to be necessary, or possible to be attained.

“The private,” he asserts, “must know every part of military duty which the officer does, and must not only know it, but be able to carry it into execution, otherwise the knowledge of the officer is vain.”

That he must be able to bear *his part* in carrying every manœuvre into execution is undoubtedly true: but with how little experience this has in many instances been effected, and how many corps newly raised have distinguished themselves in action, all military annals abundantly testify. It is to us quite a novel doctrine, that every soldier in an army must have all the knowledge and experience of an officer, or even knowledge of the same kind. Obedience and not command is his business and duty. If every private acted separately, there would be some ground for the opinion; but as they act, in general, in a body; as (notwithstanding what is said by the author) they can scarcely ever be left without some officer, of the same company or detachment to direct them, we cannot help thinking that his opinion is carried to an absurd and impracticable length. Some of the qualities, however, that are essentially requisite to an officer, namely, coolness, intrepidity, and presence of mind, must also be acquired by the private; and he should be as far removed from that “childish helplessness” of which the author complains, as from an overweening presumption of knowledge, which

which may induce him to despise, perhaps to counteract, his officer. But we agree with the author that the rewards held out to the privates are (or at least were before the late regulations) inadequate, and that some revolting circumstances are attached to their condition. The usual mode of raising men by recruiting is also strongly objected to: and if a better method could be devised, we should acquiesce in the author's censures on the present system; though we think it's evils much exaggerated. Let it be remembered, however, that soldiers are not in future to be enlisted for life.

He further condemns the present mode of instruction both of officers and privates, and we believe it might (in most regiments) be improved. This perhaps would best be effected by judicious internal regulations in each regiment. The observation that our enemy is more attentive to this point cannot, we fear, be denied.

The next object of the author's severe reprobation is the mode of trying the privates for offences by regimental courts martial; which may, by possibility, (the author represents it as almost always the case) be composed of young and inexperienced officers. Nothing, we believe, but necessity (at least a supposed necessity) has produced and continued this regulation; which is not in well-ordered regiments, productive of so much inconveniencé as might be supposed. Nor are the youngest officers usually employed in teaching the privates. The adjutant (to whom that duty is assigned) is usually an officer of considerable experience. Indeed if half the author's representations were just, the consequence would inevitably be (what indeed he seems to think it is) a total want of subordination and discipline, of energy and gallant exertions, in the British army. Yet to the reverse of this picture every war in which it has served, and every country in which it has been employed, bear ample testimony. The observations, however, which follow respecting the neglect of moral instruction, the difficulty of rising in the army without money, or powerful interest, and the inadequateness of half pay on retiring, are undoubtedly just. The insufficiency of the Chelsea pensions for privates has been, we believe, remedied, in a great degree, by the late regulations.

The "arbitrary state of military punishments," the defective constitution of courts martial, the "disproportion of punishments" (as between the officers and privates) and the inattention of our legislature to "military legislation," to which the author ascribes these defects and abuses, are, in the conclusion of the work, vehemently condemned, and the author seems to think reformation, in these particulars, a very easy task.

task. We apprehend, on the contrary, that it is pregnant with difficulties. Still a revival and improvement of our military system is, we admit, a most important object; and few circumstances would give us more satisfaction than to see a measure of this description undertaken seriously and pursued steadily by government. Upon the whole, we have perused the work before us with a strong sense of the talents which the author has displayed, and of the motives by which he appears to be actuated. His style is clear and impressive; and though (as we have observed) he is prolix, and deals occasionally in exaggeration, his sentiments in the main are just.

ART. IV. *Lectures on the Acts of the Apostles, explanatory and practical.* By Richard Stack, D. D. late Fellow of Trinity College, Dublin. The Second Edition. 8vo. 378 pp. 7s. Cadell and Davies. 1805.

ART. V. *Lectures on the Acts of the Apostles, delivered in the Parish Church of Stockton-upon-Tees, during Lent, in the Years 1803, 1804, 1805, and 1806. Illustrated with Maps.* By John Brewster, M. A. Rector of Redmarshall in the County of Durham. 2 volumes. 8vo. 14s. Rivingtons. 1807.

BOTH these authors profess to imitate the Bishop of London's excellent Lectures on St. Matthew's Gospel, and the former of them dedicates, by permission, to his Lordship. By a mere comparison of bulk it is evident, that Dr. Stack's Lectures must be more slight and cursory than those of Mr. Brewster, the one being twice the extent of the other. This appearance, however, might have been deceptive; and profundity of remark, though concise, might have characterized the shorter production, while the longer was weakened by unnecessary diffuseness. On examination, this does not appear to be the case. Dr. Stack seems not to have given the necessary extent to his Lectures, which therefore contain in general little more than a recapitulation of the subjects of the chapters in other words. Nor have we been able to discover any remarks in his book but what are so extremely plain and obvious, that they seem to be hardly worth committing to paper, much less to the press. This, with submission, is not imitating the Lectures of the Bishop of London,

don, who, though he affected not any profound investigation or unusual refinement, gave much of original illustration and powerful argument to his auditors. But Dr. Stack's Lectures are more like a running commentary, printed without the text, than an original work intended to be addressed to an audience. It may be conceived, indeed, how cursory the observations must be, when it is considered that one lecture generally contains the author's view of two chapters, and some of three, and that the whole prodigious variety of events recorded in the Acts of the Apostles is discussed in 14 lectures, and rather less than 380 moderate pages. A short specimen will show the manner of this author.

“ In the thirty-fifth verse (chap. 20,) recommending to support the weak, he (St. Paul) bids them remember the words of the Lord Jesus, how he said, *it is more blessed to give than to receive*. These words are not found in any of the Gospels; the Apostle, therefore, probably had them from some of our Lord's immediate disciples or hearers. Neither are we to wonder at this and many other sayings as well as actions of Christ being omitted by all the Evangelists, who did not profess to record every thing, but only such matters as appeared to them of the highest moment. And although the sentiment is worthy of our divine instructor, yet has he enforced the duty of Christian charity in so many different forms, that it does not require any further support in addition to what is written. As to the excellence of the doctrine here taught, no man who has ever relieved the wants of a fellow-creature, from motives of compassion and a sense of duty, will hesitate to say, that it is a source of the purest and most heartfelt delight of which human nature is capable. By a sense of duty I do not mean only the natural impulse that urges to mutual aid and support, but likewise the consideration of God's will, who has implanted this amiable impulse in our hearts, and also enjoined the exercise of it, as one of the best proofs of our gratitude and affection towards himself,” &c. P. 296.

Surely this is very flimsy, imperfect matter; true to be sure, but abounding rather in *truisms* than in great truths. Here then it cannot surely be too harsh to say, that a good model has occasioned a very indifferent book.

Mr. Brewster (several other good works of whom we have noticed *) proceeds in a very different style. He is

* Though not, it seems, his “Secular Essay,” advertised at the end of this work. How it escaped us we do not recollect.

full of illustrations from the fathers, and divines of various ages; and his own remarks are not trite, but lively as well as just. The same number of chapters here affords matter for 28 lectures, occupying two volumes, each larger than the one of Dr. Stack. By way of making the comparison more exactly, let us take a part of Mr. Brewster's remarks on the same speech of St. Paul, which we have just seen handled by the other lecturer.

“ How awful is the charge which immediately follows, comprehensive of the entire duty of a Christian minister! A charge, which, if any minister can hear unmoved, it may reasonably be concluded that he is unworthy of the high office which he holds. For though it be addressed to the rulers of the churches which were then present, its obligation extends itself to *all those who have been ordained to any holy function*. If any object to this unlimited interpretation, I refer him at once to his *ordination vows*.—‘ Take heed to yourselves, and to all the flock over the which the Holy Ghost hath made you overseers;’ *all the flock*, not making distinctions between rich and poor, not overlooking some, and flattering others, but diligently attending to the wants of *all*, and the more diligently to those, whether rich or poor, whose disconsolate and hungry souls cry aloud for spiritual consolation; ‘ feeding the church of God,’ the assembly of faithful Christians, which your Lord and Master ‘ *purchased with his blood*.’ It is this consideration which stamps a value on the church—it was purchased by the precious blood of Christ. The passage particularly displays the divinity of Jesus Christ; for the blood of Jesus is emphatically called the blood of God.

“ The Apostle dwells with great force on this part of his charge, as he knew, and therefore cautions them against it, that they would be assailed both from among themselves and from others with seducing and erroneous teachers. To impress this the more strongly, he pathetically reminds them of his former diligence and exhortations, accompanied even with tears. ‘ And now, brethren, I recommend you to God, and to the word of his grace.’—What a legacy is this! surpassed only by that of Christ himself. — ‘ Peace I leave with you, *my* peace I give unto you; not as the world giveth, give I unto you *.’ He appeals to his own distinguished character as a proof of his sincerity. And if we compare this appeal with the last declaration of Samuel, however we may admire his noble challenge, we shall find a still superior principle in the language of the Apostle. ‘ Behold, here I am: witness against me before the Lord, and before his anointed. Whose ox have I *taken*? Whose ass have I *taken*? Whom have I *defrauded* †?’ said the prophet of Israel in all the

* John xiv. 27.

† 1 Sam. xii. 3.

consciousness of innocence. 'No man's silver, or gold, or apparel have I coveted?' said the apostle. He not only did not take, but he did not desire. And then lifting up his honest hands in an expressive attitude, he exclaimed in the most feeling manner: 'Yea, you yourselves know, that *these hands* have ministered to my own, and my friends' necessities.' He proposes, with great propriety, his own example of industry; and concludes with recommending to them the greatest of all Christian graces, the grace of charity, that particularly confirmed by a well-remembered expression of the Saviour himself: 'It is more blessed,' that is, 'it is a blessed thing to give, rather than receive *.' It is more becoming the Christian character to communicate to the necessities of others, whether temporal or spiritual, by an exertion of personal abilities, than either from indolence, or from any other cause, to be the objects of our neighbour's attention and compassion.

"The expression of the Apostle reaches still farther: it instructs us that poverty itself is no apology for a want of charity; even in this sense of the word. The hands that are able to work, should assist, to the utmost of their ability, those that are not. 'So labouring, ye ought to support the weak.' What is this, but to recommend those most prudent, as well as useful, institutions, FRIENDLY SOCIETIES, amongst the poor? The rich themselves, too, are required not to confine all their liberality to a distribution of the *superfluity* of their good things. David said to Araunah, 'I will not serve the Lord *with that which shall cost me nothing* †.' True charity will not repine, nay, rather will rejoice, if it be accompanied with some privations.

"The effect of the Apostle's address may be more easily conceived than expressed. Like a good father taking his last leave of his children, the venerable Apostle *kneeled down and prayed with them all*. 'And they all wept fore, and with further expressions of tenderness and concern, fell on Paul's neck and kissed him, sorrowing most of all for the words which he spake, that they should see his face no more.' Tears thus shed, and thus received, are pious testimonies of affection. The Saviour who dropt a tender tear over the sepulchre of a friend, will accept the offering of a faithful heart." Vol. ii. p. 200.

We do not recommend this as a particularly striking part of these Lectures, but the difference in point of animation and effect is too obvious, we should think, for any reader to overlook. Without dwelling further on the subject, Mr. Brewster's Lectures may be justly recommended

* Hammond in locum.

† 2 Sam. xxiv. 24.

as approaching much more nearly to the model which both authors undertook to imitate, and as not instructive only, but pleasing and attractive.

ART. VI. *Comicorum Græcorum Fragmenta quædam curavit et Notas addidit Robertus Walpole, A.B. Trin. Coll. Cant. Cantabrigiæ. Typis Academicis excudebat R. Watts, 8vo. 5s. Veneunt apud J. Mawman Londini, et Bibliopolas Cantabrigiæ. 1805.*

THE fate which has attended the dramatic effusions of the Grecian Muse cannot but be considered as peculiarly severe.—According to some authors, not less than CCCLXV comedies were produced by the old school, of which Aristophanes may be considered as the last disciple; and by that which succeeded it DCXVII. If, indeed, we give credit to the testimony of Athenæus, we must admit this calculation to be below the truth: for he declares, that of the comedies of the latter description he had himself perused DCCC*. Out of this prodigious mass eleven only have descended to us from the pen of Aristophanes. What little remains of the other comic poets is scattered in a variety of authors, orators, historians, lexicographers, scholiasts, and grammarians. These, and some other poetic remains, Bentley once designed to collect into one body, and to illustrate with the stores of his immense erudition. The causes which induced that matchless critic to abandon the intention, whether they are to be sought for in the intrinsic difficulty of the task, or in the unmanly and illiberal treatment which he experienced from his cotemporaries †, it would now perhaps be useless

* See Bentley's Reply to Boyle on the Epistles of Phalaris.

† Who can reflect without feelings of sorrow mixed with indignation on the unworthy manner in which he is spoken of by Dawes? (See his *Mis. Crit.* p. 108, et passim. Ed. Burgess. Consult also Knight on the Greek Alphan. p. 34.) Who can cease to lament, that a scholar, whose congeniality of mind and similarity of acquirements ought to have united him in the closest bonds of friendship with the illustrious Bentley, should have suffered himself to be warped by prejudice, and carried away by fashion.—By the joint endeavours of two such men the most arduous undertakings might have been successfully achieved.
Rev.

to investigate. But that the scheme was relinquished every scholar must regret, who reflects on the incalculable benefit which its execution would have conferred on the world of letters, the great variety of topics which it would necessarily have embraced, and the great extent of information, historical and philological, which it would have elicited from a mind so well adapted to do it justice. Few are the men who have abilities to supply this *desideratum* in literature, and those few, alas, want the inclination to engage in it.

To an undertaking of this nature Mr. W. does not aspire. His object he very justly and very modestly explains in words which we shall lay before our readers. After stating the difficulty that would attend a work, such as we have described, he says:

“ Cum adeo periculosa aleæ argumentum plenum sit, ne quis miretur quod paucas tantummodo Comicorum Græcorum reliquias jam ipse feligerim in quibus periculum facerem, quibusque operam meam qualemcunque navarem. Minime vero dubitandum est quin doctis omnibus, emunctæque naris hominibus se satis probare possint, ob ipsarum venustatem, urbanitatem, ‘ illasque solis Atticis concessas veneres.’

“ Versionem Grotii, ‘ inimitabilis illius Græcorum poetarum interpretis,’ adjungere, leviter tamen aliquando immutatam, ut emendato textui melius accommodaretur, religioni mihi non erat habendum. Aliunde quoque haud exiguum ornamentum huic volumini accessit, siquidem CUMBERLANDUS nostras amicè benevolèque permisit, ut versiones suas quorundam fragmentorum, exquisitas sane illas, miraue elegantia conditas et commendatas huc transferrem.”

“ Ingratus autem essem quam qui maxime, si ea silentio præterirem, quæ RICARDUS PORSON, vir supra præconium meum longissime positus, non minus docte quam humaniter mecum communicate dignatus est. Meminerit velim lector, viri eruditissimi emendationes in notis sequentibus literam P habere subjunctam.”

“ Superest, priusquam manum de tabula tollam, ut ob ea quæcunque in hoc opere a me vel errata vel peccata fuerint intercedam. Minime dubito quin materiæ arduæ difficileque parum satisfacero. Sed audere non dedecet, et si quid desit operi, supplet ætas; et si qua dicta sunt juveniliter pro indole accipiuntur*. Si vero vel tantillum aliorum studia in hisce comœdiæ Græcæ reliquiis indagandis & illustrandis aut erexerim aut excuscarim, laboris suscepti nequaquam pœnitebit, votique mei esse videbor omnino compos.” Præf. p. 6—8.

We are always ready to show the utmost indulgence to a modest, and more especially to a young writer. Yet we cannot but notice, at the very commencement of our observations, that deficiency of arrangement under which this volume labours. It may be asked, how can this be avoided in a work confessedly made up of shreds and fragments? We answer, that in our opinion, it would have been more convenient to have arranged the pieces according to the alphabetical order of the respective authors' names. Secondly, that Mr. W. should have added references to the pages of the several writers in whose works these fragments have been preserved, as Le Clerc has done in his remains of Menander and Philémon; and thirdly, that he should have numbered the originals and the annexed translations. Whatever may be thought of the first of these suggestions, it is indisputable, that the adoption of the second would have greatly facilitated the access of the reader to the original volumes; and that the last would have rendered the comparison of the Greek with the versions subjoined a work of greater ease. The small size of the volume indeed prevents the latter inconvenience from being considerably felt, but in a book of greater bulk, it would rise to some importance. To enter, however, upon our examination:

P. 3. l. 3. "Ἰλισσὸς ἐν Φάρυγι· τί ἂν εἴποιμι σοι;"
 'Legendum potius ἐν τῇ Φάρυγι.'

Of this form of the word, Mr. W. gives no example. It occurs, however, in Homer, and is thus defended by Eustathius:

"Ὅρα δὲ καὶ τὴν Φάρυγιν δὲ ἐνὸς Γ γραφὴν κἀνταῦθα, καθὰ καὶ ἐν τῷ, 'Φάρυγι δ' ἐξίσσεται οἴῳ,' ὡς ἀπὸ Φάρυξ ὡς δοῖδύξ, ἐῖ καὶ δὴ τῷ Κ ἐκεῖνο κλίνεται καὶ δικεῖ τῆτο εἶναι φυσικώτερον. Καθὰ καὶ τῷ Ἰυξ, τῷ Ἰυγξ Ἰυγος [f. κ. καὶ τῷ Ἰυξ Ἰυγι, τ. 1. 1.] ἐκεῖ γὰρ δοκεῖ τὸ ν, ἦγεν τὸ ἀντ' αὐτῷ Γ τεθεῖσθαι. [I. ἐντεθεῖσθαι] ἀπὸ γὰρ Ἰυξω Ἰυξω, Ἰυξ εἶσι τὸ φυσικὸν κατὰ ἀποβαλὴν τῷ ἐν τῷ μέλλοντι ω."

But perhaps the proposed change is unnecessary. In some particular phrases the Attic writers occasionally omit the article (see Porson ad Eurip. Hec. 788, et Med. 325), and it is so omitted by Æschylus in an expression not very different from that under consideration.

"Τὰ δ' ἄλλα σιγῶ. Βῆς ἐπὶ ΓΑΩ' ΣΣΗΙ μέγας
 Βεῖηκεν." Agamem. l. 36. Ed. Schutz.

P. 4. l. 2. "—ὥσπερ οἱ γὰρ οὐ δρομεῖς." 'Lege ἄγαθρομῆς.'

Mr. W. might without fear have admitted ἄγαθοῖς into his
 L 2 text.

text. Porson accedes to the canon of Dawes, and has accordingly edited,

“ ἐν τοῖς κακοῖς γὰρ ἄγαθοι σαφίστατοι φίλοι.” Hecc. 1216.—And again,

“ σοφός γὰρ ἄνηρ καὶ τρίβων τὰ τοιαῦτα.” Med. 684.

Herman indeed retains οἱ ἄγαθοι. But as he make no comment, we are disposed to consider it as a mere oversight; more especially as we have his express testimony to the justice of this contraction.

“ Similiter,” says he, “ αὐται pro αἱ αὐταί, impuram diphthongum habet. Ista contractio invenitur in Sophoclis Antigone, v. 929.

ἔτι τῶν αὐτῶν ἀνέμων αὐταὶ
Ψυχῆς ῥίπται τήνδε γ' ἔχουσιν.

Quos versus quum uno spiritu addito corrigere deberet Brunkius, non solum magnam, sed ab sensu etiam alienam mutationem fecit.” Herm. de Emend. Rat. Gr. Gram. p. 50.

In page 5, we have a fragment of Eupolis, which has received some masterly corrections from the hand of the illustrious professor, who also in a former passage has restored with acuteness, and no less certainty,

“ σκῶμμα γὰρ εἶπ' ἀσελγής”

for the puerile and foolish tautology σκῶμμα γὰρ εἶπας ἔλεγες. After it has passed the ordeal of so profound a scholar, we almost tremble to hint a doubt as to the purity of any expression; yet we confess that τῷ σῶ, applied to the second person plural, appears to us very unusual.

P. 6. l. 6. “ ἔκ' ἀποκ' ἢ ἄν, ἔτι μοιχὸς ἔδὲ εἷς.”

The form ἔδὲ εἷς and ἔδὲ ἔν, or some choose to write them ἔδεεις and ἔδεέν is, we are well aware, of frequent occurrence in comic writers: yet in this place we are almost inclined to prefer ἔδ' ἄν εἷς. The learned Dr. Routh, in his edition of the Gorgias and Euthydemus of Plato, seems indeed to doubt the legitimacy of this formula. Commenting on the following passage of the latter dialogue, which occurs in p. 83 of his edit.

“ Τῶν δὲ γε ζῶων (ἔφη) ὁμολόγηκας ταῦτ' εἶναι σα, ὅσα ἂν σοι ἐξῆ καὶ δεῖναι, καὶ ἀποδοῦσθαι, καὶ δεῖσαι ἂν θεῶ ὅτῳ ἂν βέλῃ, he observes, ‘ Fortasse δεῖσαι τῷ θεῶ sine particula ἂν. STERN. Nihil certi habeo quod de istius particulæ usu hoc loco statuam. Certe vero alia sunt loca, in quibus ἂν similiter adhibetur. Vid. ut unum saltem commemorem, Arist. Plat. v. 485.’”

Than this pleonastic repetition of the particle ἂν, nothing

is more common. To produce a few out of numberless instances:

1. "ὥστ' ἔκ AN αὐτὸν γνωρίσαιμ' AN εἰσιδῶν." Eurip. Orest. 372.
2. "ἀλκῆ δέσ' ἔκ AN, ἧ συ δοξάζεις ἴσως
σώσαιμ' AN." Id. ib. 702-3.
3. "— ὡς τρεῖς AN παρ' ἀσπίδα
σηῆαι θέλοιμ' AN μᾶλλον, ἢ τεκεῖν ἄπαξ." Eurip. Med. 253-4.
4. "δοκεῖς γὰρ AN με τόνδε θαπεῦσαι ποτ' AN." Id. ib. 369*.
5. "Οὐκ AN γ' ἰλόντες αὐθις ἀνθάλοιεν AN." Æscyl. Agam. 350.
Edit. Schutz.
6. "τί δ' AN παρ' ἐκείνων καὶ μάθοι χρήστον τις AN." Aristop.
Nub. 838.
7. "Ἐι γὰρ ποιητὸν ἦν Ὅμηρος ἑδέποτ' AN ἰποίει
τὸν Νέστορ' ἀγορητὴν AN, ἑδὲ τες σοφῆς ἅπαντας." Id. ibid.
1053.

The Attic writers seem to have taken peculiar pleasure in the adoption of this phrase, which Bentley, with the grammarians, calls ἄν παραπληρωματικὸν.

P. 7. v. 11. "ἑορακας ἔν φιλόσοφον," &c. 'Hunc versum,' says Mr. W. 'ita legendum censuit Dawesius in Misc. Crit. p. 202. quod Schw. videtur fugisse.' This however is not strictly correct. Dawes was an advocate for a different orthography. His words are,

'Mirabuntur fortasse plerique omnes quod hoc (εῶρακα quadri-syllabicum) esse vitium dixerim. Sed utcumque hoc sit, vel ex quacunque demum causa provenerit ut scriptura ista ubique fere obtineat, illud interim compertum habeo, verbi illius potestatem apud Poetas Atticas non nisi trisyllabam esse. Nec deinde dubitaverim quin trisyllaba itidem scribi semper soleret; exempla si vacat ista perlege.'

After quoting five other examples from Aristophanes and Athenæus, he comes to the verse in question, and writes *ἑορακας ἔν φιλόσοφον*. Tyrwhitt was the critic, who stood forth the defender of *εῶρακα*, whose learned note will be found at p. 454 of the Misc. Crit. Ed. Burges.

"Ib. l. 16. read *παρατιθῆ*.

"P. 8. l. 4. *πίνωμεν, ἐκπίνωμεν, ὦ Σίκων, Σίκων.*"

'Ἠδίστοις σίτων, Grotius in Excerpt. 561. contra metrum. Emend. Casaub. quam textus exhibet probat Toupius ad Theoc. p. 333. Displicet autem repetitio vocis Σίκων.' *Walp.*—Why not read *ἡδίστον Σίκων*? In the ninth line the editor has done well in admitting Valkenaer's correction into the text. The note of that sagacious scholar we will transcribe,

* Other instances occur in the same drama. See l. 616 and 814.

“ἀρεταὶ δὲ, πρεσβεῖαι τε καὶ στρατηγίαι,
κομποὶ κενοὶ ψοφῆσιν ἀντ’ ὀνειάτων.”

Sic corrigo pro ὀνειάτων, quod nimis patienter in isto loco probarunt viri docti J. Davissius ad Cic. Tusc. Disput. III. c. 18. p. 201, aliique. Berglerus ad Alciphr. p. 236. fensisse videtur scrupulum dum vertit, *inaniter strepant, et sunt instar somniorum*. Teneri voluit D’Orville Animad. in Charit. 454, ipsemet p. 616. in Tatiano adv. Gent. p. 78. reponens τὸ ὕπναια, ubi rectius, me iudice me posuisset vocem Tatiano notam τὸ, ἰνήσιμον. Alexidis locum ut puto spectat Hesychii nota “ὀνειάτων, ἰνησιφόρων; ἰγνότῃ vocem substituere librarii notissimam. Vana quidem dici potuissent ὀνειάτα, vid. Gat. ad M. Antonin. II. § 17. Sed in ista sede requiritur ὀνειάτων.” VALKENAER ad Eurip. Phœniss. 144.

This found criticism might be supported, was any additional support necessary, by the authority of Suidas, who explains ὀνειάτα το μεῖν, ἢ πάντως βρώματα ὡς οἱ Γλωσσογράφοι· ἀλλὰ πάντα τὰ εἰς ὄνησιν ἐπιτήδεια. So also Hesychius, ὀνειάτα, ὅσα ὄνησιν παρέχει κὶ ἀφέλειαν ἀγαθὰ βρώματα.

P. 9. v. 5.—“ἐκ ἔχοιμ’ ἀντὶ φράσαι.”—‘Lege ἀντὶ φράσω.’ Walpole.

We suspect the proposed alteration to be entirely inadmissible, as totally repugnant to the laws of grammar. The future following an optative, or as we might perhaps be justified in calling it, subjunctive imperfect, seems no less improper than the English expression, *I should not have what I shall say,* instead, *what I could say, or, to say.* The Poet probably wrote,

ἐκ ἔχοιμ’ ἀντὶ φράσαι,

the ellipsis of δεῖν is sufficiently usual. A phrase not very dissimilar occurs in a fragment of Antiphanes printed in this volume,

“——καὶ γὰρ τὴν τράπεζαν ἀρπάσαι
κειμένην ἀντὶς προσελθών.”

where ἔχοι is evidently suppressed.

P. 13. 5. “καὶ τῶν λόγων ταῦθ’——” We greatly prefer τ’ αὖ, with Grotius and Brunck.

P. 14. l. 5. “μεταβόλημέν, ἠδὲ δ’ ἔ.” So this passage ought to be pointed.

P. 21. “——τὸν τρίτον δ’ ὕπναια
ὅρ εἰσπίοντες οἱ σοφοὶ κεκλημέτους
οἴκαδε βαδίζουσ’.”

Suidas, who quotes the passage, has Ἐκπίοντες. And this unquestionably is the true reading. In a fragment of Alexis, to which we have already referred, we find,

“ πίνωμεν, Ἐκπίνωμεν.” &c.

So also Aristophanes,

“ Καὶ πρὶν σε κοτύλας Ἐκπίειν οἶνον δέκα,
Ὁ Πλάτων, ἢ δίσποιν, ἀνεσήκει βλίπων.” Plut. 736.

In a former line, Suidas, or his transcribers, have corrupted the genuine word ὑγείας into ὑγείας, which Porson pronounces not to be a plant of the Attic soil. To the authority of Moeris, adduced by that eminent scholar, we add that of Herodian :

“ Ἐτι πλημελεῖσιν οἱ λέγοντες ὑγεία τρισυλλάβως, δὲν ὑγεία τετρασυλλάβως. μόνως γὰρ ἔτος καὶ οἱ ἄρχαῖοι εἰρήκασιν. ὡς ἐν τῇ κωμῳδίᾳ,

αὐται γὰρ ἐπιθυμῶσιν ὑγείας τυχεῖν.”

Herod. Fragm. apud Herm. de Gram. Græc. pag. 307. Mr. W. in a subsequent line, has very properly printed,

“ ἡμέτερον ἔστι, ἀλλ' ἔβρετο ἃ δὲ πέμπτον βοῆς.”

Kuster's emendation is equally false and inelegant.

P. 25. l. 5. “ ἐς αὐριον δὲ μηδὲ φροντίζειν, τι ἂν ἔσται.”

Mr. W. proposes to read εἴη. Daves expressly denies that ἂν can legitimately be joined with the future of the indicative mood ; and to this canon, although opposed by his learned editor, we fully accede. A second question is, whether ἂν potential can be united with the present indicative. Mr. W. says certainly not. Toup and Hoogveen think otherwise. If their opinion be correct, the etimology of the passage is obvious: ἔσι and ἔσαι would be easily confounded with each other.

(To be concluded in our next.)

ART. VII. *Christian Politics. In Four Parts. By Ely Bates, Esq.* 8vo. 445 pp. 8s. Longman and Co. 1806.

OF this author's "*View of Civil Government*," published in 1797, we gave a favourable opinion*, and are pleased to find he has since pursued the subject, and so greatly en-

* See Brit. Crit. Vol. X. p. 575.

larged and improved that meritorious work. Upon that tract he has, as he informs us,

“ Exercised the same right with that of a man who having built a house which he afterwards finds small and inconvenient, pulls it down to erect a larger and more commodious one in its stead, at the same time endeavouring, with a prudent economy, to make the best use he can of the old materials.”

The work before us, therefore, is so far a new one as to deserve a separate consideration.

The author begins (as in the former work) with a general sketch of man, the subject to be governed, whose three principal passions are, “ the love of pleasure;” “ the love of power or consequence,” and “ the love of wealth.” On these passions, their prevalence and effects, there are many just and well-expressed remarks.

The immediate objects of government are stated to be, “ I. PERSONAL LIBERTY. II. PERSONAL SECURITY. III. PRIVATE PROPERTY. IV. PUBLIC DECORUM.” Of these several objects the author treats, and endeavours to ascertain how far they come within the compass of political government.

Under the head of Personal Liberty, and from the view which he has given of human nature, he infers, that

“ Those offices to which neither pleasure nor honour and but little profit is attached will never be discharged but under the compulsion of necessity; and therefore, that, to preserve the society from sinking into a savage state, a large proportion of the people must depend for their subsistence on the toils of husbandry, on useful manufactures, and on domestic service.”

Thus the power of loco-motion (a portion of personal liberty) must necessarily, as to the majority of members in a society, be confined within narrow limits.

Personal security, or the peaceable enjoyment of *life, health, and character*, is next considered as another of the ends of government. It is shown, that these blessings are of a very precarious nature, and that laws and government can only guard them at a few of the avenues through which they are affailable.

Similar observations are applied to the third object of government, the security of *personal property*; with regard to the distribution of which we cannot too often applaud the remark, “ that the best possible state of society is, when the bulk of the people can subsist comfortably with moderate labour, and cannot subsist without it.”

On the fourth object of government, the author enquires "how far its coercive power is adequate to the maintenance of *public decorum*," and states the offences and improprieties by which chiefly that decorum is violated; such as *debauchery, gaming, profaneness, disrespect to the constitution under which we live*, and even *incivility*. Wholly to prevent, or adequately to punish, these, he confesses the insufficiency of all human laws; yet thinks that, in some instances, more restraint might be laid upon conduct so pernicious to society. The ingenious writer proceeds to estimate the influence of civil government on virtue and happiness, from the relation it bears to liberty, showing in what respects it restrains, in what it improves and enlarges that faculty. He then considers "the connection of civil government with virtue and happiness," substantially in the same manner as in the former treatise, and with similar remarks on moral liberty to those which we had before occasion to applaud. The influence of government on property is also discussed, and its advantages shown, as applied to different periods in the state of man and of society. The author's observations on the last period, "when the number of rich citizens constitutes a considerable part of the community," are well worthy of attention. Having shown the numerous evils which arise from inordinate and generally diffused luxury, he observes, that although "a complete reform in this case might exceed human efforts, yet that something might be done: though it might be impossible to call back the political sun to its meridian, his further descent might be retarded." He then points out the methods which, in his opinion, would conduce to this end. Some of these, as taxes on luxury, and a * tax on property, have already been tried; and, as to the end here proposed, with but little effect. The remaining measures could not avail without the public spirit which this writer recommends, or rather without a reformation of morals so considerable as may be desired, but can scarcely be expected.

On the tendency of wealth to promote the liberal arts and sciences, and how far this may operate in abatement of the evils complained of, the author's remarks are similar to those in the former work. His observations also on the savage and civilized state of man, and on the importance of religion both to society and the individual, nearly coin-

* The latter of these, it is obvious to remark, falls heaviest upon persons of small fortunes.

cide with those which he had made in that treatise. But one of the principal additions to the former tract is that part of the present which relates to toleration; a subject which this writer has discussed with his usual candour and ability.

He considers the consequences, first, of toleration without an establishment; secondly, of an establishment without a toleration; and lastly, of an establishment with a toleration; and he divides toleration into "*complete* and *partial*; *complete* when a subject is admissible to every privilege and office, and *partial* when he is left under any political incapacity, though he may enjoy his religious liberty in its fullest extent." The general doctrine and distinctions laid down appear to us so just and rational, that we think we cannot do better than cite them in the words of the author.

"The proper subjects of a complete toleration, we understand to be those who can give a reasonable security to the state for their behaviour as good citizens; those who can only give a dubious security, we consider as subjects of a partial toleration; and those who can give *none*, we absolutely exclude from the rank of citizens.

"Accordingly, we allow no place in the scale of toleration, either to men who deny those fundamental principles of morality which are necessary to the very existence of society; such, for instance, as bind us to the performance of our engagements, or prohibit any external injury to others: or to professed atheists: or to those who hold the doctrine of intolerance. Not to the first, since it is evident they can give no valid security to the state for their good behaviour, who deny that any such *can* be given; not to the second, because (as Locke observes) promises, covenants, and oaths, which are the bonds of human society, can have no hold upon an atheist; neither to the last, since it can never be consistent with the public safety to tolerate those who only wait for power and opportunity to tyrannize over others, and deprive them of their most sacred liberties." P. 151.

He then discusses the question respecting the toleration of Papists, not venturing to give a decisive opinion, but inclining to the sentiments of Helvetius, "who," the author observes, "though in religion a *lying oracle*, was certainly not wanting in political sagacity." That writer was of opinion, that "in one case toleration might prove fatal to a country; that is, when it tolerates an intolerant religion."

The author proceeds to consider toleration in the relation it bears to the progress and political effect of Christianity, in a country where there is no ecclesiastical establishment. His
 remarks

remarks on this part of the subject are candid and sensible; but as they apply not to the circumstances of this or any European nation, need not be discussed here. He sees no reason why Christianity might not be established and prosper under any of the forms of church government, or all of them together, while "the magistrate preserves the several parties from mutual wrong and violence." This state, however, he admits, would, in process of time, by the prevalence of some one sect, lead to an establishment; and, as is afterwards remarked, "there is evident danger, under a general toleration without an establishment, lest some parts of a country should be left without any public administration of religion."

The merits of "an establishment without a toleration" are next examined, and such a system decidedly and justly condemned. The author proceeds to treat of an establishment, together with a toleration, either complete or partial. One of the advantages of the former he states to be, that it unites all the citizens in a zealous attachment to their country. On the other hand, he admits "it is a scheme, which, however favourable it may be to the state, may endanger the stability of the church." A partial toleration he considers, in regard to religion only, as nearly upon a level with that which is complete; but that in other respects the difference is more considerable; since, though it seems to give more security to the church establishment, it is less favourable to the state, as it tends to breed dissatisfaction in a body of citizens truly attached to their country, by laying them under incapacities of serving it. After much reasoning on the subject he concludes, that

"Upon the whole, *an establishment accompanied by a toleration*, especially when the toleration is complete, is preferable to either of them separately; inasmuch as it unites liberty of conscience with the means of instruction, the progress of truth with the peace of society, the right of private judgment with the means of the public safety." P. 208.

The ingenious writer then treats of the methods by which an established church may support herself under a complete toleration. The three following he considers as best adapted to the end proposed:

"1st, To provide the best means of spiritual instruction and edification.

"2d, To advance no unjust claims of superior purity to other churches; and even when such claims are well founded, not to assert them with a disproportioned or unhallowed zeal.

"3d, Not

“ 3d, Not to narrow the terms of communion beyond the warrant of scripture.” P. 209.

On each of these topics the author expatiates with much good sense and propriety, more especially on the first; though we cannot admit that our church is so much wanting as he supposes in catechetical instruction.

Under the third head the author objects to the subscription of the clergy to the 39 Articles. Having often discussed this subject, we shall not now say more on it, than that it seems better, in times like the present, to adopt Bishop Saunderson's exposition of the sense in which he had subscribed to them, than, by devising a new formula, to open the door to speculative, and perhaps endless innovation.

The third part of the work lays down certain rules for the conduct of a good citizen, particularly under any moderate government. These are,

1st, “ To guard against any wrong impressions which he might receive from new and plausible political theories, and to regulate his expectations by what is obvious and practicable in the present state of human nature, and the existing circumstances of public affairs.” 2dly, “ To distinguish real political evils from imaginary ones, and from those various evils which arise out of the common condition of man in this world: not to aggravate or rashly oppose the first, to dismiss the second, and to suffer patiently the last.” 3dly, “ To avoid an idle curiosity in political matters, and still more a disposition to hunt after small or unknown grievances.” 4thly, “ To beware of any unnecessary or hasty attachment, and still more of a blind devotion to any party whatever, either in politics or religion.” Lastly, “ Never forwardly to urge his claims or pretensions, nor beyond what the common good may require; and when this is, on the whole, provided for, to rest satisfied in the quiet and faithful discharge of the duties of his present station.” P. 261.

Each of the above rules is explained at large, and enforced by able and just arguments. We regret that our limits do not permit the insertion of them.

In the fourth and concluding part, the author points out a very useful art; namely, the way to live happily under all governments and in all situations. “ The foundation of happiness,” he justly states, “ must be laid in peace of conscience, and in holy and well-regulated affections;” and he shows, that the chief topic of consolation to good men arises from this consideration, that the providence of God comprehends all his creatures, and that all the events that happen throughout the universe may be ascribed to divine appointment, except the voluntary

tary determinations of free agents. Here he takes occasion to expatiate "on the importance of distinguishing Providence from Necessity," and justly condemns that doctrine in philosophy which would deprive man of his free agency, and those theological tenets which exclude a part of mankind, previously to any misconduct of their own, from the redemption obtained by the sacrifice of Christ. The conclusion contains, in addition to the general doctrine of a superintending Providence, some relieving considerations, under the pressure of political evils, derived "from the pliability of man to his external situation; from the great and good examples frequently displayed during a hostile period; and from the general vanity and unimportance of the world."

We have thus endeavoured to give the outline of a work highly meritorious in its object, and executed with an ability which does ample justice to the important subject which it treats. If we considered the former brief tract as valuable in these respects, still more can we recommend this treatise as containing the best antidote to false political principles, the most effectual inducements to an upright political conduct, and suggesting the surest consolation under political misfortunes. In some points, this work may be advantageously compared with that above reviewed, on subordination.

ART. VIII. *Memoirs of the Life and Writings of the Hon. Henry Home, &c.*

(Concluded from page 41.)

TO the first volume of this elegant work is added an appendix consisting of ten numbers on the following subjects:—1. Biographical Notices of some Scotchmen eminent in Classical Literature who flourished in the period from the end of the sixteenth to the beginning of the eighteenth century. 2. The short correspondence between Mr. Home (Lord Kames) and Dr. Clarke, already referred to. 3. On Final Causes; a valuable essay by the author of the work before us. 4. A letter to Lord Kames from the Reverend Dr. John Macfarlane, on the tendency of the Essays on Morality and Natural Religion—a letter which we can hardly think entitled to a place here. 5. A letter of a very different order, from Dr. Reid, on the influence of the doctrine of necessity on morals. 6. A letter from David Hume, Esq. to one of his antagonists, in which is displayed much good-nature and candour. 7. A character of Dr. Thomas Blackwell, by Dr. Alexander

Dr. Alexander Gerard, of no great value. 8. A list of the original members of one of the oldest literary clubs or societies in Edinburgh, which has ceased to exist for upwards of thirty years. 9. Four admirable letters, on various topics in philosophy, from Dr. Reid to Lord Kames; and 10. *A Treatise on the Principles of criminal Jurisprudence, as unfolded in Lord Kame's Essay on the History of Criminal Law; with an Examination of the Theory of Montesquieu and Beccaria, relative to Crimes and Punishments.*

This is a dissertation by Lord W. himself, intended as a supplement to Lord Kames's *Essay on the Criminal Law*, and as an illustration of its general doctrines. It begins with some judicious remarks on the great discrepancy of opinions entertained by the ablest writers with regard to some of the most important doctrines of the science; and on the barbarity and absurdity of many of the penal laws of the most enlightened nations. The absurdity of these laws, of which Lord Woodhouselee exhibits some striking instances, he attributes to the false principles on which they are founded. The leading principle of the penal law, according to Montesquieu and Beccaria, is, that all crimes are to be estimated solely according to the degree of injury which is done to society through their commission, and that the object of punishment is to lessen their number in future. We confess that to us this appears to be the only principle on which fallible man can presume to establish a system of penal law; and that to lessen in future the number of crimes is the only object which he can rationally have in view, when he inflicts punishment. Lord Woodhouselee, however, thinks differently, contending that the conclusion to which this doctrine leads,

“ We may boldly affirm to be contrary to the decision of *the moral sense*, and that *natural feeling of justice*, which is implanted in the human breast. The atrocity of a crime, or the moral guilt which it involves, ought to be in every case, if not the sole, at least the leading principle, in determining or proportioning the measure of the punishment; and wherever that proportion is violated, of which the mind itself forms a most accurate estimate, we feel that injustice is committed. Supposing therefore, with Dr. Prichley, that it were possible to lessen the number of crimes without having recourse to the punishment of any criminal, it may be affirmed, in direct opposition to this writer, that evil, instead of being prevented by this impunity, would in reality be occasioned; inasmuch as injustice is one of the greatest of evils, whereas the punishment of a criminal, being an act of justice, is a good instead of an evil.

“ To lessen the number of crimes in future is undoubtedly an important

tant object of the criminal law ; but it is neither its sole, nor even its primary object. The primary object of the criminal law is the accomplishment of justice, by the proper punishment of crimes that have actually been committed. The prevention of future crimes is a secondary end, which, in most cases, will be best attained by a due attention to the primary. The foundation of criminal law is retributive justice, that great principle which regulates the redressing of wrongs and the avenging of injuries." (P. 79 of Ap. to vol. I.)

The arguments urged by the learned author in support of these positions are exceedingly ingenious; but they all proceed upon a principle which to us appears to us either false or utterly unintelligible. We need not inform the reader, accustomed to such speculations, that philosophers are far from being agreed among themselves as to the *nature* of the *moral sense*, to its *existence*, or even to its *possibility*. That every man in civilized society has some notions of right and wrong, virtue and vice, is a fact which has never been disputed, and is indeed indisputable; and that in most instances every man, without reflection, approves of the one and disapproves of the other is equally indisputable; but the questions at issue are, whether these notions, and this sentiment of approbation or disapprobation be innate or acquired; and what should induce us to be guided by the moral sense, rather than by any other sense or appetite, when the dictates of the two are inconsistent with each other? Lord Woodhouselee has no occasion to be told that Locke, with his followers—Cumberland, Berkeley, Law, Hartley, Johnson, Paley, Priestley, and by far the greater part of English philosophers, have maintained one side of each of these questions; while the other has been adopted by Shaftsbury, Hutcheson, Lord Kames, Beattie, and, we believe, the greater part of the Scotch metaphysical school. He knows likewise, that questions of similar import were debated with great zeal and ability in the schools of antient Greece; so that the existence of an *innate* or *instinctive sense* of right and wrong, just and unjust, cannot be so certain, nor its decisions so obvious and infallible, as to entitle them to be taken for the basis of a system of criminal law.

The writer of the present article must confess that he has no faith in the *moral sense* as the *sole guide* of human conduct, and that he cannot even form a conception of such a sense as an innate or instinctive *feeling* in the proper sense of the word *feeling*. The real instincts of nature are very uniform both in man and beast; but what is called the *moral sense* has in one age or in one country condemned as actions the most

immoral what it has approved of in another age or in another country. The instincts of nature are surely to be found in as great perfection among savages as among civilized men, and under one scheme of instituted religion as under another. Yet what enormities do not savages perpetrate with the entire approbation of *their* moral sense?—In some countries men put their aged and helpless parents to death; in others their feeble or deformed children; and these things are done, not secretly, as crimes are commonly committed, but by the authority of the laws or customs of the nation.

We are perfectly aware of the answers that have been made to these objections, by the advocates for *authoritative moral feelings*. The aged and infirm, the feeble and deformed are put to death, it is said, from a principle of *benevolence*, to rescue them from the miseries of a world in which they are unable to protect themselves, or even to provide the means of subsistence. But would not the young and vigorous display greater benevolence by protecting and feeding those who are unable to protect and feed themselves? Let us ask too if an *instinctive principle* of *benevolence* be not conceived as something very different from a *moral sense* of *right and wrong, just and unjust*? Man may be admitted to be a gregarious animal, and of course instinctively attached to his species, without supposing him endowed with such a sense as this, of which we perceive no symptoms in other species of gregarious animals. Sheep and oxen are gregarious, but they are so far from displaying any evidence of a moral sense, that when one is attacked by another and worsted, the whole flock or herd rushes against the weakest, and would often destroy him, if not prevented by the herdsman.

The judgment of *conscience*, after the performance of a *meritorious action*, or the perpetration of a *crime*, is surely as correct and has as good a claim to be considered as an instinct, as the *moral sense* either *directing a man's own conduct*, or *sitting in judgment on the conduct of his neighbour*; it is indeed allowed to be the judgment of the very same faculty. Yet how different are decisions of conscience on the very same action, performed for the very same end, but in different circumstances? An assassin in Italy, when he has received priestly absolution, is told by *his conscience* that his guilt is washed away; and he is ready to commit murder again! A courtesan, in the same country, believes herself free from guilt when she has made her confession and received absolution; and there are numberless well attested instances of those ladies, when they have been prevented from going to confession, *conscientiously* refusing to grant their usual favours

to their paramours till their scores should be cleared! Could these things happen if the *moral sense* were an *instinctive feeling* of sufficient authority to be made the basis of a system of criminal law?

Yes, it will be said, all these things might happen, because they prove only that *conscience* or the *moral sense* may be perverted by ignorance on the one hand, and by the baleful influence of superstition on the other. But granting this, for the sake of argument, does it not follow that a faculty or feeling so liable to perversion is not fit to be the source of a system of penal law? A case, however, occurs to us in which neither ignorance nor superstition can be supposed to bias the judgment of conscience. When a youth, virtuously educated, forms his *first illicit* connection with the other sex, it will surely be granted, that after he has gratified his headstrong appetite, (the only end which he had in view) he must feel, in some degree, the disapprobation of his own *conscience* or *moral sense*. Had the same youth formed no illicit connection with the sex, would his conscience have passed on him the same sentence of condemnation, for gratifying the same appetite by his first connection with the virtuous girl whom he had legally married? Surely not; and yet no man ever supposed that the *instinctive feelings* of nature could be totally changed by the *forms* of law or the *rites* of religion, however important these *forms* and *rites* may be to society. But further, *just* and *unjust*, *right* and *wrong*, in the very notions of them, imply a comparison with some standard; but to make a comparison is the operation, not of *feeling*, but of *reason*. A man feels heat by the sense of touch; but it is not that sense which traces the sensation to the fire or to the sun-beams as its cause.

Let not the reader suppose that by all this we have any desire to weaken the authority of conscience. God forbid. We only wish him to consider how that reflex *feeling*, if such it must be called, is formed, that he may not mistake the prejudices of education for the dictates of nature and of nature's God. The *moral sense*, or *conscience* springs from the great mental law of association, first brought distinctly into view by Locke, and afterwards illustrated by the Rev. Mr. Gay, Dr. Hartley, and others. In the discourses prefixed to the fourth edition* of Archbishop King's *Essay on the*

* It may be prefixed to other editions of that Essay, but the fourth is the only one at present within our reach.

Origin of Evil, is perspicuously detailed the process by which this sense or moral faculty is formed; and as we could add nothing of importance to what is there said on the subject, we think it much fairer to refer our readers to that valuable work, than to repeat in our own language the sentiments and reasoning of others. They will there perceive that to deduce *conscience* or the *moral sense* from the law of association is very far indeed from diminishing its authority; for that law is the law of God, and seems to be as important and almost as universal, in the intellectual world, as the law of attraction is in the corporeal. As this latter law renders material substances fit for being formed into machines for the use of man, so does the former law render human nature fit for being trained to habits of virtue or of vice: and it ought to be the great business of parents and tutors to prevent erroneous principles from being formed in the minds of children, by "taking heed (as Locke expresses it) that in their tender years, ideas, which have no natural cohesion, come not to be united in their heads*." How this is to be done, every mother may learn from Miss Hamilton's admirable *Letters on the Elementary Principles of Education*; and if it be not done, she may depend upon it, that numberless absurd prejudices and wicked propensities will be formed in the minds of her children, which may be afterwards mistaken for the instinctive feelings and appetites of *corrupt nature*; and be so firmly fixed before they arrive at the years of discretion, as to resist the discussions of the philosopher, the preaching of the divine, and even the terrors of penal law.

But if the *moral sense* be not the *innate* and *authoritative* guide of life, the foundation of this theory of criminal law has no stability; nay, if it be not the *sole* guide of life, the objections to the theory seem to be insurmountable. It is on all hands allowed that the *moral guilt* of any action depends in a great degree on the *motive* from which it proceeds, and the *intention* with which it is performed; but as the sagacity of man can seldom discern the secrets of the heart, it seems inconceivable how "the atrocity of a crime, or the *moral guilt* which it involves, can in any case be the *leading principle* in proportioning the measure of the punishment" awarded by any *human law*. The prevention of crimes, and the reformation of the offender, seem indeed to be the sole objects of criminal law, whether human or divine; and as the real guilt of the offender is known only to God, his reformation

* *Conduct of the Understanding*, Sect. 41.

is generally left to the operations of religion, by which indeed alone it seems capable of being accomplished. Moral guilt lies in the heart, concealed, in a great measure, from the eyes of man; so that by a human tribunal a person may be condemned to death, and justly condemned, for a crime much less atrocious in the sight of God, than another on which human laws inflict hardly any punishment. The man who, in the first paroxysm of his rage, should plunge a dagger into the heart of the seducer of his wife or daughter, would certainly not be innocent. The moral guilt, however, involved in his crime might, according to circumstances, be much *less* or much *greater* than the guilt of the seducer; and yet we apprehend that by a system of human law it must *always* be subject to a severer punishment. It is almost impossible for a human tribunal to know, in such cases, the arts of seduction employed, or the efforts that were made to escape from them, though upon these circumstances depends much of the *guilt* of the seducer; but that it is beneficial to society to take the avenging of private injuries out of the hands of the injured party is obvious to all mankind.

As the object of criminal law is to promote the good of society by the prevention of crimes, we cannot conceive the propriety of erecting such a law on the principle of revenge. A punishment which neither contributes to the reformation of the criminal, nor serves as a warning to those who have not yet offended, can answer no good purpose whatever; and if this kind of punishment be what Lord Woodhouselee terms an act of retributive justice, we know not how he comes to consider it as a *good*. Whatever is *good*, must be good for *something*. Should a woman, struggling to preserve her honour, stab her intended ravisher to the heart, she would by such a deed incur no moral guilt, nor be liable, we apprehend, to any punishment; but were she, after the atrocious deed had been perpetrated, to put her ravisher to death, the case would, in our opinion, be far otherwise, though the moral guilt of the man killed cannot be supposed less in the second than in the first case. The reason of the difference is obvious. The woman, in the former case, had committed homicide in self-defence; in the latter, she had put a man to death on the principle of avenging an injury, which his death could not repair. In the former case the homicide had prevented what, if she had not resisted to the utmost of her power, would in her have been a crime; and of course had contributed to her own good, the good of all her friends and relations, and through them to the good of society. In the latter, it had prevented no crime, and of course had

contributed nothing to her good, the good of her friends, or the good of society; while to the ravisher himself it had been productive of the greatest of all evils, by sending him to his final account, "with all his imperfections on his head"

We are perfectly aware of the objection that will be made to all this reasoning, from the case of maniacs and fatuous persons, who are subjected only to perpetual confinement for actions, which others cannot commit without incurring the sentence of death. The distinction is universally admitted to be equitable and proper; but the advocates for the moral-sense system of criminal law contend that its equity rests on this maxim, that maniacs and fatuous persons, being incapable of *crime*, are for that reason, and that *only*, liable to no *punishment*.

That human legislators should proportion the measure of the punishments which they decree, *as exactly as possible*, to the atrocity of the crimes to be punished will be readily granted. All that we contend for is, that they cannot make this the *leading principle*, on which to erect a system of criminal law. It is unquestionably the principle on which rewards and punishments will be awarded at the tribunal of God; but the exact degree of moral guilt incurred by criminals, can very seldom be discovered by those who enact, or those who administer the laws of man. The leading principle of their system *must* be to promote the good of society by the prevention of crimes; nor in the case of *maniacs* and *fatuous persons* does there seem to be the smallest deviation from this principle: because no warning would be held out to society, nor of course any crime prevented, by inflicting on such persons capital punishment. By perpetual confinement they are restrained from future mischief, and this is all that could be accomplished by their death.

The remainder of the dissertation, in which Lord Woodhouselee proves that punishments, as exactly proportioned as possible to the enormity of the offence, will promote most effectually every purpose for which any punishment can justly be inflicted, is unanswerable; as are likewise the arguments by which he replies to Beccaria's objections to capital punishment in any case.

"The objects of the penal law are to be found among that abandoned and most abject class of men, who are the disgrace of the species, who either have no feelings at all of honour, justice, and humanity, or possess those sentiments in so weak a degree as to have no effect in regulating their conduct, or subduing the force of the selfish passions. It is the wretch who seeks his own gratification at the expence of the dearest interests of his neighbour:

bour: it is the cold and callous heart that never felt compassion or benevolence: it is the hardened nature, insensible to shame, and regardless alike of the praise or reproach of the world: it is the degraded and brutal appetite, which knows no enjoyments beyond those of sense, no pleasures but what are common to the inferior animals. To these miserable outcasts, death, which deprives them of all the present good, and promises nothing but future evil, is the most horrible idea that can be presented by the imagination. Every other situation admits of hope. It is here alone that every avenue of comfort is shut up. With those, therefore, whose obduracy of nature sets at defiance the ordinary restraints against the commission of crimes, a capital punishment is the only engine that has sufficient force to curb their ferocity and restrain their depredations on society.

“ The argument in favour of the utility of capital punishments may be summed up in one sentence. The preservation of life is the first concern of man; the fear of losing life is the greatest of all fears; this fear is of consequence, the greatest of all restraints on the commission of such actions as are punishable by the loss of life. But if capital punishments are both warranted by our moral feelings, and justified by good policy, the same considerations will strongly dictate that such punishments ought not to be frequent.”
(Ap. p. 92.)

This interesting work has already occupied much of our attention, but the second volume, though equally important, will be more quickly dispatched than the first. In April, 1763, Lord Kames was appointed one of the Lords of Justiciary, the supreme Criminal Tribunal in Scotland; and his biographer labours to vindicate his character from the charge of severity, which, it seems, had been brought against him as a Criminal Judge. Of the character of Lord Kames in that capacity, we know nothing; but, as the Scotch Criminal Judges in general seem to conduct themselves on the bench with a degree of severity, which may appear strange to an Englishman, we shall extract what Lord Woodhouselee has written on the subject, as a complete vindication, if not of the individual Judge, certainly of the general practice of the Scottish Courts.

“ From the difference in the constitution and forms of the Criminal Courts in Scotland and in England, there is a material difference in the functions of the Judge. In Scotland, where every criminal is allowed on his trial the aid of counsel to conduct his defence, to examine the evidence, to urge every argument in exculpation that can avail either with Court or Jury, and to reply to the pleadings and charge of the prosecutor, the Judge is not, as in England, understood to be *ex officio* of counsel for the party accused. It is his function to observe the most severe neutrality,

to hold the equal balance of justice, and to moderate, on the one hand, any inordinate rigour on the part of the prosecutor, (if that should ever appear, where there is no motive to excite to it) and, on the other, to restrain the more natural, and therefore more frequent attempts of the prisoner's counsel to pervert the law, and confound the limits of justice in the minds of the Jury. In this necessary part of his judicial office, Lord Kames was, from the acuteness of his understanding, and the great extent of his legal knowledge, fitted most eminently to excel; and his feelings gave the keener edge to his intellect. The Court and the Bar, were sensible to these merits of the Judge; but it was not unnatural, that to the ignorant vulgar, that conduct should wear the appearance of severity, which was truly the result of an uniform and steady resolution to fulfil a sacred duty." (Vol. II. P. 2.)

Amidst the multifarious employments of a Judge, Lord Kames still found leisure to attend to the improvements of his country, and the cultivation of science and literature. On these subjects, we have here some valuable letters to him from Dean Tucker, Mr. Harris, of Salisbury, Dr. Franklin, and other men of eminence; and we were surprised, agreeably indeed, to find Mr. Harris giving a much more accurate and philosophical account of the import of the first personal pronoun, in a private letter, than he has given in his famous *Hermes*. Dr. Walker, another of Lord Kames's correspondents, who generally writes like a man of science and sound judgment, advances, as a truth of which he is fully convinced, the singular opinion—"that the mind of man is to be observed more and more perfect, as one moves northwards!" If this be true, how perfect, in comparison of all others, must be the minds of Laplanders, Greenlanders, and Eskimaux-Americans!

In 1766, Lord Kames received a very large addition to his income, by succession to an estate, which devolved on his wife by the death of her brother, and which furnished him with opportunities of displaying his taste and skill in embellishing his pleasure-grounds, and improving his lands. Of these embellishments and improvements, Lord Woodhouselee writes in high, and, we doubt not, just terms; but the merit of *first* floating moss or turf from rich soil on the brink of a river, certainly belongs not to Lord Kames. It has been practised in different countries, from time immemorial; and, if we have not been grossly misinformed, was, on the suggestion of a Dutch painter, practised in Stirlingshire, in the neighbourhood of Lord Kames's estate, long before his Lordship had occasion to think of the matter.

About

About this time a correspondence commenced between him and Mrs. Montague, which, from the specimen of it before us, is chiefly remarkable for the apparent *consciousness* of each, that the compliments paid to the taste and genius of the other, were *extravagant*; but for this commerce of flattery, the talents of the lady appear to have been much better adapted, than those of the gentleman. That the praises which she was lavishing on Lord Kames were higher than she thought him entitled to receive, will hardly be doubted by any reader, not prejudiced in behalf of the writer; but she never descends to such fulsome flattery as his Lordship does, when he represents his *heart as failing him*, when he attempted to write to MRS. MONTAGUE! when he asks, if it would not be too much for him, to hope *her assistance* in a new edition of his *Elements of Criticism*! and when he adds that he would be proud to have *her name* conjoined with *his* in that work!

Mrs. Montague had not then published her *Essay on Shakspeare*, which might have given her *some* claim to these extravagant compliments. She appears therefore to have estimated them at their true value, and replies to her correspondent in his own style:—

“ I never knew a wife and celebrated person, who was not afraid to write a letter to a trifling correspondent; for when such a man looks down from the summit of his wisdom, and the pinnacle of his reputation, upon so low and minute an object as a common letter, *his head begins to turn, and his sight to grow unsteady*. . . . I am very glad there is going to be a new edition of the *Elements of Criticism*, as I hope the work will be enlarged. Your Lordship does me very unmerited honour, in wishing my name joined to yours in that work; it would be like setting the impression of my silver *thimble* beside the *broad-seal* of England.”

It is but justice to Lord Kames, to observe, that he does not write to every lady in the hyperbolical style of compliment which he employs when writing to Mrs. Montague. His zeal for the improvement of his country prompted him in 1770, to write to the Duchess of Gordon a letter, which does the highest honour, as well to his head as to his heart. Its object was to persuade her Grace, whom he calls his favourite pupil, to introduce industry among the poor people on the Duke's estate. “ In point of morality,” he says, “ I consider, that the people upon our estates are trusted by Providence to our care, and that we are accountable for our management of them to the Great God, their Creator, as well as ours.” These are just sentiments, expressed in language

becoming a Christian, a Patriot, and a Judge; and it appears, from the course of the narrative, that on the mind of the Dutchess they had the desired effect.

Previous to this correspondence, he had published, in a folio volume, *Remarkable Decisions* of the Court of Session, a work, of which his biographer gives a discriminating, and, we doubt not, a just character; but he does not appear to us to have formed a just estimate of the character of Dr. Franklin, whose correspondence with Lord Kames was renewed about the same period. That Franklin was an extraordinary man is indisputable; but it is impossible, we think, to read with attention the letter, which, in 1767, he addressed to Lord Kames, without perceiving that he was even then fomenting among the Americans that spirit of insubordination, which, to his correspondent, who was loyal, he professed to regret; and, sowing the seeds of that discontent, which some years afterwards broke out into open insurrection, and separated the colonies from their mother-country.

In 1774, Lord Kames published, in two volumes 4to, his celebrated *Sketches of the History of Man*. Of all his works, unless we should except the *Elements of Criticism*, this has been the most generally read; and it certainly displays most completely the extent of the author's reading, as well as the versatility of his talents. Of the methods which he employed to procure that variety of information, without which he could not rationally attempt to write a *Natural History of Man*, Lord Woodhouselee gives a most instructing account, while he admits his venerable friend's too great readiness to receive, as facts, the idle reports of ill-informed voyagers. The work itself is in the hands of every body; but it may be of use to those who admire, as well as to those who condemn it, to read with attention, the elegant, judicious, and impartial review which is here given of it by the biographer of Lord Kames; for they will find its merits and defects appreciated by the hand of a master. In the course of his disquisition, Lord Woodhouselee takes occasion to mention the most eminent of Lord Kames's antagonists, with respect to the original state of man; to show the freedom with which some of his opinions were controverted by men in a station inferior to his; and to display that liberality of mind, which induced him to solicit the friendship of such men, and to exert his influence in promoting their interests. Of this amiable trait of character, he gives a remarkable instance in Lord Kames's conduct towards Dr. Doig, Master of the Grammar-school in Stirling, who, in two letters on the
savage

savage state, had controverted the very first principle of his Lordship's theory of human nature. It is well known that the office of a schoolmaster is not, in Scotland, viewed by the rich and the great, as it is among us, or as it ought to be every where, from its vast importance; but Lord Kames was above the prejudices of his country, and courted the friendship of the schoolmaster, who had dared to shake the foundation of that system which it had been the employment of a great part of his life to rear.

“These circumstances are characteristic of an enlarged and liberal mind; without a tincture of that mean jealousy and resentment, which, to the disgrace of literature, are but too commonly felt by authors, and those not unfrequently of the highest literary reputation, towards their antagonists in controversy, or the opponents of their particular opinions. From the manner in which literary disputes are commonly conducted, it would seem that a man of letters regards every topic which he has successfully handled, as a province subdued and annexed to his own dominion; which therefore it is an act of hostile aggression in any other to presume to enter, without acknowledging his sovereignty; and nothing less than treason, to dispute his laws, or question his absolute authority. It is in vain that we talk of a republic of letters. If the extent of the territory forbids the pretensions of a single individual to universal dominion, we observe, in general a few heads, who establish a most tyrannical oligarchy, and rule, each in his own department, with a most despotic sway. Nay, such is the prevalence of the spirit of tyrannizing, that it pervades every rank of the subjects; and those who humbly bow to the supremacy of the chief, avenge themselves for that degrading tribute, by exacting from their inferiors a like servile submission. But to leave metaphor; the sources of the jealousies and animosities of literary men, are the evil passions of pride and envy. Every intellectual achievement is apt to increase the self-esteem of the accomplisher: his merits, if acknowledged by a part of the public, swell his pride; and if denied, or diminished by others, inflame his resentment. His portion of fame, however high, is seldom adequate to his own estimate of desert; and all whose talents have met with higher reward, or even whom a tide of fortune has elevated above him, are the objects of his spleen and envy. This is a disagreeable aspect of human nature, and we willingly turn from it to a more grateful subject of contemplation;—a man of high literary merit, (Lord Kames) who had not a taint of unbecoming pride, nor a spark of envy in his composition.” P. 143.

Through the whole of his life, Lord Kames had employed much of his time in the pursuits of agriculture; and he

contributed perhaps more than any other individual to improve the rural economy of his native country. About the period of his birth, the condition of the lower orders of the people in Scotland appears to have been most deplorable. Lord Woodhouselee quotes Fletcher—the celebrated Scotch patriot—as speaking of a fifth part of his countrymen in the state of actual mendicants, begging alms from door to door; of a hundred thousand Scotch gipsies, or vagabonds, living without regard to any laws human or divine; of one half of the land-property of the kingdom, “possessed by a people who are all gentlemen, *only because they will not work*, and who always carry arms, because, for the most part, they live upon robbery;” and all this misery is attributed, apparently on good grounds, to the wretched state of agriculture in Scotland. One of the remedies proposed by Fletcher, who was a stern republican, was the introduction of *slavery* into Scotland, under the sole restriction, that the master should have no power to put to death, mutilate, or torture his slaves! Another was to prohibit, by law, the taking of any interest for money, that the rich might be compelled to employ their wealth in agricultural improvements, commerce, or manufactures; and a third was gradually to equalize land-property, that every man might be the actual cultivator of his own estate!!

Experience has completely evinced the fundamental error of such tyrannical and absurd speculations, and shown that the poverty of Scotland was to be remedied, and the indolence of the lower classes of the people corrected, by means directly the reverse of those proposed by Fletcher. A society, comprehending 300 of the principal landholders, was, in 1733, formed for the encouragement of agriculture, and quickly diffused the spirit of improvement over a considerable part of the kingdom; the estates, which were forfeited to the crown in 1745 and 1746, were put under the management of a Board of Commissioners, and Lord Kames, who was a Member of that Board, suggested, and had influence to carry into effect, various plans for the improvement of the extensive domains committed to their care. The good effects of these plans were seen by the neighbouring proprietors, who were stimulated to adopt them as well by his Lordship's private letters, as by a work, which, in the eightieth year of his age, he published under the title of *The Gentleman Farmer, being an attempt to improve agriculture by subjecting it to the test of rational principles*. Of this work we have a scientific, and, we doubt not, a just criticism, not by Lord Woodhouselee, but by “a learned and ingenious friend in the
same

same official station with Lord Kames," words which we suppose to denote a civil and criminal Judge.

That mind must have been possessed of more than ordinary powers, which, at the age of eighty, could fit for the press a scientific treatise on agriculture, entitled to praise at the distance of thirty years; during which the science of chemistry has undergone an almost total revolution, and phænomena and laws of nature have been discovered, of which philosophers had then no conception. But the powers of an active and well-regulated mind are not liable to an early decay. In his 81st year Lord Kames published, in one volume 8vo, *Elucidations on the Law of Scotland*, in which is displayed, says Lord Woodhouselee, all the wonted ingenuity of the author, and much new and striking light thrown on some of the most abstruse and intricate doctrines of the law of Scotland. Three years afterwards he published, in a folio volume, *Select Decisions of the Court of Session*, in which are recorded, with great perspicuity, the cases most worthy of notice, which had been decided by that Court, in a period of seventeen years, between 1752 and 1768. The reason for delaying such a publication so long was given by himself, and is unanswerable.

"As it has been," says he, "one of my chief objects in a long life, to improve the law of my native country, I have, in this collection, ventured my thoughts on particular decisions, for illustration, or for correction. The extreme delicacy requisite in criticising the decisions of a Supreme Court, I am deeply sensible of; nor am I certain that a consciousness of impartiality ought to justify me. But of one thing I am certain, that to have published this collection recently, with my animadversions, in the face, as it were, of my brother Judges, from whom I differed, would admit of no justification. It would have had the insolent air of challenging them to a paper-war. I resolved, therefore, while any of those Judges were alive, that this collection should be kept private, and I gave orders accordingly. After waiting ten full years, I am now certain that my animadversions cannot be taken amiss by any person alive; and as I flatter myself that the work may be of some use to the public, I can discover no reason for denying myself the satisfaction of having it correctly published, under my own inspection."*

In this conduct there was great propriety; but is it not probable that the Judge, who acted thus, left other reports behind him, which may be worthy of the public attention?

* *Sel. Decis.* p. 339.

Lord Woodhouselee assures us, that, "from the time of his promotion to the bench in 1752, Lord Kames had made it his constant custom to note the particulars of every remarkable case which occurred in the practice of the Court of Session, with his own observations on the decision, and occasionally on the opinions of his brother Judges." Such a man would continue the custom long after the year 1768, though he was prevented by a proper delicacy from publishing his observations after that period. At this distance of time there can be ground for no such delicacy; and, as Lord Woodhouselee seems to have been intimately acquainted with his venerable friend's principles and modes of thinking, might not he render some service to his countrymen, by collecting the most valuable of these reports, and publishing them with his own remarks?

"The subject of education had always been regarded by Lord Kames in a most important point of view, and it was destined to furnish the matter of that work with which he closed his literary labours." In 1781, he published, when in his 85th year, an octavo volume, entitled, *Loose Hints on Education, chiefly concerning the Culture of the Heart*. As Lord Woodhouselee observes, candour and humanity forbid the subjecting of a work composed, when its author had reached to such an advanced age, and when the powers of his mind were sensibly affected by the decay of the animal frame, to the rigour of critical examination; nor is it our business at present to criticize any work of Lord Kames's, which his biographer has not so far made his own, as to adopt its sentiments, or enforce its reasoning; but we beg leave earnestly to recommend to the consideration of every parent the reflections of the biographer himself on education.

After some just remarks on what Locke, Watts, Rousseau, Chesterfield, and others, have written on this important subject, he observes, that

"The hurtful consequence of the variety of theories on the subject of education, and of its being very generally regarded as an abstruse and intricate science, is, that parents of ordinary abilities, who, possessing plain good sense, and just principles of morality, have thus from nature, and probably from the lights acquired by their own education, every requisite for the proper training and tuition of their offspring, are led to distrust their own capacity for the performance of a duty which they are now taught to consider as attended with the most formidable difficulties, and where every error may be followed by the most pernicious consequences. Thus alarmed, they are anxious to instruct themselves

themselves in this important science, and eagerly lay hold of every treatise and system that has been written upon the subject. The consequence is, they are either completely bewildered in a labyrinth of varying principles and contradictory opinions, and giving up all hope of effecting any thing by their own exertion, surrender their children, with implicit trust, to the tuition of others; or else they try the more dangerous alternative of attempting to carry into practice some of those crude and extravagant notions which they have gleaned from their desultory studies; for the mischief is, that all opinions on this subject lead to active consequences; every theory is capable of being carried into practice; and, unfortunately, the most extravagant opinions have the strongest influence on the weakest minds. To such it never occurs, that the very refinement which they admire, affords of itself a suspicion of error; and that it rarely happens, that what is ingenious, novel, and out of the common road, is at the same time just and true. The latter characteristics are in general quite obvious, and within the sphere of an ordinary understanding. It is a great truth which cannot be too often inculcated; *Quicquid nos vel meliores vel beatiores facturum est, aut in aperto aut in proximo posuit Natura.*" P. 216*.

After

* In the chapter which treats of Lord Kames's notions of a proper education, Lord Woodhouselee publishes the parable against perfection, which Dr. Franklin claimed as his own, and which has been very generally given to him. The parable is beautiful, but it is not Franklin's. As we have observed elsewhere, (Brit. Crit. Vol. XI. p. 522) it appears in the *Bostan* of the Persian poet *Sadi*, which was written A. D. 1256; and likewise in Jeremy Taylor's *Liberty of Prophecy*, as the composition of a Jew, which is thus translated by the incomparable author.

"When Abraham sat at his tent-door, according to his custom, waiting to entertain strangers, he espied an old man, stooping and bearing on his staff, weary with age and travel, coming towards him, who was an hundred years of age. He received him kindly, washed his feet, provided supper, caused him to sit down; but observing that the old man eat, and prayed not, nor begged for a blessing on his meat, he asked him why he did not worship the God of heaven? The old man told him, that he worshipped the fire only, and acknowledged no other god. At which answer Abraham grew so zealously angry, that he thrust the old man out of his tent, and exposed him to all the evils of the night, and an unguarded condition. When the old man was gone, God called to Abraham, and asked him where the stranger was? He replied, I thrust him away, because he did not worship thee. God answered him, I have suffered him these hundred years

After the publication of *Loose Hints on Education*, little occurs in the life of Lord Kames more than in the life of any other distinguished character, that can be particularly interesting to the public at large. The marriage of his son tended to increase his own happiness, and was an event interesting to all the friends of the family; and the dignified composure and cheerfulness with which he looked forward to his dissolution, and took a separate and affectionate farewell of each of his brother Judges, on the last day of his attendance in the Court, evinces the value of the *mens conscia recti*. He survived that affecting scene only about eight days, dying in Edinburgh on the 27th of December, 1782, in the 87th year of his age. His character is summed up by his biographer in a most masterly manner; and goes a great way to persuade us, that Lord Kames had more correct views of Christianity, than from his own writings he appears to have had. To transcribe the whole work of this elaborate character would swell the article to an extravagant bulk; and it is not with the character of Lord Kames, but with the merit of his biographer that we are at present chiefly concerned. We shall therefore transcribe the paragraph which concludes the work, because it modestly expresses the author's own opinion of what he has done; and then, we trust, with equal modesty, deliver *our* opinion. Speaking of the principles which lead to active benevolence, Lord Woodhouselee says,

“On these worthy principles was formed the life of that eminent man, of whom I have endeavoured to present a picture in these Memoirs, and however faint and imperfect that delineation may be, as I am conscious of having, to the utmost of my power, endeavoured to give it the characters of truth and fidelity, I am not without the pleasing hope, that with these fair intentions, the utility of the purpose may plead in excuse for the errors and defects of its execution. A biographical account of

years, although he dishonoured me; and couldst not thou endure him one night, and when he gave thee no trouble?”

“Upon this, saith the story, Abraham fetched him back again, and gave him hospitable entertainment, and wise instruction: Go and do thou likewise, and thy charity shall be rewarded by the God of Abraham.” See *Bishop Taylor's Polemical Discourses*, folio, p. 1078.

For other instances of plagiarism, which would have disgraced Dr. Franklin for ever, had he not possessed the *transcendent merit* of *free-thinking* in religion and politics, the reader is referred to the late learned Mr. Boucher's *Discourses on the American Revolution*. P. 435, &c.—*Rev.*

a man of letters is necessarily, in a great measure, the history of his writings; but as a natural curiosity thence arises for every thing that personally regards an eminent character, a separate department is opened to the biographer, in the details of his public and private life; his manners, his habits, and his occupations. Nor are these without their use; for they realize and embody the image in the mind, and give form and features to that picture, which would otherwise be too vague and abstract to be distinctly figured by the imagination. If to both of these sources of rational interest, another should yet be added, and the labours and the life of an individual should be found to extend their influence in a most sensible degree to his age and country, the subject they present becomes altogether one of the most useful and engaging that are to be found in the varied fields of literature. But in proportion to the magnitude, is the difficulty of treating such a subject; and how justly may he who has rashly adventured on this arduous task, dread the stern reproof.

“Tecum habita, et nôris quam fit tibi curta supellex!”

The biographer of Lord Kames has no cause to dread such a reproof as this from any man who knows how biography should be written, and who duly reflects on the difficulty of writing with impartiality the life of a much valued friend to whom the author had in early life been accustomed to look up with mixed emotions of love and veneration. We have indeed heard it remarked by men of some genius and erudition, that Lord Woodhouselee has given to the public an excellent view of Lord Kames's *literary* life, with judicious criticisms on his most celebrated works; but that he has not given us a view of his domestic day, nor made us acquainted with HENRY HOME as a man or a companion; that he has kept his foibles out of view, and exhibited only his virtues, and his virtues exaggerated.

That this remark is wholly without foundation we will not contend; for we should have a very bad opinion of Lord Woodhouselee's heart, were he capable of reversing the picture, and exhibiting, in a prominent view, the foibles of the friend of his father, the early patron of himself, and the father of the friend and companion of his youth; but he has not entirely concealed these foibles, on which he properly forbore to dwell. He has not indeed told us, in so many words, that “Lord Kames, with all his superiority of intellect, was susceptible of flattery;” but he has put it into the power of the reflecting reader to discover this foible, by publishing his Lordship's correspondence with Mrs. Montague. He has represented Lord Kames as an absolute stranger to envy; and such doubtless is his own belief—a
belief,

belief, the natural consequence of the unquestionable fact, that his Lordship was ever ready to patronize rising merit; but, from the manner in which Mr. professor Ferguson is mentioned in the same correspondence, it appears to us, that though this eminent man could cheerfully exert all his influence to bring forward those, from whom no rivalship was to be apprehended, he yet felt occasionally some degree of that baleful passion from which few men of literary eminence have been wholly free, though Johnson seems to have been the only man who had magnanimity to acknowledge it. We are repeatedly told that one of Lord Kames's ruling passions was the love of fame; but we think it may be reasonably questioned, whether a man can be under the dominion of such a passion, and at the same time an absolute stranger to envy. The biographer has, incidentally as it were, informed us, that in the conduct of Lord Kames there was an apparent levity, which, on some occasions, was unbecoming the station which he occupied in society; but he adds, what was undoubtedly true, that his active benevolence and uniform sense of rectitude were such, as to make those to whom he was known, overlook entirely what could not have been overlooked in almost any other judge. In a work intended for the instruction as well as amusement of the public, could any good purpose have been served by giving a detail of such apparent levities?

The objection that Lord W. has not exhibited a view of Lord Kames's domestic day, is still more groundless. By detailing his agricultural and economical pursuits, he has given us the most complete view possible of the manner in which he passed his time when in the country; and the following extract, which, because it affords a valuable lesson to every literary man who aspires to eminence, we have reserved for this place, shows how his time was employed in town, and what kind of a companion he was in the social circle.

“ He had accustomed himself, from his earliest years, to a regular distribution of his time; and in the hours dedicated to serious occupation, it was no light matter that ever made him depart from his ordinary arrangements. The day was devoted chiefly to professional duties. He had always been in the habit of rising early; in summer between five and six o'clock; in winter generally two hours before day-break. This time was spent in preparation for the ordinary business of the court; in reading his briefs, or in dictating to an amanuensis. The forenoon was passed in the Court of Session, which, at that time, commonly rose soon after mid-day; thus allowing an hour or two before dinner for a walk with a friend. In town, he rarely either gave

or accepted of invitations to dinner, as the afternoon was required for business or study. If the labours of the day were early accomplished, and time was left for a party at cards before supper, he joined the ladies in the drawing-room, and partook with great satisfaction in a game of whist, which he played well; though not always with perfect forbearance, if matched with an unskilful partner; yet even these little sallies of temper were amusing, and seasoned with so much good humour, that they rather pleased than offended the person who was their object. At other times, he was not unfrequently seen of an evening at the theatre, the concert, or assembly-room; and possessing, to a wonderful degree, the power of discharging his mind of every thing that was not in consonance with his present occupations, he partook with the keenest relish in the amusements of the gay circles, which surrounded him. It was delightful to see the man of business and the philosopher mingling not only with complacence, but with ease, in the light and trivial conversation of the *beau monde*, and rivalling, in animation and vivacity, the sprightliest of the votaries of fashion, whose professed object is pleasure, and the enjoyment of the passing hour. The evening was generally closed by a small domestic party, where a few of his intimate friends, assembled for the most part without invitation, found a plain but elegant little supper; and were enlivened often by some of Mr. Home's female acquaintance, the hours were passed in the most rational enjoyment of sensible and spirited conversation, and easy social mirth, till after midnight.—Such was the tenor of Mr. Home's life, while engaged in the most extensive business as a barrister; and such, with little variation in the distribution of his time, it continued to be after his promotion to the bench." Vol. I. p. 109.

These variations are pointed out in the course of the narrative; the companions with whom the biographer used to meet at the Judge's suppers, are mentioned and characterized; an account is given of the conversations which generally took place; and what more could any reader wish to know of Lord Kames's manners, or of the course of his domestic day? On the whole, we consider the work before us as highly creditable to Lord Woodhouselee's judgment and taste. The language is elegant without affectation, and nervous without harshness; while we have not discovered a Scotticism or provincial idiom in the two volumes: for these indeed we did not hunt, and the pleasure which we received from the perusal prevented them, if there be any, from obtruding themselves on our attention. On one or two points in philosophy we have indeed taken the liberty to dissent from the opinion of the very respectable author; but on the

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whole, we have been entertained and instructed, nor do we recollect, in the English language, any biographical work which more completely defies the shafts of true criticism, one or two of Johnson's lives perhaps excepted.

To the second volume, as to the first, is added an appendix, consisting of Lord Kames's correspondence with various writers of eminence; among whom particularly to be distinguished for the value of their letters, are Dean Tucker, Dr. Walker, late Professor of natural History in the University of Edinburgh, and Dr. Reid, the venerable father of the Scotch metaphysical school. In the same appendix is an able defence, by Lord Woodhouselee, of some parts of Lord Kames's writings against certain critical remarks by Warburton and Voltaire; and what is called a *Prayer*, in the conclusion of his Lordship's *Essays on the Principles of Morality and Natural Religion*. This is a very singular piece of composition, not altogether without merit; but it has no resemblance to a well conceived prayer. To the whole work is subjoined a copious, accurate, and therefore useful index, an appendage which we are always glad to meet with, at the end of large volumes, replete with various information.

ART. IX. *Beachy Head, with other Poems.* By Charlotte Smith. Now first published. 12mo. Price 5s. Johnson. 1807.

MOST sincerely do we lament the death of Mrs. Charlotte Smith. We acknowledged in her a genuine child of genius, a most vivid fancy, refined taste, and extraordinary sensibility. We could not, indeed, always accord with her in sentiment. With respect to some subjects beyond her line of experience, reading, and indeed talent, she was unfortunately wayward and preposterous; but her poetic feeling and ability have rarely been surpassed by any individual of her sex. Her sonnets in particular will remain models of that species of composition; and, as Johnson remarked of Gray's *Elegy in a Country Church-yard*, had she always written thus, it were vain to blame and useless to praise her. It remains to take notice of these posthumous poems. The first is on *Beachy Head*, and in blank verse. Blank verse is of late becoming a favourite style of composition

sition. We are inclined to suspect that this proceeds either from idleness, or from a conscious want of powers. But a vast deal more is required in blank verse than youthful poets may at first imagine. We are by no means satisfied with the regular and correct structure of the verse, we require both classical taste, strong poetical fancy, a judicious arrangement, and melodious rhythm.

Mrs. Smith has demonstrated in this her first poem, that she could adorn any branch of poetry upon which she chose to exercise her powers. This poem is distinguished by great vigour, and, by what was the characteristic of the author's mind, a sweet and impressive tenderness of melancholy. It is a very charming composition. We would not disgrace our page by any hypercritical cavil on little oversights and inaccuracies, but confidently appeal to the subjoined specimen in vindication of the praise which we have given to this poem.

“ Ah who is happy ? Happiness ! a word
 That like false fire, from marsh effluvia born
 Misleads the wanderer, destin'd to contend
 In the world's wilderness, with want or woe—
 Yet *they* are happy, who have never asked
 What good or evil means. The boy
 That on the river's margin gaily plays,
 Has heard that Death is there.—He knows not Death,
 And therefore fears it not ; and venturing in
 He gains a bullrush, or a minnow—then,
 At certain peril, for a worthless prize
 A crow's, or raven's nest, he climbs the bough
 Of some tall pine ; and of his prowess proud
 Is for a moment happy. Are *your* cares
 Ye who despise him, never worse applied ?
 The village girl is happy, who sets forth
 To distant fair, gay in her Sunday suit,
 With cherry-colour'd knots, and flourish'd shawl
 And bonnet newly purchas'd. So is he
 Her little brother, who his mimic drum
 Beats till he drowns her rural lovers' oaths
 Of constant faith and still increasing love ;
 Ah yet awhile, and half those oaths believ'd,
 Her happiness is vanished ; and the boy
 While yet a stripling, finds the sound he lov'd
 Has led him on, till he has given up
 His freedom and his happiness together.
 I once was happy, when while yet a child
 I learn'd to love these upland solitudes,
 And, when elastic as the mountain air,
 To my light spirit, care was yet unknown,

And evil unforeseen:—Early it came
 And childhood scarcely passed I was condemn'd
 A guiltless exile silently to sigh,
 While Memory, with faithful pencil, drew
 The contrast; and regretting, I compar'd
 With the polluted smoky atmosphere
 And dark and stifling streets, the southern hills
 That to the setting sun, their graceful heads
 Rearing o'erlook the Frith, where Vesta breaks
 With her white rocks, the strong impetuous tide,
 When western winds the vast Atlantic urge
 'To thunder on the coast—Haunts of my youth
 Scenes of fond day dreams, I behold ye yet
 Where 'twas so pleasant by thy northern slopes
 'To climb the winding sheep-path, aided oft
 By scatter'd thorns, whose spiny branches bore
 Small woolly tufts, spoils of the vagrant lamb,
 There seeking shelter from the noon-day sun;
 And pleasant, seated on the short soft turf
 'To look beneath upon the hollow way,
 While heavily upward mov'd the labouring wain;
 And stalking slowly by, the sturdy hind
 To ease his panting team stopp'd with a stone
 The grating wheel."

The second poem in the volume is the *Truant Dove*, from *Pilpay*, very interesting and very elegant; but as it is not original, we say no more than that it will well repay the reader's attention. The third is the *Lark's Nest*, from *Æsop*, which is precisely in the same predicament, except that it indicates, what does not often appear in this writer's productions, much playfulness and genuine humour. The next is an original poem, named the *Swallow*, and this we give at length.

THE SWALLOW.

" The gorse is yellow on the heath,
 The banks with speedwell flowers are gay,
 The oaks are budding; and beneath,
 The hawthorn soon will bear the wreath,
 The silver wreath of May.

" The welcome guest of settled spring,
 The Swallow too is come at last;
 Just at sun-set when thrushes sing,
 I saw her dash with rapid wing,
 And hail'd her as she pass'd.

" Come

“ Come, summer visitant, attach
 To my reed roof your nest of clay,
 And let my ear your music catch
 Low twittering underneath the thatch
 At the gray dawn of day.

“ As fables tell, an Indian Sage,
 The Hindostani woods among,
 Could in his desert hermitage,
 As if t'were mark'd in written page,
 Translate the wild birds song.

“ I wish I did his power possess
 That I might learn, fleet bird, from thee,
 What our vain systems only guess,
 And know from what wide wilderness
 You came across the sea.

“ I would a little while restrain
 Your rapid wing that I might hear
 Whether on clouds that bring the rain
 You sail'd above the western main,
 The wind your charioteer.

“ In Afric does the sultry gale
 Thro' spicy bower, and palmy grove
 Bear the repeated cuckoo's tale?
 Dwells *there* a time, the wandering quail,
 Or the itinerant dove.

“ Were you in Asia? O relate
 If there your fabled sisters woes
 She seem'd in sorrow to narrate;
 Or sings she but to celebrate
 Her nuptials with the rose.

“ I would enquire how journeying long
 The vast and pathless ocean o'er,
 You ply again those pinions strong,
 And come to build anew among
 The scenes you left before;

“ But if, as colder breezes blow,
 Prophetic of the waning year,
 You hide, tho' none know when or how,
 In the cliff's excavated brow,
 And linger torpid here;

“ Thus lost to life, what favouring dream
 Bids you to happier hours awake,
 And tells, that dancing in the beam,
 The light gnat hovers o'er the stream,
 The May fly on the lake.

“ Or if, by instinct taught to know
 Approaching dearth of insect food,
 To isles and willowy aits you go,
 And crowding on the pliant bough
 Sink in the dimpling flood.

“ How learn ye, while the cold waves boom
 Your deep and ouzy couch above,
 The time when flowers of promise bloom,
 And call you from your transient tomb,
 To light, and life, and love?

“ Alas! how little can be known
 Her sacred veil where Nature draws;
 Let baffled Science humbly own,
 Her mysteries understood alone
 By *Him* who gives her laws.”

Flora, which succeeds, has been printed before, in Conversations for the Use of Children and Young Persons; so has the next poem, called “Studies by the Sea.” This is followed by the Horologe of the Fields, addressed to a Young Lady, on seeing at the house of an acquaintance a magnificent French Time-piece. This is a very elegant and well-timed composition, intimating that many of the simple productions of nature will, to those who well observe them, mark the periods as they pass, as well as these costly and splendid toys. Such, for example, as the Nymphæa, the Hieracium's various tribe, the Star of Bethlem, the Arenaria, Silene, and others, which contract or expand their flowers at different hours of the day. The next poem is entitled Saint Monica, which is followed by a Walk in the Shrubbery, Hope, Evening, Love and Folly, from Fontaine, and a trifling Jeu d'Esprit, on the Aphorism, “L'Amitie est l'Amour sans ailes.”—Notes are added to all the poems, but of no material value.

We take our leave of this author with unfeigned regret and sympathy. Her life was embittered by sorrow and misfortune, this gave an unavoidable tinge to her sentiments, which, from the gay and the vain, and the unfeeling, may excite a sneer of scorn and contempt; but in the bosoms of those who, like Charlotte Smith, with refined feelings, improved by thought and study, and reflection, have been compelled, like her, to tread the thorny paths of adversity, will prompt the generous wish, that fortune had favoured her with more complacency; and will induce the disposition to extenuate such portions of her productions, as stern judgment is unable to approve.

ART. X. *Essays on the Anatomy of Expression in Painting.*
By Charles Bell, &c. 4to. 186 pp. 2l. 2s. Longman.
1806.

THE artists of Great Britain, whose hours are devoted to the study of historical painting, are much indebted to the ingenious author of these *Essays* for an attempt that required the union of many rare qualifications to render it what it is;—a work highly useful, not only to the student in this great line of art, but to every branch of it that has the exhibition of character and expression for its object. To his knowledge of physiology and anatomy Mr. C. Bell has added no inconsiderable skill in drawing, by which he has been enabled to illustrate and render intelligible many operations of the muscles in the animal and the human subject, which could not have been easily conveyed through the medium of a written language.

This fortunate attachment to drawing led Mr. Bell to consider anatomy as it stands related to the arts of design, where it may be considered as the grammar of that language in which they address us. The expression and movements of the human figure are the characters of this language; which, while it conveys historical narration, shows us the workings of human passions, and presents to us also the most striking and lively indications of intellectual power and energy.

As the expression of the passions entered but little into the views of the ancient sculptors, whose art only we are acquainted with, and as this is the main point of discussion in these *Essays*, we do not deem it necessary here to enter into the enquiry, how far the study of anatomy, or the dissector's art, is essential, under all circumstances, to the formation of an accomplished artist. That the ancients, in the best period of Grecian sculpture, possessed this knowledge has not only been doubted, but positively denied; and it is asserted by many, who have well considered the subject, that no greater knowledge of anatomy is displayed in their works, than might be gathered by frequent and careful observation at their festivals and public games. But as these were advantages of which the artists of modern times cannot avail themselves, and as the study of the living model very inadequately compensates the loss of them, it becomes the business of the student to correct this defect by a more careful study of the human œconomy, and to avail himself

of such knowledge as the present improved state of the dissector's art can afford him. This is a point which Mr. Bell has pressed with so much zeal and ingenuity, that we think it may be useful to enlarge upon it in his own words.

“ The study of the human figure,” this author observes, “ is most essential; but unless conducted with some regard to science it necessarily leads to error.

“ In the first place, it may be remarked, that the academy figure can give no aid to the study of the countenance. Here the lessons of anatomy, taken along with the descriptions of the great poets; and the study of the works of eminent painters, afford the only resource.

“ But even for the anatomy of the body and limbs, the academy figure is very far from being an infallible guide. The display of muscular action in the human figure is but momentary, and cannot be retained and fixed for the imitation of the artist. The effect produced upon the surface of the body and limbs by the action of the muscles, the swelling and receding of the fleshy parts, and that drawing of the sinews or tendons which accompanies exertion or change of posture, cannot be observed with sufficient accuracy, unless the artist be able to class the muscles engaged in the operation, and unless he have some other guide than the mere surface presents, which may enable him to recollect the varying form.

“ When the academy figure first strips himself, there is a symmetry and accordance in all the limbs; but when he is screwed up into a posture, there appears a constraint and want of balance. It cannot be supposed, that when a man has the support of ropes to preserve him in a posture of exertion, the same action of muscles can be displayed, as if the limbs were supported by their own energy; and in all academy drawings we may perceive something wrong, where the ropes are not represented along with the figure.

“ In natural action there is always a consent and symmetry in every part. When a man clenches his fist in passion, the other arm does not lie in elegant relaxation; when the face is stern and vindictive, there is energy in the whole frame; when a man rises from his seat in impassioned gesture, there pervades every limb and feature a certain tension and straining. This universal state of the body it is difficult to excite in those who are accustomed to sit to painters. I see them watch my eye, and when they see me intent, they exert the muscles. The painter, therefore, cannot trust to the man throwing himself into a natural posture; he must direct him, and be able to catch, as it were intuitively, what is natural, and reject what is constrained. Pe-
sides,

sides, those soldiers and mechanics who are employed as academy figures are often stiff and unwieldy, and hard labour has impaired in them the natural and easy motion of the joints.

“ Until the artist has gained a perfect knowledge of the muscles, and is able to represent them in action without losing the general tone of the figure, he is apt to produce an appearance like spasm or cramp in the limbs, from one part being in action while the other is loose or relaxed. For it is always to be remembered, that whether the body be alive or dead, whether the limbs be in action or relaxed in sleep, a uniform character must pervade the composition. Whether the gentle undulating line of relaxed muscle be the prevailing outline, or the parts be large and strong, and the muscles prominent, bold, and angular, there must be perfect accordance, otherwise there will be no beauty of expression.

“ I think that in the sketches, and even in the finished paintings of some artists, I have observed the effect of continuing to draw from the model, or the naked figure, without due attention to the action of the muscles. I have seen paintings, where the grouping was excellent and the proportions exact, yet the figures stood in attitudes when they were meant to be in action; they were fixed as statues, and communicated to the spectator no idea of exertion or of motion. This sometimes proceeds, I have no doubt, from a long-continued contemplation of the antique, but more frequently from drawing after the still and spiritless academy figure. The knowledge of anatomy is necessary to correct this; but, chiefly, a familiar acquaintance with the classification of the muscles, and the peculiarities and effect of their action.

“ The true use of the living figure is this: after the artist has learnt the structure of the bones, and the classification of the muscles, he should attentively observe the play of the muscles when thrown into action and attitudes of violent exertion; but chiefly, he should mark the action of the muscles during the striking out of the limbs. He will soon, in such a course of observation, learn to distinguish between posture and action, and to avoid that tameness which results from neglecting the play of the muscles. And in this view, the painter, after having learnt to draw the figure, as it is usually termed, would do well to make the academy figure go through the exercise of pitching the bar, or throwing, or striking. He will then find that it is chiefly in straining and pulling in a fixed posture that there is an universal tension and equal prominence of the muscles; and that, in unrestrained actions, only a few of the muscles rise strongly prominent, as are distinctly characteristic of that action. He will not, perhaps, be able to catch the character of muscular expression, and commit it to paper at once; but with accurate notions of the classification of the muscles, and the effect of each
action

action in calling into exertion particular sets of them, knowing to what points his observation should be applied, and correcting his preconceived notions by the actual appearance of the limb, each successive exhibition of strength will accelerate his progress in the knowledge of anatomical expression, and in correctness of design.

“ The true corrective for the faults we have pointed out is to be found in the study of anatomy. It may well be said, that anatomy is the true basis of the arts of design; and it will infallibly lead to perfection in those who, blessed with true genius, can combine correctness and simplicity with the higher graces and charms of the art. It bestows on the painter a minuteness of observation which he cannot otherwise attain; and I am persuaded, that, while it will enable him to give vigour to the whole form, it will also teach him to represent certain niceties of expression, which otherwise are altogether beyond his reach.”
P. 8.

These arguments in favour of the study of anatomy we think conclusive, and we recommend them to the serious consideration of such artists as may not have been sufficiently attentive to this branch of science. But the part of these Essays that treats of expression, as it is more novel, will be read with most avidity by those who are ambitious of excelling in the higher departments of art, and they are in no danger, we think, of being disappointed in their search after information. We express our emotions and passions with sufficient uniformity for their becoming the objects of art and reasoning; “ and though,” as the author observes, “ we cannot hope to obtain a perfect *rationale* of this curious and interesting science, something certainly may be done in settling a criterion of just and true expression.” We shall select, as a specimen of the manner in which the author has performed this part of the work, his observations on the muscles of the face in man.

“ When we turn our attention to the muscles of the human countenance, we perceive, that while the motion of the lips and nostrils have not the same extensive range as in the several classes of animals, there is combined in the face of man a capacity for all the variety of expressions which distinguish the several kinds of whose nature he partakes. He stands, as it were, between the carnivorous and graminivorous animals, or rather, it were more correct to say, that he partakes of the nature of both. He has the snarling muscles, which we have observed so peculiarly to distinguish the carnivorous animals, while he is able to protrude the lips and uncover the incisores. In the carnivorous animals we have seen, that while the muscles that descend from the

the

the bones of the cheek and upper jaw, to raise the lips, are very strong, the orbicular or circular fibres of the lips are very imperfect, the lip being tied down at the fore part to the gums; and that in the graminivorous animals, on the contrary, the orbicular muscle is nearly perfect, while the elevating and depressing muscles of the side of the mouth are deficient. But in man both these classes of muscles are combined; the elevating and depressing muscles are perfect, while the orbicular muscle completely antagonizes them, modulating and qualifying these actions, and bestowing the utmost perfection on the motion of the lips. The effect of this in laughter, smiling, and weeping shall be afterwards noticed.

“ But besides the muscles analogous to those of brutes, there is an intertexture of muscles in the human countenance, which evinces a provision for expression, quite independent of the original destination of those muscles that are common to him and animals. There are muscles not only peculiar to the human countenance, but which act where it is impossible to conceive any other object for their exertion than that of expressing feeling and sentiment. These muscles indicate emotions and sympathies, of which the lower animals are not susceptible; and, as they are peculiar to the human face; they may be considered as the index of mental energy, in opposition to mere animal expression.

“ The parts of the human face the most moveable, and the most expressive, are the inner extremity of the eyebrow and the angle of the mouth, and these are precisely the parts of the face which in brutes have least expression; for the brutes have no eyebrows, and no power of elevating or depressing the angle of the mouth. It is in these features, therefore, that we should expect to find the muscles of expression peculiar to man.

“ 1. The most remarkable of the muscles peculiarly human is the *corrugator supercilii*. It arises from the frontal bone, near the union with the nasal bones, and is inserted into the skin of the eyebrow. It knits the eyebrows with a peculiar and energetic meaning, which unaccountably, but irresistibly, conveys the idea of mind and sentiment.

“ The anterior position of the *occipito-frontalis* muscle is the antagonist of the orbicular muscle of the eyelid. It is wanting in the animals we have already examined, and in its stead, fibres, more or less strong, are found to be directly inserted into the eyelids*.

“ The motion of the features, which, next to that produced by the *corrugator supercilii*, is most peculiarly expressive of human sensibility and passion, is at the angle of the mouth; and at one time I had conceived, that the muscle which is called

* “ The expanding muscle of the skull in brutes is reflected off to the ear.”

the *superbus*, and which elevates and protrudes the under lip, was peculiar to man; but I was deceived. The peculiarity of human expression is in the *triangularis oris*, or *depressor anguli oris*, a muscle which I have not found in any other animal, which I believe to be peculiar to the human face, and for which I have been able to assign no other use than belongs to an organ of expression. It arises from the base of the lower jaw, and passes up to be inserted with the converging fibres of almost all the muscles on the side of the face, at the corner of the mouth. It produces that arching of the lip so expressive of contempt, hatred, jealousy; and in combination with the elevator of the under lip, and the *orbicularis*, it has a larger share than any other muscle in the infinite variety of motion in the mouth, expressive of sentiment.

“When we compare the dissected muscles of the human head with those of animals, we may perceive many smaller distinctions, into a detail of which I shall not at present enter. The *DEPRESSOR ALÆ NASI*, the *NASALIS LABRI SUPERIORIS*, the descending fibres of the *OCCIPITO-FRONTALIS*, are not in the brute; and in general the more minute and fasciculated structure of all the muscles of the lips, in the face of man, indicates a decided superiority in the provision for the motion of the features.”
P. 93.

Mr. Bell very modestly apologizes for the sketches which accompany the text; they are, however, in most instances executed with happiness as well as care. Yet a more direct imitation of his own slight drawings, we believe, would have been more satisfactory to artists, to whom a hint often expresses more than the most laboured engraving can effect. But in this form the plates could not have become so elegant an embellishment to the work, nor would they, perhaps, have been so acceptable to the general taste of the public.

ART. XI. *Strictures on the Motions made in the last Parliament respecting the Pledge which his Majesty was under the Necessity of demanding from his late Ministers; and which in those Motions was most unconstitutionally made a Subject of Accusation. In a Letter to the Right Hon. Lord Viscount Howick. By John Bowles, Esq.* 8vo. 1857, pp. 22s.
Stockdale, jun. 1807.

THINKING and feeling as we do on the subject of the late political dispute, we could not doubt for a moment on which side this constitutional writer would be found; and

and we find him, accordingly, a powerful advocate for the cause which we also most cordially espouse. After a very few preliminary observations, alluding to the Letter addressed by him to Mr. Whitbread on Mr. Lancaster's Plan of Education *, the author goes immediately to the points arising from Mr. Brand's motion in the House of Commons, and that of the Marquis of Stafford in the House of Lords. The ministers in office, he justly observes, were at "that time his Majesty's constitutional advisers, and they alone were responsible for the acts of the executive government. But on this occasion his Majesty was at issue with those ministers, and the question was altogether a personal one between the Crown and its servants."

He treats with contempt the suggestion, that the present ministers are responsible "for a measure which occurred while their predecessors were in office;" or, in other words, that the successor is answerable for the dismissal of a former minister; and observes, that this doctrine would reduce to a nullity the King's undoubted right to choose and dismiss his ministers, and render him a mere cypher. The author admits, that there are checks of an indirect nature upon this prerogative, and also that if advice has, on such an occasion, been *actually* given, the party who has offered such advice is responsible for it. His notion of ministerial responsibility, that it is established for the protection of the people, not of the King, is also, we conceive, perfectly just. He properly distinguishes between this and the cases of Lord Somers and Lord Danby; as in those cases the measures (being acts of the executive government) could not be carried into execution without the intervention of ministers; but the case under consideration relates to a personal act of the King, in its nature independent of all ministerial advice or agency whatever.

On these grounds the writer very severely blames the attempt to criminate the Sovereign, and the arraigning at the bar of parliament of that sacred personage whom the constitution declares to be incapable of wrong. But he more strongly condemns the manner in which the charge was preferred and supported, by stating the case so as to excite false and injurious impressions of the measure in question. From the wording of the motions, he observes,

* Of which an accident has delayed our notice.

it would appear as if the pledge in question had been suddenly required, without any previous discussion or communication, a representation which he deems highly unfair and unjust; for the case (though before explained) should, he contends, have been stated in all its circumstances, when considered with reference to a personal act of his Majesty.

“ If,” which the author deprecates, “ the royal conduct was to be made the subject of inquiry in parliament, the Sovereign was intitled to the privilege which belongs to the meanest of his subjects, that of having the whole of his case brought forward at once, and with immediate reference to the inquiry.” P. 16.

The author then adverts to those facts, without an attention to which it is impossible to take a correct view of this important and interesting transaction. These facts are chiefly derived from the publication, intitled “ Substance of the Speech of Lord Sidmouth,” which may be considered as the most authentic and impartial statement of this transaction that has yet appeared.

From this recital he concludes, that, “ in order to have a correct notion of the pledge required, it is necessary to trace its connection with the transactions which preceded it, and more especially with the cabinet minute, to which it obviously stood in the relation which the effect bears to its cause. Viewing it in this light,” he enters into a full discussion of the subject, observing, that, since “ it is well known that the King considers the claims of the Romanists, and indeed every attempt to repeal the Test Laws, as dangerous to the Established Church, and consequently incompatible with the oath which he took at his coronation, to maintain to the utmost of his power the Protestant reformed religion established by law, it might reasonably be expected that those who entertain a different opinion would at least have waved every attempt to force measures, which are repugnant to a sense of religious obligation in the Royal mind. On the contrary, such measures were persisted in with a pertinacity which seems to indicate, not only a consciousness of infallibility, but also an utter disregard of the truly laudable motives and feelings by which the Sovereign is known to be actuated.” P. 22.

Premising these remarks, the author goes at large into the subject of further concessions to the Romanists, and maintains, that

“ Every fresh concession will be attended with fresh danger to the national church. The Test Laws,” he justly observes, “ are founded on the principle, that the power of the State cannot, consistently with the safety of its Established Church,

be entrusted to persons who are not members of that establishment. This principle," he asserts, "is the only one upon which any effectual protection can be afforded to an established church: it is the true and only bond of alliance between church and state;" and he adds, with great truth, "even those sects which are most clamorous for its sacrifice, whether Romish or Protestant, adhered to it invariably when they were in power, and with a rigour which forms a contrast to the mild spirit of the existing church." P. 26.

In support of this principle, the answer of King William and Queen Mary (before their accession to the throne) to an application made to them by King James the Second for their consent to a repeal of the Test Laws, is stated and relied on. The author considers those laws as so essential to the security of our Protestant Established Church, that they cannot be repealed without a violation of fundamental principles, and that the coronation oath binds the conscience of the King to refuse his consent to the repeal of them. He deems the obligation of that oath to be binding not only upon the Sovereign, but upon Parliament as his constitutional adviser in all matters of legislation. The Acts of Union between England and Scotland, and between Great Britain and Ireland, constitute (the author further argues) an additional and seemingly impregnable bulwark to the Established Church; and he remarks on the inconsistency of the legislature in professing, in the latter instance, "so much solicitude for the perpetual maintenance of the Protestant Episcopal Church in Ireland, when, by progressive concessions to the Romanists, it had so nearly given up the bulwarks of that establishment." These concessions, he observes, have not prevented the intestine convulsions by which that kingdom has, of late years, been so much agitated, and show the mischief of that short-sighted policy which sacrifices principle to expediency. On this subject he asks this very pertinent question:

"What would have been said if the Romanists of Ireland, when first they demanded any thing beyond mere toleration, had intimated the remotest possibility of their requests being ever carried to the extent of their * last petition;" but at that and even a subsequent period, they positively disavowed all claim to what they call emancipation, and confined their ultimate claims

* Presented 25 March, 1805.

to "an admission to the profession and practice of the law—a capacity to serve on country magistracies—a right to be summoned and serve on juries—and the right of voting, in counties only, for PROTESTANT members of parliament." "Where," the author asks, "are the professions of moderation so obvious on the face of the above resolution? What is become of that studious renunciation of all claim to emancipation? These questions," he subjoins, "find their answer in the petition of 1805, where full and complete emancipation (as it is termed) stands confessed as the only relief which can satisfy the expectations or conciliate the minds of the petitioners."

From this striking circumstance it is, with great probability, inferred, that, "even this demand is not the boundary of their views;" and that, when they are admitted to a full participation of power, they may use that power to the prejudice of the Church, and in opposition to that protestant ascendancy which is naturally the grand object of their jealousy." Their assurances to the contrary are not more positive than those, before alluded to, in 1795. The series of concessions, made for the express purpose of conciliation, has, the author remarks, "led to demands which those by whom they are now advanced thought proper, but a few years ago, most formally to disclaim all intentions of bringing forward." P. 39.

Thence he argues, that the concessions should never have gone beyond the strict line of toleration, and that nothing will tend so much to conciliate our fellow-subjects of the Roman Catholic persuasion in Ireland as to convince them, that they have nothing more to expect in the way of concession. If they are not satisfied with what they enjoy, it is preposterous to expect that the removal of the few remaining restrictions will satisfy them, or indeed that any thing will produce that effect, short of the establishment of their own religion.

The British Constitution, he further contends, does not, as seems to be presumed, bestow on all descriptions of persons an equal right of admissibility to power and office. It takes especial care to prevent such an equality by requiring certain qualifications upon a principle of *exclusion*, in order that no persons may be admitted to situations of trust and confidence but those who may be safely intrusted with the power and influence attached to them. It proceeds upon the supposition, that offices are bestowed for the benefit of the community, rather than of the individuals who are to fill them. Therefore it is, that the Test Laws require conformity with the Established Church by way of qualification for offices of power and trust. This argument is pressed
with

with considerable force, in order to prove, that the measure in question, if carried into effect, could not fail to have made a practicable breach in the bulwarks of the church.

That the proposed innovation should have been attempted, after the communications which had passed between the King and his ministers on the subject, and the Royal will thereupon had been declared, must (it is observed) have highly increased the alarm which his Majesty felt at the introduction of such a measure. What then must have been the effect on his mind of that cabinet minute, by which he was given to understand that he would never, while he employed his present servants, be secure from similar applications? The attempt of the projected repetition, of which he had received such formal notice, might be repeated at a time when he might not have vigour of mind sufficient to be able to make another stand, and he might, in spite of himself, be drawn into a breach of those engagements which are nearest his heart. To dismiss his ministers, or require such a pledge as should counteract and controul that cabinet minute, was the only alternative which then remained to his Majesty. He adopted the milder expedient. The exaction of such a pledge, under such circumstances, was therefore truly an act of grace and favour.

Lastly, the author adverts to the doctrine asserted by the late ministers, that it is contrary to the duty of ministers to restrain themselves by *any* pledge, expressed or implied, from giving his Majesty such advice as circumstances may, in their judgment, render necessary. This doctrine he asserts to be a gross and dangerous fallacy, since ministers are free to give such advice only as is compatible with the fundamental principles of the constitution; they are *ipso facto* restrained by *implied* pledges never to counsel a violation of those principles. But the motions in parliament cannot be understood with this restriction. They contained an *unequivocal* declaration against giving *any* pledge, expressed or implied. If the late ministers thought they could not be restrained by any pledge "from advising the King to break his coronation oath, or to violate principles which had been consecrated by the Revolution, they could do no otherwise than decline the pledge required of them. But the author complains "that the personal act of the King, in demanding such a pledge, has been made a subject of accusation in parliament."

O

Such

Such is the substance of this able tract, and such are the doctrines maintained by its loyal and spirited author. If we do not accede to all his expressions, we think his zeal nevertheless laudable, and his principles constitutional and just.

ART. XII. *The Exodiad, a Poem.* By the Authors of *Calvary and Richard the First.* 4to. 224 pp. 15s. Lackington and Co. 1807.

IT may be observed that the authors of this work, and Mr. Sotheby, the able writer of *Saul*, which appeared, we believe, on the same day, equally avoid the name of EPIC POEM. The advertisement for the republished *Calvary* also, we perceive, styles it a popular, sacred poem. There is some reason for this care. The poems which have been admitted by the general suffrage of mankind, as legitimate epics, are so very few in number, that, for an author to announce his own poem as epic might appear like arrogance. As if he should say, "here is a poem entitled to rank with the *Iliad* and *Æneid*, and to claim the general veneration, as one of the most sublime productions of human genius." Such an intimation it would not be prudent to give, even in the most covert manner; the perverseness of mankind, if not their judgment, would be certain to repay it with censure; and a production which appeared to arrogate too much, would undoubtedly be allowed too little merit. A kind of prejudice has in fact arisen against modern epic poems, on this very ground; and the world has been disgusted to see, sometimes, even the avowed production of a few weeks attempted to be placed on the shelf with *Homer* and *Milton*. Yet it would be a real evil if the fastidiousness of readers should deprive us of all poems in this style and form, except the very few that could possibly be laboured to the utmost perfection of composition; and we are happy to welcome poems in which the heroic narration is employed, leaving it to the slow but certain decision of time, whether they shall deserve the name of EPIC, so as to rank with those which stand highest; or belong to the larger class, which possesses some of the properties, but not all the perfections of those select productions. As the title of GREAT cannot be irreversibly affixed to the name of a prince, except by posterity, so also must the style of EPIC, given to a poem, wait for the same decision.

The poem now before us, understood to be the half of what is intended, comes forward with unusual claims to attention. It forms a new instance of poetical co-partnership, and the partners are no less than the authors of *Calvary*, and *Richard the First*; that is, as all the world knows, Mr. Cumberland and Sir J. B. Burges. How capable either of these is of producing a narrative poem of distinguished merit, the reference to their former poems abundantly attests: the only question is, how they could with advantage unite their powers in writing and completing one composition. Yet the question is of no great consequence; for if the fact be that an able work is produced, the precise mode of its formation is of little concern to the public, further than as a matter of liberal curiosity. We understand, however, that, having agreed upon the general outline of their plan, each poet separately laboured such parts of the composition as he felt most inclined to undertake, and when a certain quantity was produced, each read and corrected the work of the other, with as much freedom as if it had been his own, and doubtless with more critical impartiality; and alterations were gradually interwoven to such an amount, that it became difficult, in many parts, for either to point out what belonged to him and what to his colleague. The final connectives and finishings of the narration might easily be supplied afterwards. Such a process, steadily pursued, promises a very favourable result; as it seems calculated to give full and separate exercise both to the genius and the judgment of two eminent poets;—each writing with all his powers as an original author, and then correcting with all his skill, not only as a critic, but as a critic deeply interested to remove or amend whatever he thought faulty or imperfect.—It is also an extraordinary proof of friendship and good temper; dismissing all that jealousy for which poets have often been so remarkable, to co-operate in one work, which, while it proved the powers of both, could not give to either that distinct and separate fame, which is usually the object of ambition. The result, so far as it is now before us, is in our opinion very favourable to the experiment.

The subject is, as the name denotes, what is usually styled the *EXODUS*, that is, the departure of Israel from Egypt; and as the whole texture of the history is miraculous, it requires very little addition of that ornament which has been called machinery, and which has usually been thought necessary to a poem of the epic class. The poem is strictly historical, as it proceeds chiefly in the natural order of the

events, commencing from the miraculous passage of the Red Sea, which is supposed to have taken place immediately before the opening of the work. The scene which ensued is thus presented to the reader, after the usual form of exordium.

“ Now to the desert from the Red Sea shore
 Th’ emancipated armies of the Lord,
 Safe from pursuit, had pass’d ; there stopp’d and turn’d,
 And lo ! what late was land had now become
 A trackless waste of waters, whelming down
 With hideous roar into the boiling gulph.
 There as they stood in contemplation rapt
 Of the tremendous scene, whilst every wave,
 That surg’d upon the beach, aloud proclaim’d
 The witness miracle, their conscious hearts
 Now gave the praise to God ; for all had pass’d
 Through the disparted sea, to them a wall,
 To harden’d Pharaoh an impending pile
 Of cataracts, in whose profound abyfs
 He and his thousands were for ever sunk,
 Save what the indignant billows tofs’d on shore
 From wreck of chariots, spears and glittering arms ;
 Memorials of that pomp and proud array,
 Wherein of late confiding they aspir’d
 To snatch a victory in despite of Heav’n,
 And those portentous signs so oft display’d
 Of an approaching vengeance, now complete.” P. 2.

This is a fine picture vigorously represented ; but would perhaps have still more vigour if broken into two sentences. We might, perhaps, successfully amuse our readers, and make a show, at least, of sagacity, if we were to attempt to distinguish what the united poets have endeavoured to disguise, the parts assignable to each. Thus the following passage early in the first book is strongly marked by the hand of Sir James Burges. Describing the hymn of Miriam he says :

“ Aloft she rear’d
 Her well-brac’d cymbal ; at the sight whereof
 The hum of voices and the clash of spears
 Ceas’d, and the whole assembled army stood,
 As if spell-stricken, motionless as death.
 High-raisd above the choir, with out-spread hand
 Prepar’d to strike, the mighty mistress stood :
 When as the loud prelusive note was heard,
 (Signal to all her train, that now began
 The sacred harmony) forth burst at once
 Their swelling voices, tunable, but loud

As thunder, rolling o'er the desert plain
To the horizon, where the distant rocks
Echo'd Jehovah's name; nor was the dance,
(Then holy deem'd, now sensual and impure)
Idle the whilst, but still with measur'd step
Accordant to the strain, the graceful band
Of damsels mov'd along the army's front:
There onward as they pass'd from tribe to tribe,
Loud was the shout, and glittering-bright the flash
Of spears and swords high-waving, till at length
The distant sounds, no more distinctly heard,
At intervals arose, then died away,
And deep impressive silence reign'd around.

“ So when the night's dominion mild prevails,
Some watchful shepherd, as he tends his flock
On the broad summit of the grassy downs,
That overhang the ocean, far beneath
Surveys the ebbing tide, and marks the waves,
As silver'd by the moon's pale beam they roll
Upon the pebbly shore; each, as it heaves,
In due succession tow'rd's the deep retires,
Breaking with lessen'd force upon the beach,
Till, as they tend to their remoter bound,
Their murmurings scarcely strike his list'ning ear;
He, wrapt in pensiveness and thought profound,
Feels o'er his soul a solemn awe transfus'd.” P. 9.

The musical ideas in the descriptive part, and the local images in the very fine and appropriate simile, appear to us to point out, beyond a doubt, the author of the passage. What we next cite we should give, for reasons not so obvious, to Mr. Cumberland.

“ Before them lay
A hideous and interminable wild,
How far unlike to those luxuriant plains,
O'er which the Nile majestically pours
His fertilizing flood. There, when he ebbs,
Propitious harvests crown the liberal year:
The luscious grape hangs clust'ring from the vine,
And flocks and herds unnumber'd graze his banks:
There all was plenty, here on every side
Gaunt Famine star'd; bare in the scorching sun
Parcht Nature panted; no luxuriant grove
Spread out its hospitable shade, no dew,
No fount irriguous through the channel'd soil
Offer'd one drop to slake the burning thirst
Of the spent traveller; to th' utmost verge
Of the horizon, far as eye could reach,
All seem'd one level sheet of parching sand,
Save where at intervals the eddying winds

Had pil'd it into hills, pregnant with death,
 When the next sweeping blast might tear them up
 In suffocating clouds : here might be seen
 The solitary ostrich, pilgrim-like,
 Pacing the dreary waste, her nest bequeath'd,
 Erratic bird, to the life-giving sun :
 Here if the spilth of blood from man or beast
 Tainted the air, the vulture hovering high
 Fann'd her resounding wings, and with loud scream
 Call'd her rapacious brood to share the feast :
 In every blast the voice of death was heard ;
 The gaunt wolf's howl, the shrill hyæna's cry,
 And savage growlings of the hungry pard." P. 11.

We shall not, however, pursue this mode of conjecture, which would lead us much too far in our remarks ; without giving, after all, a satisfactory view of the poem, as a composition. One thing evident is, that the passages here cited are both of high poetical merit, and such no poet, however eminent, could be offended at having ascribed to him. They may serve also nearly as sufficient specimens of the work, on which, therefore, our remaining observations may be more general.

In the four books here published, the narrative is continued to the arrival of the Israelites at Kadesh-barnea, and the election of the twelve spies who were to be sent into the Holy Land. The chief events here related are the murmuring at the waters of Marah, the giving of manna, the victory over Amalek, and the delivery of the ten commandments at Mount Sinai. The uniformity of an unbroken narrative is chiefly prevented by the discontent, soliloquies, and harangues of Korah and his partizans ; and the only attempt at artificial machinery is, in the appearance of a dæmon to that rebel, causing him to devote himself to Chemos, at the close of the fourth book. It is very finely conceived and written. The only interruption to the regular course of the history is, the relation of the vision of the burning bush, given by Moses in a speech ; the dignified simplicity of which is as remarkable as any thing we have seen in the poem. It seems as if the account could not be delivered in plainer terms, and yet the harmony and elevation of poetry are never wanting. Throughout these books we find the diction, in general, admirably adapted to the subject : grand and magnificent when the images demand it ; in the speeches, suited to the character of the speakers ; and, in parts which do not properly admit of ornament, elegantly simple. It is not often that the poets fall into a style
 which

which can be called profaic, though a few instances might be found.

It would have been more judicious, in our opinion, if they had not attempted to recite the ten commandments. The mode of delivery might have been described, and the substance of them told in very general terms; but, when they were to be versified, a dilemma was unavoidable. As the words of God, to dress them up in ornament would have been improper; yet to recite them in terms at all approaching to the original would be to repeat what every reader could anticipate. Milton himself fell into a similar dilemma, when he introduced (what he ought surely to have avoided) God the Father and Christ discoursing together. His piety told him that he ought to attribute to such speakers as little as possible, except the words of scripture; but in weaving them together it was impossible even for him to preserve the character of poetry. The recited commandments in this work have occasionally both faults; they are in parts too ornamented, and in parts too simple. To instance in the first commandment:

“ I am the Lord thy God, which brought thee out,
And from the house of bondage set thee free :
Other than me no God shalt thou confefs.” P. 172.

Here the two first lines are almost exactly in the words of our version, while the inverted order of the sentence in the third line gives a stiffness entirely inconsistent with the simplicity of the preceding. Wishing well to the work, from its various merits, we hope that the poets will contrive hereafter to substitute a very general summary, in the place of this recital.

Other blemishes which we have observed in our perusal are very few, and compared with the various beauties of the poem, perfectly trifling*. In page 138 we observe an accidental rhyme, which proves only how naturally our language falls into such coincidences.

“ Thus in unstudied phrase, distinct and brief,
The holy stranger to the army’s chief
Detailed his errand.”

Here and there we might point out a word to which we object, or used in a sense not quite legitimate. But these

* As *dalliance* for delaying, page 88. “The whilst” is too often repeated in the sense of, in the mean time.

minute faults, as they will vanish of course on a future revision, deserve not to be brought forward to particular notice at present: nor are they many in their whole amount were they all collected.

Much might be disputed concerning the fitness or unfitness of the subject for the foundation of such a poem. It has even been held that regular narrative, in the form of history, is not consistent with the epic style. But these questions, as the name of epic is not assumed, may well be waved: and, in our opinion, if a rich and attractive composition be produced, it is of little consequence in what exact class it should be placed. Call it an historical poem, and who shall say that an historical poem may not be a production of transcendent merit?

We shall lay before our readers one more specimen, from the only feigned miracle in this book, because it appears to us to be conducted with admirable skill and spirit:

“ Thus as he rav'd blaspheming he perceiv'd
A vaporous light of pale and livid hue,
Descending from the mountain, till at length
Alighting on his path, it led him on
To a rude altar, chissel'd from the rock,
And, resting there, discover'd to his view
This writing, deep engrav'd upon the stone—
“ To Chemos, lord and light of all the earth,
Esaus, when journeying from Beer-sheba, built
This altar. Hither let the wretched fly,
Approach and be at peace! So Chemos wills.”—

Pondering the wond'rous legend Korah stood,
When from behind the altar there arose
What seem'd a cloud, but more than cloud condense,
Though insubstantial, formless, undefin'd;
Trembling he gaz'd, and whilst he gaz'd, behold!
The pillar'd mist dissolving took the shape
And human features of an ancient man,
White bearded to the girdle: tall it stood,
And o'er its mantled shoulders seem'd to wear
A lion's shagged hide; whilst as it rose,
The flame, that heretofore had faintly play'd
About the altar, brighten'd and became
Intense and fiery red—Rooted with fear,
Depriv'd of speech and motion, Korah stood,
And thus at length the ghastly vision spake.”— P. 215.

We shall expect with pleasure the conclusion of this animated poem; which, among its various merits, has that of placing in a very striking point of view, an eminently important

portant portion of the sacred history. Nor do we suppose that we shall be long kept in suspense. The united poets are both rapid as well as able writers; and, as they mutually revise each other, they may be in part exempted from the rule of laying by their compositions, which is usually necessary to qualify poets for correcting their own works.

BRITISH CATALOGUE.

POETRY.

ART. 13. *The Birds of Scotland, with other Poems.* By James Grahame. 12mo. 248 pp. 7s. Blackwood, Edinburgh; Longman and Co. 1806.

We presume that this author is the same whom some time ago* we praised for his poem on the Sabbath. A slight difference in the letters of the name forms, we believe, no obstacle to this conjecture, Grahame and Grahme, being in the North entirely equivalent. This author is one of those whose pictures from nature are always valuable, as being the result of original and accurate observation. The poem which gives a title to the volume, and occupies the larger part of it, "the Birds of Scotland," is particularly eminent in this respect. We shall take as an example the author's description of the Moor-fowl, Red-game, or grouse, which he calls the Gorcock.

"With earliest spring, while yet in mountain cleugh †,
Lingers the frozen wreath, when yeanling lambs,
Upon the little heath-encircled patch,
Of smoothest sward, totter,—the GORCOCK'S call
Is heard from out the mist, high on the hill;
But not 'till when the tiny heather bud
Appears, are struck the spring-time leagues of love.
Remote from shepherd's hut, or trampled fold,
The new-join'd pair their lowly mansion pick,
Perhaps beneath the juniper's rough shoots;
Or castled on some plat of tufted heath,
Surrounded by a narrow, subtle moat
Of swampy moss. Within the fabric rude,

* Vol. xxvi. P. 73.

" † Clefs or recesses."

Or e'er the new moon waxes to the full,
 Th' assiduous dam eight spotted spheroids sees
 And feels beneath her heart, fluttering with joy.
 Nor long she sits, till with redoubled joy,
 Around her she beholds an active brood,
 Run to and fro, or through her covering wings
 Their downy heads look out; and much she loves
 To pluck the heather crops, not for herself,
 But for their little bills. Thus by degrees,
 She teaches them to find the food which God
 Has spread for them, amid the desert wild
 And seeming barrenness. Now they assay
 Their full-plumed wings, and whirring spurn the ground;
 But soon alight, fast by yon moss-grown cairn,
 Round which the berries blue* (a beautiful tint
 Of purple, deeper dyed with darkest blue)
 Lurk mid the small round leaves. Enjoy the hour,
 While yet ye may, ye unoffending flock!
 For not far distant now the bloody morn,
 When man's protection, selfishly bestowed,
 Shall be withdrawn, and murder roam at will." P. 14.

The description of the sequestered spot which the author would select for a dwelling, (p. 59.) is truly poetical; and wheresoever he describes nature he succeeds. Historical and epic description do not appear to be equally suited to his genius; consequently the short poems which he calls "Biblical Pictures," are very inferior to his Birds. In "the Rural Calendar" he is again in his element. If he imitates Thompson, and sometimes, in the first poem, and in this reminds us of Mr. Gisborne's beautiful "Walks in a Forest," he follows them like a man of a congenial mind, not like a servile copyist.

A few short poems, of some merit, and a collection of notes, chiefly illustrative of the first poem, and necessary to its illustration, on account of the physical and historical facts alluded to, conclude the volume; which certainly entitles the author to a respectable place among descriptive poets.

ART. 14. *A Collection of Songs, Moral, Sentimental, Instructive, and amusing, selected and revised by the Rev. James Plumptre, M. A. Fellow of Clare Hall. 2 Vols. 12mo. Price 14s. Rivingtons. 1806.*

It is impossible not to approve of the spirit and the principle, as well as the taste and the judgment which suggested this collection of songs. We have lamented, and we do constantly lament,

* A deep purplish blue, described in the annexed parenthesis. Rev.

with the ingenious and amiable Editor, that the first musical lip-ings of our daughters should be amorous and not unfrequently indelicate ditties, and those of our young men, either enervating or something worse. Nevertheless, there is danger in the other extreme, and while we are disgusted with profligacy, we are not without alarm from fanaticism, and from a misdirected enthusiasm. We cannot help thinking that Mr. Plumptre carries the matter somewhat too far. We do not see either with Mrs. More, whom we highly respect both for her talents and her virtues, or with the Editor, that such songs as that beginning with,

“ Since life is no more than a passage at best,
Let us strew the way over with flowers,”

Or that other beginning with

“ A plague on those musty old lubbers,
Who teach us to fast and to think,”

Need be forced to bear the harsh construction which is put upon them. Nor do we see why such a chorus as derry down, tol de rol, &c. &c. should be stigmatized merely as an apology for noise and riot. We would encourage harmless mirth, and even for us, catches, of which this author does not much approve, when well sung, have many recommendations. But, as we said above, we entirely approve of the principle which induced this collection, and reprobate all those songs, however popular or however recommended by their composition or music, which offend delicacy, or the strictest propriety. Every reader of poetry will be pleased with Mr. Plumptre's collection, and be certain of finding in these two volumes all the best songs in our language, except some perhaps from the pen of Mr. Dibdin, which, in due regard to that gentleman's literary property, he has omitted to introduce. The following is a specimen and a very honourable one of the author's own talents in this line.

THE RICH AND THE POOR.

I.

There's a difference, most sure,
'Twixt the rich man and the poor,
And I'll tell you the reason why,
The rich man has more cares,
The more weighty his affairs,
Nor is half so happy as I.

CHORUS.

Tho' we toil and we labour hard, hard, hard,
The bread that is honest is best,
With wife and with children our pittance is shar'd,
Enough is as good as a feast.

II.

The rich man he may feast,
 Till he hurt his health at least,
 In all sorts of riot engage,
 But how costly foe'er
 His good living and his fare,
 Thirst and hunger he can but assuage.
 Chorus, &c.

III.

He may lay himself down,
 On a bed of fine down,
 But never his eye-lids may close,
 The poor and healthy clown,
 Who has plow'd and who has sown,
 On his bed of sweet straw finds repose.
 Chorus, &c.

IV.

And perchance if his coat,
 Should be finer I wot,
 Or be garnished with silver and gold,
 From the rain and the wind,
 Coarse cloth will yet befriend,
 And keep out the rough winter's cold.
 Chorus, &c.

V.

His riches, 'tis confess'd,
 Well us'd will make him blest,
 As they blessings to others shall prove,
 But the poor man's little hoard,
 Its mites may yet afford,
 And as great be his labour of love.
 Chorus, &c.

ART. 15. *Miscellaneous Poetry.* By the Hon. W. Herbert.
 Cr. 8vo. 2 Vols. 16s. Longman and Co. 1806.

A considerable part of the present volumes has, if we mistake not, been examined by us before*. We doubt even whether any part of them is now newly printed, except the second part of the select Icelandic poetry, consisting of 80 pages, at the end of the second volume. It may suffice, therefore, to give a specimen from this part, and to say that the translations here given by Mr. Herbert are executed with no less spirit, and elegance than those which he before published. The song of Harold the Bold is well known in Mason's translation, and the very pleasing glee formed upon it by Dr. Callcott. Mr. H. gives a new version, the dif-

* See Vol. xxv. p. 138. and xxvi. 198.

ferences of which he justifies by subjoining the original with a literal translation in prose. A few stanzas from this will show the style in which it is now rendered.

“ My bark around Sicilia sail'd ;
Then were we gallant, proud, and strong :
The winged ship by youths impell'd,
Skimm'd (as we hoped) the waves along.
My prowess, friend in martial field,
Like fruit to maiden fair shall yield !
With golden ring in Russia's land,
To me the Virgin plights her hand.

Fierce was the fight on Trondhiem's heath ;
I saw her sons to battle move ;
Though few, upon that field of death,
Long, long, our desperate warriors strove.
Young from my king, in battle slain,
I parted on that bloody plain.

With golden ring, &c.

With vigorous arms the pump we plied,
Sixteen (no more) my dauntless crew,
And high and furious wax'd the tide,
O'er the deep bark its billows flew.
My prowess, tried in an hour of need,
Alike with maiden fair shall speed.

With golden ring, &c.

Eight feats I ken ; the sportive game,
The war array, the fabrile art ;
With fearless breast the waves I stem ;
I press the steed ; I cast the dart ;
O'er ice on slippery skates I glide ;
My dext'rous oar defies the tide.

With golden ring in Russia's land,
To me the Virgin plights her hand.”

P. 50.

The more literal version here given preserves more of the peculiar manners of the people, among whom it was produced. The additional poems in this part of the work are six, which are copiously and successfully illustrated by notes. The two volumes in their present form, are elegant and attractive, particularly to the lovers of national poetry.

ART. 16. *Tales in Verse; critical, satirical, and humourous.* By Thomas Holcroft. 2 Vols. 12mo. 8s. Symonds. 1806.

There is a class of authors who are as naturally enemies to reviewers, as certain delinquents are to justices and judges; because they have always more to fear than to hope from them. To this class decidedly belongs the author of these tales, who has attempted al-

most every branch of literature, and seldom, we believe, obtained, assuredly never deserved, much commendation from reviewers of any description. These volumes accordingly open with a tale intended to be very severe against the offending critics; and in various other passages similar attempts are made. Yet the author knows how to affect, at least, a proper feeling on this subject; and we will do him the kindness, to quote the lines upon it, which are the best, both in sentiment and expression, that we have seen in the book.

“ Nor think I aim inquiry to repel :
 ’Tis good, ’tis just, if man would man excel.
 A sound and liberal critic, frank and chaste,
 Who makes no slip of sense, of words no waste ;
 Who gives no mawkish praise, no wanton thrust,
 But, if severe, is well inform’d and just ;
 Speaks from a love of excellence, and knows
 No motive but which from that passion flows ;
 Nor favour courts ; nor worships golden calf ;
 Nor tickles Folly’s ear, to make her laugh ;
 Nor uses means unworthy his high art ;
 Gifted with head well stor’d, and honest heart ;
 That critic I’ll intreat vengeance to wreak
 On me, *whene’er I’m tedious, false, or weak* :
 That critic, oh, may he but deign to condescend !
 Shall be my judge, my guide, my everlasting friend.”

Vol. i. P. 19.

Now this is all pretence; and if any sagacious critic in the world were to take the author at his word, he would presently fill a volume in pointing out what is *tedious, false, or weak* in these two duodecimos. The very lines which we have quoted as the best have, in fact, all these qualities; they are *tedious* from want of point and energy; *false* in sentiment, because the author certainly would not be grateful for the chastisement he thus rashly invites; and *weak* from bad construction, witness more particularly the 2d and 8th lines, and all the four last.

The tales, 13 in number, are all in the rambling measure and style of Peter Pindar; and the author appears to be so perfectly complacent with himself, as to set down every thing that comes into his head. Nothing is too familiar or unpoetical to be admitted. For instance,

“ This know
 I’ll try
 To tell
 A few :
 And so
 Good bye,
 Farewell,
 Adieu.” P. 123.

What would his pattern critic make of this? And when will authors be persuaded that what is too easy to write, is generally too difficult to read? Even successful buffoons are usually forgotten very speedily, but where one succeeds, hundreds attempt in vain to excite a laugh.

NOVELS.

ART. 17. *The Benevolent Monk; or, the Castle of Olalla, a Romance.* By Theodore Melville, Esq. Author of *the White Knight, or the Monastery of Mourne.* In 3 Vols. 12mo.

Of the *White Knight* we confess ourselves ignorant, but we cannot help expressing our earnest wish that there were not half so many knights errant in the profession of romance writing, who ride tilting against all common sense. This romance, or rather this combination of romances, will highly delight those who like to read of forests, caverns, dungeons, hairbreadth escapes, miraculous meetings, catastrophes, and such like. We toiled through it as a painful act of duty, and were heartily glad when the captives were restored from Barbary, nobody knows how, and united Spanish, Africans, Germans, Irish, &c. very comfortably and very happily in Spain. The prettiest thing in the work, is an ode to the Virgin, sung by the heroine of the piece, the melody of which fixed in perpetual chains Baron de Falconberg the hero.

ART. 18. *Helen; or, Domestic Occurrences, a Tale.* 2 Vols. 8vo. Bent. 7s. 1807.

This tale, though not enlivened by any extraordinary invention, or diversified by much ingenuity of contrivance, is both well written and well told. It is very superior to the greater part of the namby pamby novels which crowd upon us in countless multitudes, and from the long and respectable catalogue of names prefixed to it as subscribers, we apprehend its publication was to serve some meritorious person. The spirit and the sentiments with which the work is composed, merit approbation and patronage.

ART. 19. *The Soldier's Family; or, Guardian Genii, a Romance.* By Anne Ormsby, Author of *Memoirs of a Family in Swisserland.* 4 Vols. 12mo. 1s. 6d. Crosby. 1807.

It cannot be said of this performance that it wants either invention or incident, there is an abundant variety of both. How far the accuracy of oriental manners is preserved, by representing a nabob acknowledging to his subjects that he was a convert to Christianity, and his afterwards marrying an English lady, the

reader must determine according to his information on such subjects. It is certainly a little daring even for a romance. There is one part, however, to which we must give our most unequivocal approbation; the excellent sentiments which are inculcated and the pious lessons of resignation and fortitude with which the whole narrative is dignified. Indeed every chapter commences with some didactic and moral axiom, which is illustrated by corresponding facts, and the conclusion of every portion is characterized by some such excellent apophthegm as this which follows:

“ To merit fame is sufficient, since human actions should have an object in view superior to worldly honour; for celebrity should be outweighed in a Christian’s mind by the small still voice of approving conscience; and as religious obedience should be the true motive to the performance of our duty, the humble hope of rendering ourselves, by this ardent desire, acceptable in the sight of the Divinity, should supersede the wish of mortal praise.”

POLITICS.

ART. 20. *A Letter, stating the Connection which Presbyterians, Dissenters, and Catholics, had with the recent Event, which has agitated, and still agitates the British Empire. To which are added, Lord Grenville’s Letter to Dr. Gaskin, and Scævola’s Letter, containing most important Facts respecting the Catholic Claims.* 8vo. 47 pp. To be had of all the Booksellers.

ART. 21. *Letters on the late Catholic Bill, and the Discussions to which it has given rise. Addressed to the British Protestants, and chiefly Presbyterians, in Scotland. By a Scots Presbyterian.* 8vo. 25 pp. Ogle. 1807.

A more mischievous tract than the former of these we have seldom seen. Its object is indisputably to excite mutual jealousies, and to provoke acrimonious controversies between the established churches of England and Scotland, whether with the hope of seeing them work each other’s ruin, is known probably to the writer, and certainly to the Searcher of Hearts.

The author of the second letter, (for there is yet before us only the first of a series of letters, which are promised) writes with a very different spirit; and though he incidentally mentions with approbation some things of inferior importance, concerning which we cannot think exactly as he does, his intention is obviously to promote peace and harmony through the whole empire. We need not therefore add that he states with fairness the question which he discusses, as well as the facts on which it depends; and as he often places the base conduct of the former writer in a striking point of view, we shall set the two statements

ments in opposition to each other, and, with very few remarks of our own, leave the reader to form his own judgment.

The author of the first letter says—"the fourth fact (which) I notice, is this, that his Majesty's late Ministers placed the Catholic Bill on a broader basis than the Irish Act of 1793, *with a view that it might include all denominations of Protestant Dissenters*; and for the proof of this, I appeal with confidence to the Bill itself, and to the present Chancellor of the Exchequer's speech, when it was first brought into Parliament." P. 8.

It would have been prudent either to have made this appeal with less confidence, or not to have *published* the Bill itself; for in that Bill, as it stands in the pamphlet before us, there is not one word of *Protestant Dissenters*, nor so much as an allusion to them, more than to *Jews, Mahometans, and Deists*. The Bill includes "all his Majesty's liege subjects, without exception," upon their swearing allegiance in terms to which neither Jew, Mahometan, nor Deist could object. It puts all who believe in a God on the very same footing; and though we are far from thinking that such was the deliberate intention of those, by whom it was framed, it is so expressed, as to open a door for the introduction, into the army and navy, of the worship of the *Goddes of Reason*, and all the other impieties which disgraced the French Revolution. But the author, wishing to keep Presbyterians and Christian Dissenters only in the view of his readers, proceeds in the following strain:

"It must be well known to you, that no member of our church, (the Church of Scotland) far less a Dissenter, is allowed by law to hold a commission in the army or Navy, without *renouncing his principles as a Presbyterian*, and taking the Sacrament of the Lord's Supper, according to the form and ceremonies of the Church of England, as a test of his adherence to that church, and to no other. Now, Sir, had the Irish Act of 1793 been extended to the whole empire, in the manner in which Lord Hawkesbury allows the King's assent was given to it, then it is obvious that the Test Act would have been abolished in favour of Catholics; while it remained in full force against the Members of the Established Church of Scotland, and against Protestant Dissenters of every denomination." P. 9.

If it be so very well known that no Presbyterian is allowed to hold a commission in the British army or navy, *without renouncing his principles as a Presbyterian*, it seems somewhat surprising, that we who live in the metropolis of the empire, should first have heard of it from this *manufacturer* of pamphlets in Glasgow! Did the late Lord Viscount Duncan renounce his principles as a Presbyterian? So far from it, that we have reason to believe that he lived and died a Presbyterian, at least *rationaly* zealous. If this letter-writer could be supposed to be himself really a Presbyterian, he would hardly plead so earnestly for our
Dissenters;

Dissenters; three-fourths of whom hold the Scotch confession of faith in greater abhorrence, if possible, than our thirty-nine articles, and openly deny the Lord that bought them. By a genuine Calvinist it will hardly be denied that a test, excluding such men from civil and military offices, may be expedient, and is certainly harmless; whilst we have the authority of some profound lawyers for saying, that though the question has never been judicially decided, there is not a doubt that a certificate from the Presbytery within which a Scotchman has resided for a certain time, that he is *bona fide* a member of the Established Church of Scotland, would supersede the operation of the Test and Corporation Acts, on his receiving a military commission in England.

With equal candour this author next affirms it to be "obvious, that the late Ministers consented to modify the Bill to the Act of 1793, with regard to the staff, but *they could not consent to exclude Dissenters*; and his Majesty, listening to others, who had got possession of the royal ear, (pray who were they?) could not be prevailed on to give his assent to have them included. Here then appears to be the precise point of difference between his Majesty's secret advisers and his late Ministers." P. 12.

"This is the true state of the case; and it is lamentable to think, that our Sovereign is under the guidance of men, who have the baseness to stifle this manifest truth, and who act with such detestable hypocrisy, as to cry out, *the Church is in danger*, and reproach, with partiality to popery, men who have been dismissed his Majesty's service, *not because they intended a favour to the Catholics, but because they respectfully maintained, that English Dissenters and Scotch Presbyterians, were equally entitled to the same privileges!*" P. 14.

We are persuaded that there is not one of the late Ministers, nor one enlightened Englishmen of any party, who will not consider such a writer as this among the most dangerous enemies to the cause which he professes to support; but the case must be otherwise in Scotland. The pamphlet is sold at a price (3d. we believe) for which no bookseller could afford it, had not the expence of its publication been defrayed by some party or party-men; and by such means has it already been brought to the seventh edition! All Scotchmen however do not patronize such barefaced falsehoods; for the author of the second letter before us, like an honest Presbyterian, thus opposes the statements of his countryman. Having quoted two of the extracts which we have made from this factious pamphlet, he says of the last:

"The charge is plain, and its import deep. It is fairly this, that his Majesty was willing to grant the extension of certain privileges to the Roman Catholics, but absolutely refused to grant them to Protestant Dissenters; in other words, that he regards with greater jealousy his Protestant subjects who are not of the communion of the Church of England, than he does those of the Roman Catholic persuasion. - - - If this were true, how-

ever much I rejoice in the event as preventing Roman Catholics from obtaining a power which, I regard as dangerous in their hands, I could not vindicate the principles upon which his Majesty was advised in this instance to exercise his prerogative.

“But is it a fact? Has any good and sufficient evidence been produced to substantiate the charge? These are questions which my countrymen must have been disposed to put upon the proposal of this charge; and, as you could not fail to be astonished at it, so you will not be inclined to subscribe to it, without satisfactory proof. You will agree with me, that before such a charge, affecting so deeply his Majesty’s character and government, and tending to alienate the affections of so great a part of his loyal subjects—be admitted, it ought to be well supported. That it is so, I have not yet, after the most attentive examination, been able to see. . . . From the beginning, the measure was avowed to be Catholic. It was announced in all the public papers under the name of *the Catholic Bill*, and in Parliament was spoken of in the same terms by both sides of the House, both before and after its relinquishment. According to the express declaration of the Ministers in their own defence, it was brought forward to satisfy the Catholics of Ireland, and prevent a petition meditated by them for an extension of their privileges. It was with the Roman Catholics only, that all communications respecting the measure were held. In consequence of explanations demanded by them, expressions were introduced into it, tending to give them greater satisfaction. . . . To what purpose dwell upon the advantage of receiving so great an accession from that quarter to our army or navy; why so many references to the Irish Act of 1793, and the pledges said to have been given by Lords Clarendon and Buckinghamshire; if *this is improperly called a Catholic question*, if the Ministers were not principally concerned about the admission of Papists, and conscious that this was the thing chiefly objected to?

“As the history of the introduction of the Bill, and the manner in which it was defended by Ministers, shew that it was principally designed by them to satisfy Roman Catholics; so the manner in which it was relinquished by them, must force the same conclusion upon the mind of every candid and reflecting person. Having resolved, in deference to his Majesty, to withdraw the Bill, they thought it necessary to record in the Minutes of the Cabinet-Council an expression of their decided judgment, and of the liberty which they craved in their future conduct respecting this subject. This having come to the public; we have a fair and authentic document, to which we may safely appeal. This may justly be considered as exhibiting their real grievance and difficulties. In it they state that the deference, which they had felt it their duty to shew on this occasion to his Majesty’s opinions and feelings should not be understood as restraining them from submitting, from time to time, for his Ma-
jesty’s

Majesty's gracious decision, such measures *respecting the state of Ireland*, as the course of circumstances shall appear to require," that his Majesty would see "the indispensable necessity of their expressing, on withdrawing the Bill, the strong persuasion they felt of the benefits which would result from a different source (course) of policy to *the Catholics of Ireland*;" and, "in the event of *the Catholic Petition* coming forward," they claim a liberty openly to avow their sentiments. "The reservation (says Lord Moira) was this, that, under different circumstances, his servants might think it their duty to bring the situation of *the Catholics* again under his consideration." . . . "There is not here one word of Protestant Dissenters. If it be true, as asserted by the writer formerly mentioned, that the Ministers *could not consent to exclude Dissenters*, and that his Majesty *could not be prevailed on to give his assent to have them included*; if they were so bent upon this as to resolve to risk their places for its attainment, how comes it about that there is not the *slightest allusion to Dissenters* in all this minute? and no reservation of right at a posterior period to *insist upon this plea*? If the Bill was withdrawn and lost in consequence of his Majesty refusing to admit this class of his subjects into the army and navy, if this was the *precise point of difference between his Majesty's secret advisers, and his late Ministers*, might it not naturally have been expected, that they would *have expressed* the strong persuasion they felt of the benefits which would result from a different source (course) of policy to *Protestant Dissenters*, as we find them actually doing as to Roman Catholics?" P. 11—15.

To us, we confess, that this reasoning appears conclusive, and such as should make those who have promoted the circulation of the former pamphlet blush for their conduct. The author with equal ability analyzes his antagonist's appeals to the speeches of Lord Grenville and Lord Hawkesbury in support of his assertions, and shows with the force of demonstration, that the words of those noble Lords will not even admit of the sense which he endeavours to put upon them in garbled quotations. For this, however, we must refer to the two pamphlets themselves, and shall only beg leave to say, that we mistake Lord Grenville's character entirely if he will not disclaim the inferences which this writer has drawn from certain passages in his Lordship's speeches, unfairly torn from the context; as well as reprobate the base attempt to sow dissention between the two churches established in the British empire. When the author contends, that the Presbyterians of Scotland have done every thing, and the Church of England nothing, for our civil and religious liberties; that the spirit of the former has been uniformly tolerant, and that of the latter as uniformly persecuting; that the former did what they could to save the unfortunate churches from the fury of the independents, whilst the latter lay by and did nothing; and that they were Presbyterians and not Episcopalians who accomplished

the revolution in 1688, he threw down so many gauntlets which we are prevented from taking up, certainly by no dread of his strength, but because we will not enter into those worse than useless controversies, which he seems so desirous to provoke. Our attachment to the Church of England is well known; and we shall never be backward to lend our best aid to defend her principles, her constitution, and her liturgy, when attacked by a foe whom we deem worthy of us; but instead of drawing invidious comparisons between her and the Church of Scotland, we would rather exhort the members of both churches to unite with heart and hand against the common enemy, and especially against this wretched tool of that enemy, who seems more decidedly hostile to both churches than any other pamphleteer of the age, Tom Paine perhaps excepted.

CATHOLIC QUESTION.

ART. 22. *Thoughts on the Catholic Question.* 8vo. 49 pp.
Hatchard. 1807.

The Question (it is observed by this author) "seems to present itself in two points of view, the one religious, the other political: but taken in either, the religious and political considerations will be found to be so blended, that it is scarcely possible wholly to separate them. One of the most important objections to the doctrines taught by the See of Rome, is the assumption by that See, and by the clergy in communion with it, of a character above the controul of the political sovereignty of any state; of a power extending to matters temporal, as well as spiritual; and its founding this assumption of independent character and power on a supposed divine indefeasible title, not subject to the laws of man." On this foundation most of the arguments in the work before us are built. The author denies (in the sense in which it is often used) the popular assertion that a man's religion concerns only himself, for "the religion of man in society involves almost every consideration which can affect the society of which he is a member, and, in some degree, every society with which he may have relation." The temper and spirit of the Roman Catholic religion are then shown by a detail of the circumstances that preceded and attended the reformation, and it is well observed that the nature of the oath called the "oath of supremacy" has been grossly misrepresented; for though "the violence of Henry the Eighth led him, while destroying the papal power, to take the crown of supremacy from the head of the Pope," and place it with all its enormities upon his own, yet, as the oath of supremacy is now framed, no person is called upon to declare more than that "no foreign prince, prelate, state, or potentate, hath or ought to have any jurisdiction, power, pre-eminence, or authority, ecclesiastical or spiritual within the realm."

"Few

“ Few of the Roman Catholic laity” (the author thinks) would, if left to the exercise of their own judgment, refuse to make this negative declaration: but it has always been reprobated by the court of Rome, and the Roman Catholic clergy, under the influence of that court; and the Roman Catholics of this day are compelled to acknowledge that foreign jurisdiction which their ancestors abjured, and declared to be contrary to the ancient constitutions of the realm*.”

On this ground, the author considers the question in a political view, and, in the words of the parliament of Paris in 1753, as “ seriously affecting the sovereign authority, involving in its consequences the good order and tranquillity of the realm, the regular jurisdictions, the King’s sovereignty, and the state itself.” He observes that “ the Revolution of 1688 took for its basis that the government of these countries was essentially protestant, and being such, was constitutionally free from spiritual or ecclesiastical as well as from civil despotism.” After dwelling for some time upon this argument, the author adverts to the situation of Ireland, where a large proportion of the inhabitants adhere to the See of Rome, and not only reject the reformation in matters unconnected with civil polity, but also by “ denying the right of the legislature to give to the ministers of the reformed church the honours, emoluments, and powers which the laws had appropriated to the authorized ministers of religion in Ireland.” The whole system of the Roman Catholic priesthood in Ireland is then developed, and the dangerous tendency of their hierarchy particularly insisted upon.

The conclusion of this tract appears to us so just, that we will give it to our readers entire.

“ What then ought to be done to give permanent tranquillity to Ireland? Emancipate the Roman Catholics from the tyranny of that hierarchy to which they are now subject; reduce their priesthood to obedience to the law, to the condition of ministers of a tolerated religion; take from them all hope of gratifying their ambition by the overthrow of the protestant establishment; and for that purpose place that establishment out of the reach of injury; make the protestant religion really, what it is by law, the established religion of Ireland, and throughout Ireland; give it churches equal to the extent and population of the country, a clergy sufficiently numerous to discharge the duties of such an establishment; provide for the residence of that clergy by glebes and glebe-houses; give security to their persons and property, and having done so, compel their residence; and to all these measures add security to the persons and property of protestants in whatever part of the country they may think fit to reside. When

* For the proof of this the author cites the Constitutions of Clarendon, and those of Edward the First.

these things shall have been done; when the ambitious hopes which agitate the minds of the Roman Catholic priesthood shall have been completely destroyed, when their best advantage shall be derived from quiet and orderly demeanour, and when they shall consequently cease to agitate the minds of those under their pastoral care, as they have hitherto done; when the Protestant establishment shall be made secure, respectable, and adequate to all the purposes of an establishment; and when the protestant shall enjoy, in every part of the island, the same security of person and property as the Roman Catholic enjoys; the irritation which has hitherto so often disturbed the peace of Ireland will cease: and the Roman Catholic, in the character of a tolerated sectary, will find a freedom from the tyranny of his own priesthood which he has never hitherto enjoyed, will live in harmony with his Protestant neighbour, and the cry for Catholic emancipation will pass away." P. 48.

ART. 23. *Cursorfory Reflections on the Measures now in Agitation, in Favour of the Roman Catholics of the United Kingdom.* By a Loyal Irishman. 8vo. 81 pp. Hatchard. 1807.

These Reflections appear to have been originally written while the late bill (improperly called the Catholic Bill) was depending in Parliament; though we have an intimation at the close, that the author was then apprized of the dissolution of the late ministry. He seems to be well informed of the views of those persons who, he says, composed the Duke of Bedford's cabinet in Ireland, and whom he charges with having devised "a series of regulations affecting, either immediately or remotely, the question of emancipation; which were to be gradually brought forward, in order to accustom the public mind to such discussions, and interest other descriptions of his Majesty's subjects in the success of measures, planned with a view to this favourite object."

The compact between the party alluded to, and the chief agitators of the Catholics, was, the author asserts, "a compact not to protect the Catholic, but to depress the Protestant; a compact, not for immunities, but for the transfer of political power; not for a tolerated religion, but for a change of the religion of the state:—England Protestant, Scotland Presbyterian, and Ireland Catholic." We trust the author mistakes in his assertion of such a compact, or rather conspiracy; for were it proved, scarcely any terms of censure would be too light for ministers entertaining projects of so dangerous a tendency. Of this author's arguments on the principal question the following may serve as a specimen:

"A leading principle," (he observes) "on the assumption of which Lord Howick is reported in the papers to argue every question relative to the Popish claims, and against persevering in a system

a system of exclusion, is a distinction between the religious and political opinions of the Irish Romanists. But nothing can be more unfounded or visionary than such a distinction: it exists only in the misrepresentations of their Protestant advocates with whom his lordship consults, and his own willingness to be deceived. The opinions dangerous to all civil liberty, and to all civil authority, which these Romanists are taught to maintain, are to them *religious* opinions, in the most literal sense, and of the most sacred obligation: they are as binding on their conscience as the most fundamental articles of their faith. They are enforced by an authority which they maintain to be equal to the authority of the Gospel, that of their church. It was on the ground of those *religious* opinions, and of their being dangerous to all civil liberty, and more particularly dangerous under a Protestant state, and to the settlement of the revolution, and the accession of the House of Hanover, that the principle of exclusion was adopted at those periods. These *religious* opinions, thus provoking exclusion, are the same at this day. They have been declared over and over again, as well by the Roman Catholic Bishops of England, as by Doctor Troy, delivering the opinions of all the Popish Bishops of Ireland, to be unalterable, and the same under all forms of civil government, and at all periods. Is it not, therefore, wantonly to trifle with the public feelings and the public interests, for the advocates of Popery to assert that the connection which formerly existed between the religion and the politics of the Roman Catholics has ceased, and that consequently the principle of exclusion, founded on that connection, ought to be done away?—Lord Howick is said to have admitted that such a connection once existed. What proof has his lordship to produce to the United Parliament, or to the people of England, that it exists no longer? Where is the declaration of the Popish Bishops and Clergy, confirming his lordship's statement? And are we to rest satisfied, and silently acquiesce in innovations, that are subversive of every principle on which our ancestors laid the foundation of all our present greatness, because Lord Howick, and those Irishmen who have pledged themselves to the cause of Popery, may choose to tell us that one of those principles, that of exclusion on account of religious opinions, dangerous to all civil liberty, and peculiarly dangerous to this country, has been done away by the abandonment of those opinions in the present day?" P. 19.

What is stated by the author, concerning the protestation signed by the Roman Catholic Bishops, Clergy, and principal Laity in England, against certain principles imputed to them, and a subsequent anathema by the same Bishops against the taking of an oath founded upon that protestation, is worthy of serious attention. His observations on the establishment of a seminary for educating Roman Catholic Priests (which he deems a measure expedient

pedient in itself, but not accompanied with sufficient securities against abuse) are candid, and appear to us to be just. He gives, in this part, some important information respecting the colleges for the same purpose, established on the continent. He then argues forcibly against the much talked-of bill, then depending, for the admission of all persons of every religion into the army and navy. But as this measure is at rest, we will refer for the arguments on this subject to the work itself.

POOR BILL.

ART. 24. *General Reflections on the System of the Poor Laws; with a short View of Mr. Whitbread's Bill, and a Comment on it.* By John Berkeley Monck. 8vo. 44 pp. 1s. 6d. Bickerstaff. 1807.

We cannot but consider this as rather too hasty an effusion on so important a subject. In page 2, the author speaks of "*Workhouses*" and "*the loathsome scenes there.*" But he ought to know, that wherever such things exist, it is not for want of legislative provision, (see 30 Geo. III. c. 49). We fear, however, that this Act is nearly a dead letter. "By raising sums of money by contribution," he says, "to purchase materials to set the poor on work, no new springs of industry are opened." P. 4. Is it of no use then, to teach the poor that, if they refuse to work, they must either starve, or go to the House of Correction? This is a curious instance of theory contradicting experience. If the labour in workhouses brought no other advantage to parishes, than the discouraging of idleness; this would be no little spring to industry. When the author talks of *trades* in workhouses; he forgets, or has never heard of the affairs of such houses in general; those under special Acts of Parliament, for *many parishes* are out of the question.

On the next topic—restraining the poor from marriage, this author, and Mr. Malthus, would do well to consider (for they seem to have no experience in administering the poor laws) what proportion of *bastards* this restraint would produce; and whether bastards (with all their consequences) are not much more expensive to a parish, than legitimate children.

"I have no means of knowing what might have been the number of poor relieved by the rate in the time of Queen Elizabeth; but if we may form any judgment of the increased *number of poor* from the increased *amount of the rate*, the number of poor has been increased ten-fold within a much later period." P. 10.—This author should have looked at the charges affixed to the poor-rate, and quite foreign to it, before he attempted to instruct the public on this subject.

The next chapter displays yet more strongly a want of acquaintance with the poor laws; and the concluding words of it are the

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most intemperate which we have read on the subject. From the comment on Mr. Whitbread's Bill, one specimen will be sufficient.—“ Throw open settlements, unlock parishes, invite, and not discourage labourers, who traverse the country for employment; permit again forty days residence to confer a settlement, not only on householders, but lodgers; and then these two very salutary effects will follow, the poor will be left at rest, and the parishes will save a world of removals.” P. 28. To which should be added—and the kingdom will be filled with vagrants and thieves.

A few good hints may certainly be found in these pages; but their fault is, that they display mere speculation, accompanied by an evident and great want of practical acquaintance with the subject.

MEDICINE.

ART. 25. *Malvern Waters, being a Republication of Cases formerly collected by John Wall, M. D. of Worcester, and since illustrated with Notes, by his Son, Martin Wall, M. D.* 8vo. 135 pp. 3s. Murray. 1806.

The work before us contains the substance of three distinct publications, on the efficacy of Malvern Waters, by Dr. John Wall, the father of the present writer. They were found serviceable “ in scrophulous cases, in old ulcers, and fistulas, in obstructed glands, schirrous and cancerous cases, in disorders of the eyes, and eyelids, &c.” In proof of their efficacy in affections of the eyes, the author quotes the following lines from Bannister's treatise on the subject:

“ A little more I'll of their curing tell,
How they help sore eyes with a new found well,
Great speech of Malvern Hills was late reported,
Unto which Spring people in troops resorted.”

But candour should have led the author to tell us, that Bannister was far from being a convert to the opinion of the efficacy of the waters. “ The patients returned,” he says,

“ Their bodies wearied, and their griefs made worse,
And eased and purged only in their purse.”

Dr. John Wall has given seventy-six cases, many of them very deplorable. In all of them the patients received great benefit, by drinking and washing the affected parts with the waters. To these Dr. M. Wall has not thought it necessary to make any addition, and indeed no addition seems necessary. If the water retains its efficacy, and will generally cure persons similarly affected, it is certainly the most valuable and the most powerful medicine now known.

The present author gives, in an appendix, an analysis of the waters, obtained by making thirty-six experiments, from which it appears, “ that the Holy-Well water at Malvern does not contain any uncombined vitriolic acid, nor any volatile alkali, nor any metallic

metallic salt; that it is slightly impregnated with fixed air, contains some common air, some selenite, and some unneutralized calcareous earth. Its principal virtue, therefore," he observes, "must depend upon its extreme purity, assisted by the fixed air which it contains." We learn at the least from this, that the water is perfectly harmless, and there can be little doubt that, joined to air, exercise, and a well-regulated diet, much advantage may accrue from its long continued use; and perhaps to these circumstances most of our medicinal waters owe a very large share of their reputation.

ART. 26. *Anatomical Reflections on the Form of Animals, and the new Opinions of Henry Cline, Esq. Surgeon.* By John Hunt. 8vo. pp. 96. 5s. Phillips. 1806.

Mr. Cline, in a few pages published in a late volume of the Agricultural Reports, has insinuated, that in making choice of animals for breeding, the feeders or managers might be much assisted by possessing a competent knowledge of anatomy. This position the present author treats with ridicule. But though skill in anatomy may not be essential for the purpose, which the author has very well shown, by the perfection to which the art has arisen without its assistance, some little knowledge in it might have its utility. Mr. Cline thinks that animals which have large lungs should be chosen for breeding. Our dealers in cattle choose such as have broad chests, an indication that the viscus is not small. Mr. Cline would have the bones of the pelvis in the females so formed as to afford an easy passage for the fœtus, if its head should prove unusually large. This also may be known by the animals being well formed and broad in the haunches. Mr. Hunt thinks the precaution unnecessary. "He never knew," he says, p. 21, "the life of a child lost from its head being too large," and yet the head being too large, or larger than the capacity of the pelvis will readily admit to pass, is one of the most frequent causes of death to the fœtus. The author lays much stress on animals having small plucks and bowels; that such a state of the viscera is generally found in animals that have been fed for the shambles is true, those parts becoming smaller in proportion as the animals are fattened, as we find fat persons have small blood-vessels. The author's objection to the position, "that the male should be smaller than the female," is just and rational, the opposite proportions being certainly to be preferred. Mr. Cline seems to have fallen into this error from having seen that large, that is, clumsy and ill-formed rams, generally beget an ill-formed progeny. "The Leicestershire breeders chuse well-formed, compact, and middling-sized rams, and bulls for the purpose." Mr. Cline thinks large females should be selected, as best able to nourish their young. But it is not found that large women produce finer children, or prove better nurses, than those that are

middling-sized, or that large cows yield the greatest quantity of milk. "Small cows," Mr. Hunt says, p. 51, "not only give the greatest quantity of milk, but it is reasonable to suppose they give the greatest quantity in proportion to their quantity of food. A large-bodied animal must certainly require more nourishment than a small one, and consequently a small animal has more nourishment to bestow upon the fœtus, or to supply her offspring with after birth." Mr. Cline lays more stress than is necessary on crossing, in order to improve the breed of sheep and cattle, as it is much more important to attend to the form, strength, and healthiness of the animals, than to their being of the same or different families. To the remarks on Mr. Cline's production the author has added some general observations on what is called experimental feeding, that is, loading animals with a portion of fat that makes them unwieldy: "a state of general debility is one of the consequences which produce impotency in the male and barrenness in the female." A list of subscribers to the work is added, consisting principally of amateurs, which accounts, perhaps, for the high price, five shillings, put upon this pamphlet. The author appears to be well acquainted with the subject; still, however, his observations on Mr. Cline's proposals should have been couched in terms less offensive than those he has thought proper to use.

DIVINITY.

ART. 27. *A Charge to the Clergy at the primary Visitation, in the Month of August, 1806, of the late Right Reverend Father in God, Samuel, by Divine Permission, Lord Bishop of St. Asaph.* 4to. 29 pp. 2s. Hatchard. 1806.

Fewer traces than usual of the luminous mind of the author appear in this Charge. As far as the 20th page it is occupied in mere matters of business, enforcing the licensing of curates, giving cautions relative to the marriage act, and advising the Clergy to acquire some competent knowledge of ecclesiastical and canon law.

The Bishop then proceeds to the subject of dissenters, and particularly Methodists; and here he rather surprised us by asserting, that neither the Arminian nor the Calvinistic Methodists are dissenters *in doctrine* from the established church, "however some of them may disapprove, and many of them lightly regard her discipline." The Church of England, he asserts, "upon the principal points in dispute between the Arminians and the Calvinists, upon all the points of *doctrine* characteristic of the two sects, maintains an absolute neutrality. Her articles," he adds, "explicitly assert nothing but what is believed both by Arminians and by Calvinists. The Calvinists indeed hold some opinions relative to the same points, which the Church of England has not gone the length of asserting in her articles. But
neither

neither has she gone the length of explicitly contradicting those opinions; inſomuch that there is nothing to hinder the Arminian and the higheſt ſupralapsarian Calviniſt from walking together in the Church of England and Ireland as friends and brothers, if they both approve the diſcipline of the church, and both are willing to ſubmit to it." The Biſhop aſſerts, therefore, that the Methodiſts have no real cauſe for ſeparation, and their ſchiſmatical ſpirit is the chief crime he alledges againſt them. He concludes by cautioning his Clergy againſt controverſial preaching on theſe ſubjects.

The powerful mind of the Biſhop was evidently ſo impreſſed with the difficulties attached to each ſide of this great controverſy, as to be averſe to any dogmatical deciſion reſpecting them; yet we fear that an ill uſe may be made of ſome of the ſtrong poſitions he has brought forward. He doubtleſs could have defined and explained them; but we rather regret, that ſome of them ſhould have been given to the public, at a time when the learned author can no longer be his own commentator.

ART. 28. *A plain and affectionate Addreſs, to the Pariſhioners of St. Martins, and All Saints, in Leiceſter; from the Rev. Edward Thomas Vaughan, A. M. their Vicar.* 12mo. 81 pp. 1s. 6d. Hatchard, &c. 1806.

A truly affectionate addreſs; admirably well calculated to awaken the attention of all who ſhall read it to a moſt ſerious conſideration of their ſpiritual and eternal concerns. The principal objects of the addreſs are theſe: firſt, to perſuade to a godly and chriſtian life, in general; ſecondly, to a devout obſervance of the duties of the *Sabbath*, in particular.

Of the author's ſound advice we ſhall produce a few ſpecimens.

"We have already ſeen that the obedience of Chriſt is the ſole procuring cauſe of our pardon and acceptance with God. Chriſt, and Chriſt only, has the power of making atonement for our ſin: Chriſt, and Chriſt only, has the power of meriting everlaſting life, in the way of reward. His infinite deſervings are, in whole and in part, the one unmixed and uncompounded offering, by which the redemption of every individual of the redeemed was purchaſed. Human merit, in any other perſon than that of Chriſt, is a thing unknown to God. But, as on the one hand we have nothing of our own to offer, which can put away the wrath of our offended Maker, or entitle us to his favour and rewards; ſo, on the other, there are certain qualities and diſpoſitions which he requires us to poſſeſs, in order that we may enjoy the benefits of his ſalvation, though they have no ſhare in earning it. Thus, though neither our repentance, nor our faith, nor our hope, nor our love, nor any other Chriſtian grace, are of the leaſt poſſible efficacy in making atonement for our ſin, and in opening the door of heaven to us; yet none ſhall

be found in heaven, nor shall any have their sins forgiven in the day of judgment, in whom these graces are not." P. 37.

"Logical precision, though it has its important uses, is comparatively of little importance here. Believe that Jesus Christ is your needed Saviour, and your only possible Saviour; make application to him under this conviction, and determine resolutely with his help to obey him from henceforth as your master; and, whatever be the strict and proper definition of faith, I venture to assure you, that you shall receive its blessed rewards. You shall "have peace with God;" you shall "overcome the world:" you shall "have inheritance amongst them which are sanctified through faith that is in him." P. 40.

"Although it be most true, that every individual believer receives his salvation not of debt but of grace; has his Saviour freely bestowed upon him, and is enabled by God's undeserved help, and only by that help, to make that Saviour his; yet it is also true, that God, of his great mercy, has been pleased to appoint certain exercises, or means of obtaining his needed help, which no man ever yet used rightly without obtaining it. The principal of these religious exercises are prayer, the study of the Scriptures, meditation, and devout attendance upon the ordinances of religion. To which may be added, a general habit of wariness in our conduct and pursuits; a general habit of resisting evil and striving to do that which is good; and more especially a general habit of avoiding, as much as possible, all society and occupations which are unfavourable to godliness, and of cultivating, as much as possible, those which have a contrary tendency. We are apt to plunge ourselves into evil; to woo it; to fetch it from far: and perhaps no lesson is more important, than that which warns us to be seeking grace at least indirectly at all times, by shunning every thing which is adverse to its approach. But my object here is to speak rather of what may be called the direct means of seeking grace: of which the four spiritual exercises I have just enumerated are the chief." P. 50.

One more short extract will sufficiently recommend this valuable, though small work, to the attention of our readers.

"All these several means of grace, which I have specified, must always be used *as means*: not as though they possessed any real virtue in themselves; any power of converting or sanctifying the soul; but purely as the appointed methods of seeking the salvation of God, which owe all their efficacy to the divine blessing. We must not rest in them as possessing in their own nature the power we want; but apply them merely as instruments whereby a superior power may be brought to act in us. If you use them in this spirit; not for a day or for a week, but habitually and perseveringly; not formally, but with life and zeal; not superstitiously, as a yoke of bondage, but with delight and hope; you shall find them to be, what thousands of thousands have found them before you; efficacious means of forming, sustaining,

taining, and increasing the life and dominion of godliness in your souls." P. 54.

ART. 29. *The Utility of Academical Institutions to the Church of Christ.* A Sermon preached at Hoxton Chapel, June 26, 1806, before the Supporters of the Hoxton College, at their Anniversary. By Benjamin Cracknell, A. M. Minister of Weymouth Chapel. 8vo. 1s. Johnson. 1806.

This discourse, addressed to a society of Protestant Dissenters, is very suitable to the occasion, containing many proper (though not profound) remarks on the utility of academical institutions, in their "immediate influence upon the character and habits of candidates for the Christian ministry; and the influence of a holy and well-educated ministry on the Christian church." P. 11. That an author should be somewhat partial towards those who agree with him in opinions is a matter rather to be expected than animadverted upon, but language like the following (whatever church it may be intended to describe) ill becomes any place of public speaking, and especially a *pulpit*: "Awful is the state of that church, where the refuse of society are turned into the sanctuary; not to do its work, but to subsist on its emoluments, where the priests teach only for hire, and the prophets divine for money." P. 8. A note subjoined, but not worth producing, breathes the same spirit.

MISCELLANIES.

ART. 30. *The Antiquarian and Topographical Cabinet, containing a Series of elegant Views of the most interesting Objects of Curiosity in Great Britain.* Accompanied with Letter-press Descriptions. Vol. I. 12mo. 15s. or 2s. 6d. each Number. Clarke, &c. 1807.

Encouraged by the prevalent and constantly increasing taste for this kind of information, our artists very laudably vie with each other in producing the most elegant specimens of design and engraving, to illustrate the antiquities of our country. We have more than once commended the publications of Mr. Britton on these subjects. The present work, by Mr. Storer and Mr. Greig, is compressed into a form so extremely small, that without a neatness and clearness in the engravings, which cannot be exceeded, and perhaps has never yet been equalled, it would scarcely suffice to give any correct ideas of the objects. The plates are all confined even within the size of a duodecimo page, yet are so luminously distinct, and in all respects so admirably executed, that the eye dwells upon them with much satisfaction. A very small volume contains no less than fifty of these plates, representing some of the most striking objects of antiquarian curiosity in England and Wales; and to each a short but sensible account is prefixed. The authors have not observed any exact

order; but sufficiently point out the nature of the contents by tables subjoined at the end. The objects here presented are selected from no less than sixteen counties, and are of the very first interest and beauty. We cannot doubt that the work will be extensively patronized, among those to whom the smallness of the size does not appear an objection.

ART. 31. *The Conveniences, Principles, and Method of Keeping Accounts with Bankers in the Country and in London; with accurate Tables, adapted to the calculating of Interest Accounts with Ease and Dispatch; and to the Discounting of Bills of Exchange: wherein the Table of Interest for one Day is extended to one million Pounds, for calculating Interest Accounts on the Principle adopted by the London Bankers. Also, other useful and extensive Tables. To which is added, a concise and practical Treatise on Bills of Exchange and Promissory Notes, including Bankers' Cash Notes and Checks. In two Parts. By William Lowrie, Sheffield. 8vo. 308 pp. 10s. 6d. Longman and Co. 1805.*

The tables in these books seem, as far as we can judge, without the labour of recalculating them, to be accurate. Those relative to interest are at the same time particularly convenient, for those who have a number of accounts which bear interest up to the 31st of December, or the 30th of June in each year, as they are, contrary to the usual practice, arranged in a decreasing series; and at the top of each page is given the day of the month correspondent to the number of days to run, from thence to the 31st of December; while at the bottom of the pages towards the latter end, is given the day of the month correspondent to the number of days to run from thence to the 30th of June. Hence, in these cases, we have both the number of days to run, and the interest at one view.

What Mr. L. says of "the conveniences, principles, and method of keeping accounts with bankers," is very trifling; but may be of use to persons not accustomed to business, who wish to open accounts with a banker.

The treatise on Bills, &c. at the end, is drawn up in a plain style, free from the technical terms of preceding treatises on the same subject, which were rather intended for the perusal of professional men, than private persons. The information contained in it, is agreeable to practice; but we doubt whether protesting for better security, between the acceptance and during the time the bill has to run, be lawful, or customary in England; at least we do not recollect any instance of it, and apprehend it is an error crept from some foreign author, into the common books on the subject, and thence transcribed by Mr. L.

ART. 32. *The Student's Companion; or a Summary of General Knowledge: Comprehending Geography, Natural History, Astronomy, Chronology, History, Biography, Commerce, Belles Lettres, History of Literature, Theology, and Politics. Illustrated by Engravings.* By John Sabine. 12mo. 6s. Egerton. 1807.

We object to this author's arrangement of his subjects, but not at all to his book, which will be found very convenient and very useful for younger students. He might as well have commenced with theology, and indeed with greater propriety almost altogether inverted the order he has adopted. It is however a very comprehensive manual of knowledge, and the maps and engravings which illustrate it are of remarkably neat execution, and so numerous as to render this (what we are invariably friendly to) one of the cheapest publications of the kind. In a second edition, perhaps the author may be induced to take the friendly hint which we have given him.

ART. 33. *My Pocket Book; or Hints for "a Ryght merrie and conceited" Tour in Quarto, to be called The Stranger in Ireland,* in 1805. By a Knight Errant. 12mo. 4s. 6d. Vernor and Hood. 1807.

This is an attempt, and by no means unsuccessful, to ridicule a writer, with some of whose writings, particularly the *Stranger in France*, and the *Tour to the Baltic*, we have been exceedingly entertained. But in these matters, as in others, ridicule is far from being the test of truth, and writers of the most acknowledged merit and celebrity most take their chance with these merry and wicked wags, from Dr. Johnson to Sir John Carr. There is certainly a great deal of fun, as the reader will easily believe from the following short example, not in *Joe* that we remember.

“ MEMS. FOR CAP. XI.

“ (*Have two Chap. xi. in the Quarto.*)

“ I have got on so badly with respect to bulls in Ireland, that lest the reader should be disappointed, I must endeavour to carry a hot press into other quarters. Let's see—where can I rummage? An *intelligent traveller in Ireland* must not omit a stock of bulls, *coûte que coûte*, let him get them how he can. I'll put down a few old ones for the present; perhaps I may recollect some others by and by. “Lexicographical” Littleton's amanuensis, coming to the word *concurro*, said, in English, I suppose *concur*? “Concur,” cried the disapproving doctor, “*Condog!*” Down went *Condog* directly as the interpretation of *concurro*, and it appears in Ed. 1678. What is very surprising and most worthy of remark, “it has been expunged, and *does not appear in subsequent editions!*” *Condog* is a bull.

“ I have

“ I have frequently seen in the windows of houses in London, the following notice ; ‘ A good first and second floor to be let unfurnished, with every other convenience.’ This will do. If I had the pointing of most writings, I could make nonsense of them— I believe that art won’t be denied me ! Suppose the comma came after *let*, then there would be too much sense for my purpose in “ unfurnished with every other convenience.” See now to what a length bad punctuation will lead. A poor woman at Shoreham, whose husband was going to sea, handed, through the clerk, to the parson, this public prayer:—“ A man going to sea, his wife desires the prayers of this congregation.”—The parson, pointing it in his own way, read to the ears of his flock—“ A man going to see his wife, desires the prayers of this congregation,” and set them all in a titter.”

ART. 34. *Ambulator: or a Pocket Companion in a Tour round London, within the Circuit of twenty-five Miles; describing whatever is remarkable for Antiquity, Grandeur, Elegance, or rural Beauty. Including Catalogues of Pictures; and illustrated by historical and biographical Anecdotes; with an introductory Description of the Metropolis, a Map of the Country described, and embellished with sixteen elegant Engravings. The tenth Edition, with considerable Additions and Improvements. 12mo. 336 pp. 7s. Scatcherd and Co. 1807.*

We can bear strong testimony to the improvement of this book, having possessed it in one of its much earlier stages of progression. It is greatly augmented in the number of names, and improved in the descriptions; while the plates, which are quite a new accession, are executed with singular neatness. Though the contents are increased, yet by means of closer printing and a smaller type, which nevertheless is clear, the work is rather reduced than expanded in size. It will be found an agreeable intelligence within the limits to which it extends; which, notwithstanding the title, is something more than an ordinary walk.

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Ciceronis Opera Rath, Vol. III. fine Paper. 8vo.
 _____ common Paper.

Species Plantarum Wildenow, Vol. IV. P. 2. 8vo.

Platonis Dialogi Selecti, Heindorf, Vol. III. 8vo.

Sophocles Erfurdt, Vol. IV. 8vo.

LITERARY INTELLIGENCE.

We have seen the first printed sheet of *Mr. W. Scott's* intended Poem, entitled *Marmion, or Flodden Field*. It is an introductory address, and contains a spirited celebration of some of our late departed worthies.

Mr. Crabbe, author of the *Library*, and other ingenious poems on familiar subjects, is now about to publish a poem in three parts, to be entitled *The Parish Register*.

A translation of the new and enlarged edition of *Fourcroy's Philosophy of Chemistry*, lately published at Paris, is now in the press, and will soon appear. The translator's name is *Desmond*.

We are desired to correct a piece of intelligence given in our Review for *May* (p. 580), in which we attributed to *Mr. S. Egerton Brydges* the *Life of Lord Chancellor Egerton*, the real author of which is the *Hon. and Rev. Francis Egerton*, Prebendary of Durham.

A new Edition of *Langhorn's Plutarch*, with some corrections of the Text, and considerable additions to the Notes, by the *Rev. Fr. Wrangham*, is nearly ready for publication.

Professor Porson has been prevailed upon to reprint the *four Plays of Euripides*, before published separately, in one Volume.

Dr. Charles Burrey is printing at the Cambridge Press, the *Choruses of Æschylus*, with Notes and Illustrations.

Mr. Hoole is printing a Poem on the Subject of the *Exodus*.

Lord Teignmouth is preparing an Edition of *Sir William Jones's Life*, in one Volume Octavo.

THE
BRITISH CRITIC,

For SEPTEMBER, 1807.

Nec aliud quicquam—quæritur,
Quam corrigatur error ut scribentium;
Æquatque sese diligens industria.

PHÆDRUS.

Be this our labour, to lead error right,
And rouse exertion to still higher flight.

ART. I. *A Treatise on the Coins of the Realm; in a Letter to the King.* By Charles, Earl of Liverpool. 4to. 266 pp. Price 1l. 1s. Oxford, at the University Press. Cadell and Davies. 1805.

WE begin now to review the work of a veteran statesman, whose services are so well known, that it is needless to recapitulate them. His knowledge and abilities have been devoted to the service of his Sovereign for a number of years; and the subject of the present essay has long been the object of his research.

The importance of coins must be obvious to every one, since all are more or less concerned with them; and there are few who do not perceive that the present bad state of our silver coinage loudly calls for the attention of government. Nor is the evil of the numerous banks distributed in every quarter of the country, and issuing immense quantities of paltry paper, less deserving of some prompt and efficacious measures to suppress them.

At the accession of his present Majesty the gold coins were in an imperfect state, although certainly not so deficient in
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weight as the present silver coinage. The evil was so notorious, that it was estimated, his Lordship says, in all our rates of exchange with foreign nations; and government found it absolutely necessary to endeavour to apply some remedy. His Lordship, in the year 1773, addressed a letter to the then Chancellor of the Exchequer, and proposed the steps that were soon afterwards adopted, and which have been the means not only of bringing the gold coins to perfection, but also of preserving them in nearly the same state.

But a difficulty still exists, in regard to the two metals of which the more valuable coins are made, being estimated at the mint at a different relative value, or price, from that for which these metals are generally sold in the bullion market. Now, as long as this difference subsists, that metal only will be brought to be coined which is rated at the lowest value in respect to the other. The silver coinage also remained in a very defective state, nor was any thing more done in respect to the coins till 1798, when a Committee was appointed to take their state into consideration, and to propose measures for improving them. Copper coins were made upon new principles, but objections were raised by the officers of the Mint, and the measures of the Committee were left imperfect.

“ At this period,” says Lord L. “ I was seized with a violent disease, which has now confined me to my house, and generally to my couch, for more than four years; unable to hold a pen, or to turn over the leaves of a book, from which I might derive information. At intervals, however, when I have of late providentially obtained some respite from pain and extreme weakness, I have endeavoured to revise so much as I had before occasionally written; to arrange other materials previously collected; and to reduce the whole to a form not unfit for perusal. A treatise, written on so abstruse and complicated a subject, by one exposed to great infirmities, must contain some repetitions, slight inaccuracies, and other imperfections. Arrived as I am now on the verge of life, I hasten to present what I have thus written, though not exempt from errors, to your Majesty, as my last service—if it shall deserve that name; in grateful remembrance of the generous protection, which your Majesty has never ceased to afford me, and of the many and great favours, which you have graciously conferred upon me.” P. 7.

Few Englishmen can possibly read this paragraph without the most lively feelings of regret for the sufferings of the
author,

author, or without being gratified with the loyal and affectionate manner in which he speaks of his Royal Master.

But to return to the subject of the work, his Lordship defines money or coin "to be the standard measure by which the value of all things, bought and sold, is regulated and ascertained; and to be itself, at the same time, the value or equivalent for which goods are exchanged, and in which contracts are generally made payable." It is by the combination of these two qualities that money differs from all other measures; and to which the principal difficulties in which the subject is involved are owing. Civilized nations have concurred in making their money of gold, silver, and copper. The peculiar excellencies attached to the two former materials are their facility of being reduced to a pure state; their divisibility by fusion into exact portions; their rarity, which renders the values most commonly required not too bulky, and lastly their being very little liable to any decay.

But coins, of whatever metal they are formed, are still subject, as his Lordship observes, to several imperfections. From the very circumstance of the durability of the metal, the quantity of coin is continually augmenting, and therefore the value, at which they are exchanged for other more perishable commodities varies: hence coins are an imperfect measure, although they are made of one metal only. The relative value of any two of these metals also varies, in successive periods, and even at the same time, in different places, whence a second imperfection is introduced. And this imperfection is increased when the Sovereign, as is usual in most countries, determines the relative value at which coins made of different metals shall pass current; because it is impossible that he should be able to pursue the various fluctuations of the bullion market. The debtor will pay in the coin overvalued at the mint, and the coin that is undervalued will be melted down and exported. The fourth imperfection is their wear by friction, or diminution by fraudulent means, as from thence the most weighty will be collected and melted down, and only the less perfect left in circulation. Of these imperfections, the first is inherent in the very nature of the thing, but it is of the least consequence, as it chiefly affects contracts, and grants of very long continuance. The removal of the other three forms the subject of the treatise now before us.

His Lordship agrees in opinion with Sir William Petty, Locke, Harris, and all other eminent writers upon coins, that although the coins themselves are made of different

metals, yet only one metal can be the money, or standard measure of property, which must, of course, be legal tender, without any limitation, while the other metals are so only in a limited degree. Mr. Locke, who was of opinion that silver coins were the only money of account, thought that coins of gold might be left to take their value, according to the relative price of bullion in the market, although he allowed that gold coins might have a value set upon them, provided that the value be under the market price of gold. But Mr. Harris thought that the regulation of the value of coins was too delicate for private persons to meddle with, and therefore that they ought always to be rendered current at a certain rate by the orders of the Sovereign, to whom, in this country, the regulation of the coin belongs, as an unquestionable branch of his prerogative. To this latter sentiment, Lord Liverpool accedes, as we shall have occasion more particularly to mention in a subsequent part.

From this consideration of the general principles of coinage, his Lordship passes to a detailed history of the English coinage. The general interest that this history must excite, induces us to attempt a rapid sketch of its most prominent features.

The standard for the silver coin has experienced less alteration than that for gold. It is certain that the standard for silver in the 28th year of Edward I. (i. e. 1300) and which was even then denominated the old standard, was 11oz. 2dwts of fine silver, and 18dwts. of alloy. All our silver coins have been since made of this standard, except for a short period of about sixteen years, namely, from the 34th of Henry VIII. (1542) to the 2nd of Elizabeth, (1559) during the greater part of which period, our coins underwent so many alterations, that the whole may be regarded as a sort of convulsive movement in the monetary system of the country.

The first gold coins made at the English mint contained 23 carats $3\frac{1}{2}$ grains of fine gold, and $\frac{1}{2}$ grain of alloy. This was called the old standard; but in the 18th of Henry VIII. (1526) a new standard was introduced, containing only 22 carats of fine gold and 2 carats of alloy; this was called crown gold, because crowns, or five shilling pieces were the first coins made of this new standard. From the time of the introduction of crown gold to the 15th of Charles II. gold coins were made of both these different standards, but since that time, all the gold coins have been made of the inferior kind of gold only.

Before

Before his Lordship enters upon his account of the several alterations, which have, by gradual progress, reduced our coins to about one-third of their nominal value at the conquest, he observes, that coins may be debased in three ways. By diminishing their absolute weight; by raising the nominal value of coins already in circulation, and by diminishing the quantity of fine metal, and, of course, increasing the alloy in the standard of which they are made. In order, therefore, to lay before his Majesty a clearer account of the debasements which have actually been made in the English coins, he arranges them under three distinct heads.

1st. The alterations of the silver coins by diminishing the weight of standard silver which they should contain.

2d. The alterations of the gold coins, either by diminishing the weight of the gold put into them, or by raising the nominal value of the coins already in circulation, in order to preserve their relative value with the silver coins, notwithstanding the debasement of the latter.

3d. The extraordinary and violent alterations and debasements made during the latter end of the reign of Henry VIII. and the beginning of that of his successor, which were principally effected by lowering the standard of the metal put into the silver coins. These violent measures produced such disorders that a reformation of the coin could no longer be deferred.

As the Tower pound, or as it is called the moneyers pound, was in use from the earliest times to the 18th of Henry VIII. (1526) his Lordship makes all his calculations upon that pound, which is three quarters of an ounce lighter than the troy pound. This Tower pound is, he says, the same as was used by our Saxon ancestors, and has been preserved with great care.

At the accession of William I. in 1067, the pound in tale was equal to the Tower pound of silver; and the only coins were pennies or sterlings, weighing of course twenty-four grains, and equal to about three-pence at present. It was not, his Lordship says, till the 28th of Edward I. (1300)* that the silver coins were debased. That monarch coined the pound weight of sterling silver into 20s. 3d. by tale.

* The author most commonly dates according to the years of each King's reign; but we have reduced them to the Christian æra, in order to afford a more luminous view of their respective connections.

Edward III. in 1343, coined the Tower pound of silver into 22s. 2d. by tale; in 1345, he coined it into 22s. 6d. and in 1352, he coined it into 25s. The next debasement of our silver coins was made by Henry IV. in 1411, when the pound of silver was coined into 30s. by tale. Edward IV. in 1463, debased them still further, by coining 57s. 6d. out of a pound of silver. And Henry VIII. in 1526, coined the Tower pound of silver into 42s. 2½d. Omitting the debasements already alluded to, the next was that by Elizabeth, in 1559, when the Tower pound of silver was coined into 56s. 3d. and the last was that of the same Queen, in 1600, when the same pound was coined into 58s. 1½d. (or the troy pound into 62s.). The silver coins still remain upon this footing. Several proposals have been made at different times, to debase the coins still lower, by coining a greater number of shillings out of the pound troy, but the English government has constantly and magnanimously refused to listen to these proposals.

His Lordship next reviews the several alterations which have been made in the gold coins. Although Henry III. in 1257, had coined 120 gold pennies out of the Tower pound of gold, and ordered them to pass for 20d. each, so that the relative value of gold to silver was rated at $9\frac{57}{91}$ to 1; yet these coins were never in much use. The Byzantines or Bezants struck by the Emperors of Constantinople, and the imitations of these coins, which began to be struck at Florence, about 1252, through the means of the Greek refugees in that city, and hence called Florins, circulated through every part of Europe, and were employed in the payment of large sums. Edward III. in 1343, imitated these gold coins, and struck 50 gold florins, or an equivalent number of halves and quarters, out of the Tower pound of standard gold. As each of these florins was current for 6s. (equal to about 19s. of our present money) the Tower pound of old gold was coined into 14l. by tale, and the relative value of gold to silver was estimated as 12 to 1. These coins were so generally refused in payment, on account of the gold being over-rated, that they were called in the same year, and re-coined at the rate of 13l. 3s. 4d. in tale out of the pound by weight, so that the relative value of the gold to silver was only 11 to 1. In 1345 the silver coins being debased, a fresh coinage of gold commenced, in which the gold was still rated in nearly the same proportional value to silver. We cannot follow the noble author through all the alterations which have since taken place in the gold coins; and therefore shall mention only the principal alterations.

In 1411, the relative value of gold to silver was only estimated at 10 to 1; but in 1463 it rose again to 11 to 1. It remained nearly in this proportion till 1544, when, in consequence of the debasements then made, in respect to the alloy, by Henry VIII. the relative value of fine gold to silver was only at $6\frac{2}{11}$ to 1. The next year it was rated only as 5 to 1. In 1549, under Edward VI. as $5\frac{5}{3}$ to 1; in 1550, as $4\frac{783}{55}$, and in 1551, as only $2\frac{394}{55}$.

The following extract will show the effects of these violent debasements of the silver coins.

“The necessary consequence resulting from this disproportioned and very unequal value set on the gold and silver coins, was, that enormous profits were made by exchanging silver coins for gold coins at their respective nominal values.

“This profit was,

In the 36th Hen. VIII.	—	$61\frac{1}{3}$	}	per cent.
In the 37th Hen. VIII.	—	120		
In the 3d Edw. VI.	—	$113\frac{9}{7}$		
In the 4th Edw. VI.	—	$127\frac{112\frac{1}{2}}{11\frac{2}{3}}$		
In the 5th Edw. VI.	—	$355\frac{5\frac{5}{6}}{7\frac{5}{6}}$		

“It followed that all the gold coins were in a short time either hoarded, melted, exported, or in some way or other driven out of circulation. King Edward VI. in his Journal, acknowledges, that gold coins were not freely exchanged for those of silver without a premium; and Stowe, in his Survey of London, says, ‘that he had seen twenty-one shillings current given for one old angel to gild withal.’ It should be remembered, that ten shillings was the highest nominal value, at which the coin called an angel was made current during this period.

“So great was the confusion then introduced into the coins of this country, that I have found it difficult to state and explain, with any degree of perspicuity, the several debasements and alterations made in them; nor is it easy to conceive, in what manner any exchanges or payments could at that time be made. The fact is, that all commerce was nearly at a stand. The farmers were unwilling to bring provisions to market; and when they offered them to sale, they did not know what price to set upon them. Merchants and tradesmen also greatly increased the price of every article, which they had to sell. The Government tried every method to keep up the value of the debased coins then in circulation, and proclamations were issued for that purpose, which were not obeyed. To enforce obedience, Parliament passed a law already quoted, for inflicting penalties on those ‘who should exchange any coined gold or coined silver at a greater value than the same was, or should be, declared by his Majesty’s proclamation to be current for, within his dominions.’ Other proclamations were issued, for obliging persons, under se-

vere penalties, to bring their corn and provisions to market, and for setting prices on all the necessary articles of consumption. The Parliament passed laws for regulating the manner of buying and selling all sorts of beasts and cattle, as well as butter and cheese; and for limiting the prices, at which all sorts of wine should be sold. There was an act also subjecting fuel to an assize, which, in order to exclude from this trade such as were disposed to monopolize, forbade any person to buy fuel, 'except such as burn it, or retail the same.' The law against regraters, forestallers, and engrossers, which has some time since been repealed, was passed on that occasion, and owed its origin to the obstructions, to which every species of internal traffic was at that time exposed. The farmers were disposed to export to foreign countries many of the most necessary articles of life, rather than bring them to the country markets to be sold and exchanged for the base coin; and on this account the exportation of these articles was prohibited." P. 90.

But this condition of things could not possibly last for any length of time, as every person, except a few individuals who were engaged in the money trade, must have felt the most serious inconvenience. In effect we find that a complete reformation of our coins was the consequence of this confusion. And it is, as his Lordship remarks, not a little singular, that the very ministers who had committed such gross errors in respect to the coinage, should all of a sudden adopt principles, which being acted upon, have rendered our monetary system equal, at least, to any in modern Europe. The system of the silver coinage then introduced was indeed superior to the present, because the troy pound being coined into only 60 shillings, the several coins were aliquot parts of the pound, and their proper weight was easily ascertained with scarcely any calculation. The system of the gold coinage by Edward VI. was less perfect, because the proportion of alloy in it was not the same as in the silver coinage,

The relative value of gold to silver in the reformed coins was still as 11 to 1. In 1600 it was estimated by Elizabeth, at a small fraction below 11. But in 1604, James II. increased the relative value to something more than 12, in consequence of the gold coin having been exported; this rise brought the gold back again, nevertheless the relief was but temporary, for it soon began again to be exported. Therefore James I. in 1611, raised the value of the gold coins in circulation 10 per cent. The augmentation of their value was however too great, for the silver in the kingdom was immediately exported to exchange for gold; and thus
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a great scarcity of silver was felt for some years, until the price of gold in the bullion market rose by slow degrees, and became equal to the mint price: a circumstance that took place, it is supposed, some time about the commencement of the usurpation.

As the market price of gold continued still to rise, Charles II. in 1663, was led to diminish the weight of the 20s. piece (or guinea); notwithstanding which it passed for 21s. and even for 22s. and as the silver coins were continually diminished by clipping and other frauds, the value of the guinea rose at length even to 30s. This occurred in the beginning of William III.'s reign, when a general recoinage of the silver took place, upon which occasion the guinea was first forbidden to be exchanged for more than 26s. and afterwards its maximum of value was fixed at 22s. When the recoinage of the silver was completed, the guinea became current by consent at 21s. 6d. So that it did not fall so low as might have been expected, and the consequence was, that the greater part of the silver that had been recoinced at a very heavy expence, was melted down and exported in exchange for gold.

In 1717, not twenty years after the recoinage, the Ministers of George I. were alarmed at the decrease of the silver coins, and applied to Sir Isaac Newton, then Master of the Mint, for his advice. He stated that the guinea, which then passed for 21s. 6d. was worth only about 20s. 8d. according to the relative value of gold and silver in the bullion market; and he suggested as an experiment that 6d. should be taken off the current value of the guinea, in order to diminish the temptation to melt down and export the silver coins. At the same time, he acknowledged that 10d. or 12d. ought to be taken off the value of the guinea, in order that the gold coins might bear the same relation to the silver, as they ought to do according to the course of exchange throughout Europe; although it might be better to wait the effect of the measure he proposed, which would show what further reduction would be most convenient for the public.

In consequence of this advice, the current value of the guinea was lowered, and it was ordered to be legal tender at the rate of 21s. at which value it continues; so that the relative value of fine gold, compared with that of fine silver, is now, according to his Lordship's calculation, as $15\frac{2}{3}\frac{8}{10}\frac{9}{10}$ to 1. And the whole rise in the value of gold, compared with silver, from 1602 to 1717, i. e. in 115 years, was $39\frac{3}{8}\frac{2}{8}$ per cent. or considerably more than one third. The guinea was indeed still rated too high by at least 4d. or $1\frac{2}{3}\frac{2}{8}$ per cent.

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and as no further reduction has been made, the greatest part of the silver coin has been melted down and exported, and we may add, that nothing but the defective state of the remainder retains it in circulation. On the other hand, notwithstanding a great quantity of gold has been since brought to the mint for coinage, scarcely any other silver has been coined, but what has been taken from the enemy, and carried to the mint to the no small loss of the captors.

The preceding history of the English coinage, is for the most part delivered in a clear and luminous manner, although we cannot but disapprove of the separation of the debasements which took place from the 18th of Henry VIII. to the 6th of Edward VI. This separation causes a break in the narrative that has an awkward effect. His Lordship then proceeds to state the reasons which determined the Sovereigns to adopt the ruinous scheme of debasing the coins. This system seems to have been unknown to the ancients, and to be the invention of the northern adventurers, who overturned the western Roman Empire. Although his Lordship does not assign the real motive that led them to adopt the system, there can, we think, be little doubt that it originated in the independence claimed by the subjects of those Chiefs, and the slight coercive power the Chiefs possessed over them; so that the Chiefs were driven, by necessity, to adopt indirect means to raise a revenue for the payment of the expences of the government, because their subjects would not consent to contribute directly for that object. Hence these Chiefs were obliged at first to mix a certain proportion, generally $\frac{1}{2}$ of copper with the pure coins which had formerly been current, to defray the expence of their recoinage. In process of time, however, when all the old coins of pure metal had passed their mints, and only alloyed metal was brought in, there was taken, in lieu of this, a double duty, one called *brassage*, destined to defray the charge of the coinage, and the other *seigneurage*, destined for the support of the other branches of the royal expenditure. This appears to us to be the origin of these duties.

These duties were, as his Lordship observes, abolished in England, by Charles II. who had an allowance granted him instead of them. They remain, however, to this day in most countries of Europe. In France, while under a royal government, the charge for *brassage* was 2 livres per marc, or about 20d. per lb. troy, on gold, and 14½ sols, or about 14½d. per lb. on silver; there was also taken in France for *seigneurage* $\frac{1}{5}$ per cent. on gold, and $\frac{1}{24}$ per cent. on silver.

silver. These duties produced, according to Neckar, about 21,000l. sterling a year.

But some European Sovereigns, who happened to be in want of money, were not content with these duties, and accordingly debased the coin below the usual standard, or coined a greater sum in tale out of the same quantity of metal. These debasements were not only mere temporary shifts which impaired their ancient revenues, but also acts of great injustice; by altering the value of leases, or grants, and by diminishing the property of creditors, to say nothing of the confusion they introduced between the old coins and the new ones. How much the subjects thought they were injured by these debasements, is evident by our Norman Kings having, in their own paternal dominions, a triennial tax on hearths, in lieu of the profit they might derive from these debasements; and the Kings of France had the *tailles* and *aides* granted them for the same forbearance.

It has been stated by some politicians, and some governments have, as his Lordship observes, professedly acted upon the principle, that the coins would by these means be retained within the realm, as James I. expressed it "for a perpetuall treasure." But bullion must be exported when the total value of other merchandise imported is superior to that which is exported, in spite of any laws to prevent it. So also if the relative value of the two precious metals be estimated in the mint in a different proportion than it is among traders in bullion, the coins of that metal, which is underrated at the mint, will be converted into bullion, and exported in order to purchase the other metal, whence a loss will accrue to the public of the expence of coinage, and a difficulty also will arise in the internal commerce of the state, from a want of coins in that metal which is exported.

His Lordship closes this long account of the English coinage with the following observation.

"Upon a full view of this important subject, in which it has been necessary occasionally to censure some of the Sovereigns of this kingdom, for their conduct with respect to their coins, I think myself bound in justice to observe, that the Government of England has in general committed fewer errors in regulating their coins, than that of any other country of Europe. The debasements of the coins of this kingdom have been less frequent, and in a less degree. In France, the livre, or pound in tale, contained originally a pound of silver in weight, as in England. By successive debasements made by the French government, the livre in tale is now reduced to about a 74th part of what it was, when

when the pound in tale and the pound in weight were the same. In Scotland, where the pound in tale originally contained also a pound of silver in weight, and continued in this state till the year 1296, the Scottish pound in tale had been by successive debasements, before the union of the two kingdoms, reduced to a 36th part of its original value. In many parts of Germany, the florin, which is still the integer or money of account of those countries, was originally a gold coin, of the value of about 10 shillings of our present money. It is now become a silver coin, of the value of only 20d.; and its present value therefore is only equal to a 6th part of what it was formerly. In Spain, the maravedi, which was in its origin a Moorish coin*, and is still the money of account of that kingdom, was in ancient times most frequently made of gold. Le Blanc observes, that in 1220 the maravedi weighed 84 grains of gold, equal in value to about 14 shillings of our present money; but he adds, that the weight of it was soon afterwards very much diminished. This maravedi, though its value is not quite the same in the different provinces of Spain, is now become a small copper coin, equal in general only to $\frac{4^3}{27^2}$ of an English penny. In Portugal, the re†, or reis, which is still the money of account in that kingdom, is become of no greater value than $\frac{27}{401}$ of an English penny: it is so small, that, in estimating its value in other coins, it is reckoned by thousands and hundreds. The moeda, or moidore, is equal to 4800 reis; and this little coin, called a reis, has now in fact no existence but in name. Such has been the fate of all these coins, and such is their present state of depreciation. In this your Majesty's kingdom of England, where the pound in tale and the pound in weight were originally the same, and continued in that state till the 28th Edward I. that is, the year 1300, the pound in tale has, by nine successive debasements, been reduced to not quite one-third of its original value, the present value being to the original value as 32 to 93. It is evident, therefore, that the Government of England has debased its coins in a

“* The name itself of this coin is derived from an Arabic word, or rather from the name of certain Moors, called Almoravides, who passed from Africa into Spain, and gave their name to the money coined by them. This name has since been corrupted into Maravedi. There is another more fanciful derivation of the name of this coin, which in Latin is called Marabitus. It is said to mean “Maurorum spolia,” because the Spaniards, in driving the Moors out of Spain, frequently obtained these coins among the spoils taken by them. Botino, in Spanish, signifies booty, or spoils. See the Great Dictionnaire de Trevoux, article Maravedis.”

“† I have not been able to discover what was the original value of the re.”

less degree than the governments of any of the countries before mentioned: and Le Blanc, in his excellent History of the Coins of France, thinks himself bound to render this tribute of justice to the English nation, "that the subject of coins has in general been understood in few countries so well as in England." P. 110.

This view of the debasements which have taken place in the other European coins, is, it must be allowed, highly creditable to the English Government.

From this history of the English coinage, his Lordship passes to the general principles upon which coins ought to be made, on which subjects he treats as usual at great length. Sir William Petty, Locke, and Harris, all agree that the standard of money should be composed of only one metal. They also thought that this standard was in practice, silver, and that this metal ought to remain as such. His Lordship brings forward a multifarious mass of arguments to controvert this assertion, as to the present time. Before Henry III. there were, as we have seen, only silver coins, and of course they only could form the standard. These coins were aliquot parts of the Tower pound of silver, and passed by their weight, not number; although sometimes a compensation was made of 6d. in the pound by tale, in lieu of weighing them. After Edward I. diminished the weight of the coins, the weighing of the silver coins began to be discontinued, on account of the troublesome calculations it required to ascertain their weight. But the superior value of gold coins has always caused them to be weighed, unless in cases where the appearance of the coin is sufficient to justify the neglect.

Since the introduction of gold coins, a conflict between the two metals has frequently been produced; and each has at times been exported to purchase the other. The profit procurable by this means, during the convulsions in the monetary system, which we have already alluded to, was excessive, as appears by what we have already quoted, in consequence of the bad principles upon which coins were constructed. A system of coinage, indeed, can never be so perfect, but that the standard coin itself will vary, as Lord L. expresses himself, "even with respect to itself," or to speak more properly with respect to other commodities. But although in the reign of Elizabeth, a sensible diminution in the value of money had taken place, and a still greater fall was apprehended, so that corn rents had been devised to uphold the revenues of colleges, yet it does not appear that any great fluctuation in the relative value of

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gold

gold and silver took place before the reign of James I. That monarch made the vain attempt of keeping pace with the bullion trade, by frequently altering the value of his coins, so that the coins were alternately exported.

In 1663, the gold coin, although coined at a certain value, was allowed by Charles II. to pass according to the variation of the market. This measure seems to have prevented in a great degree the exportation of the coins; but it is equally evident, from his Lordship's history of this period, that the greater facility of paying sums of any consideration in gold, and the clipped state of the silver coins, arising from the general disuse of weighing them, tended to raise the gold coins above their natural value, and thus to increase the number of these coins in preference to those of silver. In 1717 the value of the guinea was, as has been already said, reduced to 21s. with a view of restoring the equilibrium between the coins of the two metals; but this reduction being too small, the gold coins still retained their ascendancy, so that since that time no great payments have been made at the Exchequer, or even among private persons, in silver, that metal being used merely for necessary change, like the copper coins.

This use of silver has indeed, in some measure, been recognized of late by the legislature; since, in 1774, the silver coins were ordered to be legal tender by tale only as far as 25l. and after that to be taken at 5s. 2d. per oz. by weight. Hence his Lordship considers it as a matter of law, that the gold coins are become the standard money, because they are a legal tender, by tale, to any amount. He several times mentions the circumstance of the silver coins not being a legal tender by tale above 25l. and it is in fact the principal argument upon which he rests the proof of his positions. But as the legislature has fixed the price by the ounce, at which they shall pass when above that sum, and as this price is equal to the value ordered to be coined out of each ounce of silver, it appears to us that the legislature, recognizing the defective state of these coins arising from the neglect of weighing them, and being aware, that if a person was obliged to receive them by tale to any amount, he might in the event of a recoinage, become a considerable sufferer, has only ordered that the ancient mode, called *compensatio ad pensum* should be resorted to in these cases. Hence, so far as the law is concerned, it appears to us that the silver coins still remain the standard equally with those of gold, as each are lawful tenders to any amount, with this difference, that in payments with gold coin each piece must be

be of a definite weight, but in payments with silver, the acknowledged deficiency of each piece must, in large sums, be made up, by weighing the whole together, and putting in as many additional pieces as will cover the aggregate deficiency.

In addition to the above argument, his Lordship alledges some subordinate reasons to show the truth of his position, at least as to matter of fact. In the reign of William III. silver being the acknowledged standard of money, and the coins formed of it being at that time very defective, the price of every thing rose in proportion to that deficiency; whereas at present, notwithstanding our silver coinage is in an equally bad state, the rise in the price of things is not attributable to that cause; hence his Lordship infers, that the people look only to the gold coins as the standard. He draws the same inference from observing, that when the silver coins were thus deficient in weight, the gold coins rose in value accordingly; but since 1717 the guinea has not altered in its value, notwithstanding the defect in the silver coins has continually increased. Foreigners also, he thinks, consider our gold coins as the present standard, because the exchange with other places does not alter with the increasing deficiency of the silver coins, as it did before the recoinage of the silver. And he further thinks, that the prices of bullion in the market show the opinion of the dealers to accord with his own, because the price of the metals have not, since the recoinage of the gold, fluctuated in consequence of the increasing defect in our silver coins. From all these circumstances he infers, that the pound sterling, which, from the time of Elizabeth, might be esteemed as the expression of $\frac{20}{2}$ of a pound of troy of standard silver, has, by the gradual change of things become the expression of $\frac{20}{21}$ of 5 dwt. $9\frac{1}{2}$ grains of standard gold, each of these metals being alloyed with a definite, but different proportion of copper. Respecting this opinion of his Lordship, we may observe, that as the legislature has thought proper to fix the relative value of the two precious metals, and to declare them equally a legal tender, to any amount, no exclusion of the silver coin as a standard measure can be inferred from the circumstances he has alledged: although, as the gold coins are not only the most perfect, but also the most convenient for paying sums of any consequence, it is natural for the subjects of this state to measure the values of other things by those coins, and equally so for foreigners to estimate the value of their monies by them.

(To be concluded in our next.)

ART. II. *Curiosities of Literature.* Fifth Edition. Revised, altered, and enlarged with new Articles. 8vo. 2 vols. 50s and 494 pp. 1l. 1s. Murray. 1807.

THE public is usually gratified by books of miscellanies, and that it has been so by this is proved by the succession of editions. With a fifth impression we should not have considered ourselves as having any concern, had it not been proved to us, by a very simple but certain process, that the present is nearly one half new. Not contented with large additions under almost every head, which, by a closer printing and a smaller type, are prevented from increasing the apparent magnitude of the work, the author has prefixed to his volume some pages of *addenda*. We notice these more particularly for the sake of contributing an illustration to the first of them. The author speaks of the library of Grollier, and particularly of what he calls "the amiable inscription" which adorned his books, *Jo. Grollierii et amicorum*. This inscription was not the invention of Grollier, it was employed more particularly by the collectors of MSS. before the invention of printing; when it was of more importance that a man should let his friends use his books, because otherwise they might not be able to see them at all. The famous collector of MSS. Cardinal Seripandi, had this idea; witness the celebrated copy of the *Odyssæy*, in the Harleian Collection, which was collated by Professor Porson for the Grenville Homer. The inscription is, "Ant. Seripandi et amicorum." Similar marks are found in other MSS.

We can scarcely open the copy which lies before us, in which the additions are marked, without seeing proofs of the compiler's zeal and diligence to improve his work. Among these proofs are the first sixteen pages of Vol. I. Again 23 to 29 inclusive, &c. &c. and the second volume appears to be augmented in a much greater proportion, inasmuch that from p. 360 to the end p. 494, almost the whole appears to be new. We know not how to give a general idea of a book so very various, otherwise than by saying, that the two volumes contain upwards of one hundred and seventy heads, under which the various remarks and anecdotes are entered; these are properly indicated by alphabetical tables at the beginning of each volume. They do not indeed all relate to literature, but much the greater part have reference to it; and the remarks of the compiler are often as ingenious as his matter is curious. In such a variety it is difficult

difficult to select; but among all the topics we cannot perhaps find one more pleasing, particularly to literary men, than the following, which is all new in the present edition.

LITERARY FRIENDSHIPS.

“ A delightful topic opens to our contemplations. I enter the scene as Æneas the green Elysium, where he viewed the once illustrious inhabitants of the earth reposeing in social felicity.

“ It is honourable to literature, that among the virtues it inspires is that of the most romantic friendship; and literary history presents some instances of its finest enthusiasm. The delirium of love is often too violent a passion for the student; and its caprices are still more incompatible with his pursuits than its delirium. But friendship is not only delightful but necessary to soothe a mind alternately elated and depressed: when the mind of a man of genius is infirm, it strengthens; when dubious, it enlightens; when discouraged, it animates. However, literary friendships are rarer than one might imagine them to be.

“ The memorable friendship of Beaumont and Fletcher so closely united their labours, that we cannot discover the productions of either; and biographers cannot without difficulty compose the memoirs of the one without running into the life of the other. They portrayed the same characters, while they mingled sentiment with sentiment, and their days were as closely interwoven as their verses. Metastasio and Farinelli, were born about the same time, and early acquainted. They called one another *Gemello*, or twin! Both the delight of Europe; both lived to an advanced age, and died nearly at the same time. Their fortune bore too a resemblance; for they were both pensioned, but lived and died separated in the distant courts of Vienna and Madrid. Montaigne and Charron were rivals, but always friends; such was Montaigne's affection for Charron, that he permitted him by his will to bear the full arms of his family; and Charron evinced his gratitude to the manes of his departed friend, by leaving his fortune to the sister of Montaigne, who had married. Forty years of friendship, uninterrupted by rivalry or envy, crowned the lives of Poggius, and Leonard Aretin, two of the illustrious revivors of letters. A singular custom formerly prevailed among our own writers, which was an affectionate tribute to our literary veterans, by young writers. — The former adopted the latter by the title of sons. Ben Jonson had twelve of these poetical sons. Walton, the angler, adopted Cotton, the translator of Montaigne.

“ Among the most fascinating effusions of genius are those little pieces which it consecrates to the cause of friendship. In that poem of Cowley, composed on the death of his friend Harvey, the following stanza presents a pleasing picture of the employments of two young students.—

S

“ Say,

- " Say, for you saw us, ye immortal lights,
 " How oft unwearied have we spent the nights!
 " Till the Ledæan stars, so famed for love,
 " Wonder'd at us from above.
 " We spent them not in toys, in lust, or wine;
 " But search of deep philosophy,
 " Wit, eloquence, and poetry,
 " Arts which I loved, for they, my friend, were thine."

Milton has not only given the exquisite Lycidas to the memory of a young friend, but in his *Epitaphium Damonis*, to that of Deodatus, has poured forth some interesting sentiments. It has been versified by Langhorne. Now, says the poet,

- " To whom shall I my hopes and fears impart,
 " Or trust the cares and follies of my heart."

The elegy of Tickel, maliciously called by Steele, " prose in rhyme," is alike inspired by affection and fancy; it has a melodious languor, and a melancholy grace. The sonnet of Gray to the memory of West, is a beautiful effusion, and a model for English sonnets. Helvetius was the protector of men of genius, whom he assisted not only with his criticism, but his fortune. At his death, Saurin read in the French academy an epistle to the manes of his friend. Saurin, wrestling with obscurity and poverty, had been drawn into literary existence by the supporting hand of Helvetius. Our poet thus addresses him in the warm tones of gratitude.

- " C'est toi qui me cherchant au sein de l'infortune
 " Relevas mon fort abattu,
 " Et feus me rendre chere, une vie importune.

* * *

- " Que important ces pleurs—
 " O douleur impuissante! O regrets superflus!
 " Je vis, hélas! Je vis, et mon ami n'est plus!"

IMITATED.

In Misery's haunts, thy friend thy bounties seize,
 And give an urgent life, some days of ease;
 Ah! ye vain griefs, superfluous tears I chide!
 I live, alas! I live, and thou hast died!

" The literary friendship of a father with his son is one of the rarest alliances in the republic of letters. It was gratifying to the feelings of young Gibbon, in the fervour of literary ambition, to dedicate his first fruits to his father. The too lively son of Crebillon, though his was a very different genius to the grandeur of his father's, yet dedicated his works to him, and for a moment put aside his wit and raillery for the pathetic expressions of filial veneration. We have had a remarkable instance in the two Richardsons; and the father, in his original manner,

has in the most glowing language expressed his affectionate sentiments. He says, 'My time of learning was employed in business; but after all, I have the Greek and Latin tongues, because a part of me possesses them, to whom I can recur at pleasure, just as I have a hand when I would write or paint, feet to walk, and eyes to see. My son is my learning, as I am that to him, which he has not.—We make one man, and such a compound man may probably produce what no single man can.' And further, 'I always think it my peculiar happiness to be as it were enlarged, expanded, made another man, by the acquisition of my son; and he thinks in the same manner concerning my union with him.' This is as curious as it is uncommon; and if the cynic calls it vanity, let us add, that it is of the most amiable kind!

"But it must not be supposed that men of genius have remained satisfied with only giving a few verses to the tender recollections of friendship.

"Some for their friend have died penetrated with inconsolable grief; some have sacrificed their character to preserve his own; some have shared their limited fortune; and some have remained attached to their friend in the cold season of adversity*.

"Jurieu denounced Bayle as an impious writer, and drew his conclusions from the '*Avis aux Réfugiés*.' This work is written against the Calvinists, and therefore becomes impious in Holland. Bayle might have exculpated himself with facility, by declaring the work was composed by La Roque; but he preferred to be persecuted, rather than to ruin his friend; he therefore was silent, and was condemned. When the minister Fouquet was abandoned by all, it was the men of letters he had patronised, who never forsook his prison; and many have dedicated their works to great men in their adversity, whom they scorned to notice at the time when they were noticed by all. The learned Goguet bequeathed his MSS. and library to his friend Fugere, with whom he had united his affections and his studies. His work on the Origin of the Arts and Sciences had been much indebted to his aid. In vain was the legacy bequeathed: Goguet died of a slow and painful disorder; Fugere, who knew him to be past recovery, preserved a mute despair, retired home, and the victim of sensibility died a few weeks after his friend. The Abbé de Saint Pierre gave an interesting proof of literary friendship. When he was at college, he formed an union with Varignon, the geometrician. They were of congenial dispositions. When he went to Paris, he invited Varignon to accompany him; but Varignon had nothing, and the Abbé was far from rich. A certain income was necessary for the tranquil pursuits of Geometry. Our Abbé had an income of 1800 livres; from this he deducted 300, which he gave to the geometrician, but

* We could have wished this paragraph better composed. *Rev.*

accompanied by a delicacy which none but a man of genius could conceive. I do not give it you (he said) as a salary, but an annuity, that you may be independent, and quit me when you dislike me. Something nearly similar embellishes our own scanty literary history. When Akenfide was in great danger of experiencing famine as well as fame, Mr. Dyfon allowed him three hundred pounds a year. Of this gentleman, perhaps, nothing is known; yet, whatever his life may be, it merits the tribute of the biographer. To close with these honourable testimonies of literary friendship, we must not omit that of Churchill and Lloyd. It is known, that when Lloyd heard of the death of our poet, he acted the part which Fugere did to Gouget. I conclude by remarking that the page is crowded, but my memory is by no means exhausted.

“The most illustrious of the ancients prefixed the name of some friend to the head of their works.—We too often place that of some patron. They honourably inserted it in their works. When a man of genius however shows, that he is not less mindful of his social affection than his fame, he is the more loved by his reader. Plato communicated a ray of his glory to his brothers; for in his republic he ascribes some parts to Adimantus and Glaucon; and Antiphon the youngest is made to deliver his sentiments in the *Parmenides*. To perpetuate the fondness of friendship, several authors have entitled their works by the name of some cherished associate. Cicero to his *Treatise on Orators* gives the title of Brutus; to that of friendship Lelius; and to that of old age, Cato. They have been imitated by the moderns. The poetical Tasso to his dialogue on Friendship gave the name of Manso, who was afterwards his affectionate biographer. Sepulveda entitles his treatise on glory, by the name of his friend Gonfalves. Lociel to his dialogues on the lawyers of Paris prefixes the name of the learned Pasquier.—Thus Plato distinguished his Dialogues by the names of certain persons: the one on lying is entitled *Hippias*; on Rhetoric *Gorgias*, and on Beauty *Phædrus*.

“Luther has perhaps carried this feeling to an extravagant point. He was so delighted by his favourite commentary on the epistle to the Galatians, that he distinguished it by a title of doating fondness; he named it after his wife, and called it his *Catharine*.” Vol. II. P. 388.

In examining this edition we have noticed a few repetitions, which in so various a book is not extraordinary, a few errors, and a few remarks to which we do not accede; but the whole mass of such objections would weigh little against the merit of the whole, as a truly amusing and not inelegant compilation. That the author of it is Mr. D'Israeli is well known, and, if it were not, is declared in the advertisement

advertisement at the end; nor do we see why he should not have affixed his name to it (in its present state) as openly as to any other work he has produced.

ART. III. *Specimens of the later English Poets, with preliminary Notices.* By Robert Southey. 3 vols. cr. 8vo. pp. 1381. 1l. 11s. 6d. Longman and Co. 1807.

THESE volumes, Mr. Southey informs us, are intended to accompany Mr. Ellis's well known *Specimens of the Early English Poets*. They are of course executed in imitation of that useful and popular work, but in our opinion the imitation is principally confined to the title-page and outlines of the plan. Mr. Ellis's work was wanted to illustrate the rise and progress of English poetry from the earliest times to the reign of Charles II. and in some measure to complete what Warton left unfinished. Mr. Ellis has acquitted himself not less as an antiquary than as a man of taste. His prolegomena exhibit a fund of industrious research, of collected information, and ingenious thinking. His biographical notices are original, or gathered from materials which are not often to be met with, and may be referred to as authority. In all these points we find no resemblance in the present work. The specimens, so far from illustrating the progress of poetry from the time of James I. where Mr. Southey begins, do not give us an idea even of the poet himself; for Mr. Southey so frequently takes it for granted, that his reader is acquainted with the poets in his series, that he seems to introduce the greater part of them merely *pro forma*, and instead of giving such an extract as may form a specimen of their talents, presents us for the most part with a random quotation, that is neither specimen nor sample. In other instances he gives a small poem, such as he thinks may have escaped common observation; and this, no doubt, with a view to throw an air of originality over his work.

For all this, however, we are not inclined to blame Mr. Southey. We think he has more taste and judgment; and aspires more to the character of an original writer, than to have compiled such a work as the present without solicitation. In his preface, he rambles so pleasantly from one sub-

ject to another, and from one kind of apology to another, without being able to say any thing seriously in favour of the work, that we are persuaded he is of our own opinion on the merit of the plan, and would not have been sorry had it been in his power to avoid this very faint and useless imitation of Mr. Ellis's popular work. Useless it certainly is, for it gives the public no more than they had before, in our poetical collections, in a better form; and first it is, for we have the mere form of Mr. Ellis's work, without any of the sound materials of which it is composed. There are many collections of poetry in our language, which are termed *Beauties*; but the present is not of that kind, for Mr. Southey has avowedly "inserted a piece of inferior merit, rather than those which are so well known as to be printed in every collection." If a collector chooses to be guided by such a rule as this, we have no means of stopping his career.

As we mean to confine *our* specimens principally to the biographical notices, the only original part of the work, it may be proper to inform our readers of Mr. Southey's plan with respect to them.

"The biographical notices might easily have been extended, had it been consistent with the plan, or the limits of this selection. Of a few great writers it was unnecessary to say any thing—of some ignoble ones sufficient to say what they had written." Pref. p. vi.

The *great* writers whom Mr. Southey leaves unnoticed are chiefly Addison, Prior, Pope, *Colley Cibber*, and Johnson. Of Pope's talents, the only specimens are the Epistle to Miss Blount, and the lines on her birth-day. Thomson is scarcely even *specified* in his Ode to Eolus and the Hymn to Solitude. Dryden is to be estimated by his paraphrase on the *Veni Creator*, his lines on the Marquis of Winchester, and one of his Epilogues! But enough of specimens for the present.

Of the information to be derived from the biographical notices, the following may give our readers some notion.

"JOHN POMFRET. Luton, Bedfordshire, 1677—1703. Why is Pomfret the most popular of the English poets? The fact is certain, and the solution would be useful."

Although we do not mean to comment on these sententious decisions in every instance, we may here ask Mr. Southey where he learnt that Pomfret is the most popular of the English poets? Surely not at his bookseller's.

“EDMUND SMITH*.—The author of *Phædra* and *Hippolitus*. He has left but two poems in English.”

“WILLIAM KING. The works of this singular writer were published by Mr. Nichols in three volumes, 1776. His poems in the general collections fill some of those volumes on which the dust may be permitted to lie lightly.”

“THOMAS SPRAT. Bishop of Rochester. Aptly named *Sprat*, as being one of the least among the poets.”

“NICHOLAS BRADY. ‘He was (says Cibber) of a most obliging, sweet, affable temper, a polite gentleman, an excellent preacher, and no inconsiderable poet.’ His poetical labours, however, were confined to translating the *Æneis*, and versifying the *Psalms*. It is quite consistent with Shandean systems, that Tate and Brady should be christened Nahum and Nicholas.”

“EDWARD MOORE. Editor of the *World*, which is often published, though perhaps not often read; and author of the *Foundling* and the *Gamester*, which still keep possession of the stage.”

Mr. Southey should have informed us, why he thinks that the *World* is not often read, as a frequency of publication is usually considered as a proof of the contrary, and especially in the case of one of the most pleasing of our periodical papers. He should also have enquired when the *Foundling* was last acted?

The fatal accident which befell Mr. Cawthorne is thus related :

—“He was fond of riding other horses besides that which he borrowed of the Muses, from one of which he was thrown and killed by the fall on the 15th of April, 1761.”

“EDWARD YOUNG. No English poem has ever been so popular on the *Continent* as the *Night Thoughts*. It pleases all readers; for there is genius enough for the few, and folly enough for the many.”

Young is no great favourite with our Critic, and the reason is perhaps better expressed in his preface, where he says,

“Young’s manner was unique; it is a compound of wit and *religious madness*; but that madness was the madness of a man of genius.”

The following arguments are extremely curious :

“CHESTERFIELD. Lord Chesterfield has been too much praised by dancing masters, who cannot read him; and too much

* The dates of birth and death, as in Pomfret, we omit in these extracts. EDIT.

blamed by rigid moralists, who cannot understand him. His great penetration led him to look deeply into the character of mankind; and the picture that he draws of it is so like, that it cannot but provoke a melancholy smile. To a very young mind, such a representation may be prejudicial, as tending to destroy that ingenuousness in the outset of life, which dies naturally and gradually by intercourse with the world. A man, therefore, who should begin by acting upon Lord Chesterfield's principles, would now become a consummate hypocrite; and he who should not acknowledge the truth of his Lordship's observations, in the progress of experience, would be a fool: and thus at thirty we should acquiesce in what might shock us at eighteen."

If Mr. Southey's notions of morality appear somewhat ambiguous, he must be confessed to have spoken more plainly in the following effusion. We had hopes that intolerance to the throne had disappeared among the other democratic passions of a late period, or at least that books of entertainment would have been exempted; but we are mistaken.

Speaking of Dr. DODD, this author exclaims,

"When one reads his pathetic appeals for mercy, at his trial, and in the Prison-thoughts, one is tempted to ask, if the hearts to which they were made were *human*, or ever knew what it was to err? But it was an appeal to *Avarice* under the name of *Justice*; and at a tribunal, where property is of more value than the life of man, such an appeal is not likely to be heard."

"SIR WILLIAM BLACKSTONE. Though the reputation of this celebrated lawyer may be built on the broad foundation of legal quartos, we must yet be pleased to view the more ornamental part of his literary life, derived from his poetical character, and his pursuits of elegant studies: at the age of twenty he had compiled a treatise, entitled *Elements of Architecture*, which met with approbation, though intended only for his own use. These were the arts of his choice. And it is pleasanter to follow his mind through them, than to trace its labours through those by which he rose to fame."

From these, and many other specimens we might produce from the biographical notices, we hope we shall not be thought too harsh in wishing, that Mr. Southey had been more liberal of his criticism, and more sparing of his wit. From some authors, whose praise is of value and whose arrogance is sometimes excused on account of their rank in fame, a sententious and dogmatical manner is read with allowance; but such a manner is not only unpardonable but
ridiculous

ridiculous affectation in a young man, whose pretensions, however fair, have not yet been allowed by the general voice. It is with more regret that we observe not a few remains of those principles, which experience might have removed, and that the author steps out of his way to insinuate or to propagate what is offensive to loyalty and morality. Crowne's poem on Charles II. is given merely because it affords Mr. Southey an opportunity of calling it "loyal blasphemy;" and in vol. i. p. 415, we have a short poem which may not unaptly be called "pious blasphemy."

We have already hinted, that in the selection of the specimens the author has not displayed the taste which we think he possesses; but his excuse is, that "in a collection, which is meant to give the poetical character of the age, it is as necessary to exhibit the worst specimens as the best." If this be just, Mr. Southey must have acquired some notion of the nature of a *specimen*, which is to us incomprehensible. We have always considered, that the specimen of any article should be the most perfect of that article, and it would be as ridiculous to judge of the character of an age from its blockheads, as it would be to estimate the proportions of animals from the occasional production of monsters. If Mr. Southey, indeed, will favour us with specimens of *bad* poetry from the earliest times to the present, the collection will be amusing, but let him avow that such is his intention.

ART. IV. *The Bees: a Poem, in Four Books. With Notes, moral, political, and philosophical. By John Evans, M.D. F.R.M.S. Edinb. 4to. 79 pp. 7s. Longman and Co. 1806.*

IF the continuation of this pleasing and instructive poem has waited at all for the success and circulation of this first specimen, we shall be doubly sorry, that any circumstances have delayed our notice of it. For, in truth, we think it well entitled to the attention and patronage of the public. The author, the son of a man highly and justly valued for worth and talents*, seems to inherit both the

* John Evans, Esq. of Llewenygroes, author of the first accurate Survey of North Wales.

one and other. His motives and his objects all appear to be excellent; and in adorning a subject of much curiosity and interest, he has displayed no mean share of the abilities of a poet. That he has not made his plan somewhat too large for the topics it is destined to embrace*, we will not venture to pronounce. This he ought best to know; and apparently his design is to trace the food and employments of his favourite insects, separately, in each of the four seasons of the year. One of his resources, therefore, is the description of the plants which successively arise in our climate for the nutriment of the bee: which descriptions, accompanied by short botanical notices in the margin, will be acceptable to a very numerous class of readers.

His plan being so totally different, this author is not exposed to any invidious comparison with his Roman precursor on the same subject, whom he admires and celebrates as he ought. Virgil taught for the sake of adorning his subject; Dr. E. adorns for the sake of teaching, and means

—“to interweave with the history and management of the bees, the latest discoveries and improvements in this branch of knowledge; to invite the more general culture of a stock requiring the least capital, labour, or expence in maintenance, of any in the farmer’s yard; and within the reach of the poorest cottager—to rescue from *unmerited and impolitic* destruction the lives of an industrious race, which are spared by the now barbarous slaves of Egypt and of Greece—and above all, *to teach the young idea how to shoot—and look through Nature up to Nature’s God.*”

These are his professed objects, and they must be acknowledged to be worthy of a philosopher, a poet, and a good man. In the introductory part of the present book, Dr. Evans introduces an ode, supposed to be spoken by the Nymph of the Belan, which, as it celebrates with elegance and justice two very valuable men, and scenery, which whoever has once known, must always recollect with delight, we will here lay before our readers.

“Hail, gentle Spirit †! thy benignant ray
 Could pierce, through deepest gloom, my secret source,
 Give my imprison’d waters to the day ‡,
 And lead, with viewless art, my easy course:

Nor

* Four books are proposed.

† The author’s father. *Rev.*

‡ “Under the direction of the author’s father, the waters of the

Nor call it art, that clear'd the rugged waste,
'Tis Nature heighten'd by the hand of Taste.

Where whilom trickled down the puny rill,
In devious mazes, through the tangled brake,
Now, 'mid the towering grove and swelling hill,
Spreads, in smooth majesty, the lucid lake;
And every tint, that glows in yon tall wood,
With tenfold radiance trembles in the flood.

All that in Cambria's chequer'd vales we trace,
To please the tasteful eye, or win the soul,
Each bolder feature, and each softer grace
Here melting, form one harmonizing whole:
So wak'd to mimic life the sculptur'd stone*,
Where all the Grecian beauties mingled shone.

Whoe'er along yon winding path shall rove,
Where every step some new enchantment yields,
And catch betwixt the branches of the grove,
The Gothic fane †, green hills, and laughing fields;
Where dashing waters down the steep rock roar,
Or where, with silver curl, they kiss the shore;

O let him drop one tributary tear
O'er him, whose plastle hand, to Nature true,
With every charm that clothes the varying year,
And her own blended hues the landscape drew:
Cold is the hand, which bade this Eden bloom,
And sunk that genius in the silent tomb.

Mark, where the votive column ‡ towers above,
How, drooping round, the reverent Dryads bend,
Hail the sad tribute of maternal love,
And seem to mourn their Father and their Friend;

Sure

the small brook Belan, and some other petty rills, were so concentrated as to form a considerable torrent, dashing over artificial rock-work, not distinguishable when covered with moss and lichens, from a natural cascade. From thence the waters spread into a majestic lake, winding through the Bath, or Belan grounds, in Winstay Park; its edges skirted with lofty woods, where only a few years since some stunted hawthorns, thinly scattered, were almost the sole possessors of the soil. To those who can remember its then rude and rugged state, the change must appear the work of some potent enchanter; whose only spells however were industry and munificence, guided by the hand of taste."

* "*The sculptur'd stone*] Venus de Medicis.

† "*The parish church of Ruabon is seen in the distance beyond the waterfall.*

‡ "*The votive column*] On an eminence immediately above the

Sure may the Planter claim some passing sighs,
Who bade those groupes, in fond assemblage, rise;

Who taught their infant scyons where to shoot,
And float their leafy curtains far and wide.
Obedient to his skill, even age's root,
Mov'd, as by magic spell*, in full-grown pride,
Clung with fresh vigour to an alien glade,
And wondering Oreads blest'd the new-born shade.

Long as yon pile records the Patron's name,
His modest virtues, and his early doom †,
Nature herself shall speak the Planter's fame,
And stamp his worth in each returning bloom:
If monument thou seekest—Look around!
His mausoleum is this sacred ground.” P. 16.

The natural history of the birth and changes of the bee is thus given in an early part of the book:

—“ With course unvarying, thus the Mother-bee
Lays in the comb her shell-bound progeny;
Four days the embryo rests in still repose,
Ere the fifth morn its brittle crust uncloses.
Coil'd in a ring her pliant folds she twines,
And round her frame the clear *albumen* shines,
While the fond parent, with instinctive zeal,
Brings to her eager grasp the fragrant meal.

Soon as four days their destin'd course have run,
And sunk beneath the wave th' unwearied sun,

the Bath grounds stands a monumental column, 101 feet high, including the base and capital. It was erected to the memory of the late Sir Watkin Williams Wynn, at the expence of his mother, and planned by the celebrated Mr. Wyatt. On the base is the following concise, but truly emphatic inscription—

Filio Optimo

Mater

Eheu! Superstes.

This pillar is, with great propriety, hid from the house, but is visible to all the neighbouring country.

* “*Mov'd, as by magic spell*] In Wynnstay Park trees of almost every age, and dimensions, and at every season of the year, have been removed to a considerable distance, with large balls of earth at their roots; and, by the aid of suitable machinery, again replanted, with the loss of scarcely a single tree. If the author mistake not, the groupes, surrounding the pillar, are of this description.

† “*His early doom*] The late Sir W. Wynn died at the early age of 41!

The full-form'd Nymph clings to her close-seal'd tomb,
Spins her own silky shroud, and courts the gloom.
But, while within a seeming grave she lies,
What wondrous changes in succession rise!
Those filmy folds, which cas'd the slimy worm,
Now thrown aside, uncoils her length'ning form;
Six radiant rings her shining shape invest,
The hoary corslet glitters on her breast;
With fearful joy she tries each salient wing,
Shoots her slim trunk, and points her pigmy sting.
Though yet of tender mould, and faintest hue,
The pale Aurelia glimmers to the view,
Soon, black'ning by degrees each harden'd scale,
Fring'd with light hairs, she shews her plaited mail.

When twice six suns have on bright axle roll'd,
And edg'd the parting clouds with fleecy gold,
To fresh existence call'd, she proudly scorns
Her limbs imprisoned, and her blunted horns,
Wins through the rifted wax her easy way,
And hails, on fluttering wing, the cheerful day.
New to the light, as sense impulsive leads,
She seeks at once the flow'r-enameled meads,
Sucks the pure essence from each honey'd bell,
And bears within her breast the crystal well." P. 24.

The margin is every where illustrated by short notes, but those of more detail are printed at the end. In these latter, some very interesting questions are discussed. One of these, which treats on the curious subject of the sexes of bees, we shall here insert.

“ The reader will observe, that both here, and in other parts of the poem, the author has styled the working bees *females*, in contradiction to the general opinion, which supposes them to be *neuters*, and the Queen to be the sole mother, as well as monarch, of the whole community. These insects having been never seen in the act of propagating their species, great latitude has been left for conjecture on this mysterious subject. From the ancients they had gained the character of inviolable chastity. Thus Pliny observes, ‘ *Apium enim coitus visus nunquam. Plures existimavere oporteri confici floribus compositis, aptè atque utiliter.*’ After, however, having stood the fiery ordeal of so many ages, their reputation was obliged to yield to the prying researches of the sagacious Reaumur, who has made their queen little better than a Cleopatra, or Messalina. Both Maraldi and Swammerdam had clearly ascertained, by anatomical observations, that the drones were males; but none of these inquisitive philosophers could ever perceive any thing like sexual intercourse. This circumstance induced the latter to believe, that the female was fecundated by the mere vivifying *aura*, exhaled

haled from the male; an idea fully refuted by the experiments of Mr. Huber. *New Observations on the Natural History of Bees*, p. 8, &c. His experiments seem also to prove that the queen can be impregnated by the drones in the open air *only*, and not within the hive. *Ibid.* p. 24, &c. A circumstance already observed respecting ants, by M. Bonnet. *Contemplations de la Nature*.

“ To vindicate in some measure the character of the insect queen, Mr. Wildman has boldly dared to stem the torrent, and revive the long forgotten idea, suggested by Mr. Butler, in his *Feminine Monarchie*, that queens produce queens only, and the common bees are the mothers of common bees. His experiment is at least plausible and deserves attention. He several times cut out the comb, to which the young queen’s cell was fixed, and stuck it in another hive, putting a sufficient quantity of bees with it, and observing at the same time that there were no young ones in the common cells. At the end of six or seven days, he took the bees out of the hive, and found the young queen only then breaking from her cell, as a bird from its egg; yet there were eggs and maggots at the bottom of almost every cell, which could not have been laid there by the queen in her then imperfect state. *Wildman’s Complete Guide*, p. 44. The only doubt in this experiment arises from the possibility of the presence of other *smaller* queens, which Mr. Huber sometimes found no larger than the working bees, and which he could only distinguish by immersing his bees in cold water, and carefully examining every individual, while in a torpid state. Riems first discovered the existence of fertile labourers; and Mr. Hunter observes, that the working bees ‘are all females in construction, having the female parts, which are extremely small.’ *Philosophical Transactions*, 1792, p. 175.

“ Mr. Huber has advanced a step further, and proved by actual experiment, that workers, separately confined in glass cases filled with combs, laid eggs, which produced however *male* worms. *Lib. citat.* p. 93. It is surely more consonant to the simplicity of nature, and to the analogy of other animals, to suppose the drones and labourers coupling together, than that the former and the queen should generate two such distinct tribes, *both* parents being the same. But the author must once more lament the provokingly slight attention paid to this branch of natural history by those among his countrymen, whose abilities, perseverance, and above all, *uninterrupted* leisure, render them so fully equal to the task. If the queen be really intended, like the foundress of the wasp republic, to people the whole state, she should be, in the latter stages of pregnancy, of the same gigantic size with those unwieldy insects, when flying about in May, and so anxiously sought after, and destroyed. This might easily be ascertained by Mr. Huber’s plan of immersing the bees in cold water, or by Mr. Wildman’s dextrous management of them, without the loss of a single individual.

“ The libellule, or dragon-flies, are well known to couple

in the air, giving the appearance of a double animal as they fly along. The author has been led to suspect the same of bees, from frequently observing one of those bearing off another swiftly through the air; but this he throws out as a mere suggestion." P. 66.

The question of the duration of a bee's life is left undetermined*.

Dr. Evans is manifestly a reader and admirer of Dr. Darwin, but neither a convert to his impious tenets, nor a servile copyist of his style. In the latter, however, lies his only danger. By his example he has ventured to introduce long and shining similes with little if any reference to the thing compared; and the Darwinian cadence,

"Grasps the keen lance, and shakes the beamy shield."

"Spreads the young leaf, and wakes the sleeping bud."

occurs too often. Our poets should be aware, that a verse so entirely artificial as this, where every substantive, epithet, and verb has its exact place, and prescribed length and cadence, is not worth the trouble of writing down, even once in a long poem. It can cause neither pleasure nor surprise. It is exactly analogous to what, after the decline of Roman poetry, was called the *golden verse*, such as,

"Mollia securæ peragebant otia gentes."

consisting of two epithets and two substantives, answering to each other in the same order, with a verb in the middle. These, which Virgil never † used, and Ovid but sparingly, were continually affected by later and worse poets; and are now deservedly shunned by those who would imitate pure writers. When this has once been mentioned, the good sense of Dr. Evans will, we doubt not, preserve him from the snare, and the remainder of the poem will have the genuine beauties of English poetry, which he is well qualified to introduce, entirely free from the affectations of any poet.

* The author adopts in his verse the old idea of seven years, but in his notes is doubtful. So long a period for an insect, bred and educated in a few days, seems to us so contrary to analogy, that we cannot conceive it to be true. Probably bees will at last prove to be annuals. Of the drones, Dr. E. says, it is known that he exists for a few months only, "the length of life in the queen and labouring bees, is as yet but vague conjecture." P. 75. But it is not very likely that the periods of the different classes should be so extremely different.

† When we say *never*, we will not answer for it, that an instance or two may not be found. We speak only on general recollection.

ART. V. *Travels in Scotland, by an unusual Route, with a Trip to the Orkneys and Hebrides; containing Hints and Improvements in Agriculture and Commerce, with Characters and Anecdotes, embellished with Views of striking Objects, and a Map, including the Caledonian Canal.* By the Rev. James Hall, A. M. In 2 Vols. 8vo. 622 pp. Price 1l. 6s. Johnson. 1807.

AMONG the many peculiarities by which our countrymen are characterized, none is more conspicuous than the passion for travelling, or the itch of seeing foreign parts. The people of other nations seldom set out on a journey, without having some cogent reason for it. They have either some personal advantage in view, or some precise object of curiosity to gratify; but an Englishman will travel for travelling's sake, and often quits his home for weeks and months with no other apparent purpose than mere loco-motion. Whether this be a salutary instinct to correct that stagnation of juices, of which our climate is said to be productive; or whether it be ascribable to the peculiar goodness of our roads and post-horses, we shall not at present take upon us to determine.

The *lengths* to which this travelling passion has carried some of our countrymen are truly remarkable. We have lately seen one of them quitting his home with the determination of absenting himself for years, and for the sole and avowed purpose of gratifying this desire. After having traversed every kingdom of Europe, he begins with Asia, and undeterred by difficulties and dangers, explores its trackless wastes, and takes a peep at the curiosities in his way, even at the risque of having his throat cut by the Mussulmen. At length, after having trodden more ground than almost any other mortal trod before, except the famous Mr. Ledyard, who was also our countryman, he terminates his journey, where Alexander the Great terminated his conquests, namely, in the regions "quæ fabulosa lambit Hydaspes." It was something to equal Alexander the Great; but it was still more to excel him. Yet this too has been accomplished, in the travelling way, by a native of Britain, the celebrated Bruce of Kinnaird, who achieved that in which heroes at the head of their armies had failed, the discovery of the sources of the Nile.

When we reflect upon these arduous undertakings, the dangers and difficulties with which they were attended, and the results to which they lead, we are forcibly reminded of
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the pertinent question which, as we learn from Mr. Chevalier, the well known explorer of the modern Troad, a Turkish Janissary put upon observing that traveller so assiduous in searching after antique ruins, and in digging the earth for their shattered remains. "Are there then," said the soldier, "no heaps of old stones in your own country, that you have come so far from home to look for them?"

A tour through England, Scotland, or Wales, is a particular modification of this travelling *mania* of our countrymen, and now that performing the grand continental tour has become a matter of some difficulty, these domestic tours form one of the most favourite amusements of the rich and fashionable. This, we believe, may be ranked among the additions which have been made to the list of our enjoyments, by modern ingenuity, for our grandfathers and grandmothers, or at any rate our great-grandfathers and great-grandmothers were scarcely at all acquainted with such an amusement. At present we whisk from one extremity of the island to the other, with the celerity of a balloon, and with the ease of a party of pleasure. But half a century ago, a journey between London and Edinburgh was so serious a business, that men used to make their wills before they set out upon it. Post-chaises, and even post-horses, were then very rare; a few stage-coaches were sufficient to answer all the demands of occasional travellers; and the greatest part of the community were satisfied with remaining all their lives a kind of fixtures on their native soil.

While this was the case the remoter and less accessible parts of our island were nearly as unexplored as the interior regions of Africa. We were then as ignorant of the treasures of the romantic and picturesque which we possess; we knew as little of our now so much admired rocks and mountains, as we do at present of the gold and silver which may lie hid beneath them. It was, we believe, the celebrated poet, Gray, that first brought into notice and described the beautiful scenery of the lakes of Cumberland and Westmoreland, which are now the resort of every person in the kingdom who pretends to any taste. The fine scenery of the Highlands of Scotland was scarcely at all known to the public till the travels of Pennant were published. At present the case is very different, the geography of the lakes is more accurately laid down than that of any piece of dry land in England, and the mountains of Scotland have been more thoroughly explored than her coasts or harbours.

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We by no means object to the indulgence of this new fancy in the public, if kept within any reasonable bounds. It is indeed productive of many advantages. It has not only increased our acquaintance with British topography, but it has tended to benefit the remote districts of the country. The roads and inns in the mountainous regions have been greatly improved; and the condition of the inhabitants has been ameliorated by their intercourse with strangers more advanced in wealth and civilization than themselves. But every thing in excess has its evils; and there is an evil accompanying this touring rage, which we, as literary censors, are more peculiarly and imperiously bound to notice, as it falls within our appropriate department; we mean the late enormous multiplication of books of travels. A reviewer would himself needs to journey post-haste to keep any kind of pace with the prodigious number of tours, rambles, and surveys, equestrian, pedestrian, vehicular, and naval, which have of late issued from the press. In this way it is our painful task to go over, as it is proverbially expressed, the same ground again and again. To visit repeatedly the same towns, traverse the same mountains, and listen again and again to the raptures excited by the same enchanting prospects. Nay, we have even detected the same travelling anecdotes served up without acknowledgment by different tourists, who seem to have proceeded on the calculation, that readers in general would be satisfied with reading one book of travels for one district of country.

Nor is this all; the appetite of the public for itinerary reading has been so strong, that it has suggested to the dealers in books several new and unheard-of productions of this kind, of which we have good reason to complain as grievous accessions to our already too ponderous burthens. The guides, road-books, post-chaise companions, descriptions of mountain scenery, and directions for travellers, have multiplied to an intolerable degree. We have even a species of encyclopædias of travels, under the name of *British Tourists*, *Juvenile Tourists*, *Beauties of England*, *Scotland*, and *Wales*, &c. &c. We have lately had to review, in two instances, a completely modern innovation in this style of writing, called a *Sporting Tour*; and as for walking tours, which were things before scarcely known to the public, as they were almost confined to pedlars and mendicants, they have of late multiplied in an alarming manner.

We have been naturally led to these remarks by the publication which lies before us, and which doubtless owes its

birth to this ravenous appetite of the public for the journal of every tourist. The title page of Mr. Hall plainly shows that he is aware of the charm which *novelty* can impart to any production in this line: for he announces his Travels to have been performed by an *unusual* route. He likewise seems to know the kind of seasoning which the public relish to this their favourite dish; when he informs them that his work is interspersed with characters and anecdotes, and embellished with views, and a map, including the Caledonian canal. The route of Mr. Hall, however, has certainly as little pretensions to novelty as his views or map. The map is exactly such as embellishes our common geographical grammars; of the views he himself acknowledges that most of them have appeared before, and that they are again inserted by permission of the proprietor of the original plates; and the route, which he calls unusual, lies principally along the great post road from Edinburgh to the northern extremity of Scotland.

Yet notwithstanding all this, Mr. Hall's performance is far from being destitute of novelty; although it is a kind of novelty, which we can neither admire nor commend. If his route be a beaten one, he scruples not to go out of his way on all occasions, for matter which his readers would hardly look for; and the most ordinary occurrence on the road affords him an opportunity of displaying the extent and variety of his attainments; his acquaintance with ancient and modern literature; his classical learning; his philosophical profundity; and his skill in political and theological discussion. For example, the passage of Queen's Ferry introduces the notice of the marine of the ancients; and suggests a singular improvement in naval architecture.

“ When I came to the Queen's Ferry, so called because Margaret, Malcolm III's Queen, used frequently to pass there in her way to and from Dumfermline, where she resided, I saw one of the passage boats labouring much, and with difficulty turned by the boatman. The ships of the ancients, particularly large ones (and Diodorus Siculus tells us that some of them were so large as to contain from three to four thousand men) had always two helms or rudders; one at the stem or prow, and another at the stern; and sometimes one at each side, as we see in large barges on the Thames at this day. Now as men in a boat with an oar at each end, acting in different directions, produce the same effect, and assist one another in turning her, might not a helm, or rudder at the *stem* as well as the *stern* of boats and other vessels,

vessels, to be shipped and unshipped at pleasure, upon many occasions, be useful?" Vol. I. p. 2.

Again a visit to the house of Kinnaird suggests not only the notice of its former owner, the Abyssinian Bruce, which was sufficiently natural; but it gives rise to the following curious digression concerning Mr. Park, the African traveller.

"I next went to view the house of Kinnaird, where Bruce, the famous Abyssinian traveller resided. His voluminous productions, respecting the sources of the Nile, are well known. The opinion that his travels are not authentic, but that having found, he translated and palmed a Roman Catholic Missionary's journal on the public as his own, I believe to be wholly groundless. Perhaps this report may have arisen from this circumstance, that when Mr. Bruce was introduced to his Majesty, it was found that he was a very bad drawer. Indeed he could scarcely draw at all, though the elegant drawings in his book were given out as the productions of his pencil. At any rate Mr. Park, who has travelled through a great part of Africa already, who is now on his travels to the interior of that vast continent a second time, and with whom I have the honour to be acquainted, is of opinion that Bruce's narration is true, and says that the manners of the Abyssinians, however beastly they appear in some points of view, differ but little from some of the African tribes near Tambouchou, that he has visited.

"Mr. Park, who is only about twenty-eight or thirty years of age, has travelled through a considerable part of Africa at the expense of the African Society in London, who support his wife and family in his absence, and have settled a handsome annuity on her, in the case of his death, is extremely intelligent, as well as enterprising. He has an uncommon facility in acquiring languages; and as he shoots well, and proposes shooting with water, sand, or any thing, which is easily done by putting a little grease or tallow between the powder and the water, he has no doubt, with his gun, of being able to kill beasts or bring down fowls enough, if nothing else can be got on which to subsist, though he should for weeks or months meet with no human being in this extensive and uninhabited country, which sometimes happens. And, to prevent being attacked by beasts in the night, as they are afraid of fire more than any thing else, he proposes always kindling one, and calculating matters so that it shall not go out, while he is asleep. Under Providence he trusts solely to his gun, and is not afraid of any thing but that while he is asleep it may be broken or stolen by the savages. Were this to happen, which he trusts will not be the case, he must return. He left London lately; and though all that have set out in the

same route have either died or never been heard of, yet he is not afraid." P. 7.

By giving unbounded scope to this widely extended principle of association among his ideas, Mr. Hall is able to fill up his pages with great celerity, and deals out knowledge to his readers with the most profuse liberality. The sight of the gold and silver plate at Alloa House, with the recollection of the plate he had formerly seen at Lord Lovat's, Gordon Castle, and other great family mansions, leads him to enquire into the relative proportion of the precious metals possessed by the ancients and by the moderns; and upon balancing evidence he seems to give it in favour of the Greeks and Romans, and even of his forefathers the ancient Scots; notwithstanding the great supplies, which for the last three centuries have been derived from the mines of Mexico and Peru. But here we cannot help thinking him too partial in his estimate of ancient wealth. This suggestion of the riches which anciently abounded in Scotland, affords the author an apology for a disquisition concerning the antiquities of his country, and without further ceremony he enters seriously into that very abstruse and arduous investigation. He divides the Scottish territory between the Celts and the Picts or Peights, called also Vichts, Wicks, or Wiggans, and traces the manners and habits of both tribes, in the most remote ages. The question concerning the origin of these ancient people leads to a notice of the Goths; and thence by a natural connection he is led to mention the Danes, Norwegians, and other Scandinavian nations; and having in this manner ranged at large for some time over the vast field upon which he had so undauntedly entered, he returns to the point from which he started, the family plate of the Scots, by declaring, that "if we thus reflect on the history, genius, character, and habits of the Scandinavian tribes and nations, so widely diffused and incorporated with those of the Lowland Scots, we shall not be inclined to consider the accounts we have of the wealth of Douglas or of other Scottish Chiefs in the fourteenth century as altogether, if at all incredible." We are tempted here to exclaim, without deciding whether the materials themselves are new or rare,

We wonder how the d—I they got there!"

Mr. Hall evidently wishes to be amusing as well as didactic; and he loses no opportunity of adorning his pages with

with the history of the people whom he chanced to meet, or the strange stories which he is able to pick up on the road. Of these anecdotes the following is a specimen.

“ Upon inquiry at the inn at Alloa, I found the person who accompanied me thither to be Mr. B——r, a young gentleman of considerable property near St. Andrew’s, in Fife; that some years ago, having been on a jaunt to see Edinburgh, Carron Works, &c. &c. as he was riding between Stirling and Alloa, a fine young healthy woman on horseback, who had been at Stirling, came galloping up, intending to pass him; but that when her horse came exactly opposite to his, notwithstanding repeated attempts on her part, and the servant attending her, her horse would not go *one inch* past this gentleman’s. This naturally brought on a conversation, and they travelled some miles together. At last, where two roads separate, her horse suddenly galloped off the great road, the saying, farewell. This gave the young gentleman scarcely any uneasiness, and he and his servant rode on. But when they reached Alloa, where he remained all night, he became extremely uneasy, and almost distracted that he did not ask her address. After a sleepless night, and chiding his servant for not asking the lad that attended her where they resided, instead of proceeding on his way to Fife, he returned the way of Stirling, making inquiry every where about the young woman he had seen, towards whom he felt a sympathetic attraction, for which he could not account. Having hunted about for two days, like one out of his senses, in quest of her, he at length discovered the place of her abode, which was at her father’s, a farmer in the Carse of Clackmannan. If pleased with her conversation when on horseback, now that he saw her in a neat, plain, clean, country dress, he became violently in love, and after satisfying her what he was, he proposed to marry her. Notwithstanding that he was young, rich, and handsome, yet she would not comply. Having returned to his house, and staid a few days, finding no peace, he set out again to try his fortune with his fair acquaintance, in whom he saw every day new beauties. Several journies of this kind being made, he at last gained her affection: and now having been married for years, they have fine children, and are one of the happiest couples in the world.” P. 25.

We likewise insert the following for the edification of those who admire what is called evangelical preaching. It relates to the burgh of Culrofs.

“ The people here, as in most towns in Scotland, are divided into a variety of religious parties, which are too apt to encourage and support strolling preachers. Not long ago, I was informed, a company of players, from the Edinburgh theatre, wished

wished to try their fortune here for a few evenings; and one of them, coming a day before the rest, fell short of cash. Happening, in an ale-house, to fall in with a shoemaker, the player, concealing his profession, proposed to give the inhabitants a word of exhortation. The shoemaker, finding himself in company with such a piously disposed person, immediately called for more porter, and not only offered to be precentor, and otherwise assist him, but also sent to advertise the inhabitants when and where to meet. Great numbers assembled, and the shoemaker, though rather tipsy, precented. The player, having vociferated out an extemporary prayer, and delivered what they thought an excellent sermon, drew from his hearers from five to six pounds sterling; and would have made more of it, had not the other players arrived, and informed them what he was." P. 48.

If all Mr. Hall's anecdotes were as harmless as this, we could not seriously object to them, though we might not consider them as extremely amusing. But when he makes his travels a vehicle of private scandal, and all the idle tittle-tattle of a gossiping neighbourhood, we are inclined to reprobate his conduct in the strongest terms. Sometimes he scruples not to give the names of respectable public characters at full length, while he propagates abuse against them. On other occasions he shelters himself from chastisement by concealing names, or printing only initials, although the identity of persons is so well established by circumstances, that those who are acquainted with the country can be at no loss to discover who is meant. In this manner he gratifies his readers with the tea-table chat of the districts which he visits, and circulates scandal and abuse without any apparent compunction. Such a traveller as this ought to be interdicted from disturbing the peace of a neighbourhood by his visits. He ought to be denied admission into all well-constituted societies, since he seems little better than a beast of prey roaming about in quest of his quarry.

What shall we think of a man who can print a conversation of which he came to the knowledge in the following manner:—"When I had arrived at the inn at Stonehaven," says he, "I was ushered into splendid coffee-room, where I found two gentlemen in close conversation, which my company seemed to interrupt. Not wishing to discommode them, and being in a corner, however rude it might appear, I pretended to sleep. From their conversation I found that, &c."*

* The same *honourable* mode of picking up intelligence is again adopted by this traveller at the inn of Inverary.

With this *original* matter Mr. Hall has mingled a good deal of information that is evidently borrowed. The statistical accounts of the different parishes in Scotland are laid under liberal contributions, and the biographical notices of eminent persons which have been already published, supply materials for many successive pages. This is particularly exemplified in the account of Professor Wilkie, of St. Andrew's, the author of the *Epigoniad*; and we may add, in all the information which is communicated respecting the past state of that University, on which this author has copiously descanted.

These plagiarisms may be detected with peculiar ease in the present work, because Mr. Hall's style is of so marked a character, that whenever he borrows from other authorities, the transition immediately becomes manifest. Of his style we can by no means say that it is correct, or even grammatical; and it is sometimes not altogether easy to discover his meaning. He not only abounds in Scotticisms, as was naturally to be expected, but we meet with various specimens of the idiom, supposed to be characteristic of the sister island, which in familiar phraseology is denominated a *bull*. Thus, upon one occasion, Mr. Hall speaks of "sixty-five brace of *birds*, besides hares, *partridges*, and a large pole-cat." P. 405. On another, he recommends, that Labradore should be "taken out of the *hands* of wolves, boars, and foxes, and become the peaceful abode of civilized life." P. 473.

In the following sentence, from the singularity of the arrangement, the author seems to say, that he went to see a thing a second time which he had never seen *before*. "*Carron work, which is but a few miles from Linlithgow I had seen before; but as I had not seen the boring of cannons, I went to see it again.*" P. 3. We also insert the following, as a puzzle to those readers who take pleasure in decyphering an author's meaning.

"Upon the death of principal Maccormick, uncle to the Hills, renowned for telling pleasant stories of a certain kind, when a clergyman in the vicinity of Edinburgh to the Lord President Dundas, Mr. Henry, and other branches and friends of the Arnhiston family, Mr. Dundas, the new Chancellor, referred the nomination of his successor to the Professors of the United College, provided that they should be unanimous in their choice; but reserving the nomination of a principal to himself if they should not. The opposite parties, who were then scrambling for the superiority, could not agree, and Dr. Playfair, the compiler of an extended edition of Blair's Chronology, and minister of Meigle,

gle, the parish of Belmont, the usual residence of the late Lord Privy Seal, the Honourable Mr. Stuart Mackenzie, brother to the Earl of Bute, was appointed by the Crown to the vacant office." Vol. I. P. 150.

Among various errors of the press, we observe also some errors of orthography, which can hardly be attributed to that source, such as "the *tawn* of leather," instead of "the *tan* of leather,"—"the *bands* of matrimony," instead of "the *banns* of matrimony," and, "*camomile*" instead of "*calomel*," which the author sagely informs us is a preparation of mercury and *laudanum*.

We also observe some examples of misquotation; such as a Latin line ascribed to Horace, which really belongs to Persius, p. 75, and so forth.

After these censures we should be well pleased to gratify our readers with any thing really entertaining or new, which these rather costly volumes contain, but we do not find any thing of sufficient consequence to justify the further extension of this article.

The quantity of ground which Mr. Hall traverses in these volumes is very extensive; for having travelled from Edinburgh along the east coast of Scotland, with occasional deviations, till he arrives at the river Spey, he proceeds westward into the highlands, and then again journies in an easterly direction till he arrives at the lands end. From thence he embarks for the Orkney Isles; next visits the Hebrides; and, proceeding through Argyleshire to Dumbarton, returns by the route of Glasgow, Lanerk, and the Kirk of Shotts to Edinburgh.

Those who expect any interesting information from this work, respecting the present state of the Highlands, or northern and western Scottish isles, will be grievously disappointed. Here, where the richest harvest of materials lay, the author is peculiarly defective. Instead of attempting to depict the manners and pursuits of the native Highlanders, he descants on the wondrous instincts of the various orders of animals, and adduces a number of common place facts to prove the truth of the maxim that *Deus est animus brutorum*. While he should be estimating the resources and population of the country, he is busied in counting the number of young eels that pass up the Spey in a given time; or in observing the phenomena of what he calls a *transmigration* of these little animals. The amount of his information respecting the Orkneys is a description of the humours of a fair which he witnessed at Kirkwall, adorned as usual with a string of gossiping

sipping anecdotes. To make amends, however, he inserts a tolerably long account of the Shetland Isles, which he says he received from the Minister of a parish there, but which is manifestly copied from printed authorities. The reason he assigns for not visiting Shetland in person is curious—"As," says he, "I saw many of the people of the Shetland Islands at the market of Kirkwall, particularly from Mainland, which is the largest of them, being nearly twenty miles long and twenty broad, and of which Lerwick is the capital, I did not go to see them." P. 517.

The account which Mr. Hall gives of the Hebrides is equally defective. He visited only the Isles of Lewes and Barne, having, he says, "neither leisure nor inclination to visit the other western islands, though some of them are well worth seeing." P. 558. The public would have lost no important information if his want of leisure and inclination had prevented him from visiting even that small portion of our western territory.

Upon the whole we cannot help regretting that the state of the public taste should be such as to authorize a bookseller to publish a work like the present, in the ostentatious dress in which it is actually exhibited to us. We should have thought a small volume, of very ordinary paper and print, a vehicle more than sufficiently valuable for the materials conveyed in it; instead of which, we are presented with two large and well printed volumes, adorned with a more than ordinary portion of well executed engravings. Some of these engravings have avowedly been published before; but others are added for the evident purpose of enhancing the price, as their subjects are plainly chosen on account of their *graphic* effect, and can illustrate nothing that occurs in the volumes to which they are attached*. Who would have thought of finding in a book of travels, a print of "Mr. — receiving a visitor in his shirt"—of "A blacksmith ducking a tailor"—of four Highlanders holding up pieces of lighted fir, called Highland Candlesticks, and so forth? Yet such it seems is the rage of the public for embellishments, that the engraver, as well as the printer and publisher, are to be paid by the purchasers of this book. We have endeavoured to discharge our duty to our readers, by informing them of the value of the commodity for which so high a price is demanded.

* Some of the views were first published in an anonymous tour, printed in 8vo. about 1791; that book was afterwards republished in 4to, with the name of its author, Mr. Newte, to which edition were added far the greater part of the views inserted in the present book.

ART. VI. *Memoirs of Dr. Joseph Priestley, to the Year 1795, written by himself. With a Continuation to the Time of his Decease, by his Son Joseph Priestley: and Observations on his Writings, by Thomas Cooper, President Judge of the Fourth District of Pennsylvania; and the Rev. William Christie. To which are added Four Posthumous Discourses. Two Volumes. 8vo. pp. 911. Johnson. 1806 and 1807.*

TO the reflecting reader this work will be fraught with instruction, as it exhibits the progress of the studies of a very extraordinary man; while every reader of taste must approve the artless simplicity of that part of the narrative, which was written by Dr. Priestley himself. It has been published in two volumes, and in two successive years; but the second volume is all, except the four posthumous sermons, a continuation of that *appendix* to the *Memoirs*, which commences in the first; and the series of the pages is continued through both. That the editor should think the life of his father "likely to be more useful, as well as more interesting, than the lives of the generality of literary men," was very natural, for his father was indisputably a man of great abilities and great industry; but though we agree with him in opinion, that the work may be both useful and interesting, it will be perceived from the sequel, that our opinion and his rest on different foundations.

The subject of these memoirs was the son of Jonas Priestley, a maker and dresser of woollen cloth. He was born at Fieldhead, about six miles south-west of Leeds, in Yorkshire, on the 13th of March, old style, 1733, and had the misfortune to lose his mother in 1740. In 1742, he was taken from the house of his father by an aunt, described as in circumstances rather opulent; and by her sent successively to several schools in the neighbourhood, especially to a large free school, under the care of Mr. Hague, a clergyman.

"Under this gentleman" says he, "at the age of *twelve* or *fifteen*, I first began to make any progress in the Latin tongue, and acquired the elements of Greek. But about the same time that I began to learn Greek at this public school, I learned Hebrew on holidays, of the dissenting minister of the place, Mr. Kirkby; and upon the removal of Mr. Hague from the free school, Mr. Kirkby opening a school of his own, I was wholly under his care. With his instruction I had acquired a pretty good knowledge of the learned languages at the age of *sixteen*. P. 4."

It seems somewhat extraordinary, that Dr. Priestley did not recollect whether it was at the age of *twelve* or of *fifteen*, that he *began* to make some progress in the Latin tongue, and acquired the *elements* of Greek; and, great as his talents unquestionably were, it is still more extraordinary, that from either of these periods, especially the last, to the age of *sixteen*, he should have acquired a pretty good knowledge of these languages, and at the same time have learned Hebrew! The truth we think, appears to be, that Dr. Priestley never acquired a profound knowledge of either Greek or Latin; and the writer of the present article was assured by a friend of the Doctor's, in 1786, that when he began his controversy with Dr. Horsley and Mr. Badcock, his knowledge of Greek was uncommonly limited. This we are strongly inclined to believe; for having lately met with Whiston's *Primitive Christianity*, we have found in that singular work many of the quotations with which Dr. Priestley made such a parade of learning in his histories of *the Corruptions of Christianity*, and *Early Opinions concerning Jesus Christ*.

Being intended by his father and aunt, who were Calvinistic dissenters, for the work of the ministry in that sect, he was sent, in 1752, to an academy at Daventry. Previously, however, to his going thither, he had studied geometry, algebra, and various branches of mathematics, under a dissenting minister, who had been a pupil of the celebrated Maclaurin; and had read, with little assistance from him, Gravesande's Elements of Natural Philosophy, Watts's Logic, and Locke's essay. Whether these studies had shaken his faith in the distinguishing tenets of Calvinism, which had hitherto been so strong, that he was rendered miserable by discovering in himself none of those *experiences*, or symptoms of the *new birth*, which he had been taught to consider as evidences of *election*, we know not; but the following extract is, on many accounts, worthy of attention.

“ Before I went from home (to the academy), I was very desirous of being admitted a communicant in the congregation which I had always attended, and the old minister, as well as my aunt, were as desirous of it as myself, but the *elders* of the church (lay-elders we suppose) who had the government of it, refused me, because when they interrogated me on the subject of the *sin of Adam*, I appeared not to be quite orthodox, not thinking that all the human race (supposing them not to have any sin of their own) were liable to the wrath of God, and the pains of hell for ever, on account of that sin only; for such was the question that was put to me. Some time before, having then

no doubt of the truth of the doctrine, I well remember being much distressed, that *I could not feel a proper repentance for the sin of Adam*; taking it for granted, that without *this* it could not be forgiven me." P. 10.

The congregation, in which the belief of such doctrines as this was made a term of communion, must have been Calvinistic indeed! nor does the practice of its members seem to have been at variance with their faith. It is well known, that the notions entertained by the British Calvinists, of the manner in which the Lord's day should be observed, have no countenance in the scriptures of the New Testament, or in the writings of the primitive church; and that they are indeed more suitable to the Jewish sabbath than to the festival commemorative of our Lord's resurrection; and such were the notions entertained by that congregation, of which the elders refused to our author the communion.

"No victuals were dressed on the Lord's day in any family of that congregation. No member of it was permitted to *walk out* for recreation; but the whole day was spent at the public meeting, or at home in reading, meditation, and prayer, in the family or in the closet."

A serious observation of the Lord's day is indisputably a matter of great importance, to which every pious parent will pay due attention in the education of his children; but before he inculcate as duties such rigid restraints as these, he will do well to assure himself and his children, that they are *enjoined by God*; for if this be not completely *proved*, there is great danger of young persons, disgusted by such strict observances, running headlong from one extreme to another, and plunging themselves, when they go abroad into the world, into all the profane levities of the age.

From profane levity Dr. Priestley appears to have been perfectly free at every period of his life; but it is almost needless to inform our readers, that he gradually advanced from the extreme of Calvinistic orthodoxy, on the one hand, to the utmost verge of Socinian heresy on the other. He was an Arminian when he went to the academy, and an Arminian he might probably have remained, had that seminary of education been properly constituted. But he found the students there almost equally divided on the questions concerning *liberty and necessity, the sleep of the soul,* and *all the articles of theological orthodoxy and heresy*; the tutors were as much divided as the students, and inferior to
many

many of them in several branches of science; so little authority was exercised, that the lectures had often the air of friendly conversations between the tutor and his pupils; and the natural consequence was, that this author, who candidly acknowledges his precipitancy in forming his opinions, embraced what is generally called the *heterodox side of almost every question!* Unfortunately too, he no sooner adopted a new opinion, than he *wrote in defence of it*, and thus engaged himself (such was the pride of this hasty man) not to retrace his steps, however far he might advance in the direction which had been pointed out to him. Even at this miserable academy he composed the first copy of his *Institutes of Natural and Revealed Religion*, in which he appeared as an Arian, determined never to return to the faith of the Catholic Church, though ready to recede further and further from it, as the love of novelty or the spirit of opposition might prompt.

His heretical propensities, however, were a loss to him even among the dissenters; for when they were discovered at Needham Market, in Suffolk, where he was first the pastor of a flock, his hearers gradually deserted him; his salary, which, by agreement was to be forty pounds a year, fell short of thirty; and an impediment in his speech, which he endeavoured in vain to remedy, deprived him of every chance of recommending himself to a better place. Notwithstanding all these discouragements, he continued his theological studies, and quickly contrived to divest himself of what he had hitherto retained—a *qualified belief* of the doctrine of *atonement!* As usual he wrote a treatise on the subject, which he submitted to Dr. Fleming and Dr. Lardner, by whom great part of it was published; Lardner having suppressed the remainder, in which the author first attacked the reasoning of St. Paul.

“ At that time,” says he, “ I had not read any commentary on the scriptures, except that of Mr. Henry when I was young. However, seeing so much reason to be dissatisfied with the apostle Paul, as a reasoner, I read Dr. Taylor’s *Paraphrase on the Epistle to the Romans*, but it gave me no sort of satisfaction; and his general *Key to the Epistles* still less. I therefore at that time wrote some remarks on it, which were a long time after published in the *Theological Repository.*” P. 33.

That he received no sort of satisfaction from these two publications does not at all surprise us; for Dr. Taylor, though he entertained some notions which we cannot adopt,
always

always considers St. Paul as entitled to a deference, which no mere reasoner has a right to claim; but we are indeed surprised that Mr. Priestley, in his twenty-fourth or twenty-fifth year, should have thought himself qualified to enter the lists, in a controversy of this kind, with a biblical scholar so eminent as Dr. Taylor indisputably was. From such premature self-confidence nothing was to be expected which did not actually follow.

After having been three years at Needham, struggling with difficulties, he received a call to be their minister from a dissenting congregation at Nantwich, in Cheshire, where he found a good natured people, with whom he lived for three years very happily. There he established a school, which at Needham he had in vain attempted, the people being afraid to trust an Arian so zealous with the education of their children. No such fears disturbed the good-natured people of Nantwich; and his school consisted generally of about thirty boys in one room, and half a dozen young ladies in another! He was thus enabled to buy some books, and some philosophical instruments, such as a small air pump, and an electrical machine, of which he taught his scholars the use.

His engagements in the school allowed him little leisure to compose any thing while at Nantwich; though he there recomposed his *Observations on the Character and Reasoning of St. Paul*; and wrote, for the use of his pupils, an *English Grammar* on a new plan, which was printed in 1761, and still retains considerable reputation.

In 1761 he was appointed teacher of the languages (we suppose, from the context, Greek and Latin) in the dissenting academy at Warrington, where he composed courses of lectures on *the Theory of Language*, on *Oratory and Criticism*, on *History and general Policy*, on the *Laws and Constitution of England*, and on the *History of England*. How a teacher of *languages* came to conceive it to be any part of his duty to lecture on *history*, *law*, and *general policy*; or by what means this author had qualified himself to lecture on such subjects, is by no means apparent from this narrative; but he did more wonderful things than all this; for one year he gave a course of lectures on *Anatomy*!

It was while he was tutor at Warrington, that he received from the university of Edinburgh the degree of LL.D. and was first introduced to Dr. Price, Mr. Caxton, Dr. Watson the physician, and Dr. Franklin, by whose conversation he was led to turn his attention, more than he had hitherto done, to the subject of experimental philosophy. With the aid of

Dr.

Dr. Franklin he undertook, and in one year completed his *History of Electricity*—a wonderful effort surely of a man who was employed, for five hours every day, in lectures public or private.

“ Though while I was at Warrington,” says he, “ it was no part of my duty to preach, I had from choice continued the practice; and wishing to keep up the character of a dissenting minister, I chose to be *ordained* while I was there.” P. 56.

There is something in this short passage, which to a member of the Church of England is hardly intelligible. Had Dr. Priestley been for six years pastor successively of two congregations, in which the sacraments of the church were surely sometimes administered, without being ordained? Among the sect of dissenters to which he belonged, are the sacraments generally administered by persons not ordained? If so, why did he choose, while he was at Warrington, to be ordained, that he might keep up the character of a dissenting minister? We really wish that he had told us what, in his opinion, was the import of ordination, that we might know why any thing like the *form* of ordination is practised among our protestant dissenters.

Dr. P. had married, while he was at Warrington, a woman, of whose understanding he draws a very favourable, and we doubt not a just picture; and by her advice, as the academy was not flourishing, he accepted an invitation to take charge of a congregation of dissenters at Leeds, to which he removed in September, 1767. He was at this period an Arian. All the tutors at Warrington were Arians, who “ wondered, we are told, at a Mr. Seddon, of Manchester, the only Socinian in the neighbourhood;” but this wonder, on the part of Dr. Priestley, was soon to cease. By reading with care Dr. Lardner’s *Letter on the Logos*, he became what is called a Socinian soon after his settlement at Leeds, where he had resumed his application to speculative theology. This readiness to adopt the opinions inculcated in the last book which he read, brings to our remembrance the case of Pope, who informed the Bishop of Rochester *, that he found himself a Papist and a Protestant by turns, according to the last book which *he* read; but there is this difference between the two cases, that Priestley, far from being a catholic and a heretic by turns, continued

* See Letters to and from Dr. Atterbury, in Warburton’s Edition of Pope’s Works.

to recede further and further from the catholic doctrines. He wondered indeed one day at opinions, which, on reading, not the Bible, but the work of some polemic in theology, he adopted the next day; and we doubt not that his retrograde changes were owing to the same cause, to which Warburton attributes Pope's fluctuation, "the want of those *principles* on which a right judgment of the points in question is to be regulated."

The publications of Dr. Priestley were so numerous, and followed each other in such rapid succession, that it is impossible, in the limits allotted to a review, to take the slightest notice of them all; nor is it indeed necessary, as there is a catalogue of his works, books and pamphlets, subjoined to the second volume of these Memoirs, to which we refer our readers. At Leeds he published three volumes of his *Theological Repository*, his *Essay on the Doctrine of the Atonement*, which he rejected in every sense; two *Catechisms*, with some other religious tracts, for the use of his congregation; some controversial pamphlets on the subject of *politics* civil and ecclesiastical, in which he thought fit to constitute *Dr. Balguy* and *Judge Blackstone* his antagonists; and a kind of defence of the American claims, written at the request of *Dr. Franklin* and *Dr. Fothergil*. At Leeds too he began his experiments on air, when, as he confesses himself, he knew very little of chemistry; he published in 1772, a pamphlet on the method of impregnating water with *fixed air* (carbonic acid gas); furnished a large article on the subject to the philosophical transactions of the following year, for which he received the gold medal of the society; and published soon afterwards his *History of Discoveries relating to Vision, Light, and Colours*.

The friends whom he acquired while he resided at Leeds were numerous and respectable; and among them he mentions the well-known *Mr. Lindsey* and his wife, to whose judgment his deference was such, that he says, p. 69,

"I never chose to publish any thing of moment, relating to theology, without consulting *him*; and hardly ever ventured to insert any thing that *they* disapproved, being sensible that my disposition led to precipitancy, to which their coolness was a seasonable check."

Is not this another proof of Dr. Priestley's wanting those principles, by which alone a right judgment can be formed, of points that are in discussion among theologians; as well as of his allowing to any man of abilities, provided his opinions were at a sufficient distance from the doctrines of

the Catholic Church, that authority over his judgment, which he refused to St. Paul?

After residing six years at Leeds, where he had two sons born, he was tempted to leave it, and to go into the family of the Earl of Shelburne, the late Marquis of Lansdowne, on his Lordship's stipulating to give him 250l. per annum, with a house for his family to live in; and an annuity for life of 150l. in the event of their being separated by his Lordship's dying, or changing his mind. This was a situation of independence, which to the father of a family must always be comfortable; but as this author was often employed to *amuse his patron's guests* by the exhibition of philosophical experiments, his soul, we think, must have sighed for the hour of separation. His office was *nominally* that of *librarian*; and as he had very little employment, he seems, for some time, to have passed his hours agreeably, in conversing on friendly terms with Lord Shelburne, and in the prosecution of his favourite studies, for the expences of which he was allowed, in addition to his salary 40l. per annum.

In the year 1774 he made, with his patron, the tour of Flanders, Holland, and Germany, and spent a month in Paris, where he had an opportunity of conversing with every person of political or literary eminence.

“ As I was sufficiently apprized of the fact, I did not (says he) wonder, as I otherwise should have done, to find all the philosophical persons to whom I was introduced at Paris, unbelievers in Christianity, and even professed Atheists. As I chose on all occasions to appear as a Christian, I was told by some of them, that I was the only person they had ever met with, of whose understanding they had any opinion, who professed to believe Christianity. But on interrogating them on the subject, I soon found that they had given no proper attention to it, and did not really know what Christianity was (is). This was also the case with a great part of the company that I saw at Lord Shelburne's.” P. 74.

We have quoted this passage, not because it contains any thing that can be new to the greater part of our readers; but because it is the testimony of a philosophical admirer of the French revolution, to the truth of that representation of French principles, which was given by Burke and others; and which a party among ourselves still affects to consider as exaggerated.

With Lord Shelburne Dr. Priestley remained seven years, spending his winters with his Lordship in London, and his
summers

summers with his own family at Calne, in Wiltshire. During this period he published four volumes, giving an account of his experiments on air; his *Letters to a philosophical Unbeliever*; his *Lectures on Oratory and Criticism*; his *Institutes of natural and revealed Religion*; his book against the philosophical principles of the Doctors Reid, Beattie, and Oswald, which he admits to have been written in a manner not to be entirely approved; his edition of *Hartley's Observations on Man*; his *Disquisitions relating to Matter and Spirit, Socinianism, and philosophical Necessity*; his *Correspondence on the same subjects with Dr. Price*, which is truly a valuable work; and his *Harmony of the Gospels*, on the idea of the public ministry of Jesus having continued little more than *one year*. Of this opinion concerning the duration of our blessed Lord's public ministry, he says,

“ Though my side of the question was without any advocates that I know of, and had only been adopted (been adopted only) by Mr. Mann, who seemed (seems) to have had no followers, there are few persons, I believe, who have attended to our (the bishop of Waterford's and his) discussion of the subject, who are not satisfied that I have sufficiently proved what I have advanced.”

How Dr. Priestley came to suppose, since he acknowledges that his side of the question was without any advocates, that few of those, who had attended to the discussion, were not satisfied with his proof of what he had advanced, is to us as inconceivable, as how he came to represent Mr. Mann as *adopting* his opinion. Mr. Marsh had attended particularly to the discussion; and he says expressly*,

—“ that as far as he is able to judge, the Gospel of St. John presents almost insuperable obstacles to the opinion of those, who (with Dr. Priestley) confine Christ's ministry to one year; for, in order to effect this purpose, it is necessary to make omissions and transpositions in St. John's Gospel, which are not warranted a priori by the laws of criticism, but are attempted merely to support a previously assumed hypothesis.”

It is so far from being true, that Mr. Mann *adopted* the opinion of Dr. Priestley, that his *Essay*, in which the same opinion is maintained, was published in 1733, the very year in which the *Doctor was born*; so that though the latter may have adopted the opinion of the former, it is utterly impos-

* See Marsh's *Michaelis*, &c. vol. iii. Part. ii. pp. 62—67.

sible, that the contrary could have been the case. The truth is, that the opinion considered as a *discovery* belongs to neither of them; for it was the opinion of Clement of Alexandria, and Tertullian, who flourished in the end of the second century, as well as of Origen, who flourished in the third; while Clement of Rome, who flourished in the first century, and was the companion of St. Paul, maintained, if what is called his second epistle be genuine, the opinion, which is now generally received, concerning the duration of our Lord's public ministry.

Lord Shelburne became at last weary of Dr. P. as an inmate in his house, and for about two years before they finally separated, displayed evident marks of dissatisfaction.

“When I left him,” says the Doctor, “I asked him whether he had any fault to find with my conduct, and he said *none*. Accordingly I expected that he would receive my visits, when I should be occasionally in London; but he declined them,”—

we doubt not on the best grounds; as the Doctor soon began to associate with persons with whom it would not have become a British senator to have the smallest correspondence. His intimacy with Dr. Franklin became closer than ever; and the difference with America breaking out about this time, their conversation was chiefly of a political nature, which, of itself, might have been a very sufficient reason (whether it was the real reason or not) for Lord Shelburne's wishing no longer to converse familiarly with either. Yet, says Dr. Priestley,

“I can bear witness, that Dr. Franklin was so far from promoting, as was generally supposed, that he took every method in his power to prevent a rupture between the two countries. He urged so much the doctrine of forbearance, that for some time he was unpopular with the Americans on that account, as too much a friend to Great Britain. His advice to them was to bear every thing for the present, as they were sure in time to outgrow all their grievances; as it could not be in the power of the mother country to oppress them long.” P. 89.

Is this the language that would have been used by a man really desirous to prevent a rupture between the two countries? No! it is the language of an artful demagogue desirous to blow into flame the embers of rebellion, without endangering his own head, in the event of his being discovered. Dr. Franklin knew, that the Americans were *not* an oppressed people; yet he admits that they were so, and by assuring them that it could not be long in the power of the

mother country to *oppress* them, affects to persuade them to yield for *the present*, by an argument, which he could not fail to know would invite them to immediate resistance. We had lately occasion to deliver, not in very favourable terms, our sentiments of this far-famed philosopher*; but the following view of his principles, by his confidential friend, must tend to sink his character in the estimation of every good man.

“ It is much to be lamented, that a man of Dr. Franklin’s general good character, and great influence, should have been an unbeliever in Christianity, and also *have done so much as he did to make others unbelievers*. To me, however, he *acknowledged, that he had not given so much attention as he ought to the evidences of Christianity*, and desired me to recommend to him a few treatises on the subject, such as I thought most deserving of his notice, but *not of great length*, promising to read them, and give me his sentiments on them. Accordingly I recommended to him Hartley’s evidences of Christianity in his Observations on Man, and what I had then written on the subject in my Institutes of natural and revealed Religion. But the American war breaking out soon after, I do not believe that he ever found himself sufficiently at leisure for the discussion. I have kept up a correspondence with him occasionally ever since, and three of his letters to me were, with his consent, published in his miscellaneous works in quarto. The first of them, written immediately on his landing in America, is very striking.” P. 90.

Is it possible to conceive any thing worse than the disposition of that man, who, without having examined the evidences of Christianity, not only rejected it himself, but laboured to make others reject it likewise? The question, whether Christianity be true or false, is surely not a trifling question, which may be examined or let alone at pleasure! Compared with its importance, what are the theories of the most admired philosophers? Yet here is a man, who could employ great part of a long life in making experiments in electricity, and in forming theories on the result of those experiments; who yet never gave himself the trouble to inquire whether that volume, which professes to be a revelation to man of the will of his Maker, be indeed what it professes to be; what it was believed to be by the founder† of that philosophy which Dr. Franklin cultivated; by the most successful discoverer in that philosophy which the world has yet seen‡; as well as by ninety-nine out of

* In our review of the Memoirs of Lord Kames.

† Bacon.

‡ Newton.

a hundred of all who have studied the evidence, on which the pretensions of the volume in question rest! Nay, here is a man, who after he had promised to his friend to inquire into the evidences of Christianity, requested that the treatises to be recommended to him might be *short*; as if his time had been too precious to have much of it employed on so insignificant a subject; and who appears in fact to have been too much occupied with the American revolution, to find leisure to read the treatises recommended to him, short as those treatises were!

When Dr. Priestley left the family of Lord Shelburne, he retired to Birmingham, where by the liberal subscriptions of his friends, of whom he gives a most respectable list, he was enabled to continue both his theological and philosophical pursuits. Some of the subscriptions were made with a view to defray the expence of his experiments only; but the greater part of the subscribers were equally friends, he says, to his theological studies. Mr. Tayleur, of Shrewsbury, remitted to him at different times considerable sums chiefly to defray the expences incurred by his theological enquiries and publications; and, at the proposal of a Mr. William Ruffel, the heads of the congregation of which he was pastor, made him a present of two hundred pounds, to assist him in these publications; so that besides his great works, philosophical and theological, which, as they are universally known, it is needless to mention, he was enabled, by these means, to publish *annually* a pamphlet, during his residence at Birmingham, in defence of the Unitarian doctrine, against all his opponents!

What a contrast does this exhibit between the zeal for error and the zeal for truth, prevalent in these days of liberality and lukewarmness! There is in England many a poor vicar and curate, and in Scotland, we doubt not, many a poor clergyman both of the established and of the episcopal church, who, with more theological learning than Dr. Priestley possessed, and as much zeal for what they believe to be the truth, are yet incapable of rendering to the catholic doctrine the same service which he rendered to the doctrine of the Unitarians, merely because neither their congregations nor their friends are disposed to defray the expence of their publications. Yet one would think, that the rich and the great might find as strong inducements to defray the expence of seasonable pamphlets in defence of the established faith, or of the established constitution in church and state, as of pamphlets written to prove, that Jesus was the son of *Joseph* as well as of *Mary*; and that he was by *nature* both *fullible* and

and *peccable*!! Such however is the fact, that Dr. Priestley was enabled to publish every year some heretical tract, though he candidly acknowledges (p. 116) that the sale of those things was so inconsiderable, that, without the liberal assistance of his friends, they could not have been published at all; while we have never heard of private subscriptions entered into for the purpose of enabling a poor clergyman, of acknowledged abilities, to write in defence of the doctrines thus powerfully attacked!

Dr. Priestley continued at Birmingham making experiments in chemistry, propagating Unitarianism, and corresponding with some of the leading democrats in France and elsewhere, till the 14th of July, 1791, when, after writing and publishing some violent pamphlets against the established church, he thought fit with some friends to celebrate, as a festival, the anniversary of the French revolution! A greater insult could not have been offered to the loyal part of the community; and therefore, though we deeply regret, we are not surprised, that the mob destroyed his house, and even threatened his life. He had long raved in his sermons and pamphlets, about the *majesty* of the people, and declared, that the *said majesty*, when insulted, had the right as well as the power to avenge itself! It is true, that his attacks were directly pointed only against the ecclesiastical constitution of England, which, according to him, is maintained for the support of *idolatry*; but even the mob knew, that the civil and ecclesiastical parts of the constitution are so interwoven, that the one cannot be overturned without involving the other in its ruin. It knew likewise, that men wiser and more learned by far than Dr. Priestley, have believed and taught, that there is nothing idolatrous in the worship of the Church of England; that the authors of the French revolution began their machinations against the established government with attacking the Church; and that all those Dissenters, who had lately written with the most fury (for it was something beyond zeal) against every form of ecclesiastical *establishment*, were professed admirers of the French revolution, which Dr. Priestley and his friends had met to commemorate!

We make not these observations to apologize for the mob; for its conduct admits of no apology which we can approve, though it was only exerting its power in support of that *right*, which Dr. P. had repeatedly declared to be the indisputable right of the *Majesty of the People*. We make them only to counteract the abominable insinuations of Dr. P. and his son, that the mob was invited to its work of

destruction by the persons then in power! So far was this from being the case, that we all remember—(what may make us proud of that constitution which the admirers of the French Revolution were labouring to overturn)—that the authority of the laws was, with promptitude, interposed in behalf of the sufferers, and the town, in which the outrage was committed, compelled to make good the losses sustained by those very men who had deliberately insulted the *Majesty of its People*. The Doctor indeed pretends that the sum which he was paid by the award of the Jury, fell 2000l. short of the loss which he sustained; but as he was soon afterwards able to purchase a library and an apparatus, equal, by his own account, to those which had been destroyed, we may safely infer that, in his computation, he put an undue value on those manuscript pamphlets in theology, which, when they were published, he confesses to have had a very limited sale. He is exceedingly indignant at having been awarded for them only the price of the *paper*; but his indignation is unjust. So much unwritten paper would have sold for *something*, which was accordingly paid to him by the award of the Jury; but as he confesses that the sale of his theological pamphlets never was such as to *defray the expence of their publication*, had the Jury, on the evidence of his bookfellers, computed the value of *them*, it is obvious that he could have received nothing.

From Birmingham Dr. Priestley retired to London, and was soon afterwards invited by the congregation of Dissenters, at Hackney, to take upon him the office of their pastor. Such an invitation shows how lax the principles of some of our Dissenters are, if not their total indifference as to the faith which was once delivered to the Saints. His immediate predecessor in office was Dr. Price, an Arian, or Semi-Arian, who had resolutely opposed Dr. Priestley's system of Unitarianism, as well as his notions of philosophical necessity, and the mere mechanism of the mind of man; and yet the congregation at Hackney, to whom this extreme opposition of principles could not be unknown, invited the one Doctor to succeed the other!

At Hackney he continued to prosecute his studies, theological and philosophical, as he had done at Birmingham, and spent his time, he says, more happily than he had ever done before; but finding the prejudices of the country at large violent against him, he determined to emigrate to America, after having, fortunately for himself, declined the honour of being one of the Constitution-manufacturers of France. At this part of his narrative he insists much on his own innocence, and of course on the unreasonableness of the prejudices

dices of his countrymen, while his son considers his emigration as a national loss and disgrace to England! But his own wailings will attract no regard from those who have paid attention to the characteristic dispositions of the English nation; while those of his son, though they must be pardoned in him, will be considered as in themselves ridiculous. An English mob, whose indignation is roused, like every other mob, is sufficiently ferocious; but it is not the character of Englishmen, in any station, to retain resentment against a fallen foe. Had Dr. Priestley conducted himself at Hackney like a peaceable member of society, and in his appeals to the public on the subject of the riots at Birmingham, expressed himself with less acrimony of the government of the country, the prejudices of the people would very quickly have given way to compassion; and the very rioters themselves, in their cooler moments, would have felt compunction for what they had done. But when he continued, after all the reparation had been made to him that the nature of the case would admit, to accuse the *magistrates* and *clergy*, and even the *supreme government* of his country, of what had been perpetrated by a justly incensed, though lawless, rabble; and to appeal from the people and even the laws of England, to obscure bodies of *Unitarian Dissenters*; to the societies of the *Friends of the Constitution* at *Paris, Lyons, Nantes, Clermont, &c. &c.* to the *Academy of Sciences at Paris*, when *Condorcet* was Secretary; and to the *United Irishmen of Dublin**! How is it possible that the prejudices of loyal Englishmen could subside?

The high opinion entertained by Mr. Joseph Priestley of the talents and acquirements of his father, though in itself extravagant, is in him not only excusable, but amiable; but he goes by much too far, when he supposes his father's emigration to America a national loss to England. Dr. Priestley was indisputably a man of more than ordinary talents and acquirements; but we trust that in the realm are

“Five hundred great as he.”

He was a very successful maker of experiments in natural philosophy; and, to his credit be it said, that there is no man, on whose accounts of his own experiments greater confidence may be safely placed; but as a philosophical chemist, his fondest admirers will not surely rank him with

* See page IX. of a kind of Supplement to the Appendix at the end of Vol. II.

his contemporaries, Black, and Scheele, and Lavoisier*. As a philosophical electrician, (if we may use the phrase) he was confessedly inferior to Franklin and Æpinus; as a Metaphysician, to his antagonists Price and Reid; and, except a bigotted Unitarian, where is the man who will compare him, as a divine or ecclesiastical historian, with the illustrious Horsley? It is not therefore easy to conceive what *loss* Britain could sustain by his emigration; or how the country could be disgraced by suffering a man to remove to America, who chose not to remain quietly in England.

On the 8th day of April, 1794, Dr. Priestley set sail from London, and on the 4th of June arrived at New York, whence, after a fortnight's stay, he proceeded to Philadelphia. The account which is given by his son of his reception in both these cities, as well as of the sentiments, which, at his arrival, were entertained of him through the whole United States, is very different indeed from the accounts which were current at that period, and generally believed. The truth probably lies between them; for it is here admitted, that the Doctor was an anti-federalist; that during the presidency of Mr. Adams he was looked on by the government with a suspicious eye; and that it was not till Mr. Jefferson was chosen President of the United States, that he felt himself perfectly at ease in America: He resided at Northumberland, a town situated at the confluence of the north-east and west branches of the Susquehanna River, and about 130 miles north-west from Philadelphia, prosecuting his philosophical studies; propagating Unitarianism as he had done in England; and complaining of the tyranny of the government, as surpassing that even of the British monarchy! At last came the halcyon days of Mr. Jefferson's administration, the principles and practice of which, says his son, he perfectly approved; but alas, it was not decreed that he should long enjoy such supreme felicity!

He spent some time in the spring of 1801, in Philadelphia, when he had a violent attack of fever, which weakened him exceedingly, and from the effects of which he never perfectly recovered. In 1802, he was troubled with indigestion, and a difficulty of swallowing any kind of solid food, unless previously reduced by mastication to a perfect pulp. In November, 1803, these complaints grew much more serious, to which was now added the alarming symptom of general debility—a swelling of his feet and ancles, which

* We wish not to excite jealousy or envy, and therefore have compared him to no living author.

gradually reached almost to his knees; and in this state he lingered, growing daily weaker and weaker, till the 6th of February, 1804, when he expired without a groan.

The character which his son draws of his moral worth and piety will be received by the public with many abatements; but we are very willing to believe that his *intentions* were good, and that he was perverted from what we believe to be the truth, by the wretched plan of his education, and by the incense offered to his abilities and acquirements by the half-learned men with whom he chiefly associated. When he got rid of the Calvinistic prejudices of his early youth, he would naturally feel some self-gratulation on that vigour of mind, which, without the aid of a tutor, had been able to produce such an effect. The manner in which study was conducted at the miserable academy of Daventry, was calculated to make the young men vie with each other in getting rid of such articles of the Christian faith as human reason cannot fully comprehend; and Priestley, who appears by his tacit comparison of himself to Newton, (p. 107, 108) to have been very ambitious of the honour of making discoveries, would be naturally prompted to proceed in this career farther than others, who felt not, in an equal degree, the same ambition,

His son indeed says, and we give him credit for doing so, that nothing but the love of truth could have induced his father to “abandon gradually all those opinions which *disgrace* what is usually called Christianity; because the same desire for truth, and the same fearless spirit of inquiry, and the same courage in the open avowal of the most obnoxious tenets would have led him to have discarded (to discard) religion altogether, had he seen reason to do so.” But this reasoning is not so conclusive as the young man seems to imagine. Far be it from us to say, that Dr. Priestley’s motives for discarding all the *characteristic articles* of the Christian were *not* what they are here affirmed to have been; but it is *not evident* that they may *not* have been originally *very different*. Had he discarded religion altogether, he would have done only what Spinoza, and Hume, and Franklin, and the French philosophers had all done before him, and could therefore have laid no claim to the merit of a *discoverer*; but by pursuing the course into which he was led at Daventry, he *may have gratified his ambition* by making discoveries in religion, of which neither Spinoza, nor Hume, nor Franklin, nor any other infidel ever thought. He had at least the merit of being perfectly singular—a merit which never fails to gratify the mind of a vain, ambitious man; and probably for the

same

same reason that he professed himself a Christian, after he had denied the inspiration of all the writers of the New Testament, he continued to maintain the *phlogistic* theory of nature, after every other chemist had abandoned it as untenable.

(We shall give a short view of the Appendix to this work in our next).

ART. VII. *An History of Jamaica. With Observations on the Climate, Scenery, Trade, Productions, Negroes, Slave Trade, Diseases of Europeans, Customs, Manners, and Dispositions of the Inhabitants. To which is added, An Illustration of the Advantages which are likely to result from the Abolition of the Slave Trade.* By Robert Renny, Esq. 4to. pp. 333. 11. 7s. boards. Cawthorne. 1807.

WE have several Histories of Jamaica, but the greater part of them are too costly and too voluminous for common use, or for the general reader. Mr. Renny professes no more than to give a concise account of this valuable colony, but he seems to have done this in a very satisfactory manner.

He commences with the discovery of America and of Jamaica. He describes the original inhabitants, its possession first by the Spaniards and afterwards by the English, the buccaneers, the Maroon wars, and its present circumstances and condition. This narrative occupies the first book. That it has considerable interest will appear from the following extract:

“As a prompt determination was on several accounts necessary, Colonel Guthrie was directed to communicate offers of accommodation to Cudjoe as soon as possible. The intelligence was extremely acceptable to the Maroons. All they demanded, and indeed, all they wished, was, to be allowed the necessaries of life, and to be exempted from the horrors of slavery. Cudjoe, therefore, heard with infinite satisfaction, the determination of the government to make these concessions, and calling in all his detachments, anxiously awaited the arrival of the negociators. But judging from the formidable nature of the preparations made against him, he was afraid that his white enemies meant to deceive and ensnare him. He therefore remained distrustful, and collecting all his force on a spot, where his people could easily defend themselves, continued inactive till

the arrival of the peace-makers. His men were placed on the ledges of rocks, that rose almost perpendicularly to a great height, on a ground, which, compared to these precipices, might be called a plain, the extremity being narrowed into a passage, upon which the fire of the whole body might bear. This passage contracted itself into a defile of nearly half a mile long, and so narrow, that only one man could pass along it at a time. This defile, which has ever since retained the name of Colonel Guthrie, was one of the passages to the large cock-pit, called Petty River, already mentioned. The entrance is impregnable; the continuation of the line of smaller cock-pits rendering the rear impregnable; while nature effectually secured the flanks of her own fortification. In this dell were secured the Maroon women and children, and all their valuable effects. Thus situated, Cudjoe awaited the arrival of the olive-branch, and manifested his desire of an accommodation, by ordering his advanced posts not to fire a shot. His parties, therefore, on the approach of the enemy, merely sounded their horns, and retreated to the main body.

“Colonel Guthrie now arrived, unmolested, at the head of his troops, by a way in which the Maroons might have greatly annoyed him. Making, however, the best disposition of his forces which the nature of the ground would permit, he marched on with confidence; and judging of his distance from the enemy by the sound of their horns, he boldly advanced till he thought he could make them hear his voice. He then halted, and observing the smoke of their huts within a few hundred yards, though he could not see one of them, he cried in a loud tone, that he was come by the governor's order, to make them an offer of peace, which, he told them, the white people anxiously desired. An answer was returned in the same manner, that the Maroons also wished for peace, requesting, at the same time, that the troops might be kept back. As this request implied suspicion, Colonel Guthrie proposed that a person unarmed should be sent to inform them of the terms on which the governor was willing to treat with them. To this proposal they readily consented. Dr. Russell, being deputed for that purpose, advanced to their huts, near which he was met by two Maroons whom he informed of the purport of his message; and having asked whether either of them was Cudjoe, they replied in the negative, but added, that if he would stay a short time, and no men followed him, he would see Cudjoe. Several Maroons now descended from the rocks, among whom the chief was easily distinguished.

“Cudjoe was a short man, uncommonly stout, with harsh African features, and a peculiar wildness in his look and manners. He had a large lump of flesh upon his back, which was partially covered by the tattered remains of an old blue coat, of which the skirts and the sleeves below the elbows were wanting.

wanting. Round his head was tied a scanty piece of cloth, which had once been white. He wore a pair of loose drawers, that did not reach his knees, and a small round hat, with the brims pared so close to the crown, that it had the appearance of a calabash. On his right side hung a cow's horn, with some powder, and a bag of large cut slugs; on the left side he wore a musket, or couteau, three inches broad, in a narrow sheath, suspended under his arm by a narrow strap, which wound round his shoulder. He had no shirt on, and his clothes, such as they were, as well as the part of his skin that was exposed to view, were covered with the red dirt of the cock-pits, somewhat resembling oker. Such was the chief, and his men were as ragged and as dirty as himself; yet they all had guns and cutlasses.

“Cudjoe constantly cast his eyes towards the troops with Colonel Guthrie, appeared very suspicious, and asked many questions, before he ventured within his reach. At length Dr. Russell proposed to change hats with him as a token of friendship. To this he consented, and began to converse more freely, when Colonel Guthrie called aloud to him, assuring him of a faithful compliance with whatever Dr. Russell promised. He added, that he wished to come unarmed, along with a few of the principal gentlemen of the island, who should witness the oath he would solemnly take, of peace on his part, with liberty and security to the Maroons, on their acceding to the terms proposed. Cudjoe, after some hesitation, consented, and persuaded several of his people to come down from the rocks. As the gentlemen approached Cudjoe, he appeared to be in great trepidation; and when Colonel Guthrie advanced, and held out his hand to him, he eagerly seized and kissed it. He then threw himself on the ground, embracing the Colonel's knees, kissing his feet, and asking his pardon. His followers, imitating his example, prostrated themselves, and expressed the most unbounded joy at the sincerity of the white people. At length, to the great satisfaction and mutual advantage of both parties, the articles of the treaty were drawn up, and ratified under a large cotton-tree, growing in the middle of the town, at the entrance of Guthrie's defile. The tree was ever after called Cudjoe's tree, and was held by the Maroons in great veneration. The principal terms of agreement were, that Captain Cudjoe and his followers should be allowed to remain free; that they should be suffered to possess fifteen hundred acres of land; that they should all reside in Trelawney-town; that two white men should constantly reside among them; and that they should deliver up all the run-away slaves who might in future take shelter among them.

“Seldom are treaties, such as this, concluded, which tend equally to the advantage and honour of both parties. The colonists were relieved from the most alarming apprehensions, and from a rude, dangerous, and implacable enemy, whose very wretchedness

wretchedness rendered him formidable: the Maroons were blessed with liberty, property, and security; blessings, of the value of which they were fully sensible, but which they never before had enjoyed." P. 58.

The second book treats of the climate and productions of the island, coffee, cotton, indigo, cocoa, ginger, pimento, &c. There is also a discussion on the slave trade, in which the advantages likely to result from its abolition are pointed out with great benevolence of feeling and much force of argument. What, however, will make the present volume peculiarly acceptable is the chapter which treats on those diseases to which Europeans are more or less exposed, who from commercial speculation, curiosity, or necessity, are induced to visit Jamaica. We think it will be useful to subjoin some of the author's remarks on this subject.

“ Europeans who mean to settle in the western world should, if possible, leave their native land towards the latter end of autumn. They will, in that case, without being exposed to any sudden or violent variations of temperature, arrive at the warm regions in the months of November or December; at which period, and during the three succeeding months, the atmosphere is more dry and more cool than at any other season of the year. If a choice of residence can be procured, an elevated situation is undoubtedly preferable; whilst stagnant waters, newly-cleared lands, and swampy grounds, are to be sedulously avoided. And even when necessitated to follow their business in such places, new settlers ought, on all occasions, to retire to some more healthy situation during the night. But, as young Europeans are often obliged to remain in such places both day and night, the utmost precautions are absolutely necessary for the preservation of their health: they ought to sleep in the highest apartments of the house; in which, during moist or rainy weather, it will be proper to have a fire: they should also smoke tobacco, and indulge themselves in the regular and moderate use of wine. The use of tincture of bark, and of other stomachical bitters, has, by judicious medical practitioners, been likewise recommended.

“ The dress of the white inhabitants of Jamaica is so similar to that which is worn in Britain, that it would be difficult to induce any young man to prefer another. But new settlers ought, as much as possible, to wear kerseymeres, and other light washing materials, such as dimity. They should, on all occasions, prefer the use of cotton, to that of linen, for shirts; as those made of the latter, when wet with perspiration, often prove extremely pernicious. Many wear two shirts, the under one of cotton, and the upper of linen. Some have found the use of flannel shirts or jackets highly advantageous; and though they are, no doubt, at first troublesome, on account of the itching,

which they occasion, yet this sensation soon ceases. New settlers should always carefully change their dress immediately after being wet, whether from rain or perspiration; they ought also, as soon as possible, to wash their feet with spirits, and to put on dry stockings; and when in this situation, they should drink some warm liquid (such as tea) after they have gone to bed.

“ The diet of young strangers ought to consist of a proper mixture of vegetable and animal food; but the former, as tending less to dispose the fluids to putrefecency than the latter, ought to be taken in greater quantity. Salt meats must be carefully avoided, as they create a troublesome and hurtful acid. All the fruits of the tropical regions are not equally salubrious; but the orange, the shaddock, and the pine-apple, may be freely and liberally indulged in, as they are equally grateful and salubrious to an European palate. Madeira wine is generally drank after dinner in Jamaica; but the use of it is highly noxious to new settlers, as it is much adulterated by the merchants with a mixture of coarse brandy. Punch, or grog, made of brandy, or rum, diluted with water, is the most general drink; and as it is necessary, on account of the great heat, and consequent perspiration, to drink something, the most healthful liquor is weak punch, mixed with the juice of some ripe fruit: but even this beverage ought to be taken in small quantities, barely sufficient to quench the thirst excited. A practice which almost universally prevails, of drinking great quantities of grog in the forenoon, cannot be too much reprobated, as it destroys the tone of the stomach, takes away the appetite, and produces a stupefaction, drowsiness, and lethargy, which are extremely pernicious. Large draughts of cool liquors of any kind should never be indulged in; and, when much heated by exercise, or from any other cause, a strong current of air ought to be anxiously guarded against. In case of costiveness, with which strangers, either on ship-board, or in warm climates, are very apt to be affected, some gentle laxative ought to be taken regularly, and in sufficient quantity, in order that the intended effect may be produced.

“ The only exercises which are proper for strangers are riding and walking, and these ought chiefly to be taken in the cool of the morning. Dancing ought to be avoided, as it occasions a too profuse perspiration: and strangers who attend assemblies are unavoidably exposed to the moist air of the night, while returning home, as is almost universally the case, in their open carriages. Early rising is very advantageous, both as it tends to produce a habit of going early to rest, and as it conduces to health, by the cool and fragrant breath of the morning tempting to gentle and salubrious exercise. Hair-mattresses ought to be used in preference to feather-beds, as the latter, from their warmth, produce too great a degree of relaxation.

“ On the whole, then, strangers may be safely and earnestly
advised

advised to indulge with great caution in the delicacies of the table, and in the use of all vinous and spirituous liquors; to avoid, with the utmost assiduity, every employment and amusement, which may expose them to great and sudden alternations of heat and cold; and to enjoy all things, if not with a stoical indifference, at least with a rational moderation. *Venus rarissime colatur.*

“ Strangers, during the voyage, or on their first arrival, are often affected, and sometimes alarmed, by an eruption called *the prickly heat*. This disease consists in a great number of red pimples, dispersed over different parts of the body, which occasion a very distressing itching, or prickling sensation. The affection, however, is more troublesome than dangerous, unless when the eruption is injudiciously repelled. Every exposure to cold, moisture, or partial currents of air, ought, therefore, to be carefully avoided; while the use of high-seasoned meats and stimulating liquors is extremely improper.—Gentle laxatives and cooling purgatives are particularly indicated, and are highly useful.

“ The disease which, in this climate, proves so fatal to Europeans is fever. This affection excites a diseased action in every part of the body, and is accompanied with numerous symptoms, the chief of which are, a preternatural heat of the whole system, increased quickness of the pulse, and great prostration of strength. It is distinguished by various appellations, according to the nature and duration of its phenomena, by an observation of which the physician is enabled to apply the appropriate remedies. But these distinctions, so necessary to the success of the medical practitioner, it is not now our business to enumerate. All that is here intended, is, by avoiding, as much as possible, technical terms, to give a short and general view of that species of fever to which strangers in the new world are so much exposed, and by which they are so often destroyed.

“ This disease is produced by various causes, such as, a specific contagion, putridity of the atmosphere, exposure to great heat or cold, the suppression of habitual discharges, uneasiness of mind, dejection of spirits, great bodily fatigue, and excesses of all kinds. That species of fever which generally attacks strangers in this island is distinguished by the appellation of *intermittent*, and is, in its course, divided into three stages. The person affected feels at first a considerable languor and lassitude, accompanied with a great prostration of strength; depression of spirits, loss of appetite, coldness and insensibility of the extremities, pains in the head, especially in the forehead, in the back, and loins, a want of taste in the mouth, and general chilliness, while, at the same time, the pulse is small and contracted: this is termed the first stage, or cold fit. In the second stage, the tongue becomes dry and parched; together with a great heat and want of moisture in the skin, accompanied with thirst, flushing

of the face, nausea, inclination to vomit, oppression at the breast, violent pain of the head, universal restlessness, costiveness, and frequently delirium; while the pulse is quick and full: this constitutes the second stage, or the hot fit. The increased action of the heart and arteries being at length removed, the small vessels become relaxed; the pulse is now regular; the skin soft and moist, the tongue clean; the secretory organs become relaxed; and the fever, for a season, disappears.

“ Bleeding has been much, but injudiciously, employed in this disease; patients having been frequently hurried to their graves, on account of the great debility which it occasioned. Salivation by means of mercury taken internally, and rubbed on the legs and thighs, has also been much recommended, and often employed, but with no better success. The safest practice is found by experience to be that which commences with the exhibition of a gentle emetic, which evacuates the morbid contents of the stomach; for this purpose fifteen grains of ipecacuanha, to which one grain of emetic tartar is added, may be administered. Costiveness ought to be obviated, at the same time, by the use of some gentle purgative, such as castor oil, Glauber's salt, or cream of tartar, and manna: but if the patient is much debilitated, a clyster will be more adviseable; and this remedy ought to be employed daily, if no natural evacuations take place*.

“ Means should now be employed to excite perspiration. For this purpose, the lower extremities ought to be bathed in warm water, and carefully dried, after which the patient should be put in bed, when small doses of some diaphoretic remedy should be administered every two or three hours. The chamber in which the patient is placed ought, in the mean time, by a free admission of air, to be kept as cool as possible; and when the heat and thirst are distressing, cooling or saline draughts ought to be administered. In cases of delirium, of violent pain in the head, or great difficulty of breathing, blisters would be very useful; and when the pulse sinks, or the extremities become cold, stimulating cataplasms may be applied.

“ As soon as an intermission of the fever has taken place, the Peruvian bark in substance ought to be administered freely to the patient, in as great quantity as his stomach will bear. One drachm every two or three hours may be safely given, and ought to be continued for several days. Any longings which the patient may have for fruit, or any cooling drink, may be moderately

* “ Such phrases as these may seem, to the gentle reader, indelicate; but as they are here as seldom as possible introduced, it is to be hoped that necessity, *which has no law*, will excuse them.”

and safely gratified. And when the patient is recovering he ought not to venture immediately abroad, but should carefully avoid all exposure to the sun, or to the air when damp, which it generally is by night; his exercise ought to be extremely gentle, and taken chiefly in the morning, while his diet ought to be light and nourishing. Stomachical bitters, a moderate use of old wine, and of the cold bath, are extremely useful.

“ In all cases, when the patient is attacked with the symptoms of fever in a town, he ought, if possible, to be removed to the country:—if to a purer and cooler atmosphere, so much the better. By attending to this practice the lives of many have been spared, who, in all probability, if suffered to remain in their hot and narrow rooms, would have soon descended to the grave.” P. 194.

We cannot at all agree with Mr. Renny in the observations which he is pleased to make upon Mr. Bryan Edwards and his *History of Jamaica*. We cannot by any means allow, that his style is verbose, his sentiments trite, and that the reader is more frequently tired than entertained, bewildered than instructed, by his work. Mr. Edwards had a very vigorous well-informed mind, most extensive information on the subjects he undertook to discuss, and no mean skill as a writer. This, however, does not detract from the usefulness of the present work. The reader will perceive that Mr. Renny has given a succinct but comprehensive account of Jamaica, that his style is not inelegant, and that for a moderate sum the visitors of that island may obtain all the information concerning it that is most interesting and most necessary.

A neat map of the island is prefixed, and some entertaining papers and political documents are added in the form of an appendix.

ART. VIII. *Concessions to America the Bane of Britain; or the Cause of the present distressed Situation of the British Colonial and Shipping Interests explained, and the proper Remedy suggested.* 8vo. 63 pp. 2s. Richardson and Hatchard. 1807.

THE very important subject to which this pamphlet relates, as well as the ability with which it is treated, would require, in order to do them ample justice, a fuller statement than the limits of our publication will admit. We must therefore content ourselves with giving such an outline

line of its contents as may draw the attention of our readers to a topic so intimately connected with the national welfare, and so far assist the patriotic object (as we deem it) of this sensible and well-informed writer. He begins by stating, that—

“ Experience having proved the inefficacy of the measures adopted by the late Ministers for the relief of the West India Colonies, the West India planters and merchants had resolved upon an application to his Majesty’s present Ministers; but that, as the situation of those colonies involves the general interests of the empire, it appears also necessary that greater publicity should be given to their situation, and the various measures by which it may be relieved, should be discussed for the information of the community at large.”

The author next proves both the actual existence of the distress of the West India planters, and the extreme degree of that distress, from the Gazette returns of the average price of sugar, which has been for several months at 36s. 5d. to 31s. 10d. per cwt. exclusive of duty; although the acknowledged lowest price at which the planters can afford to sell it, is 50s. per cwt. exclusive of duty. But he shows that the future prospects of the planters are still more deplorable than their present situation.

The causes from which this distress has originated are next explained. The first which the author brings forward is, “ the system adopted by the ‘mother country towards the colonies captured from the enemy, which are immediately put on the same favourable footing as her own legitimate possessions.”—This, it must be admitted, operates to the prejudice of our ancient colonies by filling the market with the produce of the captured settlements: but how such an evil is to be avoided the author has not told us, since otherwise the produce of those conquests, being of course no longer saleable to our enemies, could not have any vent. We fear therefore that this is such a disadvantage, as the lawyers would term *damnum sine injuriâ*.

But the great cause of the distress under which the British West India planters labour is, as this author states, the advantage which the colonies still in the possession of our enemies enjoy, in being able to “ receive their supplies from and ship their produce to their respective mother countries, without interruption, sheltered from the hazards and even the expenses of war.” He refers to a statement in the Appendix, indisputably proving, “ that the sugars of the enemies’ colonies, passing through America, are actually brought

to the different continental markets of Europe cheaper in point of freight and insurance, from 8s. 11d. to 12s. 6d. per cwt. than those of the British colonies can be conveyed thither, to enter into competition with them." These documents confirm the assertions and arguments of the able author of *War in Disguise*, and show the evil which he complains of to have continued (perhaps even increased) since the publication of that work. Another disadvantage to the British colonies is pointed out by the author before us, arising from the system adopted by the mother country, respecting their intercourse with the United States of America, in being prohibited from paying for the articles necessary for their subsistence or manufactures in any produce but rum and molasses. He is not, the author alleges, permitted to barter with the Americans so much of his sugar as will procure the necessaries of life, but compelled to ship the whole of his crop to Great Britain, when it will not fetch the duties, charges, and expences of cultivation. He also complains that Government, in their contracts for spirits for the navy, have sometimes accepted tenders for foreign brandy, that article being at such times considerably cheaper than rum. We cannot think this complaint wholly well-founded, for although a preference is (*cæteris paribus*) undoubtedly due to the produce of our own colonies, we deem the claim of an intire monopoly (as seems to be here brought forward) unreasonable, as it would enable the holders of rum to exact the most exorbitant prices from government. But, we believe, the matter is now regulated on a footing, which ought (at least) to give full satisfaction.

Having thus set forth the causes from which the present distress of the British colonies originated, the author proceeds to discuss "the mode by which they can be best relieved."

He first argues, upon strong grounds, that a reduction of the duty upon sugar would not effectually relieve the planter, and considers the assertion of our maritime rights, which have (in his opinion) been tamely surrendered to America, to be far more eligible, and indeed the only complete remedy. To prove the necessity of adopting a new system towards neutrals, he notices, and we think clearly refutes, some of the pleas that have been urged by their advocates, more especially the doctrines of the author of the *Inquiry into the State of the Nation*, whose unsound arguments are here exposed, and his contradictory assertions pointed out.

The author then proceeds to show the necessity of a change of system. Either the old maritime system, he maintains, "must be reverted to, or the new system carried one step further, and Great Britain must request that America will carry on the future commerce of her colonies, as she does that of her enemies, in order that both may enjoy the same advantages, of receiving their supplies and transporting their produce to Europe at peace freights, and peace premiums of insurance. France, however," he adds, "has declared, that the neutrality under which she herself finds shelter, shall afford none to Great Britain."

The extent to which our concessions to America are abused, is deduced by the author from American documents, namely, by comparing the foreign and domestic exports of her three great maritime states, Massachusetts, New York, and Pennsylvania; and he exposes the fallacious idea, that America, in carrying on this commerce, does but labour for Great Britain, and that all the returns for this produce are made in British manufactures: whereas American ships, when in the enemy's ports, find it cheaper to take their returns in the goods of those countries, than make a second voyage to procure goods in Great Britain. He also argues, and, we think, proves, that a stop cannot be put to this commerce by keeping the colonies of the enemy in a state of blockade; and that, even if a blockade could be effectually enforced, it would be far more injurious to America than the restriction from shipping the produce of those colonies to Europe. The mischief arising to Britain having thus been pointed out, the author proposes, as a remedy, that, conformably to the 13th Article of the Treaty, negotiated with America in 1794, the ships of that country should be prohibited from the re-exportation of any colonial produce to Europe, on the ground, that her own consumption would require all the produce of the colonies which she received in fair return for the articles of her own growth with which she supplied them. Should the enforcing of this rule occasion a rupture with America, he shows, that the consequences of such a rupture would be most ruinous to her, and comparatively, in a trifling degree, injurious to Britain.

Upon the whole, the author of this tract appears to us to be an able and judicious writer, and materially to support the cause which his precursor, the excellent author of "*War in Disguise*," has maintained with so much eloquence and effect.

ART. IX. *Sixteen Discourses abridged from the Works of the Right Rev. Father in God, William Beveridge, D. D. sometime Lord Bishop of St. Asaph, preached in the Parish Church of Hanwell, Middlesex. In the Years 1800, and 1801. By the Rev. G. H. Glasse, M. A. Rector of Hanwell, &c. &c. With a Supplement.* 8vo. pp. 420. 7s. 6d. Rivingtons. 1806.

THE learned editor having in his preface stated his own ideas of the nature of such works as the present, we should be disposed to pay a deference to his judgment, even if we in some points differed from him, but upon a due consideration of the matter, we are fully prepared to approve of the method here adopted, of bringing forward the theological labours of our old divines, in a shape more adapted to the taste of the times. Not that we would have our students in divinity turned aside from the careful perusal of their works at length, by such abridgements; but that it must be obvious, that many of every congregation in the kingdom, can have no other means of becoming acquainted with the valuable and very important opinions of some of the greatest ornaments of the protestant church of these realms. Mr. Glasse states that

“During eighteen years constant residence on a benefice to which he was appointed by Bishop Lowth, he did not scruple to deliver from the pulpit the discourses of eminent divines, ancient and modern, selected and abridged at pleasure, and adapted to the best of his abilities, to the purpose of general edification.”

Whoever is acquainted with the sermons of many of our ablest divines in the 17th century, will readily agree, that for the purpose of delivery, as the editor states,

“Abridgement seems to be necessary both from their extreme length, and from the scholastic and technical language which is occasionally to be found in them, in conformity to the taste of the age in which they were written.”

We must do Mr. G. the justice to remark, that he is anxious to have it understood, that he does not mean to depreciate the age in which bishop Beveridge lived, which was certainly a most brilliant and splendid æra in regard to every branch of literature; nor does he wish to have his own example brought forward as a precedent to discourage original composition. As a proof of the latter, Mr. G. could not perhaps have done better, than to adopt the plan of annexing

as he has done, several original sermons of his own, which, if the public were not already well acquainted with the abilities and industry of the editor, might serve to show that his adoption of the writings of others, could not proceed from any want of talent or will, on his own part, to instruct his parishioners and others in the great doctrines and duties of christianity. In the preface we have an elegant Latin inscription, from the pen, as we presume, of the learned editor himself, commemorative of two family losses, the most afflictive that can be conceived.

The sermons here abridged from bishop Beveridge are taken from the third edition of his sermons by Smith, A. D. 1716. They are 1. On the Being of God. From Exod. iii. 14.—2. The Knowledge of Christ crucified. 1 Cor. ii. 2.—3. The new Creature in Christianity. 2 Cor. v. 17.—4. God the Object of our Love. Ps. lxxiii. 25.—5. The Strait Gate. Matt. vii. 13.—6. The Love of God displayed in Man's Salvation. John iii. 16.—7. Salvation through Fear and Trembling. Philipp. ii. 12.—8. God ever present with us. Ps. xvi. 8.—9. The Blessedness of the Saints. Luke xii. 32.—10. The Glories of Christ's Cross. Galat. vi. 14.—11. The happy State of those who believe in Christ, John xx. 29.—12. Christ our Master and Lord. John xiii. 13.—13. The Chain of Christian Graces. 2 Pet. i. 5, 6, 7.—14. Perpetual rejoicing the Duty of Christians. Philipp. iv. 4.—15. The Object of the Christian's Meditation. Ps. i. 2.—16. Christ the Way, the Truth, and the Life. John xiv. 6.

To these are subjoined ten original sermons of the editor's own composition, in which are included one preached before the Sons of the Clergy 1803, and one on the fast day 1804.

The avowed purpose for which the above selection from bishop Beveridge was made, being that of public preaching in a parish church, it will of course be concluded, that the sermons are not such as will be found to contain any great display of that superior learning for which the right reverend author was so eminent; though it is well known, that even on subjects the most curious, and in discussions the most profound, he had the happy talent of writing so as to be intelligible to the lowest apprehensions. The following extract may afford a good specimen of the style and manner of the discourses which form the body of this volume. It is taken from the fifth sermon on Matth. vii. 13. After enlarging on the resolution and discipline necessary to those who would walk in the narrow paths of religion and virtue, the preacher subjoins,
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“ God forbid, that this recital should tend to discourage or dispirit any who seek to please their Maker! On the contrary, it should excite and engage them to a greater care and diligence in the prosecution of eternal happiness, and teach them to combat against the frailty of their corrupt natures with vigour and earnestness, desiring the approbation of God more than all the world besides. And this upon the firm conviction of their souls, that religion is of such unspeakable importance, that our only business and design in this world is to prepare for another; to work out our salvation with fear and trembling; and to walk in that narrow path of piety and virtue, that leads to heaven.

“ Such being the tendency of these considerations, let us proceed to the inferences to be drawn from the subject before us.

“ Let us consider, first, that though it be so hard to get to heaven, it is yet *possible*; some there are, who walk in the way of life; why should not we, my beloved brethren, be among the number? There are many perfect and glorious saints of God, who once were sinful creatures on earth like ourselves; *they* walked in the narrow path; *they* entered in at the strait gate; why should not we as well as they? We have natures equally capable of happiness; the same scriptures to direct us, the same promises to assist us, the same Holy Spirit to comfort, the same holy sacraments to support us. We have the same Saviour as they had, and why then may we not attain to their blessedness? If those blessings had been such as mercy itself would not vouchsafe to mortals, then might we indeed despair; but seeing many of our brethren are already in those regions of joy, and many more will follow them, and we are as capable of coming to them as any others, the difficulty of the way, instead of discouraging us from endeavouring after the reward, should make us more diligent in the pursuit of it. God would have all men to be saved, and to come to the knowledge of the truth. “ As I live,” saith the Lord, “ I have no pleasure in the death of the wicked, but rather that the wicked turn from his way, and live; turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?” Hence is it, that he hath sent his prophets to invite us. “ Ho, every one that thirsteth, come ye to the waters!”—Yea, he came down in his own person on earth, on purpose to invite us to heaven, and to direct us the way thither: Come unto me, said he, all ye that labour, and are heavy laden, and I will give you rest. For God so loved the world, that he gave his only begotten son, that whosoever believeth in him should not perish, but should have everlasting life. No exception is made against any person whatever; certainly none against ourselves. It is the will, it is the command of God, that we all turn from our evil way and live, and that every soul of us walk in the narrow way that leadeth to eternal bliss. And therefore, if any of us do perish, our blood will be upon our own heads,

heads, our destruction is from ourselves; for it is nothing but the perverseness of our own hearts that can keep our souls out of heaven, difficult as it may be to arrive thither. God has shewn us how desirous he is to receive us, in that he is still pleased to grant us the space and means of repentance. For this he continues our abode on earth, and lengthens our tranquillity here; for this he still vouchsafes us whatsoever is necessary, whatsoever is conducive to our eternal happiness. We have his scriptures, his sabbaths, his ordinances, his sacraments, his ministers; we have the promise of his Spirit, the merits of his own most precious death and sufferings. And what can the heir of immortality wish for more? Yet more, and much more than this is vouchsafed us; he exhorts, commands, intreats us to come unto him and be saved, to turn unto him that our souls may live. In his name therefore, and by the mercies of God, we beseech you, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. Strive to enter in at the strait gate; persevere to the end of your lives. Desist not, till by the mediation of Christ Jesus, ye are made possessors of eternal glory." P. 68.

It remains to present the reader with a specimen of the editor's own sermons annexed to the former. Most of them contain allusions to the prevailing errors of the times it has been our fate to live in, and though some of those errors seem to have corrected themselves, by the extravagancies and excesses they have led to, and therefore the world would appear to be less in danger from them than heretofore, yet have we not certainly returned to those sober, rational, and religious principles which distinguished our ancestors, and which it would be well for the world, if men would agree to resume, for the conduct, and with a view to the happiness of their own lives, as well as the good of society.

In the fourth sermon Mr. Glasse thus expresses himself as to that sad dereliction of principles we have recently had so much occasion to deplore.

"Thus saith the Lord, "Ask for the old paths, where is the good way, and walk therein."

"If it be admitted, and I think it may be fairly assumed, that at present all is not right in the state of man—that degeneracy and corruption are generally prevalent, and that the moral foundations of the earth are out of course—if this, I say, be admitted as a point out of the reach of dispute, then, while we acknowledge the danger, let us not lose sight of the course we have to pursue for safety. If we have transgressed, let us tread back our footsteps till we are again in the right way; if a fatal rage
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for novelty, and the wicked delusions of the world, the flesh, and the devil, have drawn us aside from virtue and holiness, let us make straight paths for our feet; let us at once, with that degree of courage and intrepidity which is requisite to carry such measures into effect, resolve on practical and vital reformation. If we have done iniquity, let us do so no more; if we have forgotten the name of our God, and holden up our hands to any strange God, let us search and try our ways, and return unto the Lord; if we have been deceived and misguided in the new paths which inventive folly has struck out for us, let us bless God, that we may yet, under the guidance of his unerring word, recover the right way, which leadeth unto everlasting life. If the serious evils of which we complain, and which we cannot but feel in our private as well as social characters, result from the adoption of new divinity, new morality, new politics, new maxims, customs, studies, manners, habits, the remedy is obvious, would we but have recourse to it; and if we will not, we must abide by the consequences, however disastrous: it is still in our power to make the experiment, and the difficulties which may attend it at the outset will be lessened at every moment, and by degrees will altogether vanish. Let us "ask for the old paths." Rejecting the wild systems of modern innovation, let us with our full souls return to the old divinity, the old morality, the old politics, habits, manners, studies, customs, maxims, which rendered this our country a praise upon earth; which increased and multiplied public and private happiness; under which our forefathers walked in the fear of our Lord, and in the comfort of the Holy Ghost; under which they passed through things temporal, and, as we humbly trust, arrived, through the mercy of Jesus Christ, at those things which are eternal.

"When the holy Psalmist speaks of the Almighty as looking down from his heavenly throne on the children of men, what does he state those everlasting eyes as beholding, but evil, the result of transgression? He saw infidels, plunged in the deepest abyss of pride, and heard them in the folly of their wicked hearts exclaiming, "There is no God." He saw sensualists and profligates, corrupt and abominable in their doings. And why? *They are all gone out of the way.* They have deserted the old paths of piety and peace. They have forsaken the Lord—they have provoked the Holy One of Israel to anger—they are gone away backward.

"Even so is it now in this sinful generation. When the Lord beholds us from the habitation of his holiness and of his glory, he sees the race of men lost and bewildered in those devious paths, to which they have been conducted by a few senseless or fraudulent projectors, who seem to have usurped, by the consent and acquiescence of those around them, unlimited power and dominion over the sentiments and principles of mankind.

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These men, on surveying the œconomy of the religious, political, and moral world, fancy that they discover great *capabilities* of improvement. No sooner do they conceive an idea of this nature, than they begin to put it into execution: they find the wicked, for their own purpose, willing enough to second them—and fools, without knowing wherefore, ready to join in the cry. They help every one his neighbour—and every one faith unto his brother, “Be of good courage.” The work of mischief goes on, and prospers in their hands. The fences made by our forefathers against corruption, profaneness, and infidelity are thrown to the ground, and every beast of the field is at liberty to enter in and root up the plants which virtue and piety had planted. The warm and friendly shelter of religious principles, which at once afforded beauty and security, is cut down; every feller is risen against it with axes and hammers; and the heart is exposed, naked, bleak, and defenceless, to the impetuous storm. The once fertile land, new-modelled by fantastic taste, becomes barren and unproductive—agreeable perhaps to the vitiated eye of pride, but bringing forth no fruit to perfection. Hospitality is sacrificed to parade—happiness, overwhelmed by ostentation; piety, considered as a sort of frenzy, or else stigmatized by some odious name; friendship, lost in artificial polish; pleasure much talked of, but little known; and the warm feelings of the heart stifled and extinguished, to make room for the disgusting ceremonials of refinement. And, is it thus, can it be thus, that rest is to be sought—is to be expected—for our souls? Can this be the good way, the old path, which gave peace on earth, and ultimately led to heaven? Are not these fancied improvements, when weighed in the balance of justice and truth, found wanting in all that is pure, all that is honest, all that is lovely? And yet this is the age of Reason, the age of Reform, the age of Illumination, wherein the mists and delusions of obsolete error are vanishing before the steady light of philosophy! Alas, alas, shall mortal man be more just than God? Shall a man be more wise than his Maker? No. They have corrupted themselves: their spot is not the spot of his children. They are a perverse and crooked generation.” P. 303.

We should undoubtedly have been induced to select also the account given in the 1Xth sermon, of the hardships to which numbers of the parochial clergy are exposed, but we had formerly occasion to make this very extract in our review of the sermon when published singly, vol. XXII. p. 200; it is however well deserving the notice and consideration of a candid public. As we do not think that any thing more can be necessary to recommend this volume to the reader, we shall not add, either to our specimens or our remarks, but conclude by wishing that the work may be circulated as it deserves.

ART. X. *An Introduction to the Study of Moral Evidence; or that Species of Reasoning which relates to Matters of Fact and Practice. With an Appendix, on Debating for Victory, and not for Truth.* By James Edward Gambier, M. A. Rector of Langley, Kent, and Chaplain to the Right Hon. Lord Barham. 8vo. 163 pp. 3s. 6d. Rivingtons. 1806.

THIS is an essay, written in a simple and perspicuous style, to assist youth in judging correctly of the ordinary events and occurrences of life. The author observes that, in our public schools and universities, the reasoning powers of our young men are solely employed about matters of abstract science, and consequently receive very little preparation for forming just conclusions relative to the actions and characters of men. To this defect in our education is ascribed, in a great measure, that practical ignorance of ourselves and others, through which, in our early years, we become a prey to the delusions of passion and the power of sophistry. A treatise, therefore, explaining, in simple language, the principles of moral evidence, and collecting into one view the circumstances which ought to be adverted to and weighed before judgment is pronounced, was much wanted; and Mr. Gambier has merited well of his countrymen, by directing his ability and experience to that useful purpose.

His volume consists of five chapters; the first of which is employed to explain the nature of moral evidence, and to point out wherein it differs from demonstration. It is described to be that species of proof upon which our belief is founded in all subjects that do not admit of demonstration. It differs from demonstration therefore with respect to its subject; in the manner in which moral reasoning is conducted; in the degree of certainty which it is fitted to produce; in the nature of the language employed; in the power which demonstration possesses to *compel* assent; and in several other particulars, which the author enumerates.

The second chapter treats of the different kinds of moral evidence, and of the degree of credit, which is usually given to each. *Personal observation*, which Mr. Gambier considers as the first kind of moral evidence, consists, he says, of the general conclusions that have been deduced from various subjects of the same kind.

“The specific facts, which are the subjects of our observation, are all of them individuals; and taken separately, furnish us with

no other knowledge, than that of their own existence. But, when we compare together the observations which we have made on different facts of the same kind, we are enabled to draw from them general conclusions, which are applicable to particular cases. The nature of those conclusions, the way in which they are deduced, and the manner of applying them to particular cases, varies according to the nature of the subjects observed." P. 12.

This is perfectly just; but it is a description not of what can properly be called *observation*, but of *induction*, or that act of the mind by which general conclusions are formed from observations made by ourselves and others on various subjects of the same kind. It is the *Baconian* logic, and if the induction could be made complete, it would be evidence as ineluctable as any demonstration conducted in the most legitimate mood and figure of the *Aristotelian* syllogisms.

The second species of moral evidence is *testimony*, which the author, after Dr. Reid, considers as operating at first by a sort of *instinct*. This, we think, cannot be true; for as men do not *speak* by instinct, it seems inconceivable that by *instinct* they should speak *truth* rather than falsehood. The evidence of testimony is however entitled to as much credit as if it operated instinctively; for by the very manner in which children are taught to speak, they are necessarily taught to speak *truth*, or, in other words, to express their own notions of things by the words, which are employed for that purpose in the language of their country. A child, who has uniformly heard the taste of sugar called *sweet*, and that of vinegar *sour*, is in no danger, after he has acquired the use of speech, of affirming that vinegar is *sweet*, and sugar *sour*; and in process of time the names of these different tastes come to be so associated with their respective sensations, that the one cannot, in the mind, be separated from the other. But this subject is so fully treated in the works to which Mr. G. refers at the bottom of the page, that it is superfluous to enter further into it here.

The third species of moral evidence, according to this author, "is that by which we learn from others those general conclusions which they have deduced by the observation of a variety of facts of the same kind;" but when we learn from others the mere conclusions which they have deduced from observation, this species of evidence seems to be comprehended under the former. There is nothing different in the two cases, except in this circumstance, that the information communicated by testimony, properly so called, is supposed to consist only of facts, whereas, in the other,

we are presented both with the facts and the corollaries which the narrator has deduced from them. When the history of an experiment in philosophy is given by the person who conducted it, we are put in possession of all the evidence which such a case admits, and which must certainly be estimated by the standard according to which testimony in general is estimated and appreciated. But when a general conclusion is stated, without the facts from which it is formed, we cannot be said to be presented with evidence at all.

The other kinds of moral evidence are general notoriety, report, tradition, analogy, and inference from facts.

The third chapter contains general directions relating to moral reasoning. These are arranged under four different classes. The first respects the personal qualifications of the disputant; which are the possession of fixed principles of evidence; a habit of enquiring after a standard, and of referring every thing to its end; with clear and precise rules of judgment.

The second class of directions is intended to assist us in determining whether we ought to engage in any particular discussion. In order to this we are to consider if the question be worth examining, whether it will admit of a free discussion, and be capable of a satisfactory decision; above every thing, we ought to ascertain whether or not we are competent to the discussion.

Having resolved to try our strength, we are in the third place to give attention to the following instructions. Examine whether the question be clearly and fairly stated; form as clear ideas of it as possible; consider what kind of evidence the subject admits; consider all the arguments on both sides; if both sides be equal, suspend the judgment. There are many other directions of this sort, but we are disposed to think that few persons can stand in need of them. They are certainly very just and well-meant, but withall so obvious that they must occur to the very youngest reasoners.

The fourth class of directions is for determining the weight of an argument, or the probability of an event. It is a hard task to give rules for weighing arguments, as their effect will always be determined by the state of the person's mind to whom they are addressed. He who attacks, and he who defends a thesis, particularly if it be such as to awaken the passions, will have very different scales for weighing their contending arguments.

It is not less difficult, in practice, to determine the degree of probability that any particular event shall happen; be-
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cause experience, which is the only ground of conjecture in this case, cannot supply any individual with a sufficient number of instances of a thing happening in the same circumstances, to form a basis for a general induction. In theory, however, where much is presumed, and the assistance of experience superseded, something may be said in the likeness of a rule. For example, what follows.

“ When any particular event is expected, the probability that it shall happen is to be ascertained by considering how much oftener it has already happened in similar circumstances than it has failed. Thus, if an event have three chances for its happening, and two for its failing, the sum of which being five, the fraction $\frac{3}{5}$ will be the probability of its happening, and $\frac{2}{5}$ of its failing.” Or generally, “ the denominator of the fraction expresses the whole number of events observed, and the numerator the number observed to happen in a particular way.”

We give the author much credit for his ingenuity, and think that whenever a young man is in a mood to show his prudence, he will be much assisted by the directions contained in this chapter.

The fourth chapter is composed of special directions relating to each kind of moral evidence; and the fifth treats of the different kinds of evidence of which different subjects admit.

Upon a retrospective view of the nature and degree of that evidence upon which we act in the general intercourse of life, we become doubtful of the efficacy of rules and maxims to conquer passion and confirmed habits, or to combat the delusions of interest and inclination. The mind of man is of so intricate and complicated a structure, that he himself cannot analyze it, or trace its operations to the primary impulse. The seat of volition is concealed from the inquisitive eye of philosophy. She but guesses at its laws. Motives which have great influence upon our active powers sometimes arise from associations or habits of which we do not remember the origin. In common life education, prejudice, vices, and caprice, combine to modify our views of action and character. The radical cure, therefore, for that malady of the human mind, which this author labours to remove, is that general discipline of religion and morality which amends the heart, and establishes candour and honesty of principle. It is plain, notwithstanding, that something may be done by the means which Mr. G. employs; and when the reader has perused the following remarks with which this little volume is concluded, we think he will agree

with us in recommending it as a valuable addition to the libraries of those youths who are yet unhackneyed in the ways of the world.

“ 1. From the whole of this work it will appear, that experience is the great test of probability, and the grand principle on which all moral reasoning must proceed, either in the attainment of knowledge, or in the regulation of practice. But then it should be observed, that experience furnishes only the materials of knowledge; and that great skill is necessary to make a proper use of them. The object of this tract is to facilitate the acquirement of that skill, by shewing how our observations are to be conducted in attaining a knowledge of things; and how experience is to be employed in determining the probability of events, and in regulating our credit in the testimony and observations of others.

“ 2. As experience is the great foundation of moral evidence, a skilful use of moral reasoning cannot be acquired, till a later period of life than of demonstration; because, a considerable time must have elapsed, before we are furnished with proper materials (by which) to form our judgments. Hence arises the necessity of submitting to the judgment of those of our elders, who have no interest but in our welfare. And, hence, young men, even of great abilities, both natural and acquired, who reject the counsel of their seniors, often make such serious mistakes; as lay the foundation of bitter, but unavailing repentance.

“ 3. It should be remembered, that errors in judgment on practical questions, are not innocent, unless they are inevitable. For, we have received our talents from our Creator, for the direction of our conduct, and are responsible to him for a fair use of them. But we do not use them fairly, when we assume the liberty of forming our judgments according to our inclinations, or present interests; when we neglect or pervert those rules for distinguishing truth from error, which are established on the general experience of mankind; or, when we implicitly adopt the opinions, or follow the advice of those, who are as uninformed as we are, or are interested to deceive us. We can never indeed be said to use them fairly, unless we improve the opportunities which we enjoy, to prepare our minds for a just decision of practical questions; and when we proceed to decide them, apply fairly and steadily those principles of reasoning, which alone can conduct us to a right conclusion.”

“ 4. Lastly, the soundest principles of morality are of little use, without a just application of them; and to apply them justly, it is necessary to form an accurate view of facts and circumstances. Such a view we cannot form, without a competent knowledge, and a fair application of the principles of moral evidence. But, if a man be ignorant of these principles, or, if

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knowing them, he neglect or pervert them, so as to give credit to mere assertions, or ex-parte evidence on one side, while he withholds his assent from the strongest evidence, which the nature of the subject admits, on the other; if, like a disputant for victory, and not an enquirer after truth, he allow himself to dispute, or explain away maxims founded on general observation, or notorious truths, merely on account of the difficulty which there must always be of collecting compulsive proof of them, the best moral principles will not preserve him from a conduct injurious to society, and the more injurious, in proportion to the weight of his character."

The question discussed in the Appendix to this tract, is of great importance; and the danger, as well to the disputant himself as to his audience, of contending for victory, and not for truth, is placed in several striking points of view, which we trust will have a due effect on the mind of the youthful reader.

ART. XI. *A Letter addressed to Samuel Whitbread, Esq. M.P. In Consequence of the unqualified Approbation expressed by him in the House of Commons, of Mr. Lancaster's System of Education; the religious Part of which is here shewn to be incompatible with the Safety of the Established Church, and, in its Tendency, subversive of Christianity itself. Including also some cursory Observations on the Claims of the Irish Romanists, as they affect the Safety of the Established Church. By John Bowles. Esq. 8vo. 64 pp. Hatchard, &c. London; Meyler, Bath. 1807.*

THE important matter of this letter, as well as our respect for the services which Mr. Bowles has rendered to his country by his writings, demanded from us a much more early notice. But accidents without number control Reviewers, as well as other men of business; and they can apologize for seeming neglect, only by a prompt attention to their duty whenever it is actually in their power.

The design, lately agitated, of establishing *schools* in every parish throughout England and Wales, required long and patient deliberation; and four short months, during which the attention of the legislature was occupied by matters singularly important (among which was, a change of the *par laws in general*) would surely have been inadequate to the

the due arrangement of this important design. With great satisfaction, therefore, we found the completion of it postponed: and, in the mean while, discussions like this before us will doubtless contribute most essentially to the improvement of the plan.

The introductory part of this letter must be placed before our readers:

“ SIR,

“ As the grand design of education is to qualify youth for the stations which they are respectively to occupy in after-life, it may, I trust, be considered as a most auspicious circumstance for this country, that it is a prominent feature of the plan which you lately presented to the House of Commons for the regulation of the Poor Laws, to make the education of the children of the lower classes a national and a legislative object. I hope, Sir, that in the pursuit of this object you will have the true design of education, as above described, constantly in view, and make it your endeavour to furnish the inferior orders with such instruction, both in kind and degree, and no other, as will be calculated to render them useful members of society, in the humble rank in which it has pleased Providence to place them. But in the speech by which you introduced your proposed measure to the notice of Parliament, I saw something which I cannot but consider as affording just cause for alarm. In that speech you are reported to have bestowed *unqualified* praise on Mr. Lancaster’s system of education, and even to have expressed a hope, that this system will *gradually be introduced into general practice*. The excellence of the mechanical part of this system, in affording most extraordinary facilities for instruction, no one is more disposed than myself to admit; though I must here be allowed to observe, that Mr. Lancaster strangely neglects to acknowledge the obligations which he is under to the Rev. Dr. Bell, who is certainly the parent of the system; and also that the very excellence of the system, in affording such facilities for instruction, seems to impose the necessity of great caution, lest it should operate as a *disqualification*, rather than a *qualification*, for the duties of the industrious poor. But the religious part of the system, which is almost the only part that Mr. Lancaster has not borrowed from Dr. Bell, I have long considered as liable to the most serious and weighty objections; and it is well known, that persons of distinguished eminence for their talents and usefulness view it in the same light. It is true, you did not specifically advert to Mr. Lancaster’s system of education, as it regards religion; but as you applied the term *bigotry* to those persons by whom it had been opposed, it must be presumed that you had in contemplation that part of it which relates to religious instruction, when you bestowed unqualified approbation upon the whole.” P. 1.

The author now proceeds to examine Mr. Lancaster's plan, which proposes to include *all denominations of professing Christians*; and he maintains, that it is "highly objectionable in a religious, a moral, and a political view." The author's reasonings on these three points do not admit of a regular abridgement; but we earnestly recommend them to general attention; and we doubt not that they will convince every impartial reader, that a system of national education (including religious instruction) must tend either to the security or the destruction of the national church; and consequently, of the state; and therefore that, *when education is made a national concern, the youth who partake of its benefits ought to be educated in the national church.* Of this principle, we trust that our legislators will not hereafter show themselves unmindful.

Mr. Bowles sets forth also, most truly, the mischiefs produced by *itinerary* dissenting preachers; and by the want of churches in the establishment, proportioned to the immense increase of the population. This is a most important consideration; and we cannot forbear to express our wonder that it has so long been overlooked.

Concerning the "actual state of Ireland," and the very increasing proportion of *Romanists*, we find here information not a little alarming. The false and insidious term *catholic emancipation* is reprobated with that indignation which it may justly excite in any reasonable mind.

From p. 54 to the end, Mr. Bowles examines "the measure which led to a dismissal of the late Ministers from his Majesty's Councils." This, as well as the preceding portion of his letter, is entitled to the serious consideration of all loyal subjects within the United Kingdom.

ART. XII. *The Director, a Weekly Literary Journal, containing. I. Essays on Subjects of Literature, the Fine Arts; and Manners. II. Bibliographiana. Account of rare and curious Books, and of the Book Sales in this Country, from the Close of the Seventeenth Century. III. Royal Institution, Analyses of the Lectures delivered weekly. IV. British Gallery, Description of the principal Pictures exhibited for Sale, with the Names of the Purchasers. Vol. 2. 8vo. 12s. Hatchard. 1807.*

IN a former Review we have given an account of the first Volume of this work. The second, continued by the same hands, has the same spirit, and communicates similar interest

interest and entertainment. We trust that it is not brought to a final conclusion, but that another season may prompt the same individuals either to continue the *Director*, or in some other form or name, to commence a new work with the same object. Lest, however, this hope should fail, we shall give, as a specimen of this volume, the concluding paper, in which they who are so disposed to exercise their sagacity, may probably discover who were principally concerned in this work.

“After these introductory observations, I proceed to state, that I have discovered an infallible criterion of detecting authors, by inflexions and gradations of style and manner, which though unknown to themselves, and therefore incapable of disguise and concealment, are as inseparably and instinctively proper to each of them, as his own existence. In communicating this discovery, my modesty will not suffer me to expatiate fully on the application of it to literary purposes; as to the detection of Junius, or of the author of the *Heroic Epistle*:—to political objects, as ascertaining the writer of any speech in Parliament, whether it was composed by the orator’s tutor, or by the tutor’s curate; or to acts of charity, as the developing the real character and condition of a begging correspondent. But I cannot help requesting the reader, for a moment to reflect, what would be the advantage to society, and what the degree of sincerity and plain dealing between man and man, if from private letters, we could find out actual sentiments and intentions; and if we could enable members of Parliament and their constituents, Ministers and their dependents, beauties and their lovers, reciprocally to understand each others real meanings and motives, and whether it would not put an end to that crooked policy and double dealing, which has done so much mischief among us, and go some way to restore the golden age of truth and virtue upon earth.

“I now proceed to give evidence of the intrinsic value of my discovery, by informing you, not only who are the writers of the papers in the *Director*, but what is the character, situation, and private history of each of them; trusting that you will do me the justice to declare, how far my information is correct, by whatever art, black or white, you may suppose it to be obtained. And in the first place, as to your papers, No. 2, on the causes which have impeded the progress of ancient art; No. 11, on the Gaelic Poems in Ireland, and No. 19, containing parallels between art and science, though with varying signatures, I trace in them all, the same peculiarities of manner, and the same proof of identity. I discover that they are written by a person, bearing at an early period of life, the bloom, the flowers, and the fruits of genius; who, having distinguished himself even in boyhood for superiority of science, was called to an elevated and honour-

able philosophical situation, at an age when many begin their studies. Courtèd and beloved as he is in private life, and filling with honour to himself, and benefit to the public, appointments which very few, at any period of life might venture to aspire to, I perceive that he retains an undiminished attachment to science and literature, together with perfect simplicity and modesty of manners. In the author of your two papers on the connection between genius and patronage, and of three papers of anecdotes of eminent ancient artists, I perceive a long and successful attention to classic learning, and a critical skill in the Greek and Latin authors: I see the effects of a life assiduously devoted to literary research, and the advantages of an acute and discriminating mind. As all this, however, appears on the face of the compositions, and may be visible to any attentive eye, I take no merit from the statement of it. But my peculiar art has been employed in tracing the domestic history of this gentleman; and in endeavouring to appreciate the blessings which he derives from the happy connection which he formed in early life: and I have reflected with a warm interest, on the providential interference under which (wounded by deceit and treachery, the particulars of which, were I to read more of his works, I could easily trace) his health has been preserved, his literary labours relieved, and his spirits and his powers of mind invigorated, by connubial attention and affection, by social intercourse, and by the attachment of his friends.

Your two papers on ancient works of art (No. 17 and 18) puzzled me a little at first. I find, however, they are written by a young clergyman, who has devoted his life to parochial and domestic duties: and I have discovered that his labours are not confined to the mere formal and public offices of the church:—that he allows no distressed or ignorant person in his parish to be neglected or forgotten; but carries religious comfort, friendly advice, and temporal relief, to all his necessitous and afflicted neighbours; at the same time attracting in numbers, the listless and unheeding, to the temple of God, and to his most solemn service, not only by public exhortation, but by private instruction and personal attention—

“ Wins straying souls with modesty again;
 Casts none away. ———

“ The three papers on the structure of our theatres, and on the ballet of the siege of Troy, I will venture to say are written by a gentleman, who to an improved and cultivated taste unites a zeal for the fine arts, and a very enviable power of fostering and protecting them; who not only ranks with the scientific amateur in the study of the principles of design, but rivals the professed artist in detail and execution. I can see in minute and almost invisible marks, the warm glow of a mind, invigo-

zated and stimulated by the contemplation of the classic remains of antiquity, in the genial soil which gave them birth. Happy will it be for England, when our educated and opulent countrymen shall generally imitate his example, and direct the advantages which they derive from foreign travel, to the encouragement of their own artists, and to the promotion of science, literature, and the arts, in our beloved and respected country.

“ In your paper, No. 3, on the Colossal Statue of Achilles, I trace the production of a female mind, eminently conversant in works of taste, and animated by filial piety. It is however, or my skill deceives me, intermixed with touches of another, and not a female hand. The separation and distinction of the parts I might atchieve by labour; but I shall forego, or at least delay the attempt, from a wish not to trespass too much on your time, or on that of your readers.

“ Your 13th paper, on the moral effects of music, I pronounce to be an insulated production. You would have done better, Mr. Director, and have afforded more pleasure to your readers, if you had given us, instead of one, many specimens from his hand; and at the same time you would have lessened my difficulty in decyphering the genius, character, and history of this writer.”

In this manner the author goes on, conveying, with much ingenuity, a panegyric on his friends, under the vehicle of his pretended correspondent's discoveries. The style is lively, and the commendations, if not partial, very valuable.

These two volumes are an elegant addition to periodical works of the kind, with most of which they may safely enter into competition, as far as good writing, variety of pleasing information, and ingenuous motives are involved.

BRITISH CATALOGUE.

POETRY.

ART. 13. *Wild Flowers; or Pastoral and Local Poetry.* By Robert Bloomfield. Author of the *Farmer's Boy* and *Rural Tales*. 12mo. 4s. 6d. Vernor and Hood, &c. 1806.

Robert Bloomfield is fairly and justly established as a poet of nature for rural subjects; and, as he displays in his writings not less of good disposition than of native genius, we are doubly happy to give him all the encouragement in our power. This little volume contains only eleven poems, the chief part of which are short. The last, and most considerable among them, entitled “ Good

“ Good Tidings, or News from the Farm,” has been separately printed, and received our commendations in that form*. The subject of it is the salutary and important discovery of Dr. Jenner, which the author has rendered poetical, by interweaving very interesting facts relating to the ravages of the small pox; and particularly some in which his own family and relations were sufferers by it. This poem is now extended and improved.

Simplicity, and a just representation of rural manners, with pathos and useful morality, are the characteristics of these poems; in which the author, with the soundest good sense, as well as modesty, attempts only to describe those incidents, and characters which are personally familiar to him. His heroes and heroines, though taken from lower life, are interesting and instructive; and we have no doubt that they will be, as he hopes, “ almost instinctively relished,” not only by female readers, but by all who have an unvitiated taste. The courtship of Abner and the widow Jones, in the first ballad, will please and interest, from the honest and tender feelings of the parties described. Still more eminently are the same sensations called forth in the tale of “ the Broken Crutch;” in which a poor but worthy man is roused to virtuous indignation, by the suspicion of a design to seduce his niece, which however proves unfounded, and the tale ends like Pamela, only without any disgraceful attempts on the part of the squire. The style of narrative employed in this tale is easy and animated. “ The Horkey” is a ballad representing Suffolk manners. But the little poem entitled, “ to my old Oak Table” will particularly interest those who feel for the poet himself, by describing his own circumstances and feelings in a manner which cannot fail to excite regard, and even affection for him. The following passage, describing his recovery from a dangerous illness, is peculiarly striking.

“ Still, Resignation was my dearest friend,
 And Reason pointed to a glorious end;
 With anxious sighs, a parent’s hopes and pride,
 I wish’d to live—I trust I could have died!
 But winter’s clouds pursu’d their stormy way,
 And March brought sunshine with the length’ning day,
 And bade my heart arise, that morn and night
 Now throbb’d with irresistible delight.
 Delightful ’twas to leave disease behind,
 And feel the renovation of the mind!
 To lead abroad upborne on Pleasure’s wing,
 Our children, midst the glories of the spring;
 Our fellow-sufferers, our only wealth,
 To gather daisies in the breeze of health!

* Vol. xxiv. p. 314.

’Twas

'Twas then, too, when our prospects grew so fair,
 And Sabbath bells announc'd the morning pray'r ;
 Beneath that vast gigantic dome we bow'd,
 That lifts its flaming cross above the cloud ;
 Had gain'd the centre of the chequer'd floor ;—
 That instant, with reverberating roar
 Burst forth the pealing organ—mute we stood ;—
 The strong sensation boiling through my blood,
 Rose in a storm of joy, allied to pain,
 I wept, and worshipp'd GOD, and wept again ;
 And felt, amidst the fervor of my praise,
 The sweet assurances of better days." P. 25.

We could with pleasure dwell longer on these poems, but we have doubtless said enough to attract attention to them, and when they are known there is little doubt of their being approved.

ART. 14. *An Elegy on the Death of Henry Kirke White, who died at St. John's College, Cambridge, October 19, 1806.*

This tribute of friendship, probably from some brother student, is a first poetical attempt. It has no claim to originality of sentiment, but indeed what new can be said of such a subject, but among several feeble stanzas, some are elegant and good.—See for example, p. 9.

ART. 15. *The Seasons in England. Descriptive Poems. By the Rev. William Cooper Taylor, A. M. 12mo. 4s. Carpenter. 1806.*

The author of this little volume introduces himself to the reader with so much modesty and diffidence, that it would exclude from use every term of harshness, if it were our disposition to use them, or indeed if his publication warranted it. But this is not the case, he has demonstrated himself a diligent observer of nature, and has described what he has observed in easy and elegant verse. This the following example will prove.

“ Slow whisp'ring through the silent vista's shade
 The arm-clasp'd fair and faithful Damon rove,
 Glows her warm cheek, soft sighs the melting maid,
 As the blest youth extorts the pledge of love.

“ Cool light-wing'd breezes o'er the meadows sweep
 And russet shades precede approaching night ;
 Refreshing dews o'er all the herbage creep,
 And Cynthia's lamp pours round a lambent light.

“ The new made rick with fragrance fills the gale
 That rustling gently stirs the trembling leaves,
 And scatter'd lights illumine the shady vale,
 Where wreathed smoke from chimnies wave.

Z

“ You

- “ Yon rill, slow murmuring down the rocky steep,
 With lulling sound the passions soother to rest,
 As in the tranquil lake her waters sleep,
 Like sorrow soft reclin'd on Pity's breast.
- “ Nor shall I now regret the city air,
 Though gay Vauxhall bid all her magic rise,
 Her myriad lamps, arcades, and glitt'ring fair,
 Her warbled strains, and thousand sparkling eyes.
- “ This hour of meditation and repose
 Suggests, how soon, these scenes must pass away!
 As soon man's morning, noon, and eve, must close!
 The happiest life is but a summer's day!”

ART. 16. *Musical Dramas, with Select Poems and Ballads.* By
John Rennie. 8vo. 7s. Allen. 1807.

That there is a considerable degree of poetical feeling and taste
 in this collection will sufficiently appear from the following

MONODY WRITTEN NEAR THE GRAVE OF MISS SUSANNA WIL-
 LOX, IN ST. NICHOLAS' ABBY CHURCH-YARD, OLD ABER-
 DEEN.

“ Here cold in Dust, her beauteous Form is laid
 Whose native Worth to fair Perfection rose;
 Soft be thy peaceful Slumber, gentle Maid,
 And sacred be the Scene of thy Repose.

Chaste Pity oft will draw her weeping Throng
 To view the Spot where fair Susanna lies;
 And meek-ey'd Melancholy tarry long,
 While fond Remembrance pours her Grief in Sighs.

And here the Lark her tender Young shall rear,
 And earliest wake the Chorus of the Skies,
 And nourish'd by a Lover's frequent Tear,
 The vernal Flow'rs of Spring more lovely rise.

The Lily here shall droop its snowy Bell,
 Its purple Bloom the modest Violet bear;
 Each sorrowing Warbler haunt the Poplar pale,
 And Dee shall flow in plaintive Murmurs near.

And here the gentle Form of Love shall mourn,
 And Friendship's lucid Eyes dissolve in Tears,
 Till holy Faith and Resignation turn
 The Hope of weeping Sorrow to the Spheres.” P. 259.

POLITICS.

ART. 17. *Speech of the Right Honourable Viscount Howick in the House of Commons, on Thursday, March 26th, 1807. Stating the Circumstances which led to the Change of Administration. The Third Edition.* 8vo. 26 pp. 6d. Ridgway. 1807.

In order accurately to comprehend the circumstances detailed in this Speech, and to judge how far it is a vindication of the noble Lord who is said to have delivered it, the reader cannot do better than to compare it with the * Speech of Lord Sidmouth, which has already come under our review. The question, so far as it affects the conduct of the late Ministers, in the introduction of the Bill, called "the Catholic Bill, seems to lie within a narrow compass. A legislative measure is recommended, or proposed to be recommended to Parliament, by his Majesty's Ministers (as such) with the permission indeed, but with the reluctant † and conditional permission of their Sovereign. In contemplating their proposed measure those Ministers think proper to extend it far beyond the condition upon which alone they had obtained his Majesty's consent. In what manner was so material a charge communicated to the King, who had expressly declared against such an extension? Not (as one should have supposed) by a conversation, or a minute directly stating the difference between the Act of 1793 and the Bill proposed, with the motives for suggesting an extension of the former, contrary to his Majesty's declared opinion; but, (if we rightly understand this speech) merely by sending to his Majesty a copy of a dispatch to the Lord Lieutenant of Ireland, describing the purport of the Bill in general terms, with a copy of the clauses intended to be introduced. Considering the multiplicity of papers laid before the King, we cannot think such a notification sufficient. His Majesty having already expressed a fixed determination not to go beyond the Irish Act, might probably rely on his Ministers that they would not vary from that measure; at least that they would not enlarge its provisions without his previous and express consent. Even Lord Howick, the propounder of the measure in question, admits that, "he had not himself sufficiently attended to the distinctions between it and the Irish Act." How then was it to be expected that the King, in the variety

* See Brit. Crit. Vol. XXIX. p. 687.

† In the Speech before us, it is said, "his Majesty expressed a reluctant but a positive assent." In one sense this assertion may be accurate; but from Lord Sidmouth's statement it appears that this assent was expressly limited to provisions corresponding with the Irish statute of 1793.

of business often submitted to him, would immediately be aware of the essential difference between them. This circumstance seems to account for the dispatch being returned (as the noble Lord states) "without comment or objection." Indeed the subsequent conversation after the Levee, makes this point sufficiently clear. In that conversation, it is admitted a "general dislike and disapprobation of the measure" was expressed; but the noble Lord understood his Majesty still to have given "a reluctant consent, or rather not to have withdrawn the consent originally given." Here arose the second misunderstanding; and we cannot but think that, as, in the first instance, the change in the intended measure should have been more directly and expressly imparted to the King, so from the *dislike* and *disapprobation* signified by his Majesty, so soon as he was aware of it, his *dissent* might and ought to have been inferred, unless there had been an express declaration to the contrary. As to the subsequent occurrences, and the pledge so strongly objected to, we cannot help being of opinion that the first pledge was required by Ministers themselves, of their Sovereign, and naturally produced the requisition made to them.

These are our sentiments on the *matter* contained in this Speech. The language and *manner* we readily admit, appears temperate and respectful, as applied to his Majesty. Did we not know the spirit of party, we should not, from the Speech before us, have anticipated the steps that followed.

ART. 18. *A Letter to the Right Honourable Charles Abbot, Speaker of the House of Commons in the late Parliament. By a Member of that Parliament.* 8vo. 30 pp. 1s. Wilson.

The Letter announced in the title page of this pamphlet, is merely introductory to a Speech or Address, supposed to be delivered in the House, on some of the motions respecting the late change of Administration. The Speech (which occupies all the remainder of the pamphlet) is somewhat declamatory in the manner, but contains sentiments which we, generally speaking, cannot but approve. It asserts that there was no reason to apprehend dangerous consequences in Ireland from the rejection of the Bill, called the Catholic Bill; for that the loyalty of the people of Ireland, in general, could not depend upon such a measure. The writer also justifies the pledge said to have been required by the King of his Ministers, on the ground of the versatility which those Ministers had shown in bringing forward a measure on the ground of absolute necessity, and so suddenly abandoning it; and also on the ground that they "had stipulated for the privilege of exposing him, at any moment most favourable to themselves, to the painful and ungracious necessity of refusing to comply on one particular subject with the wishes of those in whom, on every other, it was his desire to repose the most unlimited confidence."

He also condemns decidedly the measure of "arraigning the Act of the Sovereign, and appealing to the public against the exertion of an acknowledged prerogative of the Crown." The conduct of the late Ministers, while in office, is then discussed, and many of their measures condemned. We do not, as to some of his opinions, intirely coincide with the writer; but those opinions are now become of little consequence. He concludes with an exhortation to the present Ministers to persevere in doing their duty in spite of all opposition, and unawed by the dangers which surround us.

ART. 19. *Plain Facts; or the New Ministry convicted by their own Deeds. To which is subjoined, a Letter by Lord Grenville.* 8vo. 23. pp. 6d. Ridgway. 1807.

The object of this publication is to show that the persons who promoted or who suffered the Irish Act of Parliament, in 1793, to pass, and also those who supported, or who did not object to, the English Act of 1804, for admitting foreign Papists into the army, were inconsistent in opposing the late Catholic Bill, brought in by Lord Howick. Several Members of the present Administration are enumerated as included in this censure. Of these persons, we believe, not more than one or two had declared any opinion of the Bill in question, previously to its being withdrawn; nor, with those exceptions, does it appear whether or not the present Ministers would have opposed the measure in question, had it been brought before Parliament, as the former Bills were, under the real, not pretended, sanction of his Majesty, whose conscientious scruples on the subject were well known. Setting aside, however, this consideration, we would ask this writer, who considers all persons who did not disapprove of the Irish Act of 1793 as pledged to support Lord Howick's Bill of 1807, whether the very objection to Lord Howick's Bill was not that it went beyond the Irish Act, in admitting to *all* situations in the army (even the highest) not only Papists, but persons of any religion, or of no religion at all. As to the Act respecting foreign Roman Catholics, it was manifestly temporary in its objects, and meant to apply merely to the foreign troops raised for the present war; not to mention that foreign Papists have no motives of hostility to the Established Church of England or Ireland. But the Acts in question have, in our opinion, been set in a very clear light in the tract entitled "For our Religion and Laws*," which shows clearly the difference between them and the Bill of Lord Howick.

* See British Critic for May 1807, p. 561. The same tract was afterward published (printed for Hatchard) under the title of *Observations on (what is called) the Catholic Bill. By a Lawyer.*

We have, on former occasions, intimated our sentiments on the "Letter of Lord Grenville to the Society for Promoting Christian Knowledge," which is included in the publication now before us. It insinuates (unfairly we think) that the Society, or some of its Members, wished to influence the then depending elections; and it certainly assumes, contrary to the real fact, that the Catholic Bill (as it is called) was merely a *political* measure, and consequently that the consideration of it was foreign to the objects of the Society. Out of respect for the noble Lord, in whose name it has been published, we abstain from all further remarks on the style of this Speech, and the assertions contained in it.

ART. 20. *A Letter to the Electors of the City of Westminster. Containing a Refutation of the Calumnies of John Horne Tooke. By A. Hewlings. 8vo. 34 pp. 1s. Chapple. 1807.*

"Proseripti Regis Rupili pus atque venenum
Ibrida quo pacto sit Perflus uitus, opinor
Omnibus et lippis notum et tonforibus esse."

"The skirmishes of the kites, and crows" (to which the wars of the Saxon heptarchy have been compared) would, we confess, interest us more than this warfare between the partizans of the two Westminster demagogues. Should, however, any of our readers feel a desire to become acquainted with this controversy, be it known to them, that the weighty matter in dispute (and which nearly cost the lives of these two "pillars of the state") is, "whether Mr. Paul was, or was not, authorized by Sir Francis Burdett to advertise, that the said Sir Francis would take the chair at a certain dinner of Westminster electors?" The negative of this proposition had been asserted by Mr. Horne Tooke; the affirmative is maintained by the writer before us.

It affords no weak instance of the instability of literary, as of all other, greatness, to see the author of "The Diversions of Purley" become the antagonist of Mr. *Abraham Hewlings*; and, we are concerned to add, that the *patriarch* seems to have the advantage of the *ci-devant* person; as the former appeals to a conversation at which some friends of Sir F. Burdett were present, who, if his assertions were false, might disprove them. In abuse too, he appears to be, "Durus homo, atque odio posset qui vincere *Tookum*;" whom he repeatedly charges with "falseness and deceit," and characterizes as a "damned spirit," "a malignant fiend."

The conduct of Mr. Paul, when in India, is highly, and we hope justly, extolled by this writer. We cannot help wishing, that his virtues (whatever they are) had continued to flourish in that clime, since they do not seem to us to be calculated for the meridian of Britain.

ART. 21. *A short Account of a late short Administration.* The 2d Edition. 8vo. 14 pp. 6d. Ridgway. 1807.

The purpose of this small tract is to show, that the late Ministers, during the short period of their continuance in office, conferred many important benefits on the country. To prove this the author states, 1st. The *improvement* in the military system;—2dly. The abolition of the slave trade;—3dly. Their attempt to procure a peace, and, on the failure of that attempt, their conduct towards the continental powers at war with France;—4thly. Their measures with respect to America;—5thly. Their acts for the regulation and controul of the public expenditure;—6thly. Their reduction of the staff establishment, and of the expences in the barrack department and commissariat, their regulations respecting the civil list, and the abolition of thirty-six custom-house offices in Ireland;—7thly. The appointment of a committee on the public expenditure;—8thly. The new plan of finance;—9thly. The American intercourse act;—10thly. Their beneficial measures with regard to Ireland;—11thly. The intended reform of the Scotch judicature.

Of the above measures some, we readily admit, do honour to the authors of them; more especially the abolition of the slave trade; although it cannot properly be called a measure of the ministry, but of Mr. Wilberforce and other individuals both in and out of administration. There are, however, some of their measures, which we deem of very doubtful expediency, and some from which we fear very mischievous effects. To discuss the merits of each would be an invidious and almost endless task. That conduct of the late ministry, which occasioned their dismissal, is not defended in this tract.

ART. 22. *A True Statement of the Circumstances which led to the late Change of Administration.* 8vo. 20 pp. 6d. or 18s. per hundred. Ridgway. 1807.

The Statement before us is contained in two Letters, addressed to the Editor of the Morning Chronicle, (signed Scævola) and first published in that Daily Paper. As all the circumstances of the matter in question have been set forth in the speeches of Lord Sidmouth and Lord Howick, (which we have already noticed) the republication of this narrative, by an anonymous writer, does not seem to have been necessary, and must, at all events, have far less weight. The object of these letters is, to vindicate the late Ministers from the charge of having acted disingenuously and disrespectfully to their sovereign. For this purpose the author, after mentioning the information received from the Lord Lieutenant of Ireland, respecting the intention of the Roman Catholics to petition Parliament for an extension of privileges, states the Dispatch framed by the Cabinet Ministers in

consequence of that communication. In that Dispatch the Duke of Bedford is informed, and authorized to inform the Catholics, that it is intended to propose a clause in the Mutiny Bill, "enabling his Majesty to confer any military commission whatever on any of his liege subjects." From these general expressions the author infers that it was obviously the intention of Ministers from the beginning, to go beyond the Irish Act of 1793, and enable Catholics (as indeed they would have enabled persons of all religions, or of none) to hold every military commission and appointment, setting aside the limitations of the Irish Act.—He admits, indeed, that in the Dispatch, the restrictions in the Irish statute are *alluded to*; but surely any impartial observer must see that the Act of 1793, is made the chief ground of the measure proposed, two of the three considerations therein set forth, *expressly*, and the third *implicitly*, referring to it. "No man," says the author, "can read these passages, and doubt for an instant that it was the intention of the authors of this Dispatch to open to his Majesty's Catholic subjects the naval and military service of their country, without any restriction whatever."

We have read the passages with great attention, and are sincerely of opinion that such an intention (if it existed) should have been much more clearly expressed. If it was designed to go beyond the Irish Act, on which the proposed measure was said to be grounded, such a material variation, with the reason for it, ought to have been specially pointed out. Otherwise the recital of that Act, and the arguments drawn from the expediency of rendering the laws of both countries uniform, were, whether by design or not, calculated to mislead those on whom such considerations were pressed. That they did mislead even a part of the Cabinet, is evident from the speeches of Lord Sidmouth and Lord Howick, the former of whom conceived the measure in question to be in exact unison with the Irish Act, the latter (though the propounder of the measure) confesses that he was not aware of the difference between them.

After this are we to be told, that the assent of his Majesty was meant to be given to the extension proposed, although the King, in his remarks, *adverted particularly to what took place in 1793*, and declared that *he could not go one step further*? Could his Majesty be understood to mean that the restrictions in that Act were to be set aside? or that the declaration that *he could not go further* had either no meaning whatever, or a meaning totally unconnected with the measure in question? Yet this is the drift of the author's argument in his first letter. In the second he admits that this famous Dispatch, (so clear, according to him, that he who runs might read) was not understood by those who were commissioned to explain it: he admits, too, that neither of the noble Lords already mentioned, were aware of the distinctions between the Irish Statute and the Act in question. Yet this Dispatch, the
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subject of so much misapprehension and doubt among the Ministers themselves, who had framed it, and their agents, who were to give it effect, was not (according to this writer) at all calculated to mislead or deceive their Sovereign!!!

With regard to the second Dispatch transmitted to his Majesty, the opinion which we ventured to give in our account of Lord Howick's speech is not altered by any thing alledged by this author. It being then sufficiently ascertained that the King had meant only to consent to an Act corresponding with that of 1793, passed by the Irish Parliament, the material difference in the intended measure should have been expressly pointed out.—Whatever therefore was the *intention* of Ministers, it cannot be doubted but that the King *was deceived*, and that a more open and explicit conduct on their part, would have prevented any misapprehension on his. Little need, we think, be said as to the remainder of this author's statement, since the public opinion is, we believe, pretty generally made up on the subject. No impartial man, we conceive, has now any doubt but that in the conversation which the King had with Lord Howick, his Majesty's disapprobation of the measure (as then explained) was intimated in terms sufficiently strong and explicit. This circumstance might surely have induced his Lordship at least to pause before he ventured to introduce the measure to Parliament. No man, we think, can doubt that, on abandoning the measure, the Ministers need not have called forth that discussion with their Sovereign; which ended with their dismissal; that the first *pledge* was required *by them*, and that it produced the demand on the part of his Majesty, of which they so vehemently complain.

On a whole view of the case, therefore, some of this author's inferences (as the first, second, and fifth) appear to us to be unsupported by the facts, and the remainder irrelevant to the merits of the question. He has however placed the side which he supports in the strongest point of view, and his style and language do not discredit the party which he has espoused.

ART. 23. *Two Letters on the Subject of the Catholics, to my Brother Abraham, who lives in the Country. Second Edition. By Peter Plymley. 8vo. 32 pp. 1s. 6d. Budd. 1807.*

We cannot believe these Letters to be genuine, or that there are any such persons as Peter Plymley, and his brother Abraham, a country clergyman; for scarcely any writer, if he had the least feeling, would publicly endeavour to ridicule the character of a brother, and of the whole clerical body, to which that brother belongs, merely because he happens to differ from the author in his opinion of a great public measure. With the reality of these personages, however, we have little concern: our business is rather with the author's representations and arguments, and we cannot help thinking many of the former unfair, and the latter incon-

inconclusive. It has been a frequent practice with controversial writers (so frequent that one should hope it can now have little effect) to mistake the question at issue. This author accordingly, from the outset to the conclusion of his letters, takes for granted that all who differ from him object to the admission of Roman Catholics into the army and navy: whereas there are now many thousands of that persuasion serving in both professions, without the least difficulty being raised or complaint preferred; nor probably would any objection have occurred to the late Bill, if (as its authors at first professed to do) it had pursued strictly the provisions of the Irish Act of 1793. But when, under pretence of merely extending that statute to Britain, an attempt was made by a *side-wind* (as lawyers would term it) *wholly* to repeal not only the Popery Laws, but the Test Act, so far as they affect the army and navy, when even the highest commands were thrown open to *all* religions, and to persons having no religion at all, surely those who venerate the institutions of our ancestors, and who consider the alliance between church and state, by them established, as conducing to the security of both, might be allowed to pause on a question so important as the total destruction of those fences by which that establishment has hitherto been secured.

This is the unpardonable prejudice combated, these are the illiberal jealousies ridiculed, this is the spirit of persecution reprobated by the author before us; and if ridicule were, as Lord Shaftesbury asserted, the test of truth, he would certainly be a formidable advocate of the late Ministers and their favourite measure; but if that opinion be now justly exploded, he must learn to state fairly the question at issue, and not conclude that he has refuted his adversaries, when he has only misrepresented them. In this, and indeed in every point of view, his sarcasms on Mr. Perceval are most unwarrantable. The parliamentary abilities of that gentleman have, we are well assured, been acknowledged both by Mr. Pitt and Mr. Fox, no mean judges in such matters; and his private character (notwithstanding the sneers of this author) is, at least, an earnest to his country, that he will be uncorrupted, zealous, and sincere in the pursuit of her welfare. The attack on Mr. Canning reminds us of the dull lawyer, who "*shook his head at Murray as a wit.*" Yet that wit became one of the greatest and most enlightened Magistrates which his country ever produced; and the statesman now ridiculed, as having occasionally "*held dalliance with the Muse,*" may, by his talents and patriotism, maintain the honour and secure the interests of the British empire.

We will only add, on the subject of the Coronation Oath, that this author's doctrine appears to us highly reprehensible. He, in effect, contends that the King may be absolved from it by the other two branches of the Legislature. What is this but virtually denying to the Sovereign any legislative authority

at all; since, upon this principle, he would be restrained from all judgment in the exercise of that authority, and be the mere passive instrument of the two Houses of Parliament.

ART. 24. *A Letter to the Freeholders of the County of Huntingdon.*
By Edward Maltby, D.D. Vicar of Buckden, &c. 8vo.
46 pp. Cadell and Davies. 1807.

To justify his conduct on the occasion of the late election for the county of Huntingdon against the attack of an anonymous writer, seems to be the chief object of this respectable author; in which task we think he has succeeded completely, for we conclude his statement of his own conduct to be accurate. His support of Lord Proby appears to have been prompted by the most honourable and disinterested motives; and he expresses himself with great candour on the subject of those who differed from him on that occasion, and on the general subject of politics. In the latter part of this pamphlet he professes to approve the conduct of the late ministry in the transactions which occasioned their dismissal. As our opinion upon that subject has appeared in our accounts of other works, a discussion of it here would be superfluous.

ART. 25. *Plain Facts; or a Review of the Conduct of the late Ministers. To which is added a Postscript.* Second Edition; corrected. 8vo. 189 pp. 3s. Stockdale, Jun. 1807.

“On the sudden secession or dismissal of any set of men from the government of the country, it is natural” says the author, “to take a view of their ministerial acts, and also to inquire into the cause of their removal.” He therefore begins with their first acts on their accession to power, and traces their conduct throughout to the time of their dismissal. Some of their earliest measures (particularly the enabling of lord Grenville virtually to hold the two offices of auditor of the exchequer and first lord of the treasury at the same time, and that of admitting the lord chief justice of the king’s bench to a seat in the cabinet) are strongly condemned, the former, in our opinion, without sufficient reason. Several subordinate appointments also meet the author’s censure; the propriety of which it is not our province to discuss. Passing to the measures of their government, the author censures them for having, during their negotiation for peace, relaxed all warlike exertions; which, in his opinion, might have given a favourable turn to the affairs of Prussia. With more reason perhaps, their conduct is blamed in declining to assist the exertions of the emperor of Russia during the last winter campaign, and for keeping our armies both at home and in Sicily inactive as to any effectual purpose. Their diplomatic arrangements are next criticized with a severity not wholly in
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our opinion, undeserved, nor indeed unprovoked; since the appointments in this department by their predecessors were freely censured by the late ministers when in opposition. We fear the author's general remarks on this subject, applying to most if not all the administrations of our own times, are but too well founded.

The military and financial measures of the late ministry pass next under review. These are yet under trial; we will not therefore pronounce upon the author's objections to them.

But the intended measures respecting the catholics, which occasioned the dismissal of the late ministers are, as might be expected, the principal topic discussed in this tract. The author begins by stating the sentiments entertained on this subject by lord Grenville and Mr. Pitt, and commends the conduct of the last mentioned distinguished statesman on his return to office in 1804, as also that of Mr. Fox in 1806; who, it is asserted, persuaded the leading men among the catholics to desist from their applications, aware of the insurmountable obstacle to the success of them. His death, the author supposes, produced the late measure; to which he justly observes, His Majesty consented solely on the ground of extending the Irish act of 1793 the other to parts of his European empire. To this opinion we fully accede, notwithstanding what has been said by party writers to the contrary. We trust however, he is not so accurate in representing the conduct of those who sent Mr. Elliot's dispatch to the King *unaccompanied by any comment or notification of the extension of the bill beyond the Irish Act*, to have been a contrivance in order to carry that favourite point. We cannot think any of the late ministers capable of such a despicable trick; though we admit it was their duty immediately and *expressly* to have pointed out the additional concessions which they deemed expedient. We also think, with this author, that the silence of His Majesty after having received the dispatch alluded to, might have awakened their suspicion that some mistake had taken place. The remaining occurrences on this subject are stated nearly in the same manner as in lord Sidmouth's speech, Mr. Bowles's tract, and other publications which we have noticed: and the author attributes, justly we conceive, the requisition of a pledge, so much complained of, to the cabinet minute announcing, in effect, the determination of ministers to bring forward the subject at a future period. He then reasons at large upon the expediency of further indulgences to the roman catholics; arguing that "unless such a measure as the catholics seek to obtain arise out of a thorough conviction of its utility among the protestants, it cannot be attended with salutary consequences." He also, very properly, asks if His Majesty in his conscience, thinks that any further indulgence to the roman catholics would materially shake the interests of the established church, what minister is not found to re-

spect such a conclusion? He further shows that, under the circumstances that had occurred, the King was right in demanding a pledge, although ministers might be justified in refusing to give it. In the change of administration which was the consequence of these transactions, the author regrets not the loss of any of the late ministers, except lord Grenville, and, anticipating the dissolution of parliament, he justifies that measure, as rendered necessary by the conduct of those ministers and of their party. This opinion is also supported in a postscript, and some of their recent measures, when in office arraigned. Upon the whole, this tract deserves attention from those who may not already be fully informed on the interesting topics to which it relates.

POOR.

ART. 26. *Remarks upon a Bill [as amended by the Committee] "for promoting and encouraging of Industry amongst the labouring Classes of the Community, and for the Relief and Regulation of the necessitous and criminal Poor. Ordered to be printed, 24th Feb. 1807."* By One of his Majesty's Justices of the Peace, for the County of Lincoln. The third Edition. With further Additions. 43 pp. 1s. 6d. Rivingtons, &c. 1807.

We lately noticed the first edition of these Remarks with approbation; and are induced to mention them again, by a very striking *additional remark*, which the mover of the bill, or his counsellors, may think deserving of their attention.

"But this article, 5, must be produced at full length: for, being coupled with other parts of the bill, it seems to contain a provision which the honourable mover would be astonished to hear of, and which he would not easily forgive to those among his counsellors by whom it was imposed upon him. 'Article 5. That the said Justices shall not be authorized, for any of the purposes aforesaid, to order the payment or expenditure within one year, of a greater sum than can be raised by a rate or assessment of *one shilling* in the pound upon the true annual value and produce of the rateable property within the parish, *unless the inhabitants of such parish in vestry shall have consented thereto.*' P. 3. Now add a little clause at p. 7, folio 20. 'And be it further enacted, that all the purchase money, rent, and other charges and expences of purchasing and hiring buildings for such schools, and of purchasing ground for the erection of such buildings, and of repairing and fitting up the buildings to be appropriated, hired, or purchased, for the purposes aforesaid, and the salaries and rewards of the masters and mistresses to be appointed, and all other the charges and expences of and incident to such schools within every parish respectively, shall be paid by the churchwardens and overseers of every parish, *out of the money to be raised therein for the relief of the poor.*' By whom, then, is the expence
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of building, or buying, and of maintaining schools, to be ultimately defrayed, within very populous parishes, where the poor rate is already enormously high? especially, since the yearly expenditure may *with consent of the inhabitants* amount not only to one shilling in the pound upon the poor rate, but to ten shillings; that is, to a sum without limitation? Would not any one expect, that THOSE INHABITANTS, AND NO OTHERS, are to defray the expence of schools for their children? *No such thing, but the very reverse*, is provided for by this bill; if the meaning of the clauses be truly stated in the margin. For at p. 20, folio 66, we find (as is briefly stated in the margin) that ‘parishes, paying to the poor’s rates more than double the average of the county, may apply to the Quarter Sessions; where the Justices may give relief out of the county stock.’ ‘Provided that the sum so ordered to be paid shall in no case be more than sufficient to reduce the money to be raised by the inhabitants of the parish, to whom such payment shall be allowed, to less than double the average amount in the pound of the poor’s rates and assessments throughout the country, according to such last returns and estimates thereof made.’ p. 21.

“Suppose then, that the average of the poor’s rate throughout any county is *five* shillings in the pound; and the rates at present existing in any parish crowded with poor, are *thirty* shillings; it will be a matter of indifference to this parish, whether the expence of schools shall add *one* shilling, or *five*, or *ten*, to the rate. Scarcely a farthing will ultimately fall upon the parish; which will still be entitled to receive from the county stock, enough to reduce the money raised in it to double the average of the county.

“If then these several clauses shall be adopted; the county will pay the expence of schools in very populous towns, where disaffection to Church and King are most likely to be inculcated on young minds; while well-ordered villages in the same counties, where the scattered cottagers cannot make up one school, will pay their shares of the rate. *Land-owners!* attend to this circumstance; and to many others in this most extraordinary bill. Never, perhaps, did any proceeding in Parliament more strongly call for *your* attention, in particular; and for that of all who are attached to our present constitution in Church and State.

“It would be consolatory to believe, that this was an *oversight* in the framers of the Bill: (for surely the honourable Mover could have little share in framing it) but it requires a vast stretch of charity to believe so; when the interests of some parts of the community are so completely sacrificed to other parts, in all the principal provisions of the bill.” P. 15.

Another short remark may deserve the attention of our legislators, if this bill should again come before them; which, however,

however, seems not very probable; for the more it has been discussed, the more objectionable (to use a very mild term) it has appeared to be.

“ It does not appear what sort of *religious instruction* is to be given to the children. But Article 10 seems to show, that children, whose parents are of the established church, and those whose parents are sectaries of any denomination whatever, are to be educated together in the same school; and by the same master or mistress. Now, as the minister, churchwardens, and overseers of each parish are to have the first part in recommending masters and mistresses, and in framing rules with respect to the course of instruction; we must suppose they will prefer those *teachers* who are of the Church of England, and will also recommend such *books* to be used as appear to them most instructive and unexceptionable; among which they can hardly fail to number the *Church Catechism*. But what will sectaries say to this? Doubtless, they will object to such a proceeding. Why then does not the bill obviate all misunderstandings, by determining this point; whether children, educated at the national charge, should be educated as members of the national Church; *after the example of Scotland recommended in the preamble?* On this subject; every one who considers attentively the bill in question will do well if he provides, and carefully peruses a Letter from John Bowles, Esq. to Samuel Whitbread, Esq. sold by Hatchard, Rivingtons, &c.” P. 18.

DIVINITY.

ART. 27. *Traacts on various Subjects, all of which have been published separately before, and are now first collected into one Volume. By the Right Rev. Beilby Porteus, D.D. Bishop of London.* 8vo. 7s. Rivingtons. 1807.

There is no prelate to whom the Church of England is more indebted than to the venerable Bishop of London, whether we consider the value and importance of his various publications, his exemplary conduct as a diocesan, or the numerous instances of his generosity and unwearied benevolence. His works are read with an avidity which affords a delightful proof that the spirit of true piety still eminently prevails in this country, and his Lordship has rendered a very acceptable service to his friends and the public, in thus collecting into one volume the different fugitive pieces he has at sundry times published. Our office is only to inform the reader of the particular tracts which he will here find united; and it is almost superfluous to add, that the perusal of them will well repay the attention of those who have not seen them before.

1. A Review of the Life and Character of the Right Rev. Dr. Thomas Secker, late Archbishop of Canterbury.

2. An

2. An earnest Exhortation to the Religious Observance of Good Friday; in a Letter to the Inhabitants of Lambeth Parish.
3. A Letter to the Inhabitants of Manchester, &c.
4. An Essay towards a Plan for the more effectual Civilization and Conversion of the Negro Slaves on the Trust Estate in Barbadoes, belonging to the Society for the Propagation of the Gospel in Foreign Parts.
5. A Charge delivered to the Clergy of the Diocese of London, at the Primary Visitation of that Diocese in the Year 1790.
6. A Charge delivered to the Clergy of the Diocese of London, at the Visitation of that Diocese, in the Year 1794.
7. A Letter to the Clergy of the Diocese of London, on the Profanation of the Lord's Day.
8. A Charge delivered to the Clergy of the Diocese of London, in the Year 1803.
9. A Letter to the Clergy of the Diocese of London, on the neglect of kneeling at Church where the Liturgy directs it.
10. The Beneficial Effects of Christianity on the Temporal Concerns of Mankind, proved from History and from Facts.
11. A Summary of the principal Evidences of the Truth and Divine Origin of the Christian Religion.

ART. 28. *Remarks on the two last Petitions of the Lord's Prayer.*
By Granville Sharp. 12mo. 25 pp. Rivingtons and Hatchard.
1806.

Small as this tract is, its importance is by no means inconsiderable. The constant attempt of the Socinians, and of all those who, in a variety of degrees, approach towards Socinianism, has been to establish a kind of Sadduceeism in Christianity; denying all relation between us and spiritual beings, either good or bad. To this end, the utmost violence has been done to many narratives even of the New Testament. The temptation of our Saviour, and the various histories in which demons are mentioned, either as possessing men, or as speaking and acting before and after their miraculous expulsion, have been so metamorphosed by these teachers, (who have been as falsely called *rational*, as their comments have been styled *explanations*) that in their view, strange to say, they no longer imply the belief of a tempter, or of any other evil spirits.

Mr. Sharp, whose powerful attacks the Socinians and their allies have felt before*, here brings the very words of Christ against them; and excludes them from a retreat, which the injudicious forbearance of our reformers has left, even in the Lord's Prayer. What if our Saviour himself, in that short but comprehensive prayer, which he dictated to his disciples, has commanded them and all Christians to pray against being tempted by

* See Brit. Crit., Vol. xv, p. 70. xx, p. 15, &c.

the devil? There are only seven petitions (at the most) in this divine prayer, and one of them deprecates the temptations of that very Being, whose agency these modern teachers deny. Instructed thus by Christ, shall we listen to those who tell us that there is no devil, or that he interferes not with us? Or shall we not see distinctly, that there could not be a deceit more worthy of that Being, as he is described to us in Scripture, than the removing all fear of his temptations, by a disbelief or doubt of his existence?

We are persuaded, that no person competently skilled in Greek, and at the same time unprejudiced by modern systems, ever read the words ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ, without seeing, or at least suspecting, that the true rendering of the words must be, "but deliver us from THE EVIL ONE." Unhappily the rendering of the vulgate, in universal use (in the West) before the Reformation, was more equivocal, "libera nos A MALO;" and our reformers, unwilling to give offence by seeming to introduce any innovation, in a form so well known, rendered it, with equal dubiousness, "deliver us FROM EVIL." To maintain the genuine meaning of the words, in which he is supported by the most learned Greek fathers, and the best commentators, is the object of Mr. Sharp in this tract; wherein, after giving his own brief but very cogent arguments, he adds a similar explanation, from the commentary of the late Dr. Lort on the Lord's prayer, printed in 1790. We have not the slightest doubt that the construction thus supported is the right; and consequently that we are indeed taught by our blessed Saviour, in the two last petitions of his divine prayer, to supplicate that we may not "be led into temptation (as he was led) but may be delivered from that EVIL ONE, by whom he was assailed."

We should not, perhaps, with Mr. S., point out self-murder, as a proof of demoniacal influence; because it appears that the disposition to suicide is often so entirely occasioned by bodily disease as to be removed by medical treatment; but we cannot doubt that the disposition to all crimes, and the more atrocious more particularly, is fatally increased, by the unhappy security into which Christians have fallen with respect to one of their greatest dangers, THE TEMPTATIONS OF THE EVIL ONE.

ART. 29. *Two Dissertations, addressed to a Friend, and recommended to the Perusal of the Advocates for extending the Power of the Roman Catholics in this Country. By a Clergyman.* 8vo. 139 pp. 3s. Bickerstaff. 1807.

In the preface to this tract we are modestly told that it will not "convey any new information, except to those who have not paid much attention to the religious controversies, which embroiled a considerable part of the Christian world, in the af-

teenth and subsequent centuries.”—“A most complete detection and exposure of the gross errors and superstitious abuses of the Church of Rome have,” the author truly adds, “resulted from those tedious, painful, and elaborate discussions.” He should therefore have deemed it unnecessary “to obtrude on the public what was originally prepared for the perusal only of a private individual,” but that the Catholics are gaining proselytes in the neighbourhood, where these observations took their rise, and it cannot be doubted that “their doctrines are insinuated with astonishing success among the lower orders of the community.”

Both these Dissertations are addressed to a friend of the author, who, it seems, had been induced to desert the Protestant communion, and unite in faith with the Church of Rome. The principal arguments in favour of protestantism are here stated with perspicuity, and enforced with energy. The author begins with asserting, (what the Church of Rome denies) the right of private judgment in matters of religion. The consequences of surrendering this right, and the absurdities which the Romanists are obliged to believe and to practise, are placed in a striking point of view, more especially the adoration of the host. Had this adoration, (says the author) been practised in the primitive ages of Christianity, whilst paganism was yet in power, the heathens, without doubt, would have retorted upon the Christians that railery with which the Christians so severely ridiculed the heathens.” “As the heathens never made such replies, it is evident,” he adds, “that neither the adoration of the host was the practice, nor transubstantiation the doctrine of the primitive ages of Christianity.” He pursues, at considerable length, the arguments against transubstantiation, and shows how much more rational is the Protestant doctrine on the subject of the Sacrament. He next exposes the pretended miracles of the Romish Church, and contrasts the vague, uncertain, and absurd accounts of them, with the attestations of the real miracles wrought by Christ and his Apostles.

The doctrine of indulgences is next reprobated, as the most pernicious of all those which have disgraced the Romish Church; nor is the author much less severe on the pretended necessity of confession, which (as practised by Roman Catholics) he justly condemns as replete with wickedness and mischief. The interested use made by the Popes of the doctrine of purgatory, is also shown in a striking and even ludicrous point of view; and, as the friend here addressed appears to have been a strenuous advocate for praying to Saints and Angels, this practice of the Roman Catholics is powerfully assailed by the author, and the more scriptural doctrine of the Protestants, on this subject, clearly stated and ably defended. In the second of these dissertations the author gives a “brief sketch of the origin and progress of the popish power.” Several cruelties exercised upon Protestants by

the Romish Church are also enumerated and proved from authentic history. The author, in the next place, takes a comparative view of the various modes of worship which have, at different periods, engaged the attention of mankind, maintaining that, "in many respects, the Hindoo is at least as good a Christian as the Catholic," and that St. Paul and St. John's descriptions of "the man of sin," (2 Thess. xi. 4, and Rev. xvii.) are an exact delineation of the pretended representative of St. Peter. The vindication of our clergy from the attacks of the author's Catholic friend is candid and able; but we are particularly pleased with the passage which states what the Established Church in this kingdom really is, in order to prove it to be "the true Church of Christ." With an extract of this passage (although it is followed by many other important remarks) we will conclude our account of this work, our limits permitting us only to add, that the reader will find it to contain a useful compendium of the arguments against popery, and a most satisfactory defence of our national establishment and Protestant Faith.

"The true Church of Christ is an outward and visible society of men professing christianity, and governed by the successors of the apostles, having the public worship of God, and the visible sacraments instituted by Christ himself. Yet, I do not here wish to insinuate the existence of an outward, visible society of men, void of all human failings and imperfections, in affairs either spiritual or temporal, because, most undoubtedly, such a society never yet existed in the world. As a proof of this assertion, we are assured by that word which cannot lie, that there is not a perfect man upon the earth, not even a St. Peter or a St. Paul, much less than any denomination of Christians. Yet this does not by any means invalidate the certainty that a visible church has really existed, ever since the days of Jesus Christ, which he has promised to guide into all truth, and support unto the end of time. From this church, or visible society of Christians, the Church of England did not depart, but took her model from the primitive ages, and only relinquished those errors and impositions which pious fraud had introduced, and the arm of civil power had imposed upon mankind. The reformation was never intended for any other purpose than to repair and beautify the original fabric, which was obscured and defaced by the rude hand of superstition, and the designs of wicked, mercenary men. Hence it is evident, that the Church of England existed, previously to the reformation, in the visible society of Christians. Till that momentous period it was gradually become like a beautiful image besmeared with filth, and concealed under incredible masses of rubbish, by the astonishing power of aspiring governors, and the artifices of priestcraft, which were successfully practised upon the credulity of a deluded world. After a succession of ages dragged on this state of degraded ignorance, the errors and abuses were

at length detected and exposed. The image then, like our holy Church, gradually assumed its pristine beauty, and regained its celestial splendour. Hence the visibility and perpetuity of our Church is clearly proved, which the members of the Church of Rome assert to be impossible, because they will not suffer us to be a reformed church, which is really true; but are desirous of making us a new established church, which is evidently false." P. 115.

ART. 30. *A brief Treatise on Death, philosophically, morally, and practically considered. By Robert Fellowes, A. M. Oxon.* 12mo. 134 pp. 3s. Mawman. 1805.

The title of this tract is strictly accurate. The subject of death is here considered, philosophically, morally, and practically, with respect to human conduct, proceeding from mere human motives, but with as little of any consideration that is peculiar to Christianity, as can possibly be infused into a treatise on such a topic. This is all we could expect from Mr. Fellowes, who, though apparently very zealous in the religion he holds, has invented for himself as diluted and lowered a Christianity as is held by any person, not absolutely professing Socinianism. He seems to see in it nothing beyond "the rule of right implanted in our minds, and ratified by the Christian doctrine."—P. 130. He sees nothing in repentance, but a tendency "to improve the disposition of the person, and consequently to lessen the necessity, and mitigate the severity of punishment." He appears to see nothing in the regulation or neglect of the mind, but the formation of habits, virtuous or vicious; nor in the power of Christianity to amend this disposition, but the simple efficacy of the Christian doctrine, as a moral instruction. The only symptom of higher notions appears in the prayer prefixed to the work, in which he prays for the assistance of that Holy Spirit, for seeking which not a single precept is given to the dying sinner, throughout his tract on death.

We know that this author has respectable admirers, and we are very ready to allow that he writes with ingenuity, with clearness, and sometimes with vigour; yet we much doubt whether any real good can be effected by tracts written by a Christian minister, and containing little or nothing of Christian principle. The present tract is certainly ingenious and well written; and many arguments, not new indeed, but morally sound, are drawn up in a very good form. But they who shall be most touched by it will only be made moralists, not Christians; since not a word is said in it of any merits but those of the individual; of any expiation but that of his own personal suffering; nor of any influence by which the soul can be actuated or improved, except that of moral considerations and habits.

MISCELLANIES.

ART. 31. *Elements of Useful Knowledge. Drawn up for the Use of Children, in Questions and Answers. By J. Albutt, Master of Broomsgrove-Lickey School. In Ten Parts. 4d. each. 120 pp. Button, &c. 1806.*

Another *Midsummer* having happily brought together our *trio of juvenile critics*, we committed these minute volumes to their judgment; concerning which they thus express themselves:— We should recommend to the *youngest*, among our fellow-students, this epitome of geography, astronomy, natural philosophy, history, chronology, grammar, and arithmetic, if it did not bring to our recollection a remark in one of the Numbers of the *British Critic*, the substance of which is this: that, in these days, when the press is made a vehicle of so much mischief to the world, it is not uncommon to find a whole *volume* written for the sake of diffusing *one* mischievous sentiment. That the author of this work composed it with such a view, is more than we affirm; but that such a sentiment is contained in it, a single extract (we think) will prove. “It [*France*] has for some time had a more settled appearance, under the government of Bonaparte.” P. 29. O that an Englishman, who loves his country, or any one, who loves his fellow-men, should speak with complacency concerning *the government of Bonaparte!*—a government, founded upon rebellion, murders, and massacres, every subject of which is now an absolute slave! and the head of which has for many years threatened our happy island with invasion and desolation. Shall we then listen to a preceptor, who would impress upon our tender minds one favourable sentiment concerning such a man as this; while other potentates are stigmatized; and while our own most amiable and revered Sovereign is passed by in disrespectful and sullen silence! a preceptor, who can find *no character for Englishmen*; while the *French* are extolled as “polite, lively, and ingenious!” P. 29. From any closer intercourse with this polite nation, may Heaven long defend us! while, casting away with indignation such instructions as these, we hold fast and indefatigably study the books to which we are accustomed; in which, a love of true liberty, and its inseparable concomitant—a most ardent affection for our King and Country, are (with the aid of our much respected teachers) perpetually inculcated upon our minds!

ART. 32. *The Spectator in Miniature: Being a Collection of the principal Religious, Moral, Humorous, Satyrical, and Critical Essays contained in that celebrated Publication. Compressed into two Volumes. By the Rev. J. Prevost and J. W. Blagdon, Esq. 2 Vols. 12mo. 2s. 6d. each. Suttaby. 1805.*

To English readers *the Spectator* can want no recommendation, and therefore our account of this work may be brief; extending

only to the *object* which the editors had in their view, and which appears to us highly commendable.

“ Our object has been, by a judicious selection, and by omitting the papers which had only a temporary adaptation, to render more universal the circulation of such an invaluable work of morality. With this view we have endeavoured to let the serious and the gay relieve each other by their distribution. Passing over most of those essays which attacked the reigning fashions of the time, we have sedulously selected those where the natural history of the human mind is skilfully described, and which exhibit faithful pictures even of the present manners. In our time, as all strictness of behaviour in the fair sex seems to be ridiculed, and their character destroyed in the vortex of fashionable dissipation; and it is evident that they place their ambition and pleasures on objects which will last no longer than youth and good fortune; we have carefully preserved those essays, in which our mild moralist gently marks and attacks the little foibles and errors of women; where he earnestly exhorts them, for their own happiness and comfort, to become, by their virtues, shining ornaments to their parents, husbands, and children. We have also assiduously retained those essays which so powerfully enforce the duties of social life, and unfold the causes of misconduct and distress; but particularly those which insist on the necessity of piety towards the Supreme Being, which awfully display his attributes; and prove the comforting and glorious hope of immortality.” P. v.

The preface is well concluded by a salutary wish, “ that some eloquent essayist, some modern Spectator, may arise, to ridicule the contemptible follies of the day, to check the growing profligacy of manners, and stop the alarming progress of zealous fanaticism; and that, instead of contradictory, absurd, and idle reports of news-writers, the daily press, by presenting short and moral essays, may again be turned into a vehicle of wisdom and virtue, and applied to make men wise and good, rather than prejudiced and talkative politicians.” P. vi.

Prefixed to these papers are biographical sketches of the principal authors.

ART. 33. *Reasons for rejecting the Presumptive Evidence of Mr. Almon, that “ Mr. Hugh Boyd was the Writer of Junius.” With Passages selected to prove the Real Author of the Letters of Junius.* 8vo. 56 pp. 2s. Highley. 1807.

That the celebrated Letters of Junius were not written by Mr. Macauley Boyd, is an opinion which we have long entertained, and * often asserted. But the writer before us, not satisfied with

* See Brit. Crit. vol. II. p. 612, XIII. p. 326, and XVI.

disproving the claim of that gentleman, has brought forward a new candidate for the honour (or dishonour) in question. This candidate is no less a person than the well-known Gen. Lee, the champion of the American Rebellion, and determined enemy of his own country. Considering all circumstances, a greater improbability could (in our opinion) be scarcely devised, than the assertion that General Lee was the writer called Junius. There is however the positive testimony of a gentleman of the name of Rodney, to a confession by the General that he was the author of those Letters. Admitting the veracity of this gentleman (with whom, however, the author of this tract seems not to have any acquaintance) we cannot be certain that General Lee, whose behaviour (if he was in earnest) seems to have been very unguarded, did not intend to banter or mislead his friend. This author indeed replies satisfactorily to some objections of Mr. Almon, resting on the supposed absence of the General from England at the several times of publication. But our chief objection to this hypothesis is, the extreme and effectual caution adopted by the writer to prevent a discovery; a caution so inconsistent with the rash and daring character of General Lee, and the situation in which he stood at that period, (as stated by this writer himself) as he had then lost all hope of promotion or favour, and had no measures to keep with the government. The real Junius may have been disappointed, but we do not think he was a desperate man, like General Lee; who, if he was Junius, seems to have no sufficient motive for carefully concealing it (except in the single instance related) to the day of his death. The passages cited from his letters to prove a resemblance of style, are far from convincing us; since the resemblance consists chiefly in very trite expressions, which have flowed from the pen of a thousand authors, unconnected with each other.

One very curious argument is produced by this author, which is, that "the *legal* knowledge of Junius tends to prove him to be—a *Soldier!*" By this mode of reasoning the *military* knowledge (or at least the acquaintance with military transactions) undoubtedly shown by Junius, would prove him to be—a *Lawyer!* In our opinion, however, the legal knowledge of that celebrated writer is but superficial, such as any well-informed man might pick up; and although, for several reasons, we cannot ascribe the letters of Junius to a man of General Lee's character and situation, the notion of that author being a military man, of high rank and great talents, but disappointed and mortified, rather predominates with us.

ART. 34. *The Miseries of Human Life; or the last Groans of Timothy Testy and Samuel Sensitive; with a few supplementary Sighs from Mrs. Testy. With which are now for the first Time interspersed Varieties, incidental to the principal Matter, in Prose and*

Verse. In nine additional Dialogues, as overheard by James Beresford, A. M. Fellow of Merton College, Oxford. Vol. II. 12mo. 292 pp. Miller. 1807.

The whimsical originality of this work has been rewarded by a success not a little extraordinary, having carried the first volume to a seventh if not an eighth edition*. Yet it would have been perhaps as well, if the author had not suffered himself to be tempted to pursue it to a second volume. There were few readers, we believe, who did not feel, that even in the first volume the jest was carried rather too far; and though the unexpected accumulation of mock miseries, on so great a variety of subjects, had its effect in heightening the humour, and creating a kind of ridiculous astonishment, yet we cannot always be wondering; nor can laugh for ever at an extravagance, bordering for the most part very closely upon nonsense. The attempts of others, either to take Mr. B.'s thought out of his hands, or to endeavour to produce a contrast to it, were in themselves paltry, and could not possibly succeed; because when such a fancy has lost its novelty, it has lost almost every thing. His own continuation preserves the spirit of the first part, as much as it can be preserved where a thought is hunted down to the utmost. But the additions brought in to make up a volume, the verses, the thoughts about taylors, and a number of other fancies, called in the title-page *Varieties*, will neither add to the credit of the book, nor the celebrity of the author. The whole forms a book quite impossible to be read in regular continuation. The reader dips for a thought, as a certain class of society are said formerly to have dipped for wigs; sometimes he brings up a very good one, and sometimes one which seems as if it never could have been fit for any head in the world.

ART. 35. *The Forest Pruner; or Timber-Owner's Assistant: being a Treatise on the Training or Management of British Timber Trees, whether intended for Use, Ornament, or Shelter: Including an Explanation of the Causes of their general Diseases and Defects, with the Means of Prevention, and Remedies where practicable:—Also an Examination of the Properties of English Fir Timber; with Remarks on the Defects of the old, and the Outlines of a new System for the Management of Oak Woods. With eight explanatory Plates. By William Pontey. Svo. 277 pp. 12s. Huddersfield printed. White and Mawman, London. 1806.*

After so ample a title, the reader may form some idea of the manner in which those various articles are treated, by consider-

* See our account of the 1st volume, Br. Crit. Vol. xxv, 111. p. 208.

ing that the whole, preface, dedication, and index included, consists only of 277 pages, and those not very large or full.

In the preface, this author, full of his own merits and consequence, requests "not to be *inconsiderately* classed with a description of writers, who send books into the world, much better calculated for sale than use."

"Presuming," he continues, "this to be granted," the reader is informed in return, that if he expect the following sheets "to be principally composed of theories; or to furnish little more than his library can already afford, he will be equally disappointed!" Well promised!

The work begins with a variety of general observations on the recent improvements of arts, sciences, manufactures, and agriculture, while an object so nearly allied to the latter as the improvement of timber remains nearly, if not absolutely, stationary. The author likewise laments the acknowledged scarcity of timber in this country, and augurs a further increase of that evil if planting be not encouraged, and this be not followed up by the necessary attention to pruning.

When Mr. P. first began to study the subject, he had recourse to books for information; but finding them all useless, erroneous, and, as he expresses it, at *variance with reason and nature*, he next endeavoured to derive information from reason and nature. He then begins to criticize the principal writers on the subject who have preceded him, such as Evelyn, Lawson, Kennedy, and especially the late Mr. Forsyth. In short, finding that nothing useful could be gathered from books, he endeavoured to study nature, whence he learned the importance of pruning. The examination of the usual defects of timber, to which he prefixes a brief explanation of the course of the sap in trees, extends as far as the 145th page; after which he enters on the art of pruning, gradually explaining what is meant by a trained tree, the use of the branches, and how to distinguish those which ought from those which ought not to be cut off, in order to improve the shape and size of the tree, and so forth; illustrating his explanations by means of references to eight neat plates, which are dispersed throughout the book. In the course of those explanations he relates several comparative experiments, which undoubtedly tend to corroborate his rules and observations. But since he generally appeals to experience, and since other writers do the same, it naturally follows, that the propriety or impropriety of his method must be ultimately determined by the test of experience.

Besides the art of pruning forest-trees, this author likewise briefly treats of plantations, of ornamental trees, and so forth. His style is neither elegant nor concise, yet in general he is tolerably clear and explicit. A useful index is subjoined to this work.

ART. 36. *A detailed Account of the Battle of Austerlitz, by the Austrian Major General Stutterheim; translated from the French by Major Pine Coffin, Assistant Quarter Master General to the British Army.* 8vo, 5s. Goddard. 1807.

This authentic and masterly account of one of the most celebrated battles which ever took place between contending armies, is detailed with equal perspicuity and force. Nothing can be more evident than that the combined powers were fairly out-generalled by the French, and that all the gallantry and intrepidity of the Russians and Austrians availed nothing, against the bold and well imagined manœuvres of the French. We give the following extract:

“It will not have escaped the observation of the experienced soldier,” Major C. says, “that it is principally to the following causes that the loss of this battle is to be attributed. To the want of correctness in the information possessed by the allies, as to the enemy’s army; to the bad plan of attack, supposing the enemy to have been entrenched in a position which he did not occupy; to the movements executed the day before the attack, and in sight of the enemy, in order to gain the right flank of the French; to the great interval between the columns when they quitted the heights of Pratzen; and to their want of communication with each other. To these causes may be attributed the first misfortunes of the Austro-Russian army. But, in spite of these capital errors, it would still have been possible to restore the fortune of the day in favour of the allies, if the second and third columns had thought less of the primary disposition, and attended more to the enemy, who, by the boldness of his manœuvre, completely overthrow the basis on which the plan of attack was founded: or, if the first column which possessed the means of doing so, instead of retiring by Anjeß, as before mentioned, had marched to the assistance of the two former, and, together with them (or at least with what remained of them) had moved upon the heights, of which the French had as yet but a precarious possession, so long as the left of the allies was unbroken, and their extreme right, which made only feeble demonstrations, continued at Poforsitz.”

Major Coffin has performed his part with great ability, and published a book which must ever have a place in the libraries of military men, or who are anxious to have the details of battles which decide the fates of nations. To have made it perfect it should have been accompanied by a map. Major Coffin informs us that Chauchard’s Map of Moravia is “woefully deficient, both in the names of the villages and in geographical accuracy.” We had heard this before.

ART. 37. *The Preceptor and his Pupils; or Dialogues, Examinations, and Exercises on Grammar in General, and the English Grammar*

Grammar in particular, for the Use of Schools and Private Students. By George Crabb, Master of the Commercial and Literary Seminary. 8vo. 3s. 6d. Booley. 1807.

This grammar, or rather illustration of grammar, seems exceedingly well adapted to its proposed purpose, which is that of grounding younger pupils in the first principles of grammar. It is the want of this precision in the numerous seminaries and feed-shops of education in the vicinity of the metropolis, which returns so many slip-slop half-educated young people of both sexes to their parents, who, when called upon to write, prove themselves utterly ignorant of grammatical accuracy.

ART. 33. *Chronological, biographical, and miscellaneous Exercises on a new Plan, designed for the Use of young Ladies.* By William Butler, Teacher of Writing, Accounts, and Geography in Ladies' Schools. The third Edition greatly enlarged. 12mo. 7s. Asperne. 1807.

Mr. Butler has before published Exercises on the Globes, and other useful books for young persons. With respect to the present, we have seldom seen such a quantity of useful information in so small a compass. Many of the articles indeed are unimportant, but all may be serviceable as exercises for the memory. The plan is a very good one, and the prefatory matter explaining the names of the days of the weeks and months of the year, which are not often found in school books, judiciously introduces the work itself. It is also very neatly and distinctly printed, and we have had occasion to notice very few errors of any kind.

ART. 39. *An Account of the Navigation and Commerce of the Black Sea, collected from original Sources.* By Charles Wilkinson. 8vo. 2s. 6d. Collins. 1807.

The author wishes this publication to be considered as a supplement to Mr. Eton's book on the Commerce and Navigation of the Black Sea, and has compiled it partly from a French work, printed in 1805, and partly from Storch's Picture of Russia. As long as Malta shall remain in our possession, it may be important, and perhaps necessary, that the garrison should be supplied with corn from the southern provinces of Russia. But the aspect of things is now so changed, that it is to be feared that Russia will endeavour to throw the balance of commerce into the hands of the French, who have long had decided advantages in the Black Sea. English readers in general are not well informed concerning this part of the world, and are ignorant that the Black Sea is covered with innumerable vessels from the Crimea, Circassia, Natolia, Romelia, Bulgaria, Moldavia, &c. This is a very neat and useful tract, and we shall be heartily glad to find that our merchants may have occasion to attend to the suggestions which it judiciously communicates.

MONTHLY LIST OF PUBLICATIONS.

DIVINITY.

A Sermon preached at the Parish Church of St. Andrew by the Wardrobe, and St. Anne, Blackfriars, on Tuesday in Whitfun-week, May 19, 1807, before the Society for Missions to Africa, and the East, instituted by Members of the Established Church; being their Seventh Anniversary. By the Rev. Basil Woodd, M. A. Minister of Bentinck Chapel, Marybone, &c. 1s.

A Body of Theology, principally practical, in a Series of Lectures, with a copious Index. By Robert Fellowes, A. M. Oxon. 2 vols. 18s.

Primitive Truth, or an History of the Internal State of the Reformation, expressed by the early Reformers in their Writings, and in which the Question concerning the Calvinism of the Church of England is determined by positive Evidence. 8vo. 7s.

A Sermon on the Translation of the Scriptures into Oriental Languages, preached before the University of Cambridge, May 10, 1807. By the Rev. Francis Wrangham, M. A. F. R. S. 4to. 3s. 6d.

Reflections on the Sinfulness of Cruelty to Animals, in a Sermon preached at All Saints Church, Southampton, on Sunday, Aug. 16, 1807. By Richard Mant, M. A. 1s.

Remarks on the Arguments advanced by Mr. P. Edwards, for the Baptism Church Membership and Salvation of Infants. By Joseph Dobell. 3s.

The Causes of the Increase of Methodism and Dissention considered in a Sermon. By Robert Acklom Ingram, Rector of Seagrave, Leicestershire. With Appendixes. 4s.

Sermons, by Samuel Charters, D. D. Minister of Wilton, North Britain. 8vo. 7s.

Observations on the Prophet Jonah, by a Farmer. 1s.

A Reply to certain Observations of the Right Rev. Dr. Milner, upon the Sequel to the Examination of the Roman Catholic Claims, including some Notice of the Transactions of 1791 and 1793: of Dr. Troy's Pastoral Charge; of the Pope's Rescript; of the Remarks upon the Bishop of Durham's Charge, and the Acts of the Council of Constance; Mr. Sidney Smith's Sermon; and other Matters. By the Rev. Thomas Le Mesurier, Rector of Newnton Longville, in the County of Bucks, and late Fellow of New College, Oxford. 5s. 6d.

A Sermon preached at the Second General Visitation of the Right Rev. the Lord Bishop of Rochester, holden at Tunbridge,

in Kent, July 10th, 1807. By the Rev. Phillips Money Penny, M. A. Vicar of Hadlow, Kent. 1s.

The Testimony of the Spirit of God in the Faithful. A Sermon preached July 1st, 20, and 30, 1807, at the Visitation of the Rev. the Archdeacon of Berkshire. By the Rev. Arthur Onslow, D. D. Dean of Worcester and Archdeacon of Berkshire. 1s.

The Necessity of Christian Amity, with the most probable Means of its Advancement. A Sermon preached at St. Peter's Church, Caermarthen, on Thursday, July 3d, 1806, 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. Charles Piggott Pritchett, M. A. Rector of St. Petrox, and Prebendary of St. David's. To which is added, an Account of the Society. 1s.

Diatefferon; or the Gospel History, from the Texts of the four Evangelists, in a connected Series, with Notes critical and explanatory. By Robert Thomson, Writer in Edinburgh. 7s.

HISTORY.

The Antiquities of Magna Græcia. By William Wilkins, jun. M. A. F. S. A. Folio. 10l. 10s.

A Concise Gazetteer of the most remarkable Places in the World: with brief Notices of the Principal Historical Events, and most celebrated Persons connected with them. By Thomas Bowra. 9s.

Narrative of the Operations of a Small British Force, under the Command of Sir Samuel Achmuty, employed in the Reduction of Monte Video. With an Appendix of Official and other Documents. By a Field Officer on the Staff. 4to. 5s.

MEDICAL.

The Metaphysic of Man: or the pure Part of the Physiology of Man. Translated from the German of J. C. Goldbeck. By S. F. Waddington, M. D. 5s.

A Mechanical Analysis of the General Construction of Trusses, as used for the Relief and Cure of Ruptures. To which is added, a Description of an improved Patent Truss, constructed by the Author, Robert Salmon, of Woburn, Bedfordshire. 3s. 6d.

A Rowland for an Oliver, in Answer to Dr. Moseley's Oliver for a Rowland: and to Mr. Birch: containing a Defence of Vaccination. By John Ring.

A History and Analysis of the Mineral Waters, situated at Butterby, near Durham. By W. R. Clenny, M. D. 2s.

Observations on the Preparation, Utility, and Administration of the Digitalis Purpurea, or Fox Glove, in Dropsy of the Chest, Consumption, Hemorrhage, Scarlet Fever, and Measles, &c. Including a Sketch of the Medical History of this Plant, and an Account of the Opinions of those Authors, who have written upon it during the last Thirty Years, &c. By William Hamilton, M. D. Physician at Bury St. Edmund's, Suffolk. 8vo. 6s.

POLITICS.

An Exposure of the Principles of the Disciples of the Dæmon of Darkness, alias Parson Horne, the immaculate High Priest. 1s. 6d.

The Camelion, or the Cobbett of 1802, contrasted with the Cobbett of 1807. 1s.

Catholic Principles of Allegiance illustrated. By the Rev. Thomas Gillow. 2s. 6d.

Reflections on the late Proceedings and Discussion concerning the late Roman Catholics, respectfully addressed to the Inhabitants of Hull. By John Hill. 2s.

A Brief Statement of the Grievances the Catholics in these Realms still labour under. 1s.

Observations on the Defence of Great Britain, and its principal Dock-yards. By James Glenie, Esq. formerly of his Majesty's Corps of Engineers, M. A. and F. R. S. 10s.

Britain Independence of Commerce; or Proofs deduced from an Investigation into the true Causes of the Wealth of Nations, that our Riches, Prosperity, and Power, are derived from Resources inherent in ourselves, and would not be affected, even though our Commerce were annihilated. By William Spence, F. L. S. 3s.

Oil without Vinegar, and Dignity without Pride; or British America and West India Interests considered. By Macall Medford.

Reflections on the Peace between Russia and France, concluded at Tilsit, July 8, 1807. 1s.

Reflections on the Peace between Russia and France, in which the Treaty of Tilsit is very ably discussed, and the infamous Views of the French Government most justly pourtrayed. 1s.

The chief Cause of the Misfortunes of Europe, from 1789 to 1807. By M. De L'Esle, a French Emigrant. Translated by George Skene, Esq. 2s. 6d.

Correspondence between a Gentleman in Berlin and a Person of Distinction in London, comprising many just Remarks on the late political Occurrences. 8vo. 5s.

POETRY.

Flagellum Flagellated. A Satirical Poem, with Notes. By Ben. Block. 1s. 6d.

The Britanniad; or the Choice of Ministers. 4to. 2s. 6d.

NOVELS.

Romance of the Pyrennees. 4 vols. 12mo.

Legends of a Nunnery. By Edward Montague, Esq. 4 vols. 1l.

Memoirs of Sylvester Daggerwood, Comedian. By Peter Panglos, LL. D. and A. S. S. 2 vols. 7s.

Margaretta; or the Intricacies of the Heart. 12mo. 6s.

MISCELLANIES.

A Speech on the Utility of the Learned Languages, in Opposition to Mr. Cobbett's Assertion, delivered at the British Forum, April 9, 1807. By Samuel Fleming, A. M. 1s.

The Navy Pocket Paymaster and Prize Agent. By J. J. Maxwell, of the Hon. Society of the Inner Temple. 4s.

Logic; or an Essay on the Elements, Principles, and different Modes of Reasoning. By Richard Kirwan, Esq. LL. D. 2 vols. 8vo. 14s.

Observations on Stage Waggons, Stage Coaches, Turnpike Roads, &c. Occasioned by a Committee of the House of Commons being appointed to inquire into the Principles of Broad and Narrow Wheels. By William Deacon. 2s. 6d.

Progressive Military Instructions for forming Men and Horses in the Rudiments of Cavalry Service. By Captain Skeene, Riding Master, Cavalry Depot. 3s. 6d.

A Descriptive Catalogue of the Pictures in the Collection of the Marquis of Stafford, in London; with general and cursory Remarks on the Roman and Flemish School. By George Perry, Architect. 2s. 6d.

The Hebrew Elements; or a Practical Introduction to the Reading of the Hebrew Scriptures; for the Use of Learners, who were not taught Hebrew at School, and of Schools where it has not yet been taught. 8vo. 5s.

A Treatise on Gypsum, on its various Uses, and on its Application as a Manure. By Sutton Thomas Wood, Esq. 1s. 6d.

A Supplement to the Regimental Companion, containing such Alterations as have been made in the Military System of Great Britain since the Publication of the two former Volumes. By Charles James. 6s. 6d.

ACKNOWLEDGEMENTS TO CORRESPONDENTS.

We must beg, with thanks to our friends who send us *Literary Intelligence*, to suggest to them, that we neither intend, nor are allowed, to insert, under that title, any thing that has the form and nature of an advertisement.

LITERARY INTELLIGENCE.

We learn with pleasure that the *Lord Valentia's Journal* of his Travels in the East is intended for publication, though we cannot at present add, that it is in the press. It will be a very important book, particularly to the readers of Bruce.

Mr. H. Salt, who was Secretary to Lord Valentia, is also engaged in an interesting work of *Views taken in the East*.

Dr. Drake is completing his *Essays on the British Classical Essayists*. They will form two more volumes, and with the three already published, on Addison, &c. will include a history of periodical composition, from the time of Steele to the commencement of the nineteenth century.

We announce, with satisfaction, that the second volume of *Mr. Parkinson's* curious work, entitled *Organic Remains*, is in great forwardness, and is said to contain some very interesting discoveries, particularly on the subject of the Encrinites.

Mr. Leybourn is continuing his *Mathematical Repository*, of which seven numbers have already appeared.

Mr. Nance, Fellow of Worcester College, Oxford, is printing a *Volume of Sermons on practical Subjects*.

Mr. Faber is printing his *Work on the Restoration of the Jews*, in two octavo Volumes.

ERRATUM.

We doubt not that every classical reader will of course read *Burney*, in page 224 of our last, instead of *Burrey*, seeing it connected with notes and illustrations on *Æschylus*.

THE
BRITISH CRITIC,

For OCTOBER, 1807.

Avoid extremes, and shun the fault of such
Who still are pleas'd too little, or too much.

POPE.

ART. I. *The Transactions of the Royal Irish Academy. Vol. X.*
Dublin. 4to. 506 pp. 1l. 11s. 6d. Graisberry and
Campbell. 1806.

THE present volume of the Transactions of the Royal Irish Academy, contains thirteen papers; that is, ten under the general title of *Science*, two under that of *Polite Literature*, and one under the title of *Antiquities*. The numeration of the pages commences anew for every one of those three divisions; the first occupying 311 pages, the second 176, and the third 21. Of the subjects of those papers we shall endeavour to give a brief account in the following pages.

I. *Description of an Apparatus for transferring Gasses over Water or Mercury, &c.* By the Rev. Gilbert Austin, M. R. I. A.

This description is accompanied with a plate, which exhibits the parts and use of the apparatus.

Without this assistance, we can only give an imperfect idea of this contrivance, by saying, that it consists of three flat plates of glass, two of which are perforated with a hole. These plates are to be applied, either single or double, according to the nature of the operation, to the apertures of the glass jars, which apertures or edges must be nicely

B b

ground,

ground, so as to prevent the escape of any elastic fluid between them and the surface of the glass plate. And by applying the plates to the jars, so that the holes may correspond, or not (which is obtained by sliding one plate over the other) the apertures of the jars may be opened, shut, or made to communicate with each other. In short, these plates may, in a great measure, be considered as a sort of stop-cocks, adaptable to large apertures.

“By means of this apparatus,” Mr. Austin says, “jars of any size may be used as magazines, without the inconvenience of being obliged to invert them in large troughs.

“This apparatus, also, on a smaller scale, may be used in operating with those gasses which can only be confined over mercury. The joints of the transferring plates retain very securely any quantity of mercury, provided the height of the jar is inconsiderable, not more than three or four inches, for reasons well known to experimental philosophers. And small jars, with ground mouths, hold mercury very well, when standing, without agitation, with their mouths downwards, on ground plates of glass. The careful operator will, however, gently press them to prevent accidents. This apparatus may be so far reduced in size, that, on a small scale, all operations, on gasses only to be confined over mercury, may be performed with about four or five pounds of mercury: which may, in many cases, be an object of attention to the philosophical chemist.” P. 7.

II. *An Account of a new semimetallic Substance, called Menacane, and its Ores. By the late G. Mitchel, M. B.*

The mineral which goes under the name of Menacane, was discovered not many years ago by Mr. Gregor, and, since that time, the united efforts of several chemists have effected a thorough investigation of its chemical characters; at the same time that, as an object of natural history, this mineral has been almost entirely neglected. It is with a view to supply that deficiency in the knowledge of this mineral, that Mr. Mitchel collects and describes in the present paper, not only the chemical characters, but likewise the general appearances, the geographic distinctions, geognostic occurrences, and other particulars, concerning the five species of ores, which are all that have hitherto been found of the genus *Menac*. In this he follows the Wernerian method exactly.

The five species of this mineral are, 1. Rutile; 2. Rutilite; 3. Nigrine; 4. Menacane; and 5. Iferine. We subjoin the description of the fourth species, by way of specimen.

“ MENACANE.

“ *Menachanite* of Kirwan.

“ *Menacan* of Werner.

“ EXTERNAL CHARACTERS.

“ Is of a greyish black colour, inclining somewhat to iron black.

“ Only met with in very small, flattish, angular grains, which have a rough, glimmering surface.

“ Internally, moderately glistening, with adamantine lustre, passing into the semi-metallic.

“ The fracture is imperfectly foliated, approaching to the slaty.

“ The fragments are indeterminately angular, and sharp-edged.

“ Perfectly opaque.

“ Is soft.

“ Brittle.

“ Retains its colour in the streak.

“ Easily frangible.

“ Heavy, in a moderate degree (4,427).

“ OBSERVATIONS.

“ This fossil has been said, but erroneously, to have much resemblance to iron sand, from which it may be easily distinguished by the fracture, lustre, and inferior specific gravity.

“ PHYSICAL AND CHEMICAL CHARACTERS.

“ Menacane is attractable by the magnet, but much more weakly than iron sand, or magnetical iron ore; it is infusible by the common blow-pipe, or heat of a porcelain furnace, exposed in a coal crucible, but melts, when in contact with a clay one; it also melts quickly to a black bead, before a blow-pipe animated by pure air. The menac contents may be easily extracted by digestion with acid of sugar. Klaproth and Lampadius, about the same time, have shewn, that it consists of nearly equal parts of menac and iron calces.

“ GEOGNOSTIC OCCURRENCE.

“ This fossil has hitherto been only found, accompanied by fine quartz sand, in the bed of a rivulet, which washes the valley of Manachan, in Cornwall. The neighbouring mountains belong to the primitive order, in which, most probably, the menacane formerly constituted a superficial layer; but, by their decomposition, and consequent degradation, by means of rains and floods, the earthy parts have been carried off, and the heavier metallic fragments collected in the valley.” P. 23.

III. *Synoptical View of the State of the Weather at Dublin, in the Year 1802. By Richard Kirwan, Esq. LL.D. F.R.S. &c.*

This synopsis consists of a table on a half sheet, divided into several columns, in which are registered the highest and lowest states of the barometer, with the days in which they

were observed, and a mean of the barometrical altitude for every month of the year, 1802. Also the highest, lowest, and mean state of the thermometer for each month. Then follows the monthly quantity of rain, the number of rainy days, and number of storms, with the most predominant direction of the wind.

It appears that the mean height of the barometer for the whole year, is 30,021 inches. The mean of the thermometer is 48,64 degrees. The whole number of rainy days is 222; and the quantity of rain amounts to 27,98 inches.

IV. *Synoptical View of the Weather at Dublin, in the Year 1803. By Richard Kirwan, Esq. LL. D. F. R. S. &c.*

This is exactly similar to the preceding; we shall therefore only notice, with respect to the whole year 1803, that the mean of the barometrical altitude is 30,11 inches. The mean of the thermometer is 49,16 degrees. The number of rainy days is 193; and the whole quantity of rain 19,68 inches.

V. *On the Volcanic Theory. By the Rev. William Richardson, D. D. &c.*

This very extensive paper is divided into three parts. The title of the first is, *Examination of Mr. Desmarest's Memoir, published in the Transactions of the Academy of Sciences in the Year 1771.* The theory which supposes that basalt is a volcanic production, has been generally attributed to Mr. Desmarest, whose Memoir on the subject was published in 1771; and many encomiums have been bestowed upon him in consequence of this hypothesis; yet the author of the present paper endeavours to show, that Mr. Desmarest's opinions are perfectly unfounded, and likewise endeavours to account for, what he denominates, their miraculous propagation. The principal circumstance which gave celebrity to Mr. Desmarest's theory, as this author believes, was the assertion of the historian of the French Academy, who, in his Abridgment of the abovementioned Memoir, said, "that almost every where basalt is found mixed with scoria, and that all known volcanos are accompanied by masses of basalt."

This assertion, were it true, would undoubtedly prove a powerful support of Mr. Desmarest's theory; but Dr. Richardson shows that this is by no means the case, and for this purpose he quotes the assertions and observations of diverse able observers of volcanos and volcanic productions, or of basaltic appearances, independent of volcanos; such as Strabo, St. Fond, Dolomieu, Gillon, Ferber, Strange, Sir William Hamilton, Forster, &c. After this series of quotations, Dr. R. enters into a particular examination of the above-

abovementioned Memoir itself, weighing, comparing, and interpreting its principal assertions with peculiar attention.

The title of the second part is, “*Examination of the Facts and Opinions, given by different Advocates for the Volcanic Origin of Basalt, who followed Mr. Desmarest; to wit, Mr. Faujas de St. Fond, Mr. Dolomieu, Mr. Whitehurst, Bishop Troil, Abbe Spalanzani, and Dr. Hamilton.*”

Here this author commences by observing, that the various writers who have adopted Desmarest's theory, have assumed it as an established truth, without attempting to examine its real foundation and dependence; he then proceeds to examine the assertions, observations, and contradictions of those writers. The numerous particulars which form the bulk of this investigation, and their dependence on each other, do not admit the practicability of forming a short and satisfactory abridgement of the arguments, and of the evidence which tend to invalidate the supposed volcanic origin of basalt. The following passage is a specimen of the style.

“Mr. Whitehurst, too,” this author says, “seems as ready, as his French predecessors, to make postulates, to enable him to get over his difficulties. I have shewn, in more instances than one, the modes they have devised, to account for the total want of volcanic features, in countries, according to their theories, decidedly volcanic. Mr. Whitehurst's conjecture is new: the reader must judge of its ingenuity.”

“He says, ‘an immense tract of land, towards the north, has been absolutely sunk, and swallowed up into the earth, at some remote period of time, and become the bottom of the Atlantic ocean.’”

“Whence, ‘he is almost tempted to think, that Ireland was, originally, a part of the island Atlantis: which, according to Plato's Timæus, was totally swallowed up by a prodigious earthquake.’”

“Here (for we must not press upon the contradictory account, of the submerſion, in one place, of a *part*; in the other, of the *whole* island) we have a complete solution of the difficulty. The volcanos were all in the part called Atlantis; their lavas spread into the part now called Ireland; the former was swallowed up, but the latter remains.

“Whitehurst can also misrepresent facts, with great ease and confidence. The rocks, at Portrush strand, he says, ‘*consist altogether of masses of black lava, so extremely replete with bladder-holes, that it perfectly resembles the scoria of iron; and, therefore, leaves not the least doubt of its being a volcanic production.*’—

(P, 249.)

“These rocks, at Portrush strand, are opposite to my door. I have often examined them, and affirm, they are composed of strata of solid table basalt, sometimes thickly studded with zeolite; their fracture, like that of other basalt; no resemblance whatsoever to *scoria*; nor do they contain a single bladder hole. I can also assure the reader, that Mr. Whitehurst did not alight from his horse to examine these rocks, which, by his own account, so effectually establish his favourite theory.

“*Bladder holes*, or internal cavities, (*I pori nell interno*,) are admitted, by most of the foreign naturalists, to be essential to lava. Mr. Kirwan assigns the reason; as such cavities are the necessary effect of the fusion of earthy substances. Hence it comes, that the advocates for the igneous origin of basalt, are so ready to give this fossil pores and bladder holes. For my own part, I never met with, in any of our basalts, internal cavities; except such as once contained water, or those from which zeolites had fallen out; and even these very rarely.” P. 75.

After a long discussion of opinions and assertions in the two former parts, Dr. R. endeavours to adduce arguments against the volcanic origin of basalt, entirely from facts; and these he derives principally from a careful examination of the immense basaltic strata of Ireland, and particularly from the county of Antrim; respecting which he says,

“As every writer, who has taken up the question, of the volcanic origin of basalt, and maintained the affirmative, has resorted to the county of Antrim for proofs; I hope that I, too, may [shall] be allowed to extract, from the same source, such proofs, as appear to me to support the negative.” P. 88.

In the investigation of those arguments a comparison is made of the volcanic countries, as described by the most accredited authors, with the Irish basalts, and this is considered under the following points of view.

“First. The prominent features, and general resemblance.

“Secondly. The different arrangement of the materials, in volcanic, and our basaltic countries.

“Thirdly. Frequent change in the arrangement of the materials, in our basaltic country.

“Fourthly. Striking and radical differences between our basalt strata, and all known currents of lava.

“Fifthly. Substances found imbedded in our basalt, and never in lava.

“Sixthly. Different effects produced upon foreign substances (particularly calcareous), when coming in contact with basalt, and with lava.

“Seventhly. Divisibility of the mass into regular forms, essential to basalt, but never noticed in lava.” P. 90.

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With respect to the facts, and the proofs that are deduced from them, the reader is unavoidably referred to the paper itself, which is accompanied with two plates, exhibiting certain formations of basalts.

VI. *On comparative Micrometer Measures. By the Rev. Dr. J. A. Hamilton, Dean of Cloyne.*

Of the various sorts of instruments for measuring small angles, three only were used by this author; namely, the old wire micrometer, Dollond's divided object glass micrometer, and a ten-inch sextant of excellent construction. The first and second of those instruments were adapted in their turns, to the same achromatic telescope; and the comparative observations were made as near to each other, in point of time, as possible.

Previous to the statement of the observations, this author mentions the object which induced him to undertake this examination; namely, a desire of confirming the measurements of the diameters of celestial bodies; and of deciding on the peculiar merits of the above-mentioned instruments. He also premises a short description of the micrometers, together with the methods he used for ascertaining the value of their divisions.

The use this author made of those micrometers extends no farther than to the measurement of the sun's diameter in different times of the year; and the coincidence of the various measurements, as stated in the paper, is very remarkable. One example will suffice.

“ On September the 27th, Dollond's object glass micrometer made the sun's semidiameter equal to $16'. 1'' 85$. The wire micrometer made it equal to $16'. 1'' 95$. and the sextant, $16'. 1'' 7$.”

A similar, and even a greater, agreement appears, with respect to the other observations that are mentioned in this paper. Towards the end this author says,

“ On attending to the difference of the sun's apogee semidiameters, as shewn by the divided object-glass micrometer, and the wire micrometer, I had recourse to some former astronomical records on this subject. By referring to De la Lande's Astronomy, article 1387, I find, that, in the year 1758, De la Caille observed the apogee semidiameter to be $15'. 47''. 2$; and that De la Lande, in 1760, made it $15'. 45''. 25$.”

“ These two measures happen to correspond so exactly with mine, as made with the different micrometers, that it may be a matter of some consequence, to enquire, what kind of micrometers they used to deduce their respective semidiameters.

“It is unnecessary to extend these observations any farther. I shall, therefore, only add to this paper, that it will appear, by comparing the divided object-glass micrometer’s measures of the sun’s diameters, of December 15, 1794, and of June 19, 1795, that the difference of the perigeal and apogeal diameters of the sun was found to be 65",14. De la Lande found this difference 64",8. but he calls it, in round numbers, 65".” P. 116.

VII. *Observations on the metallic Composition for the Specula of Reflecting Telescopes, and the Manner of casting them: Also a Method of communicating to them any particular conoidal Figure, with an Attempt to explain, on scientific Principles, the Grounds of each Process: and occasional Remarks on the Construction of Telescopes. By the Rev. James Little.*

After briefly and justly remarking, that of all the contrivances of human art, the reflecting telescope is one of those which have done the greatest honour to the ingenuity and invention of man; and after observing how much the excellence of the Newtonian construction of it, has been proved by Dr. Herschel; this author employs a considerable number of pages in describing the result of his experience in the mechanical fabrication of this sort of telescopes; so far as relates to the method of casting the mirrors, and of communicating to their surface a proper figure.

In consequence of numerous trials made with different metallic substances, and in various proportions, this author is of opinion that no other combinations of metals are fit for specula, besides those of copper, brass, tin, silver, and arsenic; but, without giving a determinate receipt for the best combination, he says,

“In this process, whatever metals are used, and in what proportions soever, the chief object is, to hit on the exact point of saturation of the copper, &c. by the tin. For, if the latter be added in too great quantity, the metal will be dull-coloured and soft; if too little, it will not attain the most perfect whiteness, and will certainly tarnish. It is too late to discover the imperfections of the metal, after the mirrors are cast and polished; and no tokens given of them (that I know) are sufficiently free from ambiguity. But I observed the following, which proved in my trials, at first view, indubitable marks of the degree of saturation; and I think it fit to describe them particularly, as they have not, to my knowledge, been noticed by others.

“When the metal was melted, and before I poured it into the flask, I always took about the quantity of an ounce of it, with a small ladle, out of the crucible, and poured it on a cold slag; and observed the following appearances.

“ First. If the metal assumed, in cooling, a lively blue, or purple colour, commonly intermixed with clouds, or shades of green or yellow; and if, when broken, the face of the fracture exhibited a silvery whiteness, as bright and glistening as quicksilver, without any appearance of grain, or inequality of texture; then the degree of saturation of the metal, with the tin, was complete and perfect.

“ Secondly. If the surface of the metal became of a dun or mouse colour, and especially if of a brown or red; and, when broken, the fracture exhibited a more yellow, or tawny hue, than that of quicksilver; then the quantity of tin in the composition was deficient, and it was necessary to add more*.

“ Thirdly, If the colour was an uniform dull blue, like lead, and, where broken, discovered a dull colour, with a coarse grain, like facets; the due saturation was exceeded, and there was an over proportion of tin in the metal.” P. 124.

Next to the composition of the metallic compound, Mr. L. considers the method of casting the mirrors both of the small and large size; for they require different treatments; describing the mould or flask, and the precautions necessary for insuring success in the management of it.

All those particulars occupy about twelve pages, but by much the greatest part of the paper treats of the method of grinding, and of communicating a proper figure to the mirrors.

With respect to this very important operation, this author observes, that though a great many methods have been proposed for obtaining a good figure; yet not a single hint has been given with respect to the *modus operandi*. He mentions his having made several trials, and having met with several disappointments, before he began to suspect, that his failures originated from the pitch upon which such mirrors are generally polished, for the surface of that substance will easily change its figure when it happens to be unequally pressed. This change of figure is, then, particularly considered, and directions are given at large for the construction of such a polisher as may not become subject to such irregularities. In the course of those descriptions several useful hints and remarks are given, with respect to the nature of

“ * This can always be done by degrees, and without any trouble, till the point of saturation is found; whereas, if too much tin were added at first, there would be a necessity for melting more copper separately, and repeating the whole process: and different specimens of copper will require different proportions of tin; so that the due quantity can never be known, *a priori*, but on trial only.”

pitch. After this, the proper manner of moving the mirror on the polisher, with a view of giving it a good figure, together with a variety of practical observations, occupy several of the subsequent pages. An account of the nature of the powders used for polishing; the methods of ascertaining the figure which the mirrors have actually acquired, and the manner of correcting the defects of that figure, are given in the last part of this long paper.

VIII. *Synoptical View of the State of the Weather at Dublin, in the Year 1804.* By Richard Kirwan, Esq. LL.D. &c.

The statement of particulars in this synoptical view, &c. being precisely similar to that of article 3d and 4th, we need only mention with respect to the whole year 1804, that the mean of the barometer is 30,06 inches; the mean of the thermometer is 499. The number of rainy days is 231; and the quantity of rain amounts to 30,03 inches.

IX. *On Space and Duration.* By Richard Kirwan, Esq. LL.D. F. R. S. &c.

Lest we should misrepresent the meaning, or render the subject of this paper more intricate and perplexing, we shall only lay before our readers a few passages, which, in our opinion, may convey some idea of this author's meaning; much fearing, at the same time, that our efforts will prove ineffectual.

“Nothing,” says he, “has contributed *more* to the growth and diffusion of that general scepticism, so prevalent in the last century, with respect to all questions that cannot be decided by the immediate testimony of the senses, as the inextricable difficulties that were supposed to attend the nature of objects most familiar to all mankind, and *unbeknownst* conceived to be thoroughly understood; for it seemed natural to conclude, that if, upon examination, we find an exact notion, even of these, impossible to be attained, we have reason to suppose, that other objects, with which we are not so well acquainted, are placed beyond the reach of human faculties: thus argued Bayle (Zenon) thus Hume reasoned. Now, certainly, no objects are more familiar to us than space and duration; and, in perplexing the notions of these, they have exhausted the whole force of their subtlety. If, on the contrary, it can be shewn, that the notions of these are perfectly plain and intelligible, in the sense in which they are universally taken, and that the absurdities that have occurred in explaining them, might easily be avoided, by only adhering to their known signification, one stumbling-block, in metaphysical

taphysical inquiries, will be removed *. This, then, is the purport of the present paper. But moreover, to shew the necessity of investigating subjects, which seemingly require no discussion, the difficulties that occurred on considering them, with the different opinions they suggested, must previously stated." P. 189.

Immediately after this passage, Mr. K. enters into an historical account of the controversies that have taken place concerning the nature of space, from the ancient sects of Epicurus and the Peripatetics, down to very recent times; and he mostly dwells upon the dispute between the celebrated Dr. Samuel Clarké, and the famous Leibnitz, which took place towards the commencement of the last century; and of which Mr. Kirwan gives a long and particular account.

This historical view of disputes between eminent metaphysicians, forms the first section of the paper. In the second this author takes a retrospective view of the opinions mentioned in the preceding part, and endeavours to form an estimate of their merits, and of their defects. After this, another part of the paper bears the title of *Duration, Time, and Eternity*. From this we shall only transcribe two specimens.

"Duration is a word applied indiscriminately to the existence of created beings, and to that of the Supreme Being; but its signification, when applied to the former, is widely different from that which it bears when applied to the latter. When applied to the former, it essentially includes a relation to succession: when applied to the latter, it essentially excludes any relation to succession. It cannot even be called *permanent* or *continued* existence, for, in such expressions, a relation to succession is implied, during which the existence is continued, repeated, or unaltered: hence, no definition common to both can be given. We must, therefore, separately mark what it denotes in each case.

"*Duration*, when applied to created beings, denotes co-existence with succession. I say *co-existence*, because such beings are said to last or endure only by comparison with different parts of succession: a being, that existed only for one instant, that is, the minutest portion of succession, could not be said to have had any duration. Co-existence, with two instants at least, is requisite. Hence Locke justly observes, that we gain the idea (or rather notion) of duration, by reflecting on the succession of our own thoughts; as during this succession we know that we exist.

"* It is strange, that so eminent a metaphysician as Condillac should say, that we know nothing of the nature of space or duration. Art. de Penser, p. 115, in 12mo."

“ To call duration a continuation of existence, is giving a definition merely verbal; as this barely denotes the signification of the word, and denotes the thing defined, only by implication.

“ But, as the succession of our thoughts is neither regular nor constant, and must be unknown to others; a regular, uninterrupted, and uniformly varied succession, (or at least, whose slight irregularities are discoverable only at distant periods,) has been universally adopted as the standard, by comparison with whose component parts, the duration or co-existence of all other created beings is determined and measured.

“ It is this succession, or co-existence with it, or some of its periods, that forms what is called *time*; for it is sometimes taken for the mere succession, and sometimes for co-existence with it, or with some of its periods.

“ The standard of succession which most nations have adopted, as a measure of the duration of every thing else, is the apparent annual, and diurnal, progression of the sun, or the different phases of the moon, or both. Thus, years, months, and days are obtained. The minuter portions, as hours, minutes, seconds, and thirds, are discovered, by the help of various machines well known.” P. 215.

In page 221, this author says,

“ *Duration*, when that of the Supreme Being is meant, denotes existence exempt from any commencement or termination. This mode of existence is what is commonly called *eternal*. It is incomprehensible and inconceivable, but implies no contradiction; for the notion of existence, and that of absence of commencement, and termination, are so far from being contradictory to each other, that a being, so circumstanced, has been demonstrated to exist. It is intelligible, though imperfectly.

“ By this definition it appears, that succession is essentially excluded from the notion of eternity; for succession necessarily implies a beginning, as will presently be seen. And, yet, eternity cannot be said to be a *perpetual instant*, as some have called it; for that is an express contradiction, and even more glaringly contradictory, than the *punctum stans* of some scholastics; for *instant* denotes the minutest portion of time or duration, and *perpetual*, the greatest duration.

“ Hence, we may learn the true import of some usual expressions.

“ *From all eternity*; that is, without beginning.

“ *To all eternity*; that is, without ever ending.

“ Hence, also, we may collect, that eternity cannot be called a *quantity*; for its notion implies no magnitude whatsoever, but barely existence unlimited; and, therefore, cannot be said to be infinite, nor even equivalent to an infinite succession; for such a succession is impossible; and purely chimerical.”

X. *An experimental Enquiry into the Nature of gravelly and calculous Concretions, in the Human Subject; and the Effects of Alkaline and Acid Substances on them, in and out of the Body.*
By Thomas Egan, M. D. M. R. I. A.

Dr. Egan having for many years been physician to the Simpson's Gouty Hospital, where afflicting complaints of this nature frequently occurred; his desire of alleviating or of removing them, stimulated him, in the year 1799, to undertake an experimental inquiry into the nature and properties of the gravelly matter itself, as well as of the remedies which are usually administered in such cases. After some interruption, Dr. E. very lately repeated his former experiments, and likewise made other new ones. An account of all those experiments, together with a variety of observations and natural deductions, form the contents of the present rather long and very valuable paper, which is divided into two parts.

In the commencement of the paper this author relates the discoveries and observations made relative to the subject, by various scientific authors, commencing with Van-Helmont. Next to this he proceeds to inquire into the circumstances which the experience and the observations of all times have shown to be the most frequent occasional causes of those maladies.

The first remark is, that the period of life from infancy to about 15, is most subject to disorders of this kind. It has been also observed that in countries where much wine is drunk, this species of disorder is more prevalent; and so it is amongst those who are much addicted to the use of acids, acescent drinks of all kinds, as beer and ales turning over to the acetous fermentation, or *hard*, as they are commonly called. "And, indeed," this author says, "nothing is more common, than that an indulgence in cyder, claret, or acidulated punch, nay, a draft of hard beer or porter, should be followed by a fit of the gout and gravel." In short it appears from the result of experiments in general, that acids and acidifying food, contribute to the origin and aggravation of those disorders; while, on the other hand, alkaline substances alleviate or entirely remove them.

In order to account for those facts, Dr. E. proposed to try, in the first place, what might be the effects of acids on healthy urine, as to their influence in causing the precipitation of the uric acid in an aggregate state, to which the calculous concretions may be attributed; and, secondly, the power that alkaline substances might have towards preventing it. With this view he instituted a series of experiments,

ments, the account of fifteen of which, respecting the action of acids, accompanied with proper observations, occupy the latter pages of the first part of this paper, and at the end of which this author says,

“ I shall here content myself with briefly stating, that, from the above experiments and observations, we may presume to say, acids of every kind are prejudicial, and give rise to the formation of gravelly and calculous affections, by causing a separation, and crystallization of the lithic acid contents of urine, within the body: not pretending, however, to deny the existence of other causes, inherent in the system itself, occasionally productive of similar effects, as has been already observed.” P. 272.

In the second part, after mentioning that the use of alkalies and alkaline remedies for such disorders, is very ancient, this author describes the experiments he made with a view of ascertaining how those remedies acted upon the urine; thirteen of those experiments he describes at large; and then he says,

“ From the above experiments, then, we learn, that pure lime, in the state of lime-water, the pure alkalies, the subcarbonated, carbonated, and super-carbonated, all prevent the separation of the uric acid, by uniting probably with, and retaining it in solution. That they should still exert their power, in the super-carbonated soda water, is rather singular: and we must suppose, that, in the temperature of the human body, this superabundant gas (which, for the greater part, is only retained by compression) would be disengaged, and leave the alkali to exert its usual properties; and so, I would presume, it happens.

“ A half-pint of soda water was poured into a large glass, and exposed to the influence of the atmosphere, in a temperature of from 60 to 75 degrees. After two days, it continued to turn litmus red, and only ceased to do so, at the end of three. But, in Experiment X. we find it in its full gaseous state, still possessing its alkaline influence on the uric acid; which I would be disposed to attribute to its very weak union to the carbonic acid, in the fully carbonated and super-carbonated states; as well as to the very weak degree of acidity of the uric acid itself, rendering the most minute portion of all alkaline matter sufficient to its saturation. However this may be, it is obvious, that the extraordinary quantity of gas, with which these waters are surcharged, is undoubtedly superfluous, and may, probably, prove dangerous. In gouty habits (so subject to these complaints) there is always danger of their inducing spasmodic affections of the stomach. This has frequently occurred: and if, to prevent it, we are obliged to add spirituous tinctures, and brandy, why not as well omit this
super-

super-saturation at once, and content ourselves with that pleasing degree of it, which exceeds but little that of saturation." P. 283.

Next to this, Dr. E. gives the account of a series of experiments, some of which are a repetition of Dr. Percival's experiments respecting the solvent power of the plain mephitic or carbonated water on urinary calculi. Those experiments were performed by exposing fragments of calculi, of known weights, to the action of carbonic acid, for a certain time; after which they were weighed anew, in order to ascertain whether they had suffered any diminution of their bulk, in consequence of the action of that acid.

He found that calculi of the uric kind, are insoluble in carbonated water; but that a calculous of the ammoniacal magnesian kind, suffered a considerable diminution from the action of the carbonic acid.

In lime water the uric acid calculus was pretty powerfully dissolved, and such was also the case in *aqua kali puri*, and in a solution of crystallized carbonate of potash. It appears, therefore, from those experiments, as well as from the general practice, that alkaline carbonates in the great laboratory of nature, as in the abovementioned experiments, exert a considerable solvent power upon calculous concretions.

The last pages of this paper contain observations on the use of alkaline remedies; and express a desire that those researches may be extended to the "urine of those who live habitually on different aliment and drinks, particularly of the acescent kind; as well as to those who drink waters with mineral alkaline impregnations."

(To be continued.)

ART. II. *An Inquiry into the Principles of Harmony in Language, and of the Mechanism of Verse, Modern and Antient.* By William Mitford, Esq. The Second Edition, with Improvement and Large Addition. 8vo. 434 pp. 8s. Cadell and Davies. 1804.

WE should feel much less concern than we do, at our very late notice of this most ingenious work, were it possible for us, without prolixity, to explain the genuine causes of the delay. This not being practicable, we must content ourselves with desiring the author and the public to accept the assurance that no degree whatever of slight was intended;

intended; and of this we offer the strongest proof in our power, by bringing it forward now, when its date must inevitably subject us to a censure, which by mere silence we might have avoided.

The first edition of this inquiry was published in 1774*, and then attracted the notice of all who were attentive to such subjects, as a performance of great ingenuity and merit. But whatever might be the value of that tract, the present book is calculated to eclipse and supersede it altogether. It is improved in method, and much extended in magnitude; and is in all respects so changed as to be properly a new work, and to render a comparison of the two almost impracticable. The attempt to compare them would indeed be useless, since it is evident that, in the interval of thirty years, which elapsed between the two publications, the learned author has improved his ideas, as well as extended his investigation; and has therefore very properly dismissed the inferior title of *an Essay*, styling this "an Inquiry."

We are perfectly ready to confess that we know not of any treatise in any language, in which the general principles of harmony in language are so carefully investigated as in this, or so clearly explained; nor shall we even hesitate to say that on some points, respecting which we formerly differed from this author, we are now inclined to agree with him, being convinced by his arguments and illustrations. This is particularly the case, with regard to the Greek accents, which we had once supposed, with Dr. Foster, to have reference entirely to a musical elevation or depression of tone; but which he labours, not unsuccessfully, to recall to a closer analogy with our accents. These are indeed connected with tone, but not in the degree supposed to take place in the Greek. For some other points also of inferior moment, we are willing to concede, to his acuteness and diligence, opinions which we had formed, probably, on slighter considerations.

The sections or chapters of the present edition are 18, in the former they were only 13, which were of less extent, and not coincident in their subjects with these, even so far

* The title was then, "An Essay upon the Harmony of Language, intended principally to illustrate that of the English Language," 8vo. No name was affixed to it, but the author was soon known.

as they went. They are indeed so entirely different, that we shall not further mention the first edition in our account of the second. The present work begins, in a scientific manner with the definition of terms, and proceeds in section second with an exact analysis of the sounds of English speech, and the characters by which they are represented. Without entering into the minute parts of this investigation, we can say decisively that they who have most carefully studied the subject, will be most satisfied with the results of the enquiry. The third section proceeds to the consideration of syllables, and their differences in quantity or mensuration: and this subject, so often misapprehended, is explained with a clearness which leaves no room for doubt. Some of the remarks in this section remove an error into which we, with many others, had formerly fallen; namely, that the duplication of a consonant shortened the preceding vowel. The truth is, as Mr. M. observes, that no effect whatever is thus produced in the pronunciation; the doubled and the single consonant being spoken exactly alike; as in *manor* and *manner*, *very*, and *merry*, and many others, where in truth only one consonant is pronounced when the two are written. But in Italian, when a consonant is doubled, both the first and the second are distinctly pronounced, as in *bel-lo*, which gives the former syllable the effect of being long by position, as in Latin and Greek. This recurrence to the Italian completely clears up the point. It is true, that, both in English and French, custom has often introduced the doubled consonant, as an indication that the preceding vowel is short, and in that respect it is convenient. But if it be considered as indicating a change in the consonant sound, it is delusive.

In the fourth section we come to the consideration of tones, accents, and emphasis in English speech. The author here denies that the English accent is characterized by strength or loudness only; and asserts that, in the ordinary English pronunciation "the strengthened syllable has always the acuter tone, or, in musical phrase, the higher note;" in contradiction to the Scottish accent, which usually gives to the strengthened syllable the lower note. It is also suggested that our longer polysyllables have more than one distinguishing accent. "One indeed," it is said, "is always predominant; superior in force, higher in tone: it is properly called, by way of eminence, the acute accent, or even simply *the accent*," but a secondary accent is also pointed out, concerning the utility, if not the existence of which, we confess we have some doubts. Mr. M. then proceeds from accent

to emphasis, the use and effects of which, both in monosyllables, and occasionally in words of many syllables, he very clearly defines.

The very curious subject of rhythmus, which the author also calls cadence, is taken up in the fifth section: and it is considered as entirely analogous to time in music. In this mode of consideration he is supported by the ancient writers, and is evidently superior to the generality of the moderns.

“ The doctrine of the harmony of language, even of prose, says one of the ablest and most elegant of the Grecian critics, (D. Halicarnassensis) belongs to the science of music; and according to the chief of the Roman (Quintilian) grammar cannot be complete without music, as it must treat of rhythmus and measures. If then modern writers, and writers of great ability, and great learning, have been universally unsatisfactory in treating of those subjects; if the most learned have shewn themselves evidently at a loss to understand much of what remains from the antients upon them, it appears to me to have been owing, in some perhaps to a total ignorance of music, but in all to a failure of duly considering the necessary and intimate connection of music with poetry, and the identity of poetical and musical measures.”—
 “ To begin therefore with considering the nature and differences of cadences in music, and then proceed to observe the analogy which the cadences of poetry bear to them, will be found, I think, the ready, though among the moderns, yet untrodden way, to a just perception of the harmony of language, and of the mechanism of verse.” P. 71.

The explanations founded upon this principle cannot, it is true, be understood without some knowledge of music, but it is a knowledge of no great depth or difficulty, “ the knowledge,” as the author expresses it, “ of the mere rudiments of musical grammar.” In this mode of consideration, the two great distinctions of even or uneven, or *common* and *triple* time are all that require to be noticed; and the manner in which their operation is here stated and applied is extremely clear and accurate. If these principles be well understood, the following explanation of the difference between ancient and modern verse will be as intelligible as it is accurate.

“ According to Grecian tradition, the regularity of stroke by which two or three smiths, beating on one anvil, with hammers of different sizes, avoid interference, and produce regular returns of varying sounds, gave the first idea of cadence. But the human voice, and equally a pipe or flute, supposed the earliest musical instrument, would be observed to have great advantage, by their power of holding tones, not only over the hammers, but over those stringed instruments, of very early invention also,

whose

whose sound is produced by a stroke. The syllables of the Greek language then being observed, in common speech, to be some longer and some shorter, the longer generally double in time to the shorter, a regular arrangement of such syllables in speech was found, of itself, to produce a cadence gratifying to the ear. With the flute, that cadence could be perfectly imitated; but with the hammers, or a musical instrument struck with the finger or with the plectrum, the imitation would be very imperfect; the sound, not indeed of necessity absolutely ceasing, but sinking and becoming evanescent in the moment after the stroke. The poetical measures of the Greeks therefore, and of their imitators the Latins, were formed on the principle of musical time-keeping, with long and short notes, like the notes of a flute. Accordingly we find wind-instruments were principally used by them for accompanying recitative on the stage.

“The cadence of the modern European languages bears a much closer analogy to the imagined origin of the sister arts. How it came to vary from the cadence of those languages to which we owe the best principles of good taste in all literature, may be matter for future speculation. It may suffice to mention here, what will be shewn more completely in the sequel, that the cadence of the modern European languages is indicated, not by the regular arrangement of long and short syllables, but by arrangement of the accents of speech in coincidence with the strokes of the rhythmical hammers; the acute or strong accent corresponding with the sledge’s blow. A regular, or nearly regular division of time being still the object, yet accent operating as the time-beater, the ear becomes so engaged with the effect of accent, that exactness in the arrangement and expression of quantities is less important; irregularities; hidden or disguised, passing unregarded.” P. 79.

This groundwork being laid, the application to the accental harmony of English verse easily follows, and is treated at large in the sixth section. The general rule of the English epic or heroic verse, that of placing an acute accent on the alternate syllables, (that is, as ought to have been specified, the *even* syllables; second, fourth, sixth, &c.) is laid down; and the exceptions specified which are introduced for the sake of variety. Other English measures are also analysed and explained. Speaking of the truncated verse of seven syllables, occasionally intermixed with the complete verse of eight, Mr. M. is certainly right in considering it as robbed of its first syllable; since the lines which open the *Penferoso*, in which they are alternately used, may be made uniform in either way, by adding or retrenching a syllable at the beginning. Thus,

But hail thou goddess sage and holy,
O hail, divinest melancholy,

Come pensîve nun, devout and pure,
Still sober, stedfast, and demure, &c.

or thus ;

Hail thou goddess sage and holy,
 Hail divinest melancholy,
 Pensîve nun, devout and pure,
 Sober, stedfast, and demure.

Yet so true is his remark also, that “ the difference between this (latter) and the complete four-footed measure, is such, in recitation, that it appears of quite another character,” that probably few persons would divide them into feet otherwise than by putting the accented syllable uniformly at the beginning of a foot, and leaving the single syllable at the end : thus,

Pensîve | nún de|vout and | pure
 Sóber | stedfast | and de|mure.

or these,

Táke O | táke thy | líps alwáy
 Thát so | swéetly | wére for|sworn.

This gives a kind of scazontic or limping effect to the measure, which, though not unpleasaut, is certainly peculiar. It is not observed by Mr. M., but we believe it is certainly true, that this kind of metre never admits any change of place in the accents.

In the seventh section the author sketches out the history of English versification ; it is traced, however, chiefly in an inverted order, beginning with the latest, and going back to the earliest English and Saxon writers. Much of curious remark certainly occurs in this section, yet we cannot think that it is equal in perspicuity or arrangement to its predecessors.

The eighth and following sections, ending with the fourteenth, take up a more learned subject, the history, pronunciation, and peculiarities, as to harmony, of the Greek and Latin languages. On these difficult points Mr. M. treats with perspicuity and learning ; and we are much inclined to think that he is generally right in his positions. Nor have we ever seen the difficulties of accent and quantity so cleared up in any other work. Mr. M. proves, as indeed others have proved, and as is clear and undeniable, that our accustomed pronunciation of the learned languages is faulty in the highest degree ; even with respect to the quantities, which we pretend to observe. To the reader perhaps, who is not prepared by the previous matter in the book, the assertions in the following passage may seem paradoxical, yet we have no doubt

that

that they are strictly true; as they will be acknowledged to be by every candid reader of the work.

“The truth, let it not offend, is, that the harmony produced by Italian, and English scholars in their pronuntiatio of Latin verse, however pleasing, is not harmony of quantity but harmony of accent; the verse, as they speak it, is not metrical, but like their vernacular verse, accentual. A Latin hexameter is, in the pronuntiatio of English scholars, not a verse, of six feet of the even rhythmus, and that rhythmus decided by simple measure of time, or arrangement of quantities, but it is a verse of five feet of the triple rhythmus, and the rhythmus indicated by arrangement of accents. A hexameter verse, to please us, must have five strong accents: the three former whether on long or short syllables matters not: the two last must be on syllables long by rule. But the modern ear is careless about length of syllables in pronuntiatio: the syllables on which the two last strong accents fall may be short in pronuntiatio, without offence to the modern ear; which requires them on syllables long by rule, not through any regard for length of syllables, but because the antient rule of verse requires long syllables where the modern ear requires the two last strong accents.” P. 240.

If we are thus unhappy in speaking the Latin verse, what are we with the Greek? Evidently much worse. We pronounce it like the Latin, we force it by our pronuntiatio to take the same cadence, which we give improperly to the Latin; and having thus driven it out of all relation to the original principles of its construction, we are totally unable to reconcile its own accentuation, either with the cadence we compel it to take, or with the measure which we acknowledge it to have. This we cannot here explain. We have seldom indeed met with a book more difficult than the present, to be represented in an abridged account; we have, however, endeavoured to take out some of the leading points, which if the reader would wish to see fully proved and illustrated he can only have recourse to the book itself.

In the fifteenth section the author proceeds to modern languages, and in six distinct articles or subdivisions, gives an account of the principal among them, with respect to harmony and the mechanism of Verse. The observations on the modern Greek, in the fourth article of this section (p. 318.) are particularly interesting and curious.

With the sixteenth section, on euphony or cacophony, properly ends the subject of the book. But though the seventeenth which treats on grammar, and the eighteenth which is a good deal miscellaneous, are not strictly a part of the work, they are, on many accounts, extremely valuable. We cannot more fully prove this than by extracting the rules

for distinguishing the auxiliaries *shall* and *will*, of the origin of which Mr. M. gives the following candid account.

“ A manuscript treatise on English grammar, unfortunately little more than begun, by the late Mr. Thomas Whateley, secretary of the treasury under Mr. George Grenville, was several years ago, but not till after the author's death, put into my hands. It promised to have been, had it been finished, the completest analysis extant of any language. I have often regretted that I did not profit more from it while I had the means; I made no notes from it, but his explanation of the English future has remained in my memory. Auxiliary verbs, he said, are none of them meer auxiliaries; all have their proper powers as principal or substantive verbs. To *will* is yet in English a complete verb, declaring the act of volition in general. *Shall* is no longer a complete verb, but its independent meaning is nevertheless clear; it declares volition also, but volition directed to a particular object, indicating the intention to compel. English verbs then, not having, as these of some other languages, the convenience of an appropriate form to indicate futurity, are assisted by the expedient, common in other languages for other tenses, of introducing an auxiliary verb. The verb to *will* presented itself, marking futurity clearly, and, for the second and third persons, commodiously; because, as we can exercise no volition for others, its power of indicating volition introduces no ambiguity; it can imply futurity only. But for the first person it is far from equally commodious; because it cannot there mark futurity exclusively of volition. Resort therefore was had to the verb *shall*, which indicates futurity equally as *will*; and, as we cannot exercise volition for others, so neither do we exercise compulsion upon ourselves. In the first person, therefore, *shall* indicates simple futurity, as clearly as *will* in the second and third. The proper English future tense then is not, as it stands in all our grammars. *I shall* or *will go*, *thou shalt* or *wilt go*, and so forth. The phrases *I will go*, *thou shalt go*, *he shall go*, *we will go*, *you shall go*, *they shall go*, are not future tense; the verbs *will* and *shall*, in those phrases, are not auxiliary but principal verbs, declaring volition concerning the action indicated by the verb *go*. The proper English future runs simply, *I shall go*, *thou wilt go*, *he will go*, *we shall go*, *you will go*, *they will go*. P. 377.

Though this statement is perfectly correct, Mr. M. is apprehensive that he may not have done full justice to the clearness and precision of Mr. Whateley; however this may be, we cannot but regret that a work which contained things so excellent should be lost to the public. We are willing to hope that after being thus pointed out, it may even yet prove to be recoverable.

We cannot hesitate to pronounce the present treatise altogether

gether one of the most curious we have ever seen. But it is a work for the studious and scientific, not for popular admiration. The peculiarities of the ingenious author's style have been remarked we believe in his other writings, but they cannot be any where more conspicuous than in some parts of this book; particularly in the opening of the seventh section. He has also a few peculiarities of orthography, but not enough to give much offence, even to a fastidious reader.

We have not often been more amused than by the lines which this author produces, as written by *Monf. Girardin*, at *Ermenonville*, on a monument erected to the memory of *Shenstone*.

“ This plain stone
To *William Shenstone*.
In his writings he display'd
A mind natural.
At *Leafowes* he laid
Arcadian greens rural.” P. 253.

Mr. Girardin, who could read and translate English with facility, supposed these lines to contain not only English phrase but English verse. How far they are remote from either, every Englishman must feel; and they are properly introduced to show how difficult it is for a foreigner to catch the idioms and harmony of a language not native to him. *Mr. Mitford* regrets, as other learned men have done, that the English nation never formed an academy, like that of the French, to polish and to fix their language; and this regret introduces a testimony in favour of our great lexicographer, amply overbalancing many cavils urged against his noble work.

“ But the spirit of trade,” says *Mr. M.* “ among its extraordinary operations in this country, has done that for literature, which the spirit of literature itself seems rather to have scorned. A society of booksellers, employing *SAMUEL JOHNSON*, produced that highly valuable work, imperfect as it is, a stupendous work for a single man, his *ENGLISH DICTIONARY*.” P. 376.

Mr. Mitford is well qualified to pronounce this, having studied his native language, as well as many others, with care and accuracy. Nor will the present treatise on its harmony, compared with that of others, be ever considered by sound judges as a trivial proof of his merit.

ART. III. *Comicorum Græcorum Fragmenta, &c.*

(Concluded from p. 143.)

WE resume our account of this publication.

P. 28. v. 11. “ὀπὴ aliquando notat fenestram.” Pierſon. ad Mærin.”—So alſo the Etymol. Mag. v. ὀπὴ, ſays, “ὀπὴ κυρίως τόπος τετρήμενος ἀφ’ ἧς τις δύναται ὀπῆσασθαι, καὶ περιβλεψάσθαι· ἔτως Ἀριſτόνικος ἐν ſημείοις.”

Suidas probably gave a ſimilar explanation. We now, indeed, find in him ὀπὴ, νύκλιες, ἢ διάτρησις. But νύκλιες is evidently a groſs blunder of ſome copyiſt: and we eſteem that conjecture to be not far from truth, which would ſubſtitute for it θερίς, i. e. fenestra.

P. 28. v. 16. “καὶ τῷδ’ ἑκάστη ἐστὶν ἀδεῶς, εὐτελῶς.”

Mr. W. propoſes ἔχειν τιν’ for ἑκάστην (for ſo it ſhould be accented). We prefer,

ΩΝ ἔς’ ἔχειν ἑκάστην ἀδεῶς, εὐτελῶς.

P. 30. l. 3. “ὀψοφάγον· εἶτα πελύποδα πηχῶν δυεῖν.”

In his obſervations on this paſſage, Mr. W. very confidently ſays, “Ne metrum claudicaret, *reſte* reſcripſit Grotius πελύποδα pro πολύποδα”; we, on the contrary, heſitate not to pronounce πελύποδα to be inadmiſſible. Grotius, as a tranſlator, is unrivalled; but with the niceties of the Attic ſtage he does not ſeem to have been fully acquainted*. Hence it is, that on this and ſome other occaſions, he has attempted to ſalve the metre at the expence of propriety. On a very ſimilar alteration propoſed by the ſame ſcholar, the eminent Dr. Bentley writes thus: “Πελὺς inquit Grotius pro πολὺς ob verſum poſui. *Nollem equidem hoc viro magno excidiſſet.* Neque enim πελὺς Ionicum in Comico Attico locum habet, neque verſus eâ medicinâ eget, &c.” BENT. ad Phal. 116. So alſo Toup, ſpeaking of an emendation propoſed by Upton, remarks, “Sed in ſcena Attica res agitur: quare nullus locus Ionico illo βιώſεαι.” To theſe conſiderations we may add, that the common form πελύποδῶ occurs in this very fragment a few

* So alſo ſays Hemſterhuis in a paſſage quoted by Mr. W. in his preface.

lines below: which Mr. W. would change into $\pi\epsilon\lambda\acute{\upsilon}\pi\omicron\delta\epsilon$, for uniformity sake we suppose, for the metre is rather injured than improved by the alteration:

Τῆ πολύποδες μοι τὸ κατάλοιπον ἀπόδοτε.

The editor's proposed emendation merely serves to thrust an anapæst into the second place instead of an iambic; a measure indeed commonly so introduced by comic poets, but in favour of which the regular foot ought not to be expelled. The verse under consideration may be restored, by reading,

ὀψοφάγον· εἶτα ΓΕ πολύποδα πηχῶν δυεῖν

οἱ,

ὀψοφάγον· εἶτα ΓΕ πολύποδα πηχῶν δυεῖν.

Of γε so applied, many instances might be produced. We shall content ourselves with a few:

Aristoph. Pl. 74.

1. " Νῆ τὰς θεὰς ἡμεῖς Γ', εἰὰν βέλη ΓΕ σύ." Ib. 93.
2. " Καὶ μὴν διὰ τὰς χρηστὰς ΓΕ τιμᾶται μόνως. Ib. 93.
3. " Καὶ θαῦμα Γ' ἔδέν. ἔδ' ἐγὼ γὰρ ὁ βλέπων." Ib. 99.
4. " Ἐμέλλετόν μοι; Καὶ σύ Γ', ἀντιβῶλῶ, πιθῆ." Ib. 104.
5. " Καὶ νῆ Δί' εἴ τί Γ' ἐστὶ λαμπρὸν καὶ καλόν." Ib. 144.
6. " Καὶ τὰς Γ' ἐταίρας φασὶ τὰς Κορινθίας." Ib. 149.

P. 31. l. 7. " ἢν ἐστὶν ἰδεῖν ἥδιον ἢ τὸ θεωρικόν." 'Apud. Athenæum, p. 236, Ed. Ald. & Lib. xiii. p. 563. Casaub. legabatur ἢν ἰδεῖν ἥδιον ἐστὶν ἢ τὸ θεωρητικόν. Pro θεωρητικόν dederat G. Canter. Nov. Lect. III. v. θεωρικόν Dalecamp. ἢν ἥδιον ἰδεῖν ἐστὶν ἢ τὸ θεωρικόν Αἰτῆσιν ἡμῖν. Casaub. ἔχουσιν ἡμῖν, quem Grotius omnino sequitur, nisi quod ἡμῖν pro ἡμῖν malit. Versum autem frustra tentarunt viri eruditi. Audi enim Dawesium in Mis. Crit. 211. 'Severiores musas coluisse video poetas Atticos, quam quæ in vocis hyperdissyllabæ ultimam correptam accentum cadere paterentur.' Vid. Angl. Censuram Porfoni Hecubæ (Monthly Review, August, 1799).' Walpole.

We have quoted the whole of this note for the purpose of observing on its want of perspicuity. Who would not believe the *frustra tentarunt* to relate to every part of the proposed change? Yet this cannot be, for θεωρικόν is admitted, and properly, into the text. The words must relate to the position of ἥδιον. But is the rule of Dawes absolutely without exceptions? Hermann says not:

" Cæterum quod ὄψανα contra Dawesii canonem in Mis. Crit. p. 211 & 212 prolatum, ultimam in ictu habet, id per me licet moretur eos, qui hujus oracula exceptione majora habent. Lex ista D. ad ea exempla restringi debet in quibus syllabæ quæ N. paragogicum habere possunt, sine hâc literâ sub ictu sunt.—

Cæterum

Cæterum id quoque falsum est, quod Dawesius ad istam rem verba duabus syllabis longiora requiri putat." Herm. ad Eurip. Hec. l. 566.

But in proof of his assertion he brings no examples; for ourselves, one only occurs to our recollection:

“Εἰ πάντων ἀνθρώποις πορίζομεν αγαθόν.” Aristoph. Plut. v. 460.

P. 33. v. 2, 3. ——— “παραμενῆιά σοι
εἰς πάντα τὸν χρόνον” ———

One of the primary uses of critical enquiry is to correct the mistakes into which the most learned are occasionally betrayed; and which, in proportion to the reputation of those who have been guilty of them, are apt to influence and mislead the judgements of inferior scholars. Bentley, in his observations on this passage, says,

“Apud Stobæum est πάντα τὸν χρόνον, quod versus gratia sic interpolavit Grotius, εἰς πάντα τὸν χρόνον: atqui hoc neque elegans neque fatis Græcum est. Nos ἀπαντα legimus; sic enim cum accusativo absolute ponunt pro omni tempore perpetuo.”—

“Illud εἰς πάντα χρόνον, says a critic (who, compared to the former, was a mere child, but who, in this instance, has certainly judged rightly) quæso an nec Græcum fatis nec elegans? Miror ubi hæc didicerit vir egregius. Miror si ita sit cur in Philem. Frag. 130, ediderit,

“Κατὰ γῆν καλίψεν, καὶ πὸ τῷ πάντ' εἰς χρόνον.” Philarg: Cantab. (Pauw.)—So also in Pindar,

——— “ὁ δ' ἀθανάτων
Μὴ θρασσέτω φθόνος,
ὅτι τερπνὸν ἐφάμερον διώων
ἔκαλθε ἔπειμι, γῆρας ἔς τε τὸν μόρσιμον
Αἰῶνα.” Isthm. vii. 56—9.

But although Bentley's decision has been proved to be wrong, we are clearly of opinion that his correction is right. It is much more likely that ἀπαντα should have been corrupted into πάντα, than that εἰς or ἐς should have been dropped by the transcriber. Thus Pindar,

“Ἀφθόνοισι ἐπεισιν
Γένοιο, χρόνον ἀπαντα, Ζεῦ πάτερ, &c.” O. xiii. v. 35, 36.

And again,

“Ἐνεπεν, αὐτὸν μὰν ἐν εἰρά-
να τὸν ἀπαντα χρόνον σχὲν αἰεὶ
Ἄσυχαν, &c.” Nem. I. 105—7.

Porson's emendation in the fifth line of the fragment we are speaking of is, as usual, unquestionable: namely, & δὲ μὴ
σεαυτῷ;

σεαυῖ; vulg. εἰ μηδ' εαυῖ, for which Bentley would have substituted εἰ δ' ἐδὲν αὐτῆ, and Pauw εἰ μηδὲν αὐτῆ.

P. 35. l. 8. “ ζῆν τὸν λαβόνθ' ὡς βέλετ' ἀλλ' ἔνεσί τι.”

It would give us pleasure to see some general rule of orthography established in cases of this nature. For ourselves, we prefer that which shortens the terminating diphthong before the incipient vowel to that which elides it. Such also seem to be the sentiments of the illustrious Professor, who has printed,

“ πῶς ἔν σὲ κρίνας μὴ ἀδικεῖν φύγω ψόγον;” Eurip. Hec. 1239.

where Hermann reads μὴ ἄδικεῖν. Dawes indeed expressly asserts, that the Attics did not elide the diphthong: and of the early poets we believe this to be true; although Menander, Philemon, and their cotemporaries seem occasionally to have indulged themselves in that liberty.

P. 35. 11. “ ἀποθανόντα τε.” ‘Lego ad Cod. fidem.’ Brunckius in Gnom. Poet.

Winterton had edited the same long before. See Poet. Minores, p. 489. *Ed. Cant.* 1661.

Ib. 16. “ ὀδύνησει διὰ τέλους. Scripturam prætuli quam exhibent Cod. & Gesneri. Edit. in Tit. cviii. Brunck.”

This is unquestionably the true reading. In the Poet. Min. we find ἡ δυνήση διὰ τέλους, which, we suppose, Le Clerc transformed into ἡ δυνήση διατέλειν. The expression διὰ τέλους is used in a similar manner by Eurip. Hec. 1183.

“ ἀλλ' ἡ δύναιτ' ἂν ΔΙΑ ΤΕΛΟΥΣ εἶναι σοφοί.”

P. 37. 5-6. ——— “ ταῦτα, κἂν ἐκατὸν ἔτη βιώῃς ἔτι, ἔψει παρόντα.”

Few passages of antiquity have exercised the talents of more able critics than this. Toup's note we shall take the liberty of transcribing.

“ Ad hunc locum Menandri qui longe celeberrimus est, et ex Hypobolimæo depromptus, scripserunt viri eruditissimi Grot. Bent. Hemsterh. alii: sed omnes invitæ Musis et nullo profectu. Versus quintus corruptus est; emendabat Cl. Uptonus ad Arriani Epictet. κἂν ἐκατὸν ἔτη βιώσῃς. Sed in scena Attica res agitur: quare nullus locus Ionico illo βιώσῃς. Audacter rescribo—ταῦτ' ἔταίρει κἂν ἐκατὸν βιώῃς ἔτη | ἔψει παρόντα. Error ortus est ex pronunciatione βιώῃς ἔτη—βιώσῃς. Plat. in Phæd. Ἄλλα γὰρ φαίνῃ ἐκάστην τῶν ψυχῶν πολλὰ σώματα κἀλαίριβειν, ἄλλως τε κἂν πολλὰ ἔτη βίω. Illud autem ἔταίρει vernilitatis comicæ est. Notus versiculus κέρδαιν', ἔταίρει, καὶ ξίρειν καὶ χερμῆνος. Toup. Emend. in Suid. v. 11. p. 451.

The proposed change of βιώσειαι into βιώσῃ ἔτη, is called by Porson, in his appendix to Toup, a masterly correction. (egregia restitutio) but for ταῦτ' ἑταίρει, he proposes ταὐτὰ ταῦτα, a form of expression which occurs in a fragment of the Dyscolus of the same author.

“ ἐξεΐθεν ἔσαι, ταὐτὸ ταῦτό σοι πάλιν.”

To the mature deliberation of the same eminent scholar, we are indebted for the emendation adopted by Mr. W. Of its truth not a doubt can remain; and it clearly and satisfactorily accounts for the introduction of the vulgar corruption. The transcriber, misled by his ear, wrote probably ἔτη βιώσειαι. Some corrector observing, that the sense required ἔτη, improved upon the blunder, and transformed ἔτι into ἔτη. Some curious instances of this sort are produced and corrected by the Professor in his *addenda* ad Eurip. Hec. l. 788. To which we will add one which occurs in Virg. *Æn.* I. l. 444, 5.

— sic nam fore bello

Egriam, et facilem victu per secula gentem.

How extremely flat and unpoetical this facilem victu is (or victus, which some prefer) cannot escape the observation of a tasteful reader. We have little doubt that the poet wrote,

— sic nam fore bello

Egriam, et facilem Victis per secula gentem.

The clemency of the Romans to the conquered nations is well known to have formed a part of their policy. And it is alluded to in a passage of the same poet, which will at once illustrate and confirm our correction.

Tu regere imperio populos Romane memento;

Hæ tibi erant artes; pacisque imponere morem,

PARCERE SUBJECTIS, et debellare superbos. *Æ.* 6. 352.

P. 38. l. 2. “ὡς ἀνήμεθα.”—We think with Mr. W. that ἀναίμεθ' αὖ should be restored.

P. 39. l. 6. “ἐδ' ἕνα δ' ἔχεις ἰδεῖν αὖ,” &c.

“Bentleium mirabar ita scribentem in Phil. reliquias, p. 117. ‘Græci πλέον ἔχειν proficere dicunt non πλέον ποιεῖν.’ Imo verò æque ac illud. *Amphis Athen.* 11. p. 69. C. *Theocritus Chius* VIII. p. 344. B. *Andocides* 19, 27 (scripserat; ἐδὲ γέ τι πλέον ποιήσετε) *Eurip. Hippol.* v. 284. & dederat *Philemon*.

Τὶ δὴ ποιεῖς πλέον; Δ. ἐδὲν, ἢ λύπη δ' ἔχει,

“Ὡσπέρ γε δένδρον τῆτο καρπὸν, δάκρυα.

Alterum *πλεῖον ἔχειν* olim etiam lectum fuit in v. Menandri (Frag. p. 240) nam ubi vulgatur in Stob. Florileg. 497, 6, εἰδ' ἕνα δ' ἔχοις ἰδεῖν ἄν, εἰδ' εἰπεῖν ὅτω. Cod. hujus Flor. MS. ple-
raque saltem exhibens vet. Poet. dicta, quem in Leidensi Biblio-
theca, cum multis, latentem, nuper adeo adhibui, obtulit eadem
quæ dat Ed. Vineta Trincavelli: εἰδ' ἔχουσι πλεῖον, εἰδ' ἐρεῖ ὅτω.
Hinc sincera lectio facile eruitur;

Οὐδὲν δ' ἔχουσι πλεῖον, εἰδ' ἐρεῖς ὅτω
Οὐκ εἰσὶ πάπποι. VALCKENAER. Diatr. p. 150.

We are perfectly at a loss to conceive any reason which could have influenced Mr. W. to retain the old corrupt reading, approving, as he does, of the proposed emendation, and authorized as it is by MS. This looks like a piece of critical caprice, from which we are compelled to withhold our approbation.

P. 40. l. 6. “ἀπανία μᾶλλον εὐθύς εἰπεῖν ἂν δοκῶ,
πόσει με, πλὴν ἀνθρώπων.”

The phrase *μᾶλλον πλὴν* for *μᾶλλον ἢ* strikes us as being very unusual: might we not read *ἀπανία μῆν ἀλλ'*, or *ἀπανία δῆτ' ἀλλ'*?

P. 45. In the fragment here edited, a line occurs which is entirely repugnant to the metre:

περὶ τῆτό τ' αὐτοῖς πῶ|λύς ἀνά|λᾶται χρόνος.
that the second syllable of *ἀναλᾶται* is short admits of no doubt:

————— “ Ἄλλ' ἔν θεὸς
τὲς τῆς ἀλάσης πόλε[⊙] ἐκλείπειν λόγ[⊙]. Æschyl. Sep. c. Theb.
219.

Clerc discovered the error, and corrected it, not very happily, by substituting *πυλὸς*. The true reading we conceive to be,

περὶ τῆτό τε πολὺς αὐτοῖς ἀναλᾶται χρόν[⊙].

“Hoc semel observandum est, says Porson, nihil tam frequenter in librariorum cadere quam verborum ordinem immutare.”
Præf. ad Eurip. Hec.

The following line which will be found in p. 46, appears liable to similar objections:

Μὴ εἰ τέχνην μαθὼν δύναιτ' ἂν ἀσφαλῶς ζῆν τὸν βίον.

Unless *Μὴ εἰ* are considered as coalescing into one syllable, the verse cannot be reduced to any thing like trochaic measure, and of such a licence we recollect no instance. We would substitute therefore,

Μὴ τέχνην μαθὼν, &c.

or, by a slight transposition,

Μὴ μαθὼν τέχνην δύναται ἄν, &c.

The last passage to which we shall direct the reader's attention, is a line in a fragment of Diphilus.

P. 51, v. 21. ἔκ ἐστιν ἰχθυερὸν ὑπὸ σὺ μεταλαβεῖν.

The sense evidently requires, that ἰχθυερὸν should in this place be equivalent with ἰχθύς, or ἰχθυίδιον, but we very much doubt whether it will admit of such a meaning. Aristophanes uses it in a very different acceptation, as signifying not a fish, but a vessel containing a fish.

“Ὅξιν δὲ πᾶσα καὶ λοπάδιον καὶ χύτρα
Χαλκῆ γέγονε. τὸς δὲ πινακίσκας τὸς σαπρῶς
Τὸς ἰχθυερῶς, ἀργυρῶς πάρεσθ' ὄρεῖν.” Plut. 812—4.

Upon which the Scholiast observes, ἰχθυερῶς δὲ, πινακίσκας τὸς ἐπιτηδεῖας ἰχθύς χωρῆσαι.

Grotius, apparently aware of this, proposed ἰχθυήριον, a word unknown, says Schweighæuser, to the Greeks. Perhaps we may read

οὐκ ἐστὶν ΙΧΘΥΔΙΟΝ ΥΠΙΑΙ σὺ μέταλαβεῖν.

We cannot close our remarks without expressing the obligations which have been conferred upon the literary world, by the masterly emendations, which the sagacity of Professor Porson has introduced into many of the pieces in this collection; whose readiness to stretch forth his guiding hand to such as are embarking on the dangerous sea of criticism, deserves our warmest praise. We will also add, that the present publication is creditable to Mr. W.'s industry, and shows him to have read with attention the observations of many eminent scholars. He will, however, excuse us if we remark, that the volume would have been enhanced in value, if instead of referring the young student to books, some of which are of high price, and can seldom have a place on the shelves of a juvenile scholar, he had given a collective view of such critical observations as relate to the respective passages in his own collection. Of his editorial powers we must wait for further specimens before we can decide upon them. The greater part of what he has now submitted to the public had occupied the talents of so many able men, that little remained but to adopt the corrections, which they had previously suggested.

ART. IV. *Physical and Metaphysical Inquiries.* 8vo.
pp. 335. Longman, Hurst, Rees, and Orme. 1806.

THIS is one of the most extraordinary productions that have fallen under our review, extraordinary as the productions of such inquirers generally are. In the preface, after pleading the cause of *metaphysics* against those who “decry that science as a collection of the dreams of folly,” the author apologizes for the style of his work by modestly acknowledging that “he never derived the advantage of what is called a liberal education.” This modesty, however, must have deserted him, when he expressed his confidence, that those opinions which he holds in opposition to almost every philosopher of eminence, “will be found to be the unavoidable deductions of reason!” If it be true that he had not the advantage of a liberal education, which is rendered highly probable by the almost innumerable grammatical blunders which occur in this volume, less confidence would surely have become him, when speaking of principles in which he differs from such men as Clarke, and Locke, and Berkeley, and Reid, and Newton!

His inquiries are divided into three chapters, in the first of which he treats of *matter*; in the second, of the *Deity*; and in the third of *free-will*. In opposition to Berkeley he finds that matter not only *exists*, but is eternal and *self-existent*; and the redoubtable argument or fact from which he deduces this last conclusion, in opposition as well to Newton and Locke as to Berkeley, is that *men* by no chemical progress whatever can *annihilate* one atom of matter! In opposition to Locke, and he might have added Newton and Clarke, and Cudworth, with a hundred others both ancient and modern, he finds that a *creative* power is an absurdity or contradiction; and by an argument, which he *may* have borrowed from the German theosophist Jacob Behmen, he labours to prove, that “if the Deity has made matter, he must either have possessed the substance in himself, or procured it from something else!” He contends against Clarke that the Deity possesses neither immensity nor infinite power; and considers him as an *improveable* Being like man, with this difference only, that “the sphere of his comprehension and the objects of his *study* are incomparably greater!”

Even in advancing this strange position it may reasonably be questioned if the author be original. We once saw

saw a monkish manuscript, on the creation of the world, in which was an illuminated representation of the Creator, reposing, after his labours, in an easy chair, and reading a book! and that some such absurd representation may have suggested the author's notion of the *improveability* of the Deity is the more probable, that the notion itself is utterly irreconcilable to one of his own maxims when treating of the powers of matter. He there reasons, when he reasons at all, from the indisputable truth, that *whatever is self-existent is unalterable*; and as he allows the Deity to be self-existent, it follows of course that the Deity is unalterable; but how any thing, whether being or property, which is unalterable, can be *improved*, our inquirer has not taught us, and, we may venture to predict, never will teach us. It is but fair however to acknowledge that many of his arguments, which may be found likewise in the works of Ray, Derham, and Paley, for the intelligence of the Deity, are well put; and that he really seems not to be an *intentional* pleader for atheism.

In the chapter on free-will the author often argues as if he were a necessarian, though he repeatedly declares that he is not so; and in page 306, urges for liberty one very forcible argument, which has indeed been often urged before, and to which no necessarian has yet given a satisfactory answer. Truth, however, compels us to say, that these inquiries taken altogether are of no value; and that the inquirer seems not to understand the reasonings of Berkeley, Clarke, Locke and others, whose doctrines he pretends to confute. This is indeed a heavy charge, which ought neither to be made by us, nor received by our readers, without proof. We shall therefore support it by an examination of his confutation of Berkeley's theory; because that is the part of his book, with which he seems best pleased himself; and because we are as much convinced as he is, that the theory is not tenable; though we are so far from thinking with him, that "whatever Berkeley's intention were, and however great his abilities, he can never be considered as a friend of men," that we are much more inclined to unite with Pope in allowing "to Berkeley every virtue under heaven." This, however is nothing to the purpose of the present inquiries.

"Berkeley," says this author, "contends, *that though it were possible for matter to exist, it would be impossible for us to know it; because by sense we know nothing besides our own ideas and sensations.*" Every man's experience will best decide this point, and to it I appeal. In seeing, hearing, tasting, smelling, and feeling, do not the senses communicate the idea of a *material* object? Do

we not feel the impresson of something acting from without ? Do we not certainly know that it is not produced by any thing within ? And does not every experiment we can make upon the subject confirm the fact ? It is not confirmed by the evidence of one single sense only, but all the senses declare the same thing, and often unite their testimony on the same subject. The apple which I feel solid and figured in my hand, appears coloured and figured to my eye ; my nostrils pronounce its odour, and my mouth its taste. The fire which occasions pain when I approach too near it, I perceive at the same time melting metals ; and I am equally certain that the fire and the metals are material substances existing without me, as that pain is a sensation within me. It is thus that the materiality of objects of sight *are* (is) very often confirmed by the sense of feeling, those of taste by smell ; and even *those* of hearing, although it is a more detached sense, *is* (are *) corroborated by some of the rest." P. 9. And again, " much of the argument in favour of the Berkleyan system rests on this—that our *ideas are not things* ; that the mind perceives the *shadows* or *images* of objects, and *not the objects themselves* ; and that the *senses are not only deceitful*, but differ in different persons." P. 322.

Though we have no high opinion of this author's perspicacity or acuteness, we can hardly permit ourselves to believe, that had he read, with any degree of attention, *the Principles of Human Knowledge*, and the *Dialogues between Hylas and Philonous*, he could have given a representation of Berkeley's theory so directly the reverse of truth, as that which is exhibited in these two extracts. Berkeley is so far from saying that our ideas are *not things*, that he again and again declares his system to rest on their *being things* over which we have no power ; he is so far from saying that the mind perceives only the *shadows* or *images* of objects, that he contends with the utmost earnestness, that the objects of its immediate perception are not merely *real*, but the *only objects*, besides spirits or percipient beings, that we have any reason to believe *exist* ; and instead of representing the senses as *deceitful*, he over and over insists on the *evidence of sense being irresistible*. All this will appear to the reflecting reader even from the following extracts, in which the bishop employs, in support of his theory, the very arguments, by which the present author dreams he has demolished it.

* We have inserted *are* instead of *is*, because the word *those*, which by the author's punctuation, appears to be the nominative, is in the plural number. The sense we admit requires *materiality* to be the nominative ; but in that case the structure of the whole sentence is improper.

“ Whatever we see, feel, hear, or anywise conceive or understand, says Berkeley, remains as secure as ever, and is as real as ever. There is a *verum natura*, and the distinction between realities and chimeras retains its full force. If by *material substance* is meant only sensible body, that which is seen and felt, (and the unphilosophical part of the world, I dare say, mean no more) then I am more certain of matter’s existence than you, or any other philosopher, pretend to be. If there be any thing which makes the generality of mankind averse from the notions I espouse, it is a misapprehension that I deny the reality of sensible things: but as it is you who are guilty of that and not I, it follows that in truth their aversion is against your notions and not mine. I do therefore assert that I am as certain as of my own being, that there are bodies or corporeal substances (meaning the things I perceive by my senses) and that granting this, the bulk of mankind will take no thought about, nor think themselves at all concerned in the fate of those unknown natures, and philosophical quiddities, which some men are so fond of.”

Again, as if he had been aware of the use to be made of our author’s *apple*, he says,

“ I see this *cherry*, I feel it, I taste it: and I am sure *nothing* cannot be seen, or felt, or tasted: it is therefore *real*. Take away the sensations of softness, moisture, redness, tartness, and you take away the *cherry*. Since it is not a being distinct from *sensations* (qualities); a *cherry*, I say, is nothing but a congeries of sensible impressions, or ideas perceived by various senses; which ideas (qualities) are united into one thing (or have one name given them) by the mind; because they are observed to attend each other. Thus when the palate is affected with such a particular taste, the sight is affected with a red colour, the touch with roundness, softness, &c. Hence, when I see, and feel, and taste, in sundry certain manners, I am sure the *cherry* exists, or is real, its reality being, in my opinion, nothing abstracted from those sensations. But if by the word *cherry* you mean an unknown nature distinct from all those sensible qualities, and by its existence something distinct from its being perceived; then indeed I own, neither you nor I, nor any one else can be sure it exists*.”

We have elsewhere observed,† that the theory of Berkeley, though we cannot adopt it, is ingenious and consistent, and that the question between him and such of his antagonists as understand him is only this.

“ Are our sensations produced by the immediate agency of the supreme mind on our minds, or by the impulse, attraction, or

* Dialogue third between Hylas and Philonous.

† British Critic, Vol. xxvii. p. 162.

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?"

We observed likewise, after Dr. Reid, that there is nothing in Berkeley's theory absurd or utterly impossible; but our inquirer is of a different opinion, and thinks this a rash observation.

"There is no truth," says he, "more self-evident than this, that no being can give what he does not possess; and if the Deity be immaterial, he cannot possess material properties, for this is impossible. Let any man try to conceive how a spirit could personify matter, or produce those sensations which arise from material properties. How could a spirit impress the idea of figure and extent, when it is possessed of neither; or of length, breadth, or thickness, when it is possessed of no dimensions, and consequently incapable of being measured? How could it communicate the idea of number, when it is possessed of no variety of parts, but is one and indivisible? or impress the idea of swiftness and slowness, when it is incapable of motion? Again, how could a spirit communicate ideas of roughness and smoothness, hardness and softness, when it is incapable of being felt; of colour, when it is incapable of being seen; or of sound, taste or smell, when it is not possessed of any such qualities? It is evident to every one who duly considers these things, that no spirit could impress any such characters upon our minds: such a being not only wants the capacity, but the very idea of it is contrary to its nature." P. 13.

Whether we have considered these things *duly* we cannot say; but we have considered them with as much attention as we are capable of giving, and yet have not been able to discover that evidence of which this inquirer speaks. We shall therefore take the liberty to put to him one or two queries in our turn, which he may perhaps do well to answer in the second edition of his book. He admits, P. 1. that "mind, as existing in man, is distinguished from matter, and that its essence is not determinable by extension, form, or any other quality of matter." How then can it receive the idea of figure and extent, when it is possessed of neither; or of length, breadth and thickness, when it is possessed of no dimensions? How can it receive the idea of number when it is possessed of no variety of parts; of roughness or smoothness; of hardness or softness, when it is incapable of being felt; of colour, when it cannot be seen; of sound, taste or smell when it is destitute of all such qualities? That the human mind *does* receive all these ideas is however in-

disputable; and it is therefore equally indisputable that the Divine mind *may communicate* or excite them all, without the intervention of material substance; but *how* they are communicated either by mind or by matter, is equally unknown to us, to the inquirer, and to all mankind. The approach of a magnet communicates motion to iron, and the stroke of a racket communicates motion to a billiard ball; but who that has thought, or is capable of thinking, of these things, will presume either to say himself, or to ask his neighbour, *how* motion is communicated either in the one case or in the other? The *facts* are unquestionable; but the *ratio* of them is beyond the reach of the human faculties, which must rest satisfied with referring every event to some cause indeed, and all secondary or subordinate causes to the *fiat* of the Almighty when he formed the universe. But we have not yet done with these queries.

If it be true, as this author says, that “no being can give what he does not possess,” how can matter, which, by his own confession possesses no ideas, *communicate ideas* to the minds of man? How can a bit of sugar, which possesses not the sense of taste, communicate to the palate the taste which we call *sweetness*; or a rose, which knows nothing of smell, the *odour*, which we experience when it is held near the nose; or a piece of wood three feet long, the idea of *a yard*, when it knows nothing of mensuration? An advocate for the theory of Berkeley might ask, if it be not infinitely more probable, that the Divine mind, which from all eternity has possessed every possible idea, communicates from time to time to the human mind, such ideas as it can receive, than that this is done by *material substances*, which *possess no ideas whatever*? and if such be the conclusion deduced, by this inquirer’s mode of reasoning, from what he calls *the most self-evident truth*, does it not follow that he understands not the question which he pretends to discuss; and that here he lays down principles and modes of reasoning calculated to support that system, which he thinks he has demolished. With respect to the maxim itself, “that no being can give what he does not possess,” it is obviously not a self-evident truth, but a palpable falsehood. No being indeed can produce any thing *more perfect* than himself; but men daily give to their works properties not possessed by themselves, and even this author allows the Deity, though he has no form, to have reduced into form the chaotic elements of the universe, and given to the heavenly bodies that projectile force, which combined with gravitation, produces the motions of each, and keeps them all in their respective orbits.

ART. V. *Saul; a Poem, in Two Parts.* By William Sotheby, Esq. 4to. 190 pp. 18s. Cadell and Co. 1807.

AMONG the many claims of Mr. Sotheby to the public attention, there are few which will not be recollected with pleasure by many of our readers: his mellifluous version of Wieland's Oberon probably by all. He now comes forward as a narrative poet; whether epic or not, we leave to be decided by critics more bigotted to mere names*. He writes in blank verse, and has taken, like the authors of the Exodiad, a sacred history for his theme. Nothing is prefixed, to bespeak the attention, or conciliate the favour of the reader, except that, which is well calculated to do both, a kind of *Canzone*, or elongated Sonnet, addressed to the wife of the author: a Lyric strain of much beauty and pathos, which our readers will doubtless be glad to peruse.

“ How, as I grace with thee my opening lay,
 How, with what language, Mary! may I greet
 Thy matron ear, that truth's pure utterance meet
 Sound not like flattery? In life's youthful day,
 When to thy charms and virgin beauty bright
 I tun'd my numbers, Hope, enchantress fair,
 Trick'd a gay world with colours steep'd in air,
 And suns that never set in envious night.
 Ah! since that joyous prime, beloved wife!
 Years, mix'd of good and ill, have o'er us past:
 And I have seen, at times, thy smile o'ercast
 With sadness. Not the less my lot of life
 With thee has been most blissful.—Heavenly peace,
 Thy guardian angel, Mary! has beguil'd
 My woe, and sooth'd my wayward fancy wild.
 Nor shall its soothing influence ever cease
 Thou present, weal or woe, as may, betide!
 Hail wife and mother, lov'd beyond the bride!” P. iii.

A sonnet to the sons of the author is also prefixed to the second part of the poem; but though of merit to be admired alone, it will hardly bear to follow that which we have now inserted.

* See p. 186 of this volume.

The mental malady of Saul, and his subsequent history, to his death, form the tissue of this poem; concerning which, every reader will ask why Saul, the rejected of God, should be made the subject, rather than David the chosen and approved? To this we can only answer by conjecture, that David seemed to the author to be pre-occupied, by Cowley's *Dauidis*; at the same time, the difference is only nominal, for though Saul gives the name to the poem, David is the real hero of it; as will appear by reciting the arguments.

Part I. B. 1. "Invocation.—Subject of the Poem.—Saul, King of Israel afflicted by an evil Spirit.—His appearance before the Tribes assembled at Gibeah.—Samuel, the Prophet, announces Saul's Defeat and Death."

B. 2. "Proem.—Description of the Armies at Ephisdamin.—Abner exhorts the Hebrews.—Saul joins his Host.—Israel defied, and put to flight by Goliath."

B. 3. "David foother by his Minstrelsy the troubled King.—Slays Goliath."

B. 4. "Proem.—Hymn to Jehovah on the entry of the triumphant Israelites into Gibeah.—Saul's envy and hatred of David.—Dedication of the Spoils."

Part II. B. 1. "Proem.—Saul resolving to slay David, is prevented by Jonathan.—Michal, Saul's youngest daughter, urges David's flight from Gibeah.—Interview of Saul and David."

B. 2. "Proem.—David defeats the enemies of Saul,—weds Michal,—is again persecuted by Saul,—anointed King by Samuel,—foresees in vision the Kings of Israel and of Judah,—predicts Messiah."

B. 3. "Proem.—Samuel dies.—David again persecuted by Saul.—Jonathan's covenant with David at Ezel.—Interview of David and Michal.—David seeks refuge at Gath.—Feigns himself mad,—Witnesses the rites of Ashtaroth and Moloch.—His deliverance from the Philistines."

B. 4. "Proem.—The meeting of Saul and David at Engeddi.—Saul causes Ahimalech, and all his house, priests of the Lord, to be slain.—The Philistines, in great force, encamp nigh Gilboa.—Saul enquires of the Witch at Endor.—The Israelites defeated.—Saul perishes, self-slain, on Gilboa.—David laments over Saul and Jonathan: is crowned at Hebron; defeats his enemies.—Conclusion."

David, we see here, is the principal subject of the greater number of books in the poem; and since it concludes with his triumph, and the establishment of his kingdom, as the type
and

and great mortal progenitor of the Messiah, he is doubtless more properly the Hero of the poem than Saul, from whom it is named. Morally also, Saul ought to be the secondary person of the piece; for to fix the principal attention of the mind on a man so very unhappily circumstanced throughout, as Saul appears, is painful and melancholy; but to look up to David, as to him whose triumph and establishment are the very objects of the whole design is pleasing and entirely satisfactory. All this, however, affects only the name, which, whether it were SAUL or DAVID, can make little difference as to the merit of the composition.

We proceed then to the form and texture of the poem, concerning which no candid person will hesitate to say, that it contains a large infusion of the genuine spirit of poetry, and many specimens of fine writing. It could not well be otherwise. The author has frequently proved both his skill in composition, and the poetical energies of his mind. But we regret to say, regarding the poet as we do, for every other quality no less than for those connected with his art, that we cannot applaud the system on which he has proceeded, either in the plan or the composition of this poem. As a narrative poem, it appears to us defective in the want of clearness and connection. Great events, connected with the very substance of the poem, are sometimes only alluded to with a kind of Lyric obscurity, which certainly is not narration*. But more unfortunate, to our apprehension, is the style of composition adopted throughout the poem. The author seems to have suffered himself to be seduced to emulate the tricks of some modern poets, (whose very breaks and form of printing he adopts) instead of the sober, clear, and intelligible style of our best writers. His sentences are abrupt and broken; he delights in uncommon forms of apostrophe, and unusual artifices of versification. The style is, to our feeling, rather Lyric than Epic; and very frequently has all the obscurity of the Ode. These qualities of the composition appear even in the very beginning. The subject is announced in two fragments of lines, divided from the rest of the page.

* Of this we might cite several instances, but none so remarkable as that which occurs at page 148 and 149, from the last line of the former to the bottom of the latter, the whole of which no person, we think, could understand, who did not well know the original narrative.

“ Saul I sing
Smitten of God.”

Then, instead of any narrative commencing, a question is asked.

“ Spake not the omnipotent word,
When Israel the redeem'd, the chosen, past,
On journey thro' the wilderness of Sin,
Wonders and signs accompan'ing : by night
A flame of fire, a pillar'd cloud by day :
Spake not the omnipotent word ?”

Then follows the divine decree, after which, without saying that the decree had been disobeyed, the poet only says, in two more broken hemistichs:

“ Jehovah long provok'd
Had stay'd his outstretcht arm.”

Presently indeed we are told, with equal abruptness,

“ Saul rebellious disobey'd
Jehovah.”

But all this is very obscure, and very unlike the clear and flowing style, which, we know, from some of his other works, the author could command. This therefore must have been choice: and in objecting to it we only mean to say, that it is a choice we should not have made. Let others judge between us. The description of the madness of Saul, which soon follows, is replete with poetical thought and imagery; but the style to us extremely displeasing.

“ Fear, strange fear,
On Israel's King fell terrible. At times,
The hair of his flesh stood up, and all his bones
Shook, while an image pass'd before his face.”

Very terrific certainly, but far from natural in cadence or expression, and in our opinion not the more impressive for the artificial structure. Soon after;

“ On his brow
- Dwelt peace, dwelt innocence, dwelt gentle joy.”

We should have written;

Dwelt peace, and innocence, and gentle joy.

The repetition of so harsh a word as dwelt, surely is not at all analogous to peace and joy; nor do we much more approve

prove the reiteration of the monarch's name, four lines further.

“ That form was Saul :
Saul beautiful, Saul guiltless, Saul belov'd.”

We will not dwell on the objections of this kind, which have occurred to us in the perusal of the poem. Suffice it to say generally, that in our opinion the poet has, in this instance, been unfortunate in the choice of his style. That he has preferred the strange, the astonishing, the abrupt, the artificial, in all shapes; to the pure, the elegant, the natural, which were equally in his power to command. He may have reasons for it. He doubtless has reasons, by which he justifies it to himself; but we never can relinquish a taste formed on other models, to be tutored in such a school. To disguise this would be dishonest: to declare it ought not to be offensive. There ought not to be in Literature any disagreement about taste, which is free to all. The public, aided by the discussions of the learned, will in time decide which is right. Having honestly said what we feel, respecting the general style of this poem, of which every one who is capable of judging, will easily find the proofs and examples, we shall take up the more pleasing task of extracting some passages which we think excellent; without even pausing on the instances, which may be interwoven, of the other kind. Very admirable, in our opinion, is the prophetic song of David which concludes the second book of Part II. and admirable not only in poetry but in religious sentiment and feeling.

“ David reply'd not : O'er his gaze, in trance,
Glow'd visions, as the Minstrel's hurrying hand
Swept inspiration from his prophet harp.

“ Rejoice! rejoice, (the son of Jesse exclaim'd,)

'Tis present. Lo! the luminous vision clear!

The mystery, ere the birth of time, fore-doom'd.

The promise, hail'd afar, from age to age,

By seer and prophet, beckoning into birth

The empires. Hark! their voice, which darkly spake
Of trouble and vicissitudes on earth,

With change of kingdoms, clearly heralds forth

One realm, one nation, one eternal King,

Christ! Heard ye not the voice of joy, the voice

As of a host, a multitude in heav'n?

“ Glory to God on high! Peace, peace on earth!”

Rejoice, ye shepherds! ye, who nightly keep

Your flock by Bethlehem! Lo yon star! Come forth,

Hail

Hail the desire of nations! From the east
 Come forth ye Sages! for th' expected birth
 Prepare rich offerings! Worship, earth! thy Lord,
 A babe within the manger. Give the King
 Of glory entrance. Wherefore mourn'd the priest?
 Why wept ye, who the former pomp beheld?
 Lift up your heads, ye gates! be ye lift up,
 Ye everlasting doors! and give the King
 Of Glory entrance. Who goes forth in pow'r?
 All nature hears th' Omnipotent. Ye winds!
 Be still! Thou, troubled ocean, sink to rest!
 Thou, sick, be heal'd! Thou, lame, stand up! Thou, blind,
 Receive thy sight! Thou, in the grave, arise!
 Ye demons from the dispossess, confess
 God in the veil of flesh! Oh, Son of Man,
 Thy word is life eternal: Thou art life.

Spare me, afflicting visions! spare my sight!
 Oh, burden'd with the sins of humankind,
 What agony like thine? Big drops of sweat
 Fall from thy brow, like blood. Lo! angels come
 Administ'ring! Oh, thou art mock'd, yet dumb;
 Scourg'd, but without complaint. Ye know him not.
 Abraham, your father, knew, and joy'd to see
 His day. Lo this, the only Son of God:
 An offering, a free ransom for mankind,
 I see the spotless Lamb whom God provides,
 An everlasting sacrifice. 'Tis done,—
 Justice and Mercy meet upon that cross.
 He bows his head in death. Oh heav'n, and earth!
 Angel and man, bear witness of the God!
 Darkness above: Earth to its centre shakes;
 The graves are open'd, and the dead come forth.
 The veil is rent in twain. Salvation beams
 Upon the heathen world. Thou, in the grave
 Who slept'st without corruption, thou art ris'n
 Victor of death. Heav'n opens—Thou art thron'd
 Creator! Judge! Redeemer! Thou art thron'd
 On the right hand of God, eternal King!"

He spake: and the prophetic vision clos'd." P. 139.

The Proems announced in the arguments, to the greater part of the books, are often, with reference to the whole as a composition, too digressive, but in other respects they are full of beauty. The following specimen we shall insert, not only for its poetical merit, but its high and animating tone of patriotism.

Sing I of rescued realms, and high renown
 In victory won, and that heroic Chief,

Who

Who, in the strength of Heav'n, resiftless, drave
A funder, as wing'd lightnings cleave the clouds,
The storm of battle? Rings the strain of war
Sonorous on my lyre; and shall the song
Be mute, high-honour'd Albion, of thy fame,
My native country? Thou that midst the wreck
Of states, earth's ancient empires, tower'd alone,
By other than the might of mortal pow'r
Upheld. They fell, they vanish'd as a sound,
The sovereignties, that, trusting in their strength,
Stood on the rampir'd height, and o'er the foe,
From fort and iron citadel, wav'd wide
The banner of defiance. Their proud base,
War-rais'd, has bow'd beneath them. But the base,
Outstretch'd from east to west, that bears aloft
The column of thy empire, rests its strength
On Liberty. The pow'rs, that guard thy realm,
Appalling from thy shores the gather'd host,
Valour and unanimity. Thy sway
Is justice, sooth'd by Mercy. In the East,
Emporium of the world, on whose far bound
Young Ammon, in his race of glory curb'd,
Dropt the unfated tear: Thou, in the sway
Of victory, self-restrain'd, hast hung the scales,
Poising the fate of empires, and thron'd chiefs,
Fixt on the shrine of peace. The West awaits
The long-suspended sentence. Its decree
Goes forth. The senate shall efface the spot
That stain'd the ermin robes. Man shall not tempt
The mercy of his Maker on vext seas
That bear him on to blood. Man shall not yoke
His brother: shall not goad his kindred flesh,
Till the big sweat falls, tainted with the drop
That nurtur'd life. Man trades no more in man.
And if the groan of Afric yet mount up
To the tribunal of the God of Love,
Accusing human kind, it shall not draw
On Britain condemnation. Then expand,
Albion, thy sails, exultant; and diffuse,
Throughout the race and brotherhood of man,
The birth-right thou hast purchas'd with thy blood,
The heritage of freedom. Freight each sea
With burden of thy fleets: from clime to clime
Pour forth on each the gifts of all, and link
The world in bonds of love. Diffuse the light
Of science; teach the Savage arts unknown;
And o'er the nations and lone isles, that sit
In darkness, and the shades of death, bring down
The day-spring of salvation. Never, then,

Shall fail thee as the God of battle wills
 To execute his vengeance, or maintain
 Thy sov'reignty, thron'd Empress of the isles !
 Some mighty Chief, selected : sent like him,
 Whose arm Heav'n's thunder wielded. Nelson, thine
 Resistless ! Thou art fall'n ! fall'n, in the lap
 Of Victory. To thy country thou cam'st back,
 Thou, Conqueror, to triumphant Albion, cam'st
 A corse ! I saw before thy hearse pass on
 'The comrades of thy perils and renown.
 'The frequent tear upon their dauntless breasts
 Fell. I beheld the pomp thick gather'd round
 The trophy'd car that bore thy grac'd remains
 Thro' arm'd ranks, and a nation gazing on.
 Bright glow'd the sun, and not a cloud distain'd
 Heav'n's arch of gold, but all was gloom beneath.
 A holy and unutterable pang
 Thrill'd on the soul. Awe and mute anguish fell
 On all.—Yet high the public bosom throbb'd
 With triumph. And if one, 'mid that vast pomp,
 If but the voice of one had shouted forth
 The name of Nelson: Thou hadst pass'd along,
 Thou in thy hearse to burial pass'd, as oft
 Before the van of battle, proudly rode
 Thy prow, down Britain's line, shout after shout
 Rending the air with triumph, ere thy hand
 Had launch'd the bolt of victory.

Ever thus,
 Long as the billows guard our Isle, thy name,
 Prelude of conquest, shall confound the foe,
 Ere Britain's light'ning strow with wreck the deep." P. 77.

Introductory to the eighth book, (or book 4. Part II.) is a very pleasing picture of the author's feelings and energies as a poet, not indeed demanded by the subject, but well interwoven with it: particularly by introducing the preference which he gives to the sacred subject then occupying his Muse.

“ Bear witness, haunts of peace !
 How more delightful far than all that fed
 My youthful melodies, this theme divine
 Which thrills my awe-struck spirit ; while I muse
 On God, and mighty miracles, and thee,
 Thee, Word creative ! who, of David's seed,
 From age to age, by prophet and rapt seer
 Foretold, free ransom, in the veil of flesh
 Cam'st from eternal glory, to redeem
 The world by death ; and, reascending, raise
 Man to divine beatitude.—” P. 173.

This beautiful passage, however, plainly stamps David as the real hero of the piece; and a hero dignified, beyond all comparison, by his mortal connection with the Saviour of the world.

We could go on with ease to a considerable extent, citing passages of merit from this poem, which no one can read without attributing great talents to its author. They who think with us on the general subject of style, will regret with us, that the poet has thought fit to depart from the pure and classical style of established English poetry. They who admire the flights and darings of certain modern poets, (who will occur to our readers without our naming them) will rejoice to hail him as a convert to their cause. Willingly however would we prophecy that he will not long be attached to them, but will return to the classics of his country and resume his rank among them. He speaks indeed of this poem as likely to be his last: but while a poet has life and health he cannot himself say what will be his last; and we trust he will not say it truly for many poems to come.

ART. VI. *Memoirs of Dr. Joseph Priestley, &c.*

(*Concluded from p. 284.*)

OF those Memoirs, written by Dr. Priestley himself, and his son Mr. Joseph Priestley, we have already given as full an account as the limits of a review will usually admit; but we must make our readers acquainted also with the Appendix to the volume. It consists of six numbers; occupies rather more room than the Memoirs themselves; and was composed by the Doctor's two friends, Mr. Cooper, late of Manchester, and Mr. Christie, late of Montrose. The first Number is on Dr. Priestley's Discoveries in Pneumatic Chemistry, and is the work of Mr. Cooper, who begins very properly with an account of what was done in this department of science before it occupied the attention of his friend, and more particularly by Mayow.

Of Mayow's chemical works, Mr. Cooper has favoured us with a very satisfactory analysis, and done ample justice to the ingenious author, from whose writings he has extracted propositions, which, as he truly observes,

“ Evidently touch upon the most brilliant of the pneumatic discoveries of the modern times; and not a little extraordinary
it

it is, that they should have remained so long unknown, unnoticed, and not understood. The sulphur of Mayow is decidedly the phlogiston of Stahl; the fire air of the former is the fire air of Scheele, the dephlogisticated air of Priestley, and the oxygen of Lavoisier.

“ The combination of oxygen with the blood, by means of respiration, first discovered, as was thought by Lavoisier, is clearly stated by Mayow; who has also forestalled the elaborate theories of Crawford on animal heat, of Goodwyn on muscular stimulus, and of Beddoes on the succedaneum for respiration in the fœtus.”
P. 245.

All this we believe to be true; but Mr. Cooper either has no knowledge of the *Micrographia* and *Lampas* of Dr. Robert Hooke, or has unaccountably overlooked them; for in these two works a much nearer approach will be found to the fundamental doctrines of modern chemistry, than in any thing of Mayow's; and the *Micrographia* was published, by order of the Royal Society, so early as the year 1664. In return, however, for this omission, he mentions, what we had hitherto overlooked, an experiment of Mr. John Maud, who, at so early a period as 1736, “ procured and confined inflammable air from a solution of iron in the vitriolic acid;” and, he thinks, we know not on what ground, that this experiment had suggested those of Mr. Cavendish, in 1766. He insinuates, likewise, that Boyle took many hints from Mayow, without acknowledgement; and attributes such unworthy conduct to the pride of birth, the pride of knowledge, the pride of age, or a mean jealousy of Mayow's abilities; while he contends that Priestley borrowed from no man a single hint without acknowledgement!

That in this respect Priestley acted with great fairness, we are perfectly satisfied; but who would attribute, without the most complete evidence, unfairness of conduct to such men as Cavendish and Boyle? As a chemist, indeed, Mr. Cooper appears not to be at home, nor even to know what it is which constitutes a philosopher. That Priestley discovered a greater number of *facts* in pneumatic chemistry than any other individual, we are strongly inclined to believe, for he seems to have made a greater number of experiments; but he himself candidly acknowledges, that “ in looking for one thing, he generally found another, often of more importance than that of which he was in quest.” As the knowledge of a number of insulated *facts* is not philosophy, so the *discovery* of the greatest number of such facts, especially when made in this manner, does not, of itself, entitle

entitle a man to the appellation of philosopher. Philosophy is the knowledge of the *laws of nature*; and he, and he only, is a *discoverer* in philosophy, who, from a number of experiments, or the contemplation of unquestioned facts, has ascertained one or more of such laws. Dr. Black and Lavoisier have each discovered at least *one* chemical law of nature; but what *law* or *laws* has Dr. Priestley *discovered*, that the present author should place him above these philosophers in the ranks of chemical science? He was indeed a strenuous *supporter* of the Stahlian theory to the day of his death; and Mr. Cooper enumerates a number of his objections to the theory by which it has been superseded; but the scientific chemist must observe, in the statement of these objections, Mr. Cooper's superficial knowledge of either theory*; while he will readily acknowledge that of the principles at present received in chemistry, all are not equally established; though the phlogiston of Stahl seems to be completely exploded.

The second Number of this Appendix is by Mr. Cooper likewise, and is entitled, *Of Dr. Priestley's Metaphysical Writings*. Its object is to give an historical view of the two precious doctrines maintained by Priestley—that “man is nothing more than an organized system of matter,”—and that “all his actions and volitions are necessary!” The author begins by pouring forth some abuse on the Church of England in particular, and on all *established* churches, and every order of priesthood in general! All this is, no doubt, very right; but our American judge falls into a slight mistake, when he represents *Popery*, as yet the *prevailing system* of the Christian world! Popery neither now *is* nor ever *was* the prevailing system of the Christian world; for the Greek Church, which never acknowledged the supremacy of the Bishop of Rome, extends over a much larger portion of the globe, than all the other churches by which supremacy has at any time been acknowledged. There is however something in the sound of the word *popery*, well calculated to excite vulgar prejudice; and therefore it was very *philosophical* to connect popery with belief in the immateriality of the human soul! It was likewise very philosophical to represent all the clergy of the Church of England, who *affect* to believe this doctrine, as having entered

* He will perceive likewise his inaccuracy in quoting from the Latin Classics, if not his ignorance of that language. *Si Pergama dextra defendi potuit, etiam hac defensa fuisset*, are words not grammatically constructed, and therefore, we need not add, not the words of Virgil.

into orders from unworthy motives, and even to ascribe to similar motives, "though by no means operating in the same degree, much bigotry among the clergy of the dissenting interest!" As there is, no doubt, something very honourable in believing that men have no souls, it was likewise proper to deprive the Church of England of as many men as possible, by whom this sublime notion has been entertained; and hence, we suppose, it is, that this author has claimed the learned Dodwell to the dissenters!! He represents him, however, as a very weak, though learned man; because, "though he would not at *first* join the establishment (p. 500) he changed his opinion and his conduct in this respect afterwards!"

When a man writes with such *candour* as this, it is a pity that he is not at some pains to inform himself of the truth or falsehood of whatever he may find it expedient to assert? Dodwell's famous book is lying before us; and, for the sake of Mr. Cooper and his arguments, we are sorry to find that it furnishes a complete proof that its author was no materialist; that he considered the human soul as something distinct from the organization of the brain, or any other part of the body; and that he teaches expressly that human souls "do not depend on our gross *organic bodies*, or on any *other created* being, but that they may *still* continue in their duration, whatsoever other *created* influences be *withdrawn* from them, if God be pleased *still* to continue that *ordinary providence*, which is essentially *necessary* for their *continuance*, who can no more *continue* than *give* their own *being*." To this doctrine we are acquainted with no Christian Immaterialist, even among the followers of Baxter or Berkeley, who would offer the least objection; but this is not all. Dodwell was at *first* a Member of the Established Church, and cannot be said to have been, at any period of his life, a member of any other church! He was indeed disturbed, as many other good men were, by what he considered as the uncanonical deprivation of Archbishop Sancroft, and the other Bishops, who, at the Revolution, refused to transfer their allegiance from King James the Second to King William the Third; and during the lives of these prelates he adhered to their communion, which he considered as adhering to the true Church of England; but at their deaths, when the schism was at an end, he went whither his duty led him, to his parish church. These facts will be laid hold of by some wicked Immaterialist, and urged as proofs, that the reports of Judge Cooper, whatever they may be in law, are, in matters relating to philosophy and theology, entitled to no credit.

Another proof of the same position such men will be apt to find in the account which is here given of the object of Warburton's *Divine Legation*, which was written, says this author, "to prove that Moses and the Jews neither believed in, nor knew of, a future state!" Now it must be confessed, that if any credit be due to the *Divine Legation* itself, its object was to prove—not this strange position, but that as in the religion and laws of Moses, there is no *revelation* of a future state, that religion and these laws, or, in other words, the Jewish polity *must have been supported*, as the Scriptures of the Old Testament say it was supported, by an equal Providence, under which piety and virtue were rewarded, and idolatry and vice punished in the present state.

A third objection will probably be made to this author's accuracy, from what he says of the motives which induced Dr. Horsley, when Archdeacon of St. Alban's, to enter into controversy with Dr. Priestley, on the doctrine of the Holy Trinity.

"It was not the wish to detect error, or to establish truth—it was not from anxiety to fix on a firm footing, some great and leading principle of Christianity—it was not the benevolent design of communicating useful information on a litigated topic of speculative theology—it was not the meek and gentle spirit of sincere and patient inquiry, that dictated those animadversions*: all these motives would not only have been borne with patience, but would have welcomed and exulted in a temperate discussion of unsettled opinions, before the tribunal of the public; for by such discussions alone, can the cause of truth be permanently and essentially promoted. No: these were not the motives that influenced the Archdeacon of St. Alban's. It was the nefarious and unpardonable attempt to unsettle the faith of established creeds; *however founded that faith might be, on ignorance or prejudice, on pardonable misapprehension, or culpable misrepresentation, on fallacy, on falsehood or on fraud.* These animadversions proceeded from the morbid irritability of an expectant ecclesiastic: from a prudent and prescient indulgence of the *esprit de corps*: from a dread too, perhaps, lest the tottering structure of the Church Establishment, with all its envied accompaniments of SEES and BENEFICES, of DEACONRIES and ARCHDEACONRIES, and CANONRIES and PRÉBENDARIES, (we suppose he means PREBENDS; but what are DEACONRIES?) and all the pomp and pride of *artificial rank*, and all the pleasures of *temporal authority*", of

* Dr. Horsley's Animadversions on Priestley's *History of the Corruptions of Christianity*.

which this JUDGE surely has his share “and lucrative sinecure connected with it, might be too rudely shaken by sectarian attacks!!” P. 302.

This vehement declamation, in which the author pretends to assign the secret motives of his neighbour's conduct, is such a singular performance, that we are afraid that neither materialists nor immaterialists will look on it as adding to his credit as a philosophical historian. Yet we think it will admit of some defence, which, in justice to the author, we shall state. Mr. Cooper is well known to be a necessarian, who believes, that between motive and action, there is the very same relation as between cause and effect in physics. Now, as this latter relation is such as unquestionably leads the human mind to attribute similar effects to similar causes, the former relation must be such as to lead the mind of a necessarian to attribute similar actions to similar motives. If then Mr. Cooper be conscious, as we are bound to suppose him to be, that he never enters into controversy with any man, nor makes animadversions on those who rudely attack any system or constitution, of which he is a legal guardian, but from some *worldly* motive, quite *different from the love of truth*, he was undoubtedly authorized, as a necessarian, to attribute the Archdeacon's animadversions on Dr. Priestley to some *worldly motive* likewise! If he be not conscious of such *worldly-mindedness* in himself, we must indeed abandon this passage, however reluctantly, to the animadversions of those who may consider it as a farrago of impious absurdity, in which the author appears to arrogate to himself that attribute of the Deity which searches the heart!

From this digression, for he admits it to be such, Mr. Cooper returns to the more immediate subject of his Essay, or *Section*, as he calls it; and gives us some account of the writings of *Hobbes*, and *Blount*, and *Coward*, and *Dodwell*, and *Clarke*, and *Collins*, and *Chishull*, and *Norris*, and *Toland*, and *Hartley*, and *Priestley*, &c. &c. on the human soul; but he makes no mention of Archdeacon Blackburn on the one side of the question, nor of the Scotch philosopher, Baxter, on the other. We need hardly inform our readers that all the arguments which have been urged for the immateriality of mind are here represented as very weak, and all the arguments on the other side as complete demonstrations.—Hartley, however, is the author's hero; for he

“Has shewn with a weight of fact and argument, amounting to demonstration, that all the phenomena of mind may be accounted for from the *known properties and laws of organization*;

and notwithstanding, that for some reason or other he has so far accommodated his work to vulgar prejudice, as to adopt the theory of a separate soul, though in a very objectionable form, it is evidently a clog upon his system, and unnecessary to any part of his reasoning. Substitute PERCEPTION, and his theory is complete." P. 311.

But what would be gained by substituting *perception*? What is *perception*? If it be a sentient *being*, distinct from the organized system, it is the same thing with what is usually expressed by the word *soul*, and no substitution is made. If it be a mere *faculty* or *power*, it cannot, say the immaterialists, be a *faculty* or *power* of *matter*, as such; for *inertia* is universally allowed to be an essential property of matter, as Hartley repeatedly maintains*. But it may be accounted for from the known laws and properties of organization! So says our author, but Hartley says no such thing. His words, on the contrary, are, "I see clearly, and acknowledge readily, that matter and motion, however subtly divided, or reasoned upon, yield nothing more than matter and motion still; and if by *organization* any thing else be meant than an *arrangement of parts* adapted to certain *motions*, we must confess that neither *organization* nor its *laws* are known to us; and that the words—*known properties and laws*

* He not only maintains this in his book, but appears to have been anxious in conversation to disclaim materialism.—"There was but one point," says his son, "in which he appeared anxious to prevent any misapprehension of his principles; that point respected the immateriality of the soul. He was anxious to declare, and to have it understood, that he was not a materialist. He has not presumed to declare any sentiment respecting the nature of the soul, but the negative one, that it cannot be material, according to any idea or definition that we can form of matter. He has given the following definition of matter, viz. *That it is a mere passive thing, of whose very essence it is to be endued with a VIS INERTIÆ; for this VIS INERTIÆ (inertia would have been a better expression) presents itself immediately in all our observations and experiments upon it, and is inseparable from it even in idea.* The materiality therefore of the sensitive soul is precluded, by the definition of matter being incapable of sensation. If there be any other element capable of sensation, the soul may consist of that element; but that is a new supposition, still leaving the original question concluded in the negative, by the fundamental definition of matter."

Life and Character of Dr. Hartley prefixed to the Third Volume of *Observations*, &c. 8vo. 1791.

of organization—are mere jargon. We even suspect that Judge Cooper himself affixes no meaning to these words, as well as to some others, which he employs in this discussion: Thus—

“The proper and direct train of argument,” he says, “in favour of materialism, is, that every phænomenon, from which the notion of a soul is deduced, is resolvable into some affection of the brain, perceived. That all thought, reflection, choice, judgment, memory, the passions and affections, &c. consist only of ideas or sensations (i. e. motions within that organ) perceived at the time. - - A *sensation* is an *impression* made by some external object on the senses; the *motion* thus excited is propagated along the appropriate nerve, until it reaches the sensory in the brain, and it is there only felt or *perceived*.” (P. 314.)

This may be good philosophy, and worthy indeed of all credit, if *sweet* and *bitter*, *heat* and *cold*, *pain* and *pleasure*, be so many *motions* felt or perceived in the brain! But we should be glad to know what kind of a *motion* a *scarlet colour* is, and how it differs from the *motion* commonly called the *whiteness of snow*; how the *taste* of sugar, as it is a *motion* in the brain, differs from the *taste* of gall or wormwood; and how the *stench of a dunghill* differs, as a *motion in the brain*, from the *disgust* excited by *petulant ignorance arraying itself in the garb of philosophy*! Even when all this knowledge shall be communicated to us, one question will still remain. What is it which *perceives* all these *motions*, and so accurately distinguishes them from each other? Do the motions perceive themselves? Are they both cause and effect? This is the jargon of Mr. Bellham, to whose *Elements of the Philosophy of Mind* the author indeed refers, as to “an excellent compendium, containing by far the best summary of what has been urged on this as well as on every important question of morals and metaphysics!” As we have reviewed that precious compendium of science in our 20th and 21st volumes, to them we refer our readers, and to the last of them particularly, for a just view of Mr. Bellham’s reasonings on the nature of the mind of man.

The present author proceeds from *materialism* to the question which has been so long agitated concerning *liberty* and *necessity*. He treats it as he treated the former question, by giving an historical view of what had been written on it before Hartley and Priestley; and finds all the writers on the side of liberty weak or wicked men. Edwards, though a necessarian, did not completely understand the question; neither did Leibnitz, who is here exhibited as a writer ob-

fcure and insupportably tedious; but Hobbes understood it thoroughly!

“ Previous to Hartley’s great work, the question of liberty and necessity had been discussed between Collins and Clarke, and Clarke and Leibnitz. Collins’s Philosophical Inquiry into Human Liberty, first published in 1715, was the only book on the subject worth reading, between the time of Hobbes and Hartley, and a masterly and decisive work it is.” P. 322.

Was nothing that Samuel Clarke wrote on the subject worth reading? Is not King’s *Essay on the Origin of Evil*, which was written between the times of Hobbes and Hartley, worth reading? and who is Mr. Cooper, who presumes to decide so dogmatically on the merits of such men? Why he is a very great metaphysician, for in the following words he more than insinuates that he is the only man, who, since Hobbes, has thoroughly understood the question!—“ Collins, in his preface, takes pains to have it understood that he writes in defence of *moral* necessity only, and not of *physical* necessity. A distinction without a difference, though taken by *all* who have succeeded him!”—Not surely taken by Mr. COOPER, of whom such honourable mention is here made, (p. 334) as a materialist!

“ The doctrine of necessity has been opposed by Dr. Gregory, of Edinburgh, but with a *weakness of argument*, and a petulance of language, that places his work in the *lowest rank* among the writers who have adopted the same side of the question. It hardly deserved the notice of *so good an advocate* (we suppose he means *so able an opponent*) as Dr. Crombie, who has been the latest author on the subject*.

“ Indeed, the question must now be considered as *settled*; for those who can resist Collins’s Philosophical Enquiry, the section of Dr. Hartley on the mechanism of the mind, and the review of the subject taken by Dr. Priestley and his *opponents* (Q. adherents?) *are not to be reasoned with!*”

Price and Gregory not to be reasoned with!! They certainly are not, with any hope of success, to be reasoned with by such men as Belsham and Cooper; and it was probably the consciousness of this that induced the said Mr. Cooper to fail in fulfilling a promise which he had voluntarily given to Dr. Gregory, to examine the reasoning of of his *Essay on the Relation between Motive and Action*. It

* Belsham has written on the subject since Crombie.

appears * that the Doctor, then probably a young author, was at uncommon pains to procure the opinions of men of science, concerning the validity of his reasoning, before he gave it to the world; that for this purpose he transmitted his Essay, when yet unpublished, to the Doctors Price and Priestley, among others; that by Dr. Priestley it was sent to Mr. Cooper, who, in a letter to Dr. Gregory, declared that he had read it, understood the general nature of the arguments, and promised soon to state the objections that had occurred to him; that after six months he apologized for unforeseen delay, repeating his promise to send his remarks in the course of a few months; and that Dr. Gregory delayed the publication of his work upwards of twelve months, in expectation of those remarks, which, after all, were never sent! Now, we must have leave to tell Mr. Cooper, that it was *wrong* not to fulfil a promise made in such circumstances, and requested for the purpose of preventing a candid and ingenuous young man from publishing, as a *demonstration*, a weak argument; for, as Dr. G. observes in his letter to Dr. Priestley, the reasoning of his *Essay*, if it be not *demonstration*, must be stark *nonsense*. Dr. G. had then given no offence either to Dr. Priestley or to Mr. Cooper; he had requested as a favour that they would state their objections, if they had any, to his premises, and point out any fallacy in the reasoning; he had expressed his anxiety lest, in the application of mathematical reasoning to such a subject, he might have suffered some fallacy to escape his attention; and he solemnly promised to suppress his work, if the reasoning should be shown to be any thing less than strict demonstration, and to express his gratitude to those by whose remarks he should be prevented from disgracing himself in the eyes of the world. Such a request proceeding from such motives, few men could have resisted; but it was resisted by both our necessarians, till now, that, after the lapse of fifteen years, one of them, from the other side of the Atlantic, has pronounced the argument of Dr. Gregory's *Essay* *peculiarly weak*, and its author not to be reasoned with! This is perfectly worthy of the man who accuses Horsley of ignorance and dishonesty, insolence and absurdity! who says (p. 327) that the faculty, called the *will*, is a state of the *body*! who affirms that the Doctors Reid and Beattie have fallen into *perfect oblivion*! and who gravely prefers Bellsham's *Elements of the Philosophy of the Mind* to

* Introduction to Dr. Gregory's *Philosophical and Literary Essays*, pp. 247—288.

Mr. Professor Stewart's work bearing the same title ; though he is graciously pleased to allow that both works have *merit in their way!*

With respect to Dr. Gregory's reasoning against the *necessity* of Hume and Priestley, we beg leave to say, that, if there be any truth in geometry and algebra, it is a complete *demonstration* that the relation of *motive* to *action* is not the same with the relation of *cause* to *effect* in *physics* ; and that it is absurd to argue from the one relation to the other. The mechanism of mind therefore is a mere chimera ; and Collins's distinction between a *moral* and a *physical* necessity, supposing the former possible, is not, as the present author so confidently affirms, a distinction without a difference. Every man *feels*, or imagines that he feels himself free ; and Dr. Gregory's demonstration, by destroying the arguments employed by the necessarians to prove this feeling *delusive*, has sufficiently established the freedom of the human will, and proved that God is not the author of sin. Volitions cannot be free, say the necessarians, because there cannot be an *effect* without a *cause*. To which it is sufficient to reply, that volitions are not effects, nor motives, causes ; and that the relation between the two former correlatives has been strictly demonstrated to be something quite different from the relation between the latter*. Man has it generally in his power, when different motives are presented to him, to suspend action entirely till he has deliberated between the two ; and if, after due deliberation, he make a wrong choice through *mere ignorance*, moral guilt will not be imputed to him. This is all for which the rational opponents of necessity contend ; but they might have gone on contending for it to the end of the world without silencing their adversaries, had not the question been transferred from the ambiguous language of metaphysics to the diagrams and symbols of mathematics. Belsham and Cooper are not indeed yet silenced ; but as long as they shall content themselves with *affirming* that the question is *settled*, and that *their opponents are not to be reasoned with*, the man who may be disposed to take them for his guides, should proceed a step further, and, on the venerable authority of the Council of Trent, admit the doctrine of transubstantiation.

* Dr. Gregory's Essay on this subject was published before the commencement of our critical labours, but some idea of his mode of reasoning may be collected from our review of Mr. Belsham's work, to which we have already referred.

The third Number of the Appendix, by Mr. Cooper likewise, is entitled *Of Dr. Priestley's Political Works and Opinions*; but it contains nothing worthy of particular attention. *Priestley* and *Paine* are the only political writers whom this author deems unexceptionable; and the American constitution is the only legitimate government that the world has yet seen! Locke, and Milton, and Harrington, are but half-way maintainers of the rights of men; while Tucker and Montesquieu have not been deemed worthy of even being mentioned! This may pass current in America; but we should insult the good sense of our English readers, were we to employ a single moment in exposing its folly. It is but justice, however, to say, that *Priestley* seems to have been a more moderate republican than his friend; and that he occasionally expressed disapprobation of sudden and violent reforms.

The fourth Number is on Dr. *Priestley's Miscellaneous Writings*, and may be considered as a kind of review of his *Grammar*; his *Lectures on the Theory of Language*; on *Oratory and Criticism*; and on *General History and Civil Policy*. We read this paper with considerable satisfaction, till, towards the end, when we found the author, who himself evidently understands neither Greek nor Latin, supposing the late Bishop Horsley incapable of reading either the *Phædo* of Plato in the original, or the commentary of Olympiodorus, and therefore under the necessity of stealing his own Platonic notions of the Trinity from the learned Mr. Taylor's *Translation of Olympiodorus!!* This, we confess, excited our indignation; but that indignation very quickly subsided, when we found the author soon afterwards pleading, against his master too, for the *not improbability* of Darwin's doctrine of *equivocal generation*, and for the *harmlessness of atheism!!!* That Bishop Horsley, who never treated such theorists with ceremony, should by Mr. Cooper be called the sneering, sarcastic, insolent and intolerant Bishop of "Rochester," appeared no longer surprising; but we were still a little surprised, that, in the very same note, the man who has such an abhorrence of *sneering*, should, when animadverting on Dr. Horsley's Charge to the Clergy of the Archdeaconry of St. Albans, call its author—"a faint in crape; but twice a faint in satin!" Have illiterate sciolists, and unitarians, and democrats, and American judges an unquestionable right to sneer at every defender of ancient truth; and may not a man of learning, almost unrivalled, express some contempt of such worthless scribblers?

To this Number are subjoined some fugitive pieces by
Dr. Priestley,

Dr. Priestley, which were originally published in newspapers and magazines, and are deemed by the editor worthy of being preserved. In the first of them by a *Quaker in Politics*, much sound advice, under the title of *Maxims of Political Arithmetic*, is given to the Americans respecting trade, and the conduct which they ought to observe towards the belligerent powers of Europe; the second is a vain attempt to vindicate Dr. Franklin from the charge brought against him, of inflaming that spirit of discontent among the Americans, which soon afterwards produced the great explosion that separated them for ever from their mother-country; and the third, which was never before published, is an impotent attack on the character of Mr. Burke. The following extract from the *Maxims of Political Arithmetic*, is worthy of notice; because, if the facts be as they are stated, it seems to be a complete confutation of the author's reasonings against religious establishments, as well as of his friend's pleadings for the harmlessness of atheism.

“ A stranger naturally expects to find a greater simplicity of manners, and more virtue, in this *new country*, as it is called, (America), than in the old ones. But a nearer acquaintance with it, will convince him, that considering how easily subsistence is procured here, and consequently how few incitements there are to the vices of the lower classes especially, there is less virtue as well as less knowledge, than in most of the countries of Europe. In many parts of the United States (where there is no establishment) there is also less religion, at least of a rational and useful kind. And where there is no sense of religion, no fear of God, or respect to a future state, there will be no good morals that can be depended on. Laws may restrain the excesses of vice, but they cannot impart the principles of virtue.” P. 446.

The fifth Number of the Appendix contains a summary of Dr. Priestley's religious opinions, as they appeared to Mr. Cooper; and the sixth, by Mr. Christie, is a review of his theological works, with occasional extracts, expressive of his sentiments and opinions; and observations on his character and conduct as a Christian minister.

In neither of these dissertations, if dissertations they may be called, is there any thing to arrest our attention or that of our readers. Whoever has read Dr. Priestley's theological writings, has formed for himself, if he thought it worth while, a summary of his religious opinions, without the aid of Mr. Cooper; and in Mr. Christie's review there is neither erudition nor reasoning. In one respect, indeed, it is valuable, because by the multitude of extracts, it displays the Dr.'s zeal in the cause of unitarianism; his rooted hostility

tility to the ecclesiastical constitution of his country; his rude railings against what he calls the idolatrous worship of the Church of England; and thus demonstrates, in opposition to the plea set up by himself and his son, that the suspicions entertained of his disaffection, at the time of the riots at Birmingham, were far from groundless. It displays, likewise, much vanity in the doctor, who is here represented as supposing, (p. 750) that his "absence from England might accelerate the reflection of his countrymen;" a degree of importance which no private individual of modesty would assume to himself, and which was assumed, without any ground, by Dr. Priestley, whose emigration made in England no greater blank than would have been made by the emigration of his footman. It is therefore ridiculous in Mr. Christie, after the proofs which he has given of his friend's continued efforts to overturn the British Constitution, of which the Established Church forms an essential part, to say that his emigration "will reflect indelible disgrace on the temper and spirit of the high-church party, and of the abject state politicians of his time!" Neither Churchmen nor Statesmen drove him away; but since he chose to banish himself, it would have been very extraordinary, if either Statesmen or Churchmen, whether high or low, had solicited the return of the man, who for more than twenty years had laboured incessantly to overturn, what it was their bounden duty to support; who stigmatized with the opprobrious name of *idolators*, all the inhabitants of the empire, except Jews and a few unitarian Christians; who had lately been elected a member of the National Convention of France; and who, at the time of his emigration, was corresponding with the enemies of his country!

The blind partiality betrayed by Mr. Christie through the whole of this review, is indeed as conspicuous as his very superficial knowledge of the subjects on which he has chosen to pronounce with the utmost confidence. Dr. Priestley's theological writings are almost all controversial; and the reviewer declares him to be, in every controversy, superior to his antagonists! His quotations from ancient authors, are uniformly made with fairness and accuracy! he never mistakes the sense of those authors! his reasonings are always logical and conclusive! on every occasion he states the sentiments of his antagonists with candour, and, though he styles them *idolators*, he treats them with becoming respect!!

Bishop Horsley, Mr. Badcock, and even Dr. Price, though a Dissenter and Arian, are the reverse of all this!
their

their quotations from ancient authors are partial and garbled! when they differ from Dr. Priestley about the sense of these writers, they betray either ignorance or fraud! their reasonings are mere sophisms! when they detect Dr. Priestley's superficial knowledge of the Greek tongue and ancient philosophy, they lose sight of the respect due to so great a man! and all these learned discoveries have been made by a man, who talks (p. 714) of the eternal *organization* of the Son of God! and who was educated as a mechanic or shopkeeper in the town of Montrose, North Britain. Notwithstanding this partiality, which must be obvious to every man acquainted with the controversial writings thus reviewed, there are readers, on whom Mr. Christie's statement will have the desired effect; for he makes long extracts from the writings of Dr. Priestley, that his arguments may appear to the best advantage in his own words; but from Horsley and Badcock he extracts only sentences or fragments of sentences, declaring them no sufficient reply to the reasonings of his oracle; and talks all the while of candour and the love of truth!!

The four posthumous Discourses, which are added to these volumes, do honour to Dr. Priestley. They are 1. *On the Duty of mutual Exhortation*; 2. *On Faith and Patience*; and 3. and 4. *On the Change which took Place in the Character of the Apostles after the Resurrection of Jesus Christ*; and are pious, argumentative, and perspicuous. The writer's zeal for unitarianism occasionally appears; but it is not in itself offensive; and after the violence of Messrs. Cooper and Christie, it must be considered as nothing more than the earnest endeavour of a well meaning man to let slip no opportunity of inculcating on others what he himself believes to be truth. The Sermons indeed exhibit an amiable view of Dr. Priestley's mind, and tend to confirm us in the opinion, which we formed on reading his Memoirs, that his errors, great as we think them, were the natural result of his early education; but that his virtues, likewise many and great, were all his own.

ART. VII. *The Oriental Miscellany, consisting of Original Productions and Translations. Volume the First. 8vo. 295 pp. Calcutta. 1798.*

ALTHOUGH several years have elapsed since the publication of this volume, yet, like many other works printed at Calcutta, it has been very slow in reaching this country,

country, and is even now, we have reason to think, but little known in Europe. We shall not therefore apologize for the lateness of our notice, but proceed to inform our readers that it is a Collection of Essays, Translations, and Miscellaneous Papers on various Branches of Oriental Literature, compiled by the ingenious and indefatigable Mr. Gladwin, who is indeed, himself, the author or translator of the most valuable and interesting articles.

On a similar plan, but in a larger form, two works preceded this, both from the Calcutta press. One entitled the *Asiatic Miscellany*, in two quarto Volumes, was published in the years 1785 and 1786. This was succeeded in 1789, by the *New Asiatic Miscellany*; also in quarto, and containing like the former, a great variety of instructive and entertaining matter; of this, we believe, two numbers only were printed, forming together one volume of about two hundred and sixty pages.

We regret that those compilations have been discontinued, yet the Miscellany before us, though not equal in bulk, seems no unworthy successor to those above-mentioned, and can boast of one advantage not possessed by them—it is illustrated with several engravings, neatly coloured.

Of this volume the Contents are—1. An Extract from the *Tarikh Tebry*, containing an Account of the Seventy Years Captivity of the Jews. 2. A Firmaun of Akber, on the Appointment of Shābaz Khan to the Soubahdary of Malwah. 3. A Firmaun of the same Emperor, granting Remission of certain Duties. 4. A Firmaun of Aurungzebe, respecting certain Abuses in the Government of Gujerat. 5. Another Firmaun of the same, concerning Tribute. 6. A Dissertation on the Revenues of Government, and of landed Tenures, according to the Mahomedan Law. 7. Cursory Remarks on Countries, by William Hunter, Esq. 8. An Account of the Leucoryx, or White Antelope. 9. An Account of the Thibet Musk. 10. Original Letters from a Father to his Son, on various Subjects. 11. Plato's Instructions to Aristotle, from the *Ukhlack Nassery*.

We shall extract the first article of this Miscellany, which is the History of Bahman, King of Persia, also called *Ardisheer derazdest* or the *long-handed* (Artaxerxes Longimanus) and celebrated in the Bible (Book of Kings, Ezra, &c.). This is given by Mr. Gladwin, from the *Tarikh Tebry*, a Chronicle, written originally in Arabic by a learned native of Tebrestan, who died in the year 923 of our æra; it contains a General History of the World, from Adam to the author's time.

“ When

“ When Bahman, the son of Isfendiar, succeeded his grandfather Gushnasp, and reigned at Balkh, he sent heralds into every country, and received tokens of submission from all nations, excepting the children of Israel, who were increased exceedingly, and had placed over themselves a king. This Prince, from excess of arrogance and presumption, slew the herald whom Bahman had sent to Syria and Jerusalem. The rage of Bahman being thereby kindled, he sent for *Bukhtnufr**, whom he reinstated in the government of Chaldea and Syria, with all the other lands over which he had before borne sway. And he commanded him, saying, ‘ collect as many troops as you may think necessary, and go and destroy again Jerusalem as completely as you did before.’ And Bahman sent along with Bukhtnufr three wise men (or counsellors) one named Darius †, who was the son of a ruler; another called Koreish, the son of Unkiwau; and the third was Ahasuerus, the son of Keerish, the son of Jamasp the sage.

“ Bukhtnufr marched into Chaldea, where he spent a year in augmenting his army, and making the necessary arrangements for his expedition. At that time the territory of Mousul was governed by a descendant of Senacherib, who, when Bukhtnufr was preparing to invade Jerusalem, joined him with a large force. Bukhtnufr received him courteously, and at length gave him the command of the advanced army, with which he committed great slaughter in all the countries through which he passed in his route to Jerusalem: and he carried away into captivity one hundred thousand youths, besides men and women. Not satisfied with dilapidating the cities, he covered the ruins with earth;—he particularly commanded every soldier to fill his shield with earth of the desert of Syria, and to fling the contents on the ruins of Jerusalem. Having thus totally desolated that city, he departed for Irak, with the captives, among whom was the King, whom Bukhtnufr sent to Bahman, after having slain his sons with his own hand. Bahman commanded the King also to be put to death, and in reward of the services of Bukhtnufr, gave him sovereign dominion over the territories of Babylon and Irak, even unto the borders of Ethiopia. Whilst Bukhtnufr reigned in Chaldea, he mustered the captives, and having selected from amongst them for his own honourable service, one hundred thousand men of the best families, he distributed other six thousand amongst his Captains. Bukhtnufr reigned forty years, and then died, leaving a son, named Morduckh ‡, whom Bahman confirmed

* Nebuchadnezzar, who in the Arabic Version of the Bible is called Bukhtnufr.

† This seems to be Darius, the Mede, mentioned in Daniel x. 31.

‡ Evil Merodach, 2 Kings xxv. 27.

in the kingdom. He reigned twenty-three years, and was succeeded by his son Yelubnufr*. He had reigned but a short time, when he meditated a revolt from his liege Sovereign; but the plot was discovered, and communicated to Bahman, by Ahafuerus the sage. Bahman loaded him with honours on the occasion, and wrote a letter to Darius the counsellor, saying, 'Slay thou the traitor Yelubnufr, whose kingdom I have conferred upon thee, assume thou the government thereof.'—Darius accordingly put to death Yelubnufr, and reigned in his stead with such justice as restored the kingdom to a state of happiness and prosperity. Bahman rejoicing thereat, was heard to say, 'these wise men merit confidence and promotion, every department of government ought to be entrusted to the management of men of piety and of pleasing manners; in order that the empire may flourish by their prudent and upright administration.'

"Some years after this period, the King of Hind and Sind having revolted, Bahman sent against him Ahafuerus, at the head of a large army. He subdued the King of Hind and Sind, and slew him; in return for which services Bahman bestowed on him these kingdoms.

"Darius, after having reigned three years in Irak, died, when Bahman conferred the kingdom on Ahafuerus, commanding him to leave a Lieutenant in Hind, and reside himself in Irak, the centre of his dominions. Ahafuerus having accordingly appointed a Lieutenant to rule over Hind and Sind, fixed his own residence in Irak, where he enjoyed a prosperous reign. Some time after his arrival in Irak, he released the children of Israel from captivity. He married an Israelitish woman, named Afer †, and she bare him a son, whom he named Kyrus ‡. Ahafuerus held in high estimation the children of Israel, and gave them free access to his person, calling them his kinsmen, and the descendants of the prophets and sages. But for fear of offending Bahman he did not give them leave to return to Jerusalem.

"When Kyrus was fourteen years old, Ahafuerus died, and Bahman conferred the kingdom on the son. God bestowed the gift of prophecy upon Daniel, whose doctrine Kyrus embraced, and forsook the worshipping of fire, but unknown to Bahman.

"In the thirteenth year of the reign of Kyrus Bahman died, when the former openly professed the religion taught by Daniel, and encouraged his subjects to listen to the words of that prophet, whom he had commanded to instruct them in the law of Moses.

"Then Daniel asked permission to go himself to rebuild the city and temple of Jerusalem. But Kyrus refused his request, saying, 'I stand in need of a thousand faithful counsellors and

* Belshazzar, last King of the Babylonish race.

† In Persian *Afer* signifies a star—this is Queen Esther.

‡ Kyrus, or Cyrus.

guides, how then can I consent to deprive myself of your personal aid in the government of my kingdom.' He however permitted the children of Israel to return to Jerusalem. From the time that Bukhtnuf carried away the captives, until the death of Kyrus, Daniel had resided in Babylon and Irak twenty-two years. After the death of Kyrus, he returned to Jerusalem, and there spent his life in devotion." P. 13.

We have already mentioned that the Chronicle of Tebry was originally written in Arabic, but it is known at present only through the medium of a Persian translation, from which Mr. Gladwin has extracted the passage above given. This translation is itself a work of considerable antiquity, having been made in the year 352 of the Hegira (of Christ 963). As much curious matter has been added on the subject of Persian history and antiquities, by the translator, who was well versed in the learning and religion of the fire-worshippers, M. D'Herbelôt is inclined to prefer this version to the Arabic original, which, according to the general opinion, was supposed to be irrecoverably lost. Yet an Orientalist of our acquaintance is fortunate enough to have obtained some valuable fragments of the Arabic text, and to have discovered traces of two perfect copies lately in existence, one of which bears such testimonies of genuine antiquity, that it is traditionally celebrated as a manuscript from the pen of Tebry himself, "The great 'Livy of the Arabians,' as Mr. Ockley styles him (Hist. of the Saracens, Vol. II. Introd. p. xxxiii.) the very parent of their history, and, (adds he) as far as I could find by inquiry, given over for lost in Arabic. I formerly inquired of my predecessor, Dr. Luke, concerning him, who said he had never met with him in the East, and that he was to be despaired of in Arabic. M. D'Herbelôt says the same."—Our friend, however, entertains such strong hopes of obtaining at least a copy from one of those manuscripts above-mentioned, that he has refrained from publishing his Translations of the Persian Chronicle, until he shall have had an opportunity of collating it with the Arabic original; that there is a considerable difference between them he has reason to suspect, from the fragments already in his possession.

We now proceed to another article in the Miscellany before us, entitled, "Curfory Remarks on Places in the Peninsula, and on the Continent of Hindoostan, by W. Hunter, Esq." Having described Trivatore, Ongole, Rajamundry, Vizagapatam, and Vizanagarum, the ingenious traveller mentions the large and populous town of Pursotem
Chatta,

Chatta, on the sea shore, and its celebrated Temple of Jagu-
naut.

“ This,” says he, page 109, “ is a square area of about two hundred yards each face, surrounded by a wall of considerable height, on the outside of which is a walk, shaded by plantain trees, and enclosed with a low wall. On each side of the area is a gate, and these look to the four cardinal points. Near to the east within the area is a tower, 214 feet in height. It is nearly of the form of a sugar-loaf, is decorated with variety of sculpture, painted white, with some streaks of red, and has a globular ornament at top. Between this and the opposite wall are two other towers, but much lower than the first. Before the eastern gate stands a pillar, about fifty feet high. It is a single piece of black stone, supported on a base which consists of several steps, and crowned at the top with a kind of capital. The base is curiously carved. It was brought about the year 1780 from the black Pagoda, which lies to the northward of this place, but the natives say it came originally from Burdwan, and was transported at a great expence. Within the north gate on each side of the entrance, is the figure of a white elephant, as large as the life. To the northward of the temple, at the end of a very broad and regular street, in which are many good houses belonging to the Brahmans, is an artificial tank, about 169 yards square, enclosed by a stone wall. To the westward of the temple is another tank, smaller than the former; but the ground here being higher, there are several steps for descending to the surface of the water; near the edge of this tank there are two small temples, in which lamps are kept constantly burning. About the same place is a large figure cut in stone.* The head, above the nose, resembles the human; the nose is very prominent and pointed; but the mouth is excessively wide, like that of some beast of prey; below the nose are two enormous whiskers; the body resembles that of a lion; between his fore legs appears the head of an elephant, the body of which lies under that of the monster, and is about half his size*. Several figures of the same kind, but smaller, are to be seen in the adjacent parts. Near to this are erected several stones, about three feet high, on each of which is formed, in *alto relievo*, some particular figure; of these the most remarkable represents a woman, who seems to be dying of famine or some lingering disease: on her head is placed a skull, and round her neck is a chain composed of skulls; her features are the most ghastly that can be imagined; the eyes sunk deep in their sockets; the cheek bones very prominent; in short, a true *facies hippocratica*; the breasts are pendulous and perfectly flaccid; the ribs

* This is described under the name of the Indian Sphinx, by Colonel Pearse, in the Asiatic Researches.

seem almost bare, and the belly is retracted towards the spine; the thighs and legs present nothing but skin and bone*. She sits cross-legged on another human figure, which is lying along.— This figure is plump, and has every appearance of being very young, excepting that it has a pair of large mustaches. At some distance from this place, and nearer to the great temple, is a square platform, raised about ten feet from the ground, and in the middle of this are erected two pillars, joined at top by a kind of arch, which resembles the gothic, but not exactly, for each of the sweeps of which it is composed, consists of three smaller arches. The whole is adorned with variety of sculpture.”

P. 111.

A well-coloured plate occurs, p. 126, representing the *Leucoryx*, which, from its size and shape, has rather the appearance of a cow than of an antelope, although it is classed as the latter by zoologists, on account of its horns, which are annulated half way, from the base to the tip, slender, slightly incurvated, and nearly two feet in length. The Arabs, however, seem to consider this creature rather as a cow than an antelope, and accordingly Ryle it *Bukret al Vakash*. The subject of the engraving was a female leucoryx, from the Island of Bahrein, in the Persian Gulph. Another neatly coloured plate, p. 128, represents the *Thibet Musk*, by some reckoned a species of goat, by others a deer, and by many considered as a variety of the roebuck: it has two long tusks in the upper jaw; no cutting teeth, eight small cutting teeth in the lower jaw, no horns. It inhabits the lofty mountains which divide Tartary from Hindoostan, where the subject of this print was caught, and sent in 1797 to Sir John Shore, now Lord Teignmouth.

We strongly recommend to students of the Persian language, the “Letters from a father to his Son,” contained in this Volume. Like the “Firmauns,” which precede, and the “Instructions of Plato,” which follow, they are printed in the original character, with an English version on the opposite page. To Mr. Gladwin, we believe, may be ascribed the merit of these excellent translations, and we hope soon to announce a continuation of his interesting miscellany.

* This figure, except in the article of sex, agrees with that of *Isvara*, in Sir William Jones's Essay on the Gods of Greece, Italy, and India, and doubtless is meant for *Cali*, the Consort of the Stygian Jove.—*Asiat. Researches*, Vol. I. p. 249.

ART. VIII. *Dialogues on Various Subjects.* By the late William Gilpin, M. A. Prebendary of Salisbury, and Vicar of Boldre in New Forest. Published by his Trustees for the Benefit of his School at Boldre. 8vo. 543 pp. Price 9s. Cadell and Davies. 1807.

THE advantages and disadvantages of an author's communicating his opinions in the form of dialogue have been frequently discussed. It is certainly no easy matter to preserve a uniform consistency with respect to time, circumstance, character, and sentiment; but when this is strictly observed, it seems to be a pleasing and impressive method of managing an argument, of introducing and answering objections and difficulties, of illustrating a question by incidental remarks, and of enlivening it by pertinent anecdotes. For the character of the late Mr. Gilpin, whose posthumous Work this is, we entertain a sincere respect. He was a very accomplished scholar, zealous, diligent and useful in his profession; and as a writer, on all the subjects he undertook to discuss, entitled to very considerable reputation.

We shall take these Dialogues in their proper order. The first is on the subject of Dialogue Writing. The author justifies Dialogue Writing from the high authority of the Greek and Roman philosophers, and points out the rules best adapted to this species of composition: The whole of these rules may be comprehended in a strict regard to consistency, and that the dialogue should not be too long protracted.

The second Dialogue is on the multifarious subject of Education, which is to be preferred, public or private. The speakers are Archbishop Tenison and the great Lord Somers. The question is introduced by the Archbishop's producing a letter from Sir Charles Bruton requiring his Grace's advice about the disposal of his son. After a long discussion of the various arguments for and against public and domestic education, the Archbishop is induced to send the following answer to his friend's enquiries:

“ My very worthy friend,

“ I hope you will excuse my delay in answering your letter; as this delay hath enabled me to answer it with better effect.— I had been ruminating much on the subject you proposed to me, fearful of misleading you in a point of such importance; when I had fortunately a conversation on the subject with my good
lord

lord president * ; whom I accidentally met last week at Windsor. For myself, I inclined rather to a private education. My lord seemed rather inclined to a public one ; on which he made many good observations ; the heads of which you will find, together with my answers, in the inclosed paper. As the evening however grew late, before we had finished our conversation, we agreed to continue it the next morning, at Sir Nathaniel Digby's with whom Lord Somers was then on a visit. For myself, I was very happy to have the opportunity of knowing the sentiments of two such able judges of life and manners, before I gave you my own.—We met at nine ; and after breakfast retired into an alcove in the garden where lord Somers, and I went over nearly the same ground, we had gone over before ; only somewhat more in the argumentative form, as we had each had a night's preparation. I observed however that in this review of the argument, each of us tended rather to the other's opinion. Lord Somers seemed to lay more stress on the corruptions of a public education than he had done before ; and I, on the deficiencies of a private one. Sir Nathaniel, having heard what we both had to say, with his usual discernment moderated between us. He told us handsomely, that there was too much argument on both sides of the question to give up either. My lord president, said he, has shewn so strongly the necessity of an early introduction to the world, that I think it cannot be overlooked in education. At the same, turning to me, you have pointed out so many gross corruptions in the general management of schools, that I think we must be very wary how we trust our children in any of them.—Let me then propose a compromise. Chuse the most virtuous school you can—where the head is not neglected ; but where the heart is more attended to : and where religion is made more an object than learning. Here let your boy continue, till he is twelve or thirteen : In five or six years he will have shaken off the ideas of the nursery ; and have gained some knowledge, both of the world, and of himself. About that time, sooner or later, his passions begin to rise ; and that is the critical period, when I consider the vices of schools both in the way of knavery, and sensuality, to be the most mischievous. Hitherto they have made little impression. This is the time then, (applying himself to me) when your scheme should take place. If you can find a good tutor, you will certainly, by placing your son under him, I think, reap the advantage in point of morals—and in my opinion in point of learning also. I know not, added he, what you classical gentlemen may think, but it appears to me a very great waste of time, to lay it out on acquiring the *proprieties*, and *elegancies* of a dead language ; which

* Lord Somers was at this time president of the council."

is nearly all that our public schools profess. For myself, I owe freely I lost much time in those pursuits, which I have since found of little or no advantage to me.

“ In my time I could have made Latin verses with any boy of my standing; and could have composed, at least as I then thought, in pure Ciceronian style. At present, for want of using faculties, which I never had any use for, I should be ashamed of shewing either such verses, or such Latin, as I could now write to the lads of any of the upper forms of our great schools. If a youth can *read*, and *understand* a dead language, it seems to me all that is necessary. At the age of thirteen, or fourteen, his mind should therefore be opened by knowledge; and this will certainly be effected better by the particular application of a tutor, than in the best grammar school.

“ Having thus, my dear Sir, given you the result of the conversation I had with my lord Somers, and of Sir Nathaniel Digby's compromise, I have the pleasure to assure you, that in his sentiments we both acquiesced. So that I send you here not only my own opinion, but the opinions also of two of the politest, and best scholars in the kingdom.” P. 49.

The third Dialogue is on the important subject of the Divinity and Atonement of Christ.

The speakers are, a Country Baronet, who, from a town life, had brought with him to his family mansion, the perverted sentiments of a man of fashion whose education had been neglected, and the Village Curate. All the arguments against creeds, articles, &c. are introduced by the Baronet, and quietly and effectually answered and refuted by the Clergyman. There is particular dexterity and acuteness demonstrated in exposing the fallacy of all the popular objections to this great article of the Christian Faith, and the conclusion is what might naturally be expected, a disposition as to the part of the unbeliever to think more seriously, and continually to find new causes of conviction. We come now to the Evidences of Christianity from Prophecy and Miracles. In this Dialogue the speakers are the same as before, the argument is conducted with great force and precision, and it is finally agreed, “ That Prophecy and Miracles are not only agreeable to the common notions of mankind, but are the best mode of proof which can be conceived for confirming the truth of Revelation, and that those of the Bible are such as we might expect from God.”

The next Dialogue “ On the mischief of propagating disputed Tenets on Religion,” is still conducted by the same interlocutors, who are induced to the discussion of the question by one of Dr. Priestley's polemical pieces. It

is asserted with great force and truth that much of the infidelity among us has arisen from the frequent publications of controversies on religious subjects. Dr. Priestley's arguments against the Divinity of Christ, have been again and again refuted, but the reader will here find the question logically discussed, that such opinions as those of Priestley are merely fanciful objections, with no foundation in reason, generating error and perverting the truth. Let men have their opinions, but be satisfied with keeping them to themselves, their vanity would thus perhaps be disappointed, and their ambition checked, but religion would be more pure, and as this writer expresses it, "much of the sediment and lees which now disturb it would fall to the bottom."

The Dialogue which follows, comparing the advantages of a town and country life, is perhaps the most pleasing in the volume. It has been read, at least by us, with peculiar satisfaction; it is certainly written with particular elegance, and the arguments and objections are severally stated with the simplicity of rural habits and attachments, combined with the most refined urbanity of polished society. The speakers are still the same, and the summary of what is concluded on the subject, is thus compressed.

"Here Mr. Willis making a pause, Sir Charles desired him, if the argument was at an end, to draw the heads of it together, as he had often heard him do in his pulpit discourses. He would be glad, he said, to see how the whole appeared in one point of view.

"You have imposed (replied Mr. Willis) a difficult task upon me; as our conversation has been a very desultory one. However I will gratify you, as far as my memory serves.

"We allowed, I think, that the capital abounds with various modes of instruction, and rational objects of pursuit. But we must grant also, that it is the receptacle of vice; and the scene of debauching amusement. Men, therefore, of established character, and of confirmed habits of virtue, may often find their time usefully employed in London, while they judiciously make such objects only their pursuit, as London alone can furnish. Many people also are obliged, by their different occupations, to live in London; and business, it may be hoped, will be a check upon pleasure.—But to the unexperienced youth, especially to the young man of fashion, and fortune, who has no particular employment for his time, London is a most dangerous scene; and whoever has to do with his education, will try every art to keep him from its ruinous temptations. The advantages which are to be reaped from London, he has neither the means to procure; nor the taste to enjoy. Its vicious pleasures, which meet his inclinations, are generally his only pursuit. At the same

time, as he must be amused, some modes of innocent amusement must be sought for him: and among these none perhaps will answer the end better, than *domestic travel*.—It is not however only to the *unexperienced youth*, that the capital is a scene of danger: the man even of *confirmed habits of virtue* must guard against its allurements. If he loiter in it, he will run the risk of dissipation. Frivolous company is always at hand. It will be difficult for him to avoid a connection with it: and it will by degrees infallibly lead him into much waste of time at least—and a participation of its insipidity. His thoughts will be always abroad. It is not easy for a man to converse with himself in a crowd. A thousand ideas are continually floating in his mind, and interrupting serious reflection. By degrees he begins to hang loose to all his old sober maxims, and opinions—perhaps he contracts others, which are mischievous—in politics perhaps—perhaps in religion, from an intercourse with the world—and in short, loses too often the candid, open, pleasing simplicity of his nature.—Whereas, in the country, every thing contributes to rouse him to reflection, and to a proper use of his intellectual powers. The noise, and bustle of the town are removed; the quietness, and stillness of the country assist meditation. The works of God are continually before him. They fill his mind with ideas of the divine power—his heart with subjects for devotion:—he gathers instruction from various analogies; and has a thousand lessons *visibly*, as it were delineated before him.—In the country too he is enabled to live more frugally, and more usefully: and from the nature of his employments, and indeed from the very air he breathes, he procures health, and exercise together.—The result, then, from the whole is this: if London afford more opportunities to some of improving the *mind*—the country, in general, is more adapted to improve the *heart*. In the former, a man can hardly avoid being led aside, more or less, by its delusions—in the latter, he may indeed get wrong: but it must be through the pravity of his own heart, which every thing around him has a tendency to correct.” P. 211.

The Dialogue on Duelling introduces a new speaker, Baron Brett, a Swedish Colonel. The tendency of the argument on this question is to prove that the source of duelling is fear, not courage. Our opinion on this subject is well expressed by Cowper.

“ Were I impowered to regulate the lists,
They should encounter with well-loaded fists:
A Trojan combat would be something new,
Let Dares beat Entellus black and blue.”

Duelling has invariably been forbidden by the law since Richard Cœur de Lion's time, but though forbidden, as constantly practised.

“ Instructions

“Instructions to a Young Man intended for Holy Orders” are communicated in a Dialogue between Bishop Wilson and a Mr. Langton. One question here introduced is of some moment, and which has often been discussed; namely, Whether Cambridge is not more adapted to form a mathematician than a theologian. Perhaps too great distinction is really given to mathematical excellence; yet when a young man takes his first degree, whatever may be his destiny or pursuit, it must be highly beneficial to him to have his mind strengthened, and his powers of investigating truth confirmed by previous mathematical studies. The bishop’s opinion, or rather Mr. Gilpin’s, seems to be, that a certain degree of learning is necessary to the clerical profession, but as profound learning and exalted talents tend to abstract a man from his professional duties, it is as well that all clergymen should not be of that description. What is here said on the subject of the Thirty-nine Articles is worth every Student’s attention, as well as the particular books which are pointed out as proper to be read by the candidates for orders. The two following Dialogues may be mentioned together. They describe the character of a clergyman who made a conscience of every thing, and of another who made a conscience of nothing. In the first, the difficulties incident to a clerical life are exemplified in the character of Mr. Mowbray; these difficulties are what are involved in tithes, sectaries, political connection. We fear that, as human nature is constituted, such conduct as that of Mr. Mowbray would not always be attended with the success here represented, nor could such an income (350l.) under the present circumstances be so regulated.

Mr. Simonds, or the clergyman who made a conscience of nothing, is, we presume and believe, a creature of the imagination, or at least a *Black Swan*. The Lord Treasurer Burleigh and Sir Philip Sidney, are the interlocutors in the next Dialogue; the subject of which is, the Defence of the Polite Arts. The scene is Lord Pembroke’s house at Wilton, and the consistency of time, characters, and sentiments, is admirably preserved throughout. Lord Burleigh is represented as thinking contemptuously of the polite arts, considering them as sources of luxury, and the means of contaminating the national morals. Sir Philip Sidney ably vindicates them from such an aspersion, asserting, that when a nation becomes rich, they cannot better employ their riches than in the encouragement of genius. The description given by Sir Philip of what first kindled in his breast a love for landscape is delightfully expressed.

“ I meant only (said Sir Philip) to inform your Lordship, what first kindled in my breast a love for landscape—and to shew you the effect, which the wonderful scenes of nature, when considered as pictures, may have on the imagination. A little before I went abroad, my father, who had a commission to execute for the queen at York, paid a visit in his way, to the earl of Cumberland *, at his castle at Skipton, and carried me with him. His intention, I believe, was to give me a little knowledge of my own country, before he sent me abroad; but the pretence was to pay a visit to the young lord Clifford, with whom I had been educated at school, and afterwards at Oxford; and with whom I had contracted a very intimate friendship, though he was somewhat older than myself.

“ I remember him well; (said the treasurer) He was a tall slender youth; well made—had a high forehead—large blue eyes—a complexion rather florid, and a nose somewhat aquiline. When he was first presented to the queen, by the duke of Norfolk, I remember her majesty's grace took great notice of him, and turning to the duke, said, he should be her young knight.

“ Your lordship (said Sir Philip) remembers well his person; but the great qualities, and endowments of his mind, would require many words to describe. He was, in truth, the mirror of nobility;—and his unhappy, and untimely death, may be lamented equally by his friends and his country. But let that pass among the inscrutable ways of Providence! It was one of the amusements of this spirited young nobleman, to explore every variety of country in his neighbourhood; and he used often to tell me, that we, inhabitants of the south of England, knew nothing of nature's sublimities. When I talked of the woody scenes of Penshurst, and its delightful meadows, he would laugh, and say they were well enough for shepherds, and shepherdesses to dance in; but they were poor scenes compared with those sublime castles, in which the genii of rocks and mountains dwelt. As we were now, therefore, in the neighbourhood of these *sublime castles*, I begged he would introduce me to them; and give me some idea of what he called the *sublimities of nature*. At first, he seemed rather backward, as he thought I should scarce be able to travel through such scenes of desolation. In many parts, he told me, we should meet with no appearance of inhabitancy. Can you climb a perpendicular mountain, he would ask, a mile in height? Or can you occasionally sleep without a bed;—sit without a chair;—or dine without a table? My curiosity made all difficulties light; and, as my father was so good as to say he would wait for me at York, we set out for

* “ This was Clifford, earl of Cumberland, one of the most extraordinary men of his age for military achievements. He undertook several naval expeditions at his own expence.”

Appleby Castle, another seat of the earl of Cumberland's, on the confines of those scenes which I was so desirous to examine. Having taken a view of the Vale of Eden, and that pleasing country which the castle commands, we mounted our horses, and carrying with us a sumpter-mule, laden with necessaries, began our expedition. Often we travelled on foot over lofty mountains, where no horse could have found footing; and several nights we slept under what shelter we could find among the rocks. My companion, who was versed in all the arts of exigence, would spread a blanket over a few hedge-stakes, under which, as the weather was warm, we slept comfortably. The same care his humanity always took of the servant, who attended with the sumpter. Our horses, in the mean time, waited for us at some distant inn, perhaps a dozen miles from the place of our residence, where we met them the next day, or the day after. My friend being well acquainted with the country, knew perfectly how to order our march, and dispose the several circumstances of it. But our fatigues were well repaid; we travelled over all the mountainous parts of Cumberland, and Westmoreland; and I know not, that I ever spent three weeks, in what I may call, so delicious a manner. It was all enchantment; during the whole time I was in a delirium of rapture:—mountains, lakes, rocks, and woods, in an infinite variety of awful combinations, were continually displaying themselves before my eyes in the day—and rising again to my imagination in the visions of the night*. I have since, probably, seen as romantic countries among the Alps, Apennines, and the Pyrenees; but from a first impression, or from the pleasing association of ideas, which my engaging friend has left upon my mind, I certainly never was so much enchanted with any appearances of nature, as with those I met with here." P. 393.

The inference drawn in favour of the polite arts is, that such amusements as arise from their cultivation are superior to any other in themselves, and less mischievous in their excess.

The Dialogue which next succeeds, is on the Infliction of Divine Punishment for the Purposes of National Correction. The speakers are Dr. Lucas, a respectable Parish Minister, and Mr. Hales, a respectable neighbour. The question is

* "These scenes were much more beautiful when Sir Philip Sidney saw them, than they are now. They were then much more in a state of nature. Their woods had not suffered those depredations which we now regret; their banks and islands were yet uninjured by those puerile works of art, which now every where deform them."

introduced by the successes and ravages of the French armies in 1794, alas, how enormously extended since that period! The moral inculcated is, let us not presume too much on our own righteousness, but still let us make every effort in our own defence. If the great evil, far distant we hope, of humiliation before the enemy shall arrive, let us endeavour to receive God's correction with composure and resignation. Repentance is the end to which all examples of national correction ought to lead; let us not torment ourselves in anticipating such correction to us of this country.

The Dialogue which comes next on Equality of Stations, is well calculated to impress individuals in the middle or lower stations of life with the salutary truth, that subordination in society is wise and good, and indispensable. This lesson is taught in the form of a conversation between the rector of a parish and a respectable day-labourer who had imbibed the pernicious prejudices inculcated by Thomas Paine. The whole of the argument adduced on this occasion is thus neatly summed up.

“Aye, Sir, (said Mitchel, clasping his hands,) this is the grand point indeed. If I *fully trust* in eternity, what is this world, or any of its concerns to me!

“Having settled this point then, (continued the doctor,) and being convinced that, as far as *our own* happiness is concerned, things could not be better than they are, let us next consider how an equality of stations would affect *society*. If men were *now* like the primitive Christians of *old*, as we just observed, a state of equality would be desirable. But in a world abounding in wickedness, as it now does, men could not live without laws and magistrates. The whole world would be turned into robbers, and banditti; or into sufferers from their rapine. Do you remember what is related in the 17th, 18th, and 19th chapters of the book of Judges, when *every one did that which was right in his own eyes**?—that is, when they committed all kinds of wickedness: and the reason is given, they were all, as it were, on an equality. There was no magistrate to keep wickedness under restraint.—Then again, consider, that the well-being of society requires different arts, trades, and professions. We must have lawyers, physicians, soldiers, and divines, as well as artificers, and labourers. But if all things were on an equality, we could have none of these distinctions. And yet they are all absolutely necessary for the good of the whole. Take any of these several orders away, and there will be a void in the community; which, more or less, all will feel. So that

* “Judges 17. 6.—Judges 18. 7.”

when the lower stations murmur at the higher, they see not, that they are murmuring at their own interest.—There is a pleasing story told on this subject, of the *head and the members* *, in the history of the Romans, which perhaps you have not met with.

“ I do not recollect it, Sir, (said Mitchel.)

“ Some seditious fellow, (continued the doctor,) like Tom Paine, had put it into the heads of the common people of Rome, in ancient times, that all the lands of the city ought to be divided equally among them: for why should one man, (they cried,) have an estate of 300 acres, and another have only a little plot of three?—In short, things had arisen to such a height, that all government and order were at an end: the people refused to work, and the city was threatened with a famine. In this exigence, one of the magistrates, calling the people together, said, he had sent for them to tell them a story. It happened once, (continued he,) that a violent quarrel arose among the several parts of the human body. The legs and arms declared they would be servants to the head no longer. All the labour, they cried, and all the difficulty is put upon us; while you amuse yourself with looking about, and seeing, and hearing every thing that pleases you; and are at no more trouble in providing for your maintenance, than in opening your mouth, which we fill. We are resolved therefore to be your slaves no longer. Listen, my good friends, a moment to me, said the mouth. Are you no way obliged to the eyes, for directing your motions—nor to the ears for procuring you intelligence of every thing that concerns you;—nor to me for being your spokesman on all occasions;—ordering every thing for your good—and taking in that food which tends equally to the nourishment of us all? Depend upon it, we are as useful to you, as you are to us.—It is said, the Roman people were so struck with the aptness, and propriety of this fable, that every seditious word was stifled—Tom Paine was tossed in a blanket; and order was immediately restored.” P. 472.

The same worthy minister of a parish is introduced again, conversing with one of his principal farmers on the moral uses which may be drawn from husbandry. The farmer is represented as one of those unfeeling, but industrious men, who are not over scrupulous where their own interest is involved. Who would not commit forgery, but might make a mistake in a bill, where detection was not very easy. He

* “ This story is commonly told of the *belly and the members*: but the doctor tells it of the *head and the members*—whether he had made a mistake—or thought that, in this way, it made a better story.”

was an enemy to the poor, and got what he could out of every thing and every person. From arguments which a religious superior may be presumed to use, from Scripture and from reason, the farmer is induced to believe that his truest wisdom and real interest will be, to act the part of an honest and upright man. The concluding Dialogue is on indiscriminate Almsgiving. The speakers are the same amiable parish minister and his worthy friend and neighbour, Mr. Hales. Mr. Hales indiscriminately gave alms wherever there was the appearance of distress. The consequence was that he was often imposed upon, often encouraged pilfering, idleness, and vice. This distinction is drawn. The friend of the poor is amiable, the friend of the beggar not always so. Common beggars are undoubtedly an evil in society, and a nuisance to a neighbourhood. The laws have forbidden vagrant beggary, and provided a resource for the really necessitous.

It is not easy to express the gratification which has been communicated to us from the perusal of this volume. Its great character is perspicuity and elegance of diction: it is also distinguished by much dexterity in the management of an argument. The subjects are happily chosen. The two best dialogues are the first on education, and that which compares the advantages of a town and country life; but those on the atonement, prophecy, and miracles, with the directions for the candidate for orders may be warmly recommended to students in divinity. In a future edition, and we think there will be many, greater attention to the correction of the press may be found requisite.

ART. IX. - *Observations upon the windward Coast of Africa, the Religion, Character, Customs, &c. of the Natives; with a System upon which they may be civilized, and a Knowledge attained of the Interior of this extraordinary Quarter of the Globe; and upon the natural and commercial Resources of the Country: made in the Years 1805 and 1806. By Joseph Corry. With an Appendix, containing a Letter to Lord Howick, on the most simple and effectual Means of abolishing the Slave Trade.* 4to. 76 pp. G. and W. Nicol. 1807.

THIS author seems acquainted very familiarly with all the windward coast of Africa, from Cape Palmas to Gorce, and as long as trade shall continue from this country or her colonies

lonies to that region, his book will be acceptable as a manual of local information. He did not penetrate far into the country, and therefore pretends to no new discoveries, but at Goree, and particularly at Mance and the Banana islands, meeting with natives from various districts of the main land, he obtained much information concerning their peculiar manners and customs. One of the professed objects of his work is to point out the most simple and effectual means of abolishing the slave trade. As what he says is the result of observations made upon the spot, and among the natives themselves, it is, as well as from its obvious good sense, entitled to respectful attention.

“ The system of colonization which I, with all submission, submit to the legislature, and to my country, is this:

“ 1st. To employ natives in whom a recognition of property shall exist, as unavoidable from the present condition of Africa.

“ 2d. To procure them from as wide an extent of the most powerful nations and tribes upon the sea coast, as is practicable, and from the Slatces or slave merchants from the interior countries.

“ 3d. That a requisite number of these should be fit for the present purposes of labour, and for an immediate initiation into the mechanic arts, as applicable to the local circumstances of the colony, and the useful purposes of life.

“ 4th. That a proportionate number of males and females should form the compliment, from the age of five to seven years, and be placed in a seminary of instruction, under the inspection of the government of the colony, and under tutors approved of in England.

“ 5th. That this establishment of a seminary of instruction in Africa, under the administration of the colony, shall have for its basis the initiation of these children, as calculated to their sexes, into the rudiments of letters, religion, and science, and the progressive operation of education adapted to the useful purposes of life.

“ 6th. That when thus prepared, the necessary avocations of domestic œconomy, agriculture, and mechanics, employ the next period of their existence, under the superintendance of the European colonist.

“ 7th. When arrived at the period of mature years, and thus instructed, to become the object of legislative enquiry and investigation as to their attainments, character, fidelity, and mental improvement.

“ 8th. That such as produce clear testimonials of capacity, knowledge and acquirement, become immediately objects of manumission.

“ 9th. That

“ 9th. That all proceedings in this process of education and emancipation, become matters of record in the colony, subject to such control and investigation as his Majesty’s government may, in its wisdom, appoint, from time to time, to guard against the corruption and prejudices of the legislative authority of the colony.

“ 10th. That thus endowed, they are to be dismissed to their respective countries and nations, employed as agents in various capacities of civilized pursuit, and to promote the commercial and agricultural views of the colony, and disseminate their allurements among their tribe, which, under the direction of the unerring dispensations of divine providence, might, in process of time, diffuse civilization and Christianity throughout the utmost region of Africa, its inhabitants become members of civilized and Christian society, and their country, in process of time, be extricated from its barbarism.” P. 80.

All those places visited by Mr. Corry, have been so often and so carefully explored, that no great novelty can be expected of information concerning the natives. Yet there is one peculiarity described, which, as it is no where else so circumstantially represented, seems to merit insertion here.

“ Among the singular customs of the inhabitants of Africa, there exists in the vicinity of the Sierra Leone, and more particularly among the mixed tribes of the Foolahs, Soofees, Boolams, &c. an institution of a religious and political nature. It is a confederation by a solemn oath, and binds its members to inviolable secrecy not to discover its mysteries, and to yield an implicit obedience to superiors, called by the natives the *Purrah*.

“ As it is dangerous to enquire from the natives, and consequently difficult to procure information on this subject, conjecture must supply the want of oral and ocular testimony; but what I have here advanced I had from an intelligent chief, who was a member of the society, who, I am nevertheless convinced, preserved his integrity, in communicating the following particulars, as I never could induce him to touch upon any part of the mysteries, which he acknowledged to exist, but spoke of them with the utmost reserve.

“ The members of this secret tribunal are under the supreme control of a sovereign, whose superior, or *head man*, commands by his council, absolute submission and authority from the subordinate councils and members.

“ To be admitted into the confederacy it is necessary to be thirty years of age; and to be a member of the grand *purrah*, fifty years; and the oldest member of the subordinate *purrahs* from those of the sovereign *purrahs*.

“ No candidate is admitted but at the recommendation and respon-

responsibility of members, who imprecate his death, if he betrays fear during his initiation into the ceremonies, or the sacred mysteries of the association; from which females are entirely excluded.

“ Some months elapse in the preparation for admission, and the candidate passes through the severest trials, in which every dreadful expedient is employed to ascertain his firmness of mind, and courage.

“ The candidate is conducted to a sacred wood, where a place is appointed for his habitation, from which he dares not absent himself; if he does, he is immediately surrounded and struck dead. His food is supplied by men masked, and he must observe an uniform silence.

“ Fires, during the night, surround these woods, to preserve them inviolate from the unhallowed steps of curiosity, into which if indiscretion tempts any one to enter, a miserable exit is the result.

“ When the trials are all gone through, *initiation* follows: the candidate is first sworn to secrecy, to execute implicitly the decrees of the *purrah* of his order, and to be devoted to the commands of the *sovereign purrah*.

“ During the process of initiation, the hallowed woods resound with dreadful howlings, shrieks, and other horrid noises, accompanied by conflagrations and flames.

“ This secret and inquisitorial tribunal takes cognizance of crimes and delinquencies, more especially witchcraft and murder; and also operates as a mediator in wars, and dissensions among powerful tribes and chiefs. Its interference is generally attended with effect, more particularly if accompanied by a threat of vengeance from the *purrah*; and a suspension of hostilities is scrupulously observed, until it is determined who is the aggressor; while this investigation takes place by the *sovereign purrah*, as many of the warriors are convoked, as they conceive necessary to enforce their judgment, which usually consigns the guilty to a pillage of some days. To execute the decree, they avail themselves of the night to depart from the place where the *sovereign purrah* is assembled, previously disguising their persons with hideous objects, and dividing themselves into detachments, armed with torches and warlike weapons; they arrive at the village of the condemned, and proclaim with tremendous yells the decree of the *sovereign purrah*. The affrighted victims of superstition and injustice are either murdered or made captives, and no longer form a people among the tribes.

“ The produce arising from this horrid and indiscriminate execution of the decrees of this tribunal is divided equally between the injured tribe, and the *sovereign purrah*; the latter share is again subdivided among the warriors employed in the execution

execution of its diabolical decree, as a recompense for their zeal, obedience, and promptitude.

“ The families of the tribes under the dominion of this infernal confederacy, when they become objects of suspicion or rivalry, are subjected to immediate pillage, and if they resist, are dragged into their secret recesses, where they are condemned, and consigned to oblivion.

“ Its supreme authority is more immediately confined to the Sherbro; and the natives of the Bay of Sierra Leone speak of it with reserve and dread: they consider the Brotherhood as having intercourse with the *bad spirit*, or devil, and that they are forcerers, and invulnerable to human power. Of course the *purrah* encourages these superstitious prejudices, which establish their authority and respect, as the members are numerous, and are known to each other by certain signs and expressions. The Mandingos have also their sacred woods and mysteries, where, by their delusions and exorcisms, they prepare their children for circumcision.” P. 134.

This strongly reminds us of the secret tribunal of Germany, so long the terror of the inhabitants.

Some neat plates are added, and a particularly clear and satisfactory chart of the windward coast of Africa. It is only a sketch indeed, but very perspicuous and correct. The book is also entitled to consideration from the neatness of its typography and general execution.

ART. X. *A Treatise on the Coins of the Realm; &c. &c.*

(Concluded from our last, p. 239.)

THE noble author of this work, proceeding upon his own hypothesis, and being unwilling to disturb, as he says, the system of coins already in use, proposes to give a decisive legislative sanction, to the doctrine of the gold coins being the sole standard, by which the values of other things are to be estimated. He observes that gold is now equally convenient for a standard as silver was at the time of the conquest; for as the weight of silver in a pound in tale has been reduced to about one third, and it requires according to the most learned antiquaries, about five times as much silver to purchase other articles as it did at the conquest, the value of money has in effect been depreciated, upon the whole, to one fifteenth of its value at that period; being the same ratio, as that of the present value of silver to gold.

To this, he adds, the consideration of the greater fluctuations that take place in the price of silver, from its being more employed in manufactures, and also an established article of export to the East Indies. He further observes also, that, if the gold coins are made the sole standard, the system is simpler than when silver is employed; for in the former case, all the multiples of the integer are in the same metal as the integer itself; whereas, when silver is made the standard, the multiples of the integer will be represented by the gold coins, and its divisions by those of copper.

We do not perceive the peculiar force of the last argument, and it appears to us that his lordship has omitted a very capital consideration in respect to a subject, like coins, which are of universal use among civilized nations, namely, a reference to the common opinion and practice of those nations. So far as theory is concerned, it is perfectly indifferent whether the value of things be estimated by a reference to the weight of gold or of silver, either separately or conjointly, since both are nearly alike unalterable by the usual natural agents of destruction. Mere conveniency would point out gold as the proper standard for rich nations, and silver for poor ones; but riches are fleeting possessions, as the whole history of man and of mankind evince, and no reliance ought of course to be placed upon them. The peculiar inconveniency of having both metals as a standard is evident from the preceding history. Now by the practice of far the greater number of civilized nations silver is, and ever has been esteemed the standard, and it would require, in our opinion, far more cogent reasons than any that have been here adduced, to authorize us to depart from this expression of the common sense of mankind. As Lord L. speaks with becoming detestation of the French revolution, we are sorry that he has fallen into the same fault with the merely speculative philosophers who raised and attempted to guide that storm. The universal consent of mankind had led them to take their measures from the human body; by this means, every man carried in his own person, a rule for the most ordinary purposes, and possessed the means of conceiving the expressions that occurred in his intercourse with others. But the measures not being absolutely the same in every person, sovereigns thought it prudent to interfere, and order certain artificial standards to be made and preserved with care, that they might be referred to, in cases of dispute. The having of only one standard for each state was all that could be desired, for common purposes: it being easy, for the

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purposes

purposes of science, to compare this national standard to some natural object of an unchangeable nature, which may also serve as the means of communicating to strangers the real value of the standard, or of restoring it if accidentally lost. But the French did not rest here; the natural measure, as we may call it, was discarded, and an artificial one was substituted, of which no one can form any distinct conception. The case was the same with regard to the system of weights. Instead of the most common seed being the integer of the ordinary weights; and that seed, which was found by experiment to be the least liable to variation, (being used for jewels, as had been practised from time immemorial among the most distant nations) an integer was introduced by these philosophers, that was still more complicated, than the one they used for measures. In these objects of universal use, we certainly hold that all radical innovations, however slight, are worse than useless, and especially that no state ought to set up a different standard from what has hitherto been the general practice among the greater number of nations.

His lordship bestows no less pains on the steps necessary to be taken, in the event of his hypothesis being acted upon, and a reformation of the silver coins undertaken. Although the gold coins current in 1774, were supposed to be of the value of £25,447,000 and £36,290,201 *3s. 3d.* have been since coined in that metal, he says, he cannot venture to estimate the value of the gold coin at present in circulation at more than £30,000,000. He is even inclined to think it less, considering the quantity of paper in circulation. The coins now struck are superior in fineness to any formerly coined, being exactly standard, although the regulations of the mint allow under the name of remedy, a deviation of 40 grains in the pound, either in weight, or fineness, or both together. This remedy, he very justly considers as far too great, and observes that the foreign mints rate our coins lower than the real value, in consequence of this great allowance. He would not have any alteration made in the weight of the gold coin, by taking the charge of their manufacture out of them, because it would affect the course of exchange, and render it necessary to recoin the whole of the gold in circulation.

But in respect to the silver coins, which must be recoined, his lordship is of opinion that the workmanship should be taken out of them, by raising the value of the coins above the intrinsic value of the metal contained in them. The authority of the sovereign is fully sufficient to make them pass

at this increased value, and as they should be legal tender for small sums only, this measure would not affect the exchanges. This step is the more necessary because the expence of coinage is greater in silver than in gold, and the charges even of the gold coinage is very considerable. These charges amounted to £488,441. 18s. 9d. in the interval from 1777 to 1803 both inclusive. It would also prevent any alternate exportation of the two metals for the purchase of the other.

The silver in these coins should, he thinks, be rated at a fair average of the price it may be expected to bear in future. Upon this subject, he observes :

“ Mr. Locke’s idea, that Coins made of any other metal than that of which the standard Coin is made, should be suffered to pass in currency according to the relative value of these metals at the market, is not conformable to practice, and is without example, except in what happened to our Gold Coins for a certain number of years after the 16th year of Charles II. during a part of which time our monetary system was in a state of confusion. How are those who reside in the country, or in many great commercial and manufacturing towns, to estimate the relative value of Gold to Silver, where no Gold or Silver Bullion is bought or sold ? Such a proceeding is also contrary to law ; for in effect it transfers the right of setting a rate or value on the Coins, from the Sovereign to individuals : Coins ought always to pass in sale according to the rate or value, which the Sovereign sets upon them in his Mint indentures. But Mr. Locke’s idea of the manner of valuing Coins according to the relative prices of the metals, of which they are made, at the market, is, with respect to those of Silver and Copper, absolutely impracticable. How are the poorer classes in particular, who principally make use of these Coins, to know what the relative prices are ? Such a system would introduce confusion into all our commercial transactions, and would afford an opportunity to the money-changer, or dealer in metals, to raise a fortune by practising the worst of frauds on ignorant individuals, who must, in this case, be the greatest part of Your Majesty’s subjects.” P. 158.

We differ entirely from his lordship on this point, for, as he himself justly observes in another place, it is impossible for the government to keep pace with the variations of the bullion market. All the difficulties which have arisen upon the subject of coins have had their origin in the fixed relative that some governments have attempted to establish between the several metals of which the currency in their states was composed : and we are under no apprehensions that any difficulty would arise from a revival of the practice of letting the relative value of the metals take their course, as they do to this day in many countries. So that the weight

and quality of the coin can be relied on, the interference of government in every other respect is more hurtful than beneficial. Upon a subject that must daily occur in practice, there need be no fear but that even the most ignorant will be competent to manage his concerns.

The great exportation of silver, to purchase gold, in consequence of the gold coins being rated at too high a value, has long occasioned a scarcity of silver coins. From the general recoinage by William III, to the present time, there has been coined in all £8,076,092, but his lordship thinks that less than £3,960,435 remains in circulation. Even the coins that remain are very deficient in weight, for by an experiment made in 1798 by the officers of the mint, it was found upon an average, that,

The crown pieces had lost $3\frac{1}{2}\frac{6}{11}$ per cent of their weight.

The half crowns — $9\frac{9}{11}\frac{9}{16}$.

The shillings — $21\frac{1}{3}\frac{9}{16}\frac{4}{11}$.

The sixpences — $38\frac{2}{3}\frac{2}{11}\frac{4}{7}$.

His lordship seems doubtful whether, in the event of a recoinage, the holders of this deficient coin should receive the full nominal value, or only according to its weight. It is certainly the most usual, as he says, for the loss to fall upon the holders, and indeed this seems to be in most cases the most natural; because they have transgressed the law, by neglecting to weigh the coins they received. When Henry V. recoinced the gold, and also when Elizabeth recoinced the silver they gave up their seignorage: and Charles II., when he recoinced the coins that had been issued during the commonwealth, gave up half the seignorage. At the last recoinage of the silver, by William III the clipped coins were taken at their full nominal value, which occasioned an immense loss to the public, calculated indeed at no less than £2,000,000. At the last recoinage of the gold, in 1774, a scale of compensation was established; but when the new copper coins were issued in 1797, no compensation was made for the counterfeiters, which were thus driven out of circulation, although the loss fell mostly on the poor. Whatever step may be taken in this respect, a copious and speedy emission of silver coin ought to take place, as the industrious classes of subjects suffer not only many inconveniencies from the present want of them; but are also led into idle and even immoral habits, from their being obliged to attend at public houses to receive their wages, as silver cannot be obtained by any other means, to pay them.

The noble author is aware that some objections may be made against his system of declaring the gold coins to be the

the only standard of money; of coining them as at present without any charge; and of taking the charges of coining out of the silver coins. He answers such of these objections as occurred to him. To the objection that the gold coins will occasionally be exported to make up the deficiency that may happen in the balance of trade, whereby the charge of coining them will be lost; he answers that bullion and foreign coins will in consequence of the present laws against the exportation of the coin be sent first: and he further thinks that if our own coins are sent, it is most advantageous to let the gold go in preference to the silver, because the coinage of the former costs less. It might, he says, be feared, that the difference in the intrinsic value of the coins would introduce a traffic of silver for gold to be exported. On this head, he observes, that the silver coins have for a century past been deficient in weight, that they are now one third less in weight than the new coins would be, and as they are for the most part mere counters, they might easily be counterfeited: yet this traffic, he says, does not exist, as the trouble and danger of carrying it on are too great. There is, he thinks, less chance of its being introduced with the new coins because their beauty will render them harder to be counterfeited; but if it should be thought necessary to prevent this evil, the privilege of carrying silver to the mint might be limited to certain persons, and thus the quantity of silver coin might be properly regulated. We freely confess we do not thoroughly comprehend how a restraint laid upon the emission of silver coins will diminish the danger of their being counterfeited abroad, and then imported into this country. It is also certain that some foreign coins, whose impressions are nearly obliterated, are imported, and form part of our circulation, particularly the sixpences, most of which are, to our knowledge, the *batz* of Germany and Switzerland, collected (in consequence of a premium being given for them) for the Swiss carriers, by the public houses on the road. The importation of these coins formed, in reality, the principal profits of those carriers. The same coins were also imported by the Swiss and Genevese merchants settled here.

It might also be objected, that the new silver coins may fall in value below their nominal value, either in consequence of their becoming deficient in weight, or by being emitted in too great quantity; and that in consequence of such depreciation the price of commodities may rise, as they did in the time of William III. whereby the poorer classes would be much injured. The answer to this objection is, in our opinion, just and perfectly satisfactory, as the silver coins

were then both in theory and practice the standard of money, so the price of things rose in proportion to the deficiency; but as this is not the case now, when gold is the standard in practice, neither will it be so if his lordship's propositions are acted upon. As to the depreciation by means of an over-issue, this may be guarded against by the restraint already mentioned. The last objection that the author notices is the alteration which might be supposed to be made in existing covenants and grants, by the substitution of the gold coins for the standard of money. This step, he observes, is merely nominal, and the far greater part of these contracts have been made since gold has been virtually the standard; in regard to the more ancient contracts, it is not the authority of government, but the natural course of events that produced this change, which has in reality been long acquiesced in, by both parties.

The copper coins are of less consequence, although it is of importance that they should be issued in abundance. It was very late before these coins were introduced in England. James I. in 1613 issued copper tokens, but would not allow them to be called coins. It was not till 1672 that copper halfpence and farthings were first coined, and ordered to be legal tender as far as sixpence. The deficiency of the issue of these coins was rendered evident by the quantity of counterfeits which got into circulation. To prevent which, copper twopenny, and penny pieces were permitted to be coined by an individual in 1797, and were made legal tender as far as one shilling. In 1799 a quantity of halfpence and farthings was coined by the same person, and made legal tender as far as sixpence. The legal copper coins circulating in 1787, were calculated at £322,000, and there were coined by Mr. Bolton, coins to the value of £235,075 5s. 8½d. of which only £4370 13s. 2d. were in farthings. His lordship thinks that the copper coins should in general be of the lowest denomination, as he is rather of opinion that the small value of the coins may have some effect in reducing the prices of labour and provisions; or at least that it allows the poor to divide their scanty support into more convenient portions. It is, he thinks, partly to this cause, that we may attribute the low price of provisions and labour in the East, and particularly in China.

Although his lordship admits that the regulations of the mint, so far as relates to the security of the precious metals, and the accuracy with which they are converted into coins, are excellent; he very justly reprehends the little attention that is paid to the introduction of improved machinery.

Foreign

Foreign nations are eagerly availing themselves of these inventions, while the native country of the artist who made them permits the inferior officers of the mint to obstruct their adoption at home. The author also condemns the manner in which these inferior officers are paid, on account of the irregularity of their earnings. They sometimes gain extravagantly, and at other times they do not earn sufficient for their maintenance. As these officers, from the nature of their employment, are rendered solely dependent upon the mint, this irregularity is certainly highly improper; but at the same time as some reward should be allowed them when an extraordinary issue of coins takes place, on account of their increased labour, we think it would be advisable to give them a fixed salary; and in case the issues from the mint exceeded a certain number of pieces, then to allow a small reward for every thousand pieces above that number, for the extra labour.

As his lordship omits no circumstance which he thinks in any respect worthy of attention, he considers at great length the regulations necessary to be adopted, in order to avoid the evils that may arise from the wear, or fraudulent diminution of the coins. The deficiency arising from this source is more important in the gold coins, than in those of silver or copper, because of the superior value of the former metal. As long as the pound in tale was the same as the pound in weight of silver, the coins of that metal were weighed; but this has been long neglected. Edward VI. attempted to revive the practice, by coining the ounce troy into 60 shillings, so that, as has been already noticed, the several coins were either an entire ounce, or some aliquot part of that weight; but this excellent system was broke through by Elizabeth, and has never since been revived. A variety of regulations have been made at different times for enforcing the weighing of the gold coins, and the pieces which became deficient have most commonly been ordered to be recoin'd. This necessarily causes a great expence. But it was propos'd at the last recoinage of the gold, that the pieces which were deficient in weight (provided such deficiency did not exceed a certain limit) might continue current, and that in payments the value of two pence should be deducted from the nominal value of such pieces, for every grain that they were deficient in weight, agreeable to the ancient practice of the *compensatio ad pensum*. Had this regulation been revived it would have put an entire stop to the fraudulent diminution of the coin, by taking away the profit attendant upon the fraud, when deficient coins are allowed to pass for their full nomi-

nal value. The noble author is of opinion that this system might advantageously be adopted in case of a new coinage.

The small value of the silver coins renders such great attention to their weight unnecessary, but still Lord L. thinks the larger coins of that metal ought to be no longer current, when they are so defective in weight as to have lost one penny weight; and the half of that weight is the greatest deficiency that he thinks ought to be tolerated in the smaller silver coins. Without some regulation of this kind, they would, as he justly remarks, soon be reduced to the same defective state as at present.

The general interest of the subject of coins has led us insensibly into a longer analysis of this part of his lordship's work, than we at first intended. His opinions respecting paper currency are still more interesting, but we have not room for any thing more than a rapid sketch of his leading principles. He laments, in common we believe with every one who is not connected with the banking trade, the great extent to which the paper currency of the country banks has been carried; so that the gold coins have been driven entirely out of circulation, and in many places those of silver also have disappeared. If indeed the use of paper currency should increase, in the same ratio as it has done of late years, it will, he says, be an useless expence to manufacture any coins, unless for the most private concerns, as bullion will serve equally well for exportation.

“ It has been a common artifice, practised by those who have written on Paper currency, to confound Paper credit with Paper currency, and even the higher sorts of Paper currency with the inferior sorts, such as immediately interfere with the use of the Coins of the realm. Paper credit is not only highly convenient and beneficial, but is even absolutely necessary, in carrying on the trade of a great commercial kingdom. Paper currency is a very undefined term, as used by speculative writers. To find arguments in its support, at least to the extent to which it is at present carried, they have been obliged to connect it with Paper credit; so that the principles, on which the use of Paper credit is truly founded, may be brought in support of a great emission of Paper currency: I do not mean to say, that even the higher orders of Paper currency may not be very convenient, in carrying on many branches of the trade of a country so wealthy as Great Britain: the sort of Paper currency to which I principally object, is that which interferes with the use of the Coins of the realm, more especially in the payment of labourers and artificers, of the sailor and soldier, and in the smaller branches of the retail trade of the kingdom.

“ Many

“ Many words are not necessary to point out the evils to which your Majesty’s subjects are exposed, by the practice which now prevails, of issuing the lower sort of paper currency by country bankers; the complaints on this head are universal. The notes of these country bankers have credit only within a certain extent or district; if a traveller passes from one district to another, he must provide himself with the notes of other bankers, which have credit within the district on which he is entering* ; and an inconvenience to which travellers have hitherto been subject, in passing from one small independent state on the continent to another, is experienced by those who travel through your Majesty’s dominions, in passing from one district to another; so that the circulating medium of the different parts of your Majesty’s dominions is various; an evil which I believe never existed before in one great united kingdom.

“ But I have not hitherto described the principal evils resulting from this paper currency. It was natural to suppose, that the precious metals, being no longer wanted in the same degree, for the purpose of being converted into coins, the price of them would fall in the British market: on the contrary, for a considerable time, bullion, both of gold and silver, has not been generally sold, but at a price above the rate at which each of them is valued at your Majesty’s Mint. It would not be proper for me at present to assign the probable cause of this apparent contradiction: In such a state of things, whatever may be the cause, no bullion, either of gold or silver, will be brought to your Majesty’s Mint to be coined; for it cannot be coined without a loss to the person who brings it; and if it were converted into coins, the moment they were issued they would be thrown into the melting pot, and reconverted into bullion, because it would be of more value in the shape of bullion than in that of coins. Till some remedy is applied to this evil, no new system of coinage can be adopted, with any reasonable hope of success.” P. 220.

Here the author seems to contradict what he had before asserted, (in p. 143) namely, that immediately after the recoinage of the gold, in 1774, gold bullion fell below the mint price, so that the bank of England did not, for twenty years previous to 1797, pay for it, on an average, more than 3l. 17s. 7½d. per oz. which is 2½d. under the mint price.

The Bank of England is at the head of all circulation, and therefore obliged, in some degree, to furnish the coin necessary for the circulation of the kingdom; in the case, therefore, of a failure in any of the country banks, it is, his Lordship says, necessitated to fill the vacuum, caused by the sudden abstraction of the notes of that bank, with coins. This

* This however is now much obviated by the country bankers making all their notes payable at some house in London. *Rev.*

step, considering the present high price of bullion, occasions a loss of the difference between the prices of metals in the mint, and in the bullion market; so that until some remedy is applied to this evil, the Bank of England cannot resume its payments in cash without great loss.

The present state of the paper currency in this country is, according to his Lordship, without example. The bankers in ancient Greece and Rome, do not appear to have issued any cash notes; nor were these, for aught that it appears, issued by the Jewish or Italian bankers of the middle ages. But the author takes no notice of the leather money of Carthage, nor of the stamped inner bark of the mulberry-tree, current in China, according to Marco Paolo, nor of the other paper currencies anciently introduced in that empire. Some of these would probably have fallen under his Lordship's censure, as interfering with the use of coins, for, as we said above, it is this alone that he deprecates, being by no means hostile to the payment of large sums by drafts, or assignments on a bank.

The present paper currency began in Scotland, but its effects were soon perceived, and its progress was restrained in that country in 1765. From thence it spread to England, where it was also restrained in 1775; and still more in 1777. But this restriction was partly taken off in 1797, at which time, the Bank of England was discharged from its obligations to the public. The suspension of its payments has been continued, and it has been allowed to issue smaller notes than before; which, on account of their small value, have reduced even the gold coins to the mere office of change, to pay the larger fractional parts of the pound. Since that time the number of country banks has been doubled, all of which issue large quantities of paper currency. From the inundation of which, we, as well as his Lordship, dread the most fatal consequences.

The only country that we are well acquainted with, in which paper money has been carried to any great extent, is France; and in every one of the three experiments which have been made in that kingdom to introduce a fictitious capital, the experiment met with the same fate as is usually experienced by private traders, who adopt the same ruinous plan. Respecting the leather money of Carthage, we have no proper information; but if our memory do not deceive us, the introduction of paper money into China was repeatedly attended with still more disastrous consequences, and was the cause of sanguinary revolutions.

In an appendix, his Lordship considers the relative value of gold to silver in ancient times. He pursues this enquiry from

from the reign of Darius Hystaspes to that of the Emperors Arcadius and Honorius, that is to say, for the space of about nine hundred years. The general causes of a rise in the price of gold, he conceives to be a scanty supply from the mines, luxury, extensive foreign trade, or a dread of political convulsions; on the other hand, as silver coins are necessary for the payment of the bulk of an army, war has a tendency to raise the price of silver, and depress that of gold. The relative value of gold to silver has, it appears, from this learned enquiry, varied considerably. In the time of Herodotus it was in Persia, as 13 to 1. In the time of Plato it was in Greece, as 12 to 1. The opening of some gold mines by Philip, the father of Alexander, and the plundering of Delphi, lowered the value of gold in Greece; so that the relative value in the time of Menander was only as 10 to 1. The first gold coins struck at Rome were estimated at the rate of $17\frac{1}{2}$ to 1, but this is to be considered as a donative to the state, for this high relative value continued only a short time, and the proportion of 10 to 1 again became usual. The plunder of Gaul by Cæsar sunk the value of gold to only $7\frac{1}{2}$ times that of silver; but the profligacy of manners, and the political convulsions that succeeded, raised the relative value of gold to silver to be as $12\frac{1}{2}$ to 1, a proportion which continued for near 300 years. The victories of Constantine the Great, and the vigour of his administration, brought such plenty of gold into circulation, that the proportion fell to $10\frac{1}{2}$ to 1: but the political convulsions which followed, soon augmented its value, so that in the reign of Arcadius and Honorius, it was valued at $14\frac{1}{2}$ times its weight of silver. From the whole of these variations his Lordship observes, that the extreme relative values of gold, when compared with silver, neither enhanced by a dread of public insecurity, or by general luxury, nor depressed by sudden and unusual preparations for war, were as 12 to 1, and as 10 to 1.

Thus we have attempted to give an outline of his Lordship's elaborate Treatise; and, in some few points, we have taken the freedom to dissent from him, although it was with some degree of reluctance, because we are conscious that the opinion of a person accustomed to the actual performance of the higher duties of the state must reasonably be presumed to be of very considerable weight in all political affairs. Throughout the whole investigation we have been highly gratified with the plain and perspicuous manner in which the noble writer has treated the subject. Far removed from the silly vanity of many authors who write only to show their

their abilities, and who seem to endeavour at preventing their readers from understanding their works, his Lordship appears to have been peculiarly anxious that the illustrious Personage, to whom the work is addressed, should be able to acquire a perfect knowledge of the coinage of his kingdom. Indeed his Lordship has pursued this plan so far, that he is frequently led into repetitions, and has run the hazard of being blamed for verbosity; but the subject of Coins is so important in the policy of a well regulated state, that this may be easily pardoned. The only serious objection in our opinion to the literary merit of the work, is that defect in the arrangement, at which we have already slightly glanced; namely, the separation of the debasements during the latter end of the reign of Henry VIII. and the beginning of that of Edward VI. as this separation has certainly an awkward effect, and breaks the regular continuity of the history of the English Mint.

BRITISH CATALOGUE.

POETRY.

ART. 11. *Hours of Idleness: a Series of Poems original, and translated, by George Gordon, Lord Byron, a Minor.* 12mo. 6s. Rivingtons. 1807.

This is very ingenious idleness, and has produced some elegant and interesting compositions. There is much taste, and more vigour than might reasonably be expected from a minor. But the following specimen will justify this and greater commendation, as to poetry; though it tells some facts which cannot be read without much regret.

“ To ———

“ Oh! had my fate been join'd with thine,
As once this pledge appear'd a token;
These follies had not, then, been mine,
For, then, my peace had not been broken.

To thee, these early faults I owe,
To thee, the wise and old reproving;
They know my sins, but do not know,
'Twas thine to break the bonds of loving.

For, once, my soul like thine was pure,
 And all its rising fires could smother ;
 But, now, thy vows no more endure,
 Bestow'd by thee upon another.

Perhaps, his peace I could destroy,
 And spoil the blisses that await him ;
 Yet, let my rival smile in joy,
 For thy dear sake, I cannot hate him.

Ah! since thy angel form is gone,
 My heart no more can rest with any ;
 But what it sought in thee alone,
 Attempts, alas! to find in many.

Then, fare thee well, deceitful maid,
 'Twere vain and fruitless to regret thee ;
 Nor hope, nor memory yield their aid,
 But pride may teach me to forget thee.

Yet all this giddy waste of years,
 This tiresome round of palling pleasures ;
 These varied loves, these matron's fears,
 These thoughtless strains to passion's measures,

If thou wert mine, had all been hush'd,
 This cheek now pale from early riot ;
 With passion's hectic ne'er had flush'd,
 But bloom'd in calm domestic quiet.

Yes, once the rural scene was sweet,
 For Nature seem'd to smile before thee ;
 And once my breast abhorr'd deceit,
 For then it beat but to adore thee :

But, now, I seek for other joys ;
 To think, would drive my soul to madness ;
 In thoughtless throngs, and empty noise,
 I conquer half my bosom's sadness.

Yet, even in these, a thought will steal,
 In spite of every vain endeavour ;
 And fiends might pity what I feel,
 To know, that thou art lost for ever."

The author appears to have been educated at Harrow, and to have left it with no favourable impressions of the present head master, whom he names Pomposus. The volume deserved a better press, the typography is very indifferent indeed, and does no great credit to the work.

ART. 12. *The Battle of Trafalgar, a Poem. To which is added, a Selection of fugitive Pieces, chiefly written at Sea. By Laurence Halloran, D.D. late Chaplain of the Britannia, and Secretary to Rear-Admiral the Earl of Northesk.* 8vo. fine paper. 130 pp. 10s. 6d. White and Faulder, for the Author. 1806.

Two very strong recommendations belong to the poem of Trafalgar, which forms the principal part of this volume. It is very patriotic, and it is written by a person who was an eye-witness of the fight. It has therefore more truth than history can generally have, and whatever poetic attractions it may possess besides, are all superadded to that distinguished merit. The following description of a ship on fire has certainly many eminent qualities of picturesque poetry.

“ Now from the cloudy margin of the deep,
 Sudden, a globe of fire appear'd to sweep;
 With terror and surprise both hosts perceive,
 ‘ A second sun, ris'n on the brow of eve!’
 While as they gaze around with anxious eyes,
 The sanguine orb assumes a larger size,
 And from its centre, in increasing gyres,
 Emits thick flames, and undulating fires!
 Too soon the victors and the vanquish'd knew
 An hapless ship, and her deserted crew,
 Involv'd in flame, and from the danger near,
 Unsafe within its dreadful influence, steer.
 Ev'n then, tho' Nature's eldest law withheld,
 Tho', big with death, the horrid prospect swell'd,
 Britain's bold sons, as merciful as brave,
 The victims from impending fate to save,
 Thro' waves, thro' fire, with prompt assistance came;
 And rescued numbers from th' invading flame.
 Yet ere success their godlike efforts crown'd,
 While yet their barks the blazing wreck surround,
 To her dark womb the flames encroaching crept,
 Where, in deep shade, destructive nitre slept;
 Sudden her frame a dire explosion tore,
 And shook Heav'n's concave with th' enormous roar:
 The trembling waves recede beneath her keel,
 And ocean's depths the dread concussion feel;
 While borne impetuous thro' the troubled air,
 Like threat'ning meteors blazing fragments glare:
 Then a red column, tow'ring to the skies,
 In dreadful grandeur slowly seem'd to rise;
 While frequent coruscations from its side,
 Like lightning's flashes, spread their horrors wide,
 Till in one fiery show'r it fell combined,
 And to a pitchy cloud the air resign'd.” P. 20.

The fugitive pieces subjoined might afford us various topics for commendation, if we could allow ourselves to expatiate upon them. We must specify particularly, "The Lawyer's dream," (p. 109,) as full of humour; the verses to Peter Pindar on his attack on the Bishop of London, (p. 116.) as concluding with a most solemn, though epigrammatic warning; and the ballad of Ned Brace (p. 122,) which, among many excellent sea songs produced of late years, may bear an eminent place. We cannot resist inserting it.

" In many a storm and many a fight
Ned Brace had borne an active part,
Yet still his conscious mind was light,
For Truth and Honour buoy'd his heart;
And 'midst the storm or battle's din,
He felt a peaceful calm within.

" Gainst Frenchmen, and Mynheers, and Dons,
With brave St. Vincent, Howe, and Duncan,
Ned with his shipmates plied the guns,
Till all were taken, fled, or funk'n;
And still, 'mid storms, or battles' din,
He felt a peaceful calm within.

" Last with brave Nelson of the Nile,
His starboard leg was shot away;
Food for some hungry crocodile!
What then? his comrades won the day;
And wounded 'midst the battles' din,
He felt a peaceful calm within.

" But now reluctant, lash'd ashore,
By orders that demand obedience,
Ned ne'er must tempt the ocean more,
Till launch'd by Death for unknown regions;
Yet then, 'midst Fate's appalling din,
He'll meet the storm with peace within!"

We have met Dr. Halloran, as a writer, before; but we find him in many respects improved. We regret to find that he has bought his improvement by severe afflictions.

ART. 13. *Admonition, a Poem, on the fashionable Modes of Female Dress; with miscellaneous Pieces in Verse.* By George Ogg. 8vo. 127 pp. 5s. Miller. 1806.

Mr. Ogg, (probably descended from the king of Basan) declares himself a young writer; and had we chanced to see some of his compositions in manuscript, we should perhaps have pronounced him a youth of some promise. But the press is a great absorbent;

written sheets are soon devoured by it; and inferior attempts are thrown in, to make up something like a volume. The first poem, entitled Admonition, has some good lines, but many more that are prosaic and ill arranged. Had it been kept back for a time, examined by some skilful writer, and at his suggestion corrected, it would have made a better appearance. But like the fair ones, whom he admonishes, the author was too eager to display his charms. The tale of Edmund and Louisa, which begins the second part, should by all means have concluded the first. Then each would have had its example, and the parts would have been better proportioned.

Some of the other compositions should never have been published; as, for instance, that on the death of a favourite dog, which begins thus:

“Thou hadst a warm lodging for a long time;
But thou hast a cold one now, poor Ino.
Sure, thou wast the luckiest of thy kind!”—P. 55.

If the author, and his friends in the city, suppose that writing blank verse is cutting a certain number of sentences into something approaching to the same length, without metrical construction, or any care of expression, they are grievously mistaken. But the whole of this poem, (if poem it may by any licence be called) is composed upon those principles. The author's ideas of a Sonnet are not much more correct, yet the following is one of the strains from which we should have augured best.

SONNET TO SOLITUDE.

“Ah! not among thy rocks, thy caves,
Thy rusky banks o'erhung with trees,
Thy tot'ring ruins, mould'ring graves,
Can Disappointment meet with ease:

“There Fortune's favourite sons may stray,
Still hand in hand with Peace and Rest,
And flow'rets cull along the way,
Without a thorn to wound the breast:

“But from the soul where Sorrow dwells,
Like men, these gentler spirits fly,
And Echo, from her secret cells,
Will mimic Sorrow's saddest sigh;
Or to the stream does Grief repair;
He sees his ills reflected there.”—P. 100.

Mr. Ogg seems to be a well-disposed young man, and as such to be encouraged by well-meaning friends, and we have therefore wished to say the best we could of his book; but perhaps after all they

they would do better to encourage him in some more profitable pursuit than poetry; which, from their residences in Cornhill, Stock Exchange, Fenchurch-street, &c. we doubt not they could easily point out.

ART. 14. *Poems written at Dorchester.* By John Hodgson, Clerk.
12mo. Longman. 3s. 1807.

The author speaks of himself and his performances with great modesty; but, that he is entitled to commendation, at least, for warm poetical feeling, the following specimen, from the longest Poem, will testify.

“ In this sweet season, while the herald lark
Wakes up the rosy hours, and morning throws
Thin robes of crimson o'er her cloudy walls,
And leisurely unfolds the gates of day;
Cool breezes wanton o'er the dewy hills,
And murmuring waters, and the rustling sounds
Of leaves, in sweet admixture float along
With breath of op'ning flowers, the turtle's tale
Steals in sad charms into its partner's nest;
And joy excessive, from the blackbird's throat,
In harmony unmeditated flows
To cheer his brooding mate. Perched on a pine
New gilded with the beams of orient day,
The thrush incessant plies his am'rous song,
Each zephyr on its wing delighted bears
The short, but merry, descants of the wren;
And every tree is vocal with the notes
Of universal love. No rules of art
Check the luxuriance of the linnet's glee,
Or stop the finch's carol. As they feel
The tender passion flutt'ring through their veins
They wake to rapture, and, with keen delight,
Catch inspiration from each other's eye,
And pour a wild song on the passing gale.”

DRAMATIC.

ART. 15. *The Family Shakespeare.* In Four Volumes. 12mo.
1l. Hatchard. 1807.

These neat volumes contain twenty plays of Shakespeare, printed on the following plan. “ Twenty of the most unexceptionable,” says the editor, “ are selected, in which *not a single line is added*, but from which I have endeavoured to remove every thing

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that could give just offence to the religious and virtuous minds. My object," he continues, "is to offer these plays to the public in such a state, that they may be read with pleasure in all companies, and placed without danger in the hands of every person who is capable of understanding them. Many vulgar, and all indecent expressions, are omitted; an uninteresting or absurd scene is sometimes curtailed; and I have occasionally substituted a word which is in common use, instead of one which is obsolete." P. vii. The plays thus published are five in each volume. 1. *The Tempest*. *Midsummer Night's Dream*. *Much Ado About Nothing*. *As You Like It*. *Merchant of Venice*. 2. *Twelfth Night*. *Winter's Tale*. *King John*. *King Richard II*. *King Henry IV*. first part. 3. *King Henry IV*. second part. *King Henry V*. *King Richard III*. *King Henry VIII*. *Julius Cæsar*. 4. *Macbeth*. *Cymbeline*. *King Lear*. *Hamlet*. *Othello*.

There are doubtless squeamish people to whom these mutilations will be acceptable. In printing from Beaumont and Fletcher, such a process would have been necessary; Shakespeare, we should think, might have escaped. The changing the obsolete words seems rather a tribute to indolence, and a receipt for never understanding Shakespeare at all. But as the spelling is changed in all the modern editions, we cannot so much complain of this very similar licence. From its cheap and convenient form, the edition will probably sell.

ART. 16. *The Falls of the Clyde, or the Fairies; a Scottish Dramatic Pastoral, in Five Acts. With Three preliminary Dissertations.* 8vo. 241 pp. 7s. Creech, Edinburgh. Longman and Co, London. 1806.

A very neatly printed book, of so many pages, with two prints of more than common merit, are something for seven shillings. Of the rest of the bargain we cannot speak so positively; there are three long dissertations in prose, and a rhyming pastoral drama, which is full of such extraordinary matter, that we confess our patience heavily tasked to read it. The pastoral, being all in the Scottish dialect, may perhaps meet with more favourable judges beyond the Tweed; but we cannot delight in such dialogue as this.

Ann, going to the dresser. "The cat has lick'd the milk:
Is there nae mair?"

Adam. I saw her at it in the time o' prayer.

Catharine. Could ye nae spoken then?

Adam. I threw my bonnet at her, which did miss,

And cried, his tae cat! plague on ye! his!

She flood, a bonny wee, then ran away,

But cam' again when I began to pray." P. 107.

But the most surprising thing in this passage is, that the word *cat* is illustrated by a scientific note, explaining the nature of the animal. "Felis Catus, caudâ elongata, fusco-annulata, *Lin.* Syst. Nat. p. 62. 'Catus...eques arborum, *Klein, Quad.*" P. 75. Of what use this can be to any reader of the drama, we cannot guess; neither the word *cat*, nor the animal itself, being very much unknown in any part of this island. In the serious parts of the drama, there are things not much less extraordinary. Thus we have Queen Mab, the Fairy, reasoning on the scale of beings, in *Scotch*, yet from Pope's Essay on Man.

"Now in the scale o' reasoning life, its plain,
That fairies must exist as well as man.
And hence, that every being may hae place,
Are worlds unnumber'd in the fields o' space." P. 125.

We do not say that there are not better things in the drama, but on the whole it appears a very singular performance. The Dissertations are, 1. On Fairies. 2. On the Scottish language. 3. On Pastoral Poetry. In these the author shows a variety of reading, and indeed they are chiefly made up of quotations. The following passage, however, relating to two characters of the drama, relates so curious a fact, and conveys so important a lesson, that we cannot refrain from quoting it.

"The chief characteristic of the peasants of Scotland, what distinguishes them essentially from those, I believe, of every other country, is a fondness for puzzling themselves among the inextricable mazes of theological metaphysics. And this is often productive of very serious evils. It produces in them a kind of spiritual pride, than which nothing can be more directly contrary to that humility which is the greatest ornament of the true Christian. They go to church, not to be instructed, but to sit in judgment. And in almost every case, where they have the choice of their own spiritual guide, they reject the learned and enlightened man, however pious, who thinks it necessary to recommend the Christian virtues and the social duties; while they prefer the preachers, however ignorant, who, like the fallen spirits of Milton, *reason*, if it deserves that name, of,

Foreknowledge, will, and fate,
Fix'd fate, free will, foreknowledge absolute." P. 52.

After all, though we could not but smile at some parts of this poetical essay, we would by no means discourage the writer from future works.

NOVELS.

- ART. 17. *The mysterious Wanderer; a Novel: in Three Volumes, dedicated by Permission to the Right Hon. Lady Elizabeth Spencer. By Sophia Reeve.* 12mo. 12s. Richardson, &c. for the Author. 1807.

The Wanderer here introduced to our notice is an amiable and interesting character; and no small ingenuity is displayed, in conducting the plots and counterplots, of which this very busy novel is composed. The conclusion is that of retributive justice; the bad are punished, and the good rewarded, by the greatest of earthly rewards, according to the laws of novels—happy marriages. A few blemishes of language betray a pen in some degree inexperienced, though the general tenor of the style is fluent and pleasing. We could wish, however, that, at the death of the most atrocious character in the piece, the author had not introduced a religious sentiment, held indeed by some sectaries, but confounding every distinction of good and bad; and holding out to vice the greatest possible encouragement:—"the first tear shed, of true repentance, restores you to the bosom of your God." Repentance is indeed effectual, through the interposition made for us, but it must be confirmed, and established repentance; followed by change of life, not the momentary tear of horror on a death bed. Miss Reeve is well patronized, and we doubt not deserves it.

POLITICS.

- ART. 18. *Letters of Scævola on the Dismissal of His Majesty's late Ministers.* Parts 1 and 2. 8vo. 43 and 54 pp. 1s. each. Ridgway. 1807.

As the letters of this writer, already noticed by us, discussed the cause of the late change in His Majesty's councils, so the first of these relates chiefly to the manner in which that change was effected. The author professes to "vindicate the just and lawful prerogative of the crown;" yet, if we do not grossly misunderstand him, he denies to His Majesty any judgment or opinion of his own, even in that part of the prerogative which must be *personally* exercised by himself, such as the choice and dismissal of ministers, and his private discussions with those ministers whom he thinks fit to employ.

It is, we believe, as well known as the nature of the case will admit, that in the late dismissal of his ministers, His Majesty did, in point of fact, exercise his own unbiassed judgment, uninfluenced by any advice whatever, and that his present servants had no participation in that transaction. Yet, because in acts of the King's

executive government, his ministers are held answerable for every *unlawful* exercise of the prerogative, even it's *lawful* exercise is to be questioned, and the motives of His Majesty are, it seems, to be canvassed, even in cases where the act in question is in its nature personal, and the discussions which led to it private and confidential.

The cases of lord Somers and lord Danby are indeed cited by the author before us: but what do those cases prove? Only that ministers while they continue to act as such, and while they give effect to the measures of the sovereign in his executive government, are justly held answerable for such measures. But surely there is nothing in these cases which warrants any restraint on the free exercise of that prerogative which is wholly and personally in the sovereign; there is nothing in those cases which warrants the canvassing of his motives in parliament, or which when his gracious permission has been obtained to relate transactions secret in their nature, can justify the use of that permission to the ungenerous purpose of censuring the King himself. We could dilate further on this subject, but that happily the parliament and the nation have condemned such monstrous and unconstitutional doctrines. Our copy of the first part of these letters is imperfect; but we perceive the author maintains (gravely maintains!) that the succeeding minister is answerable for the dismissal of his predecessor, because forsooth "the removal of ministers is not a complete act till successors can be found to replace them:" so that every person before he accepts the appointment of a confidential servant of the crown, is bound to inquire of the King what were His Majesty's motives for dismissing his predecessor, and, should he not approve those motives, he is bound to refuse the appointment. In short the King and the country are to be left without an administration while His Majesty's conduct in dismissing his servants is canvassed, or rather until those servants are restored. We trust such a doctrine, which would render the sovereign a mere automaton, a puppet to be moved at will by the prevailing factions in the state, will meet the reprobation of all but the tools or the zealots of party.

The second part of this publication consists of three letters containing a justification of the conduct of the late ministers respecting the bill which was generally (but improperly) called "the Catholic Bill." One of these letters is the same with that of which we have already given an account under the title of "A True Statement, &c." The two others contain a more detailed history of that transaction. On that subject we see not any reason to alter the opinion which we have often expressed. As to the intended bill itself, *Requiescat in Pace.*

POOR.

ART. 19. *A Letter to Samuel Whitbread, Esq. M.P. on his proposed Bill for the Amendment of the Poor Laws. By the Rev. T. R. Malthus, A.M. late Fellow of Jesus College, Cambridge; and Author of the Essay on the Principle of Population.* 8vo. 40 pp. 1s. 6d. Johnson and Hatchard. 1807.

A third part of this Letter has no relation to the title page; being occupied in vindicating the author from an imputation of *hardness of heart*; which had been cast upon him by some persons on account of what he had formerly written concerning the poor; and had been repeated by Mr. Whitbread, in his speech on the late notable Poor Bill. At p. 14, we come to the proper subject of the Letter: "The plan of general education, which you have proposed, is admirably calculated to attain the first object; to elevate, as much as possible, the general character of the lower classes of the community." Probably, this general character is already more elevated in England, than in any other country; and the effects of much further elevation might be, an aversion to all laborious occupations; an impatience of superiority; and finally, the levelling of all classes; a state of society, which could not last long, and of which want and famine would be early characteristics. Such is "the most important benefit," which Mr. Whitbread's plan of general education might probably "confer upon his country!"

The next remark of Mr. M. concerning *distinctions*, &c. amounts to nothing at all. But he doubts and apprehends strongly, concerning the *building of cottages*, and *rating every kind of property*. The former of these (encouraged by the other) would dreadfully increase our *population*; an alarm, which haunts the mind of Mr. M. through the next eighteen pages.

At p. 32, the abominable clause. for throwing upon counties the rates of manufacturing towns, as far as they should exceed a double of the general average, is objected to by Mr. M. "on the same grounds, as the two clauses just noticed." P. 32.

Mr. M. seems to intend to discuss "other parts of the Bill," p. 34. But he returns to *schools*; on which point we find nothing remarkable, except this sentiment. "Our formidable neighbour certainly does not think that education is likely to impede his subjects either in fighting or working; and the conduct of the *conscripts*, a large portion of whom is taken from a superior class of society to that which forms the mass of modern armies, clearly justifies his opinion." Our remark is, that the conscripts of this scourge of the world are his devoted slaves; and we trust they will be successfully resisted (if there should be occasion) by British volunteers.

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“ In the fear that any great expences in the *first erection* of schools should indispose the *country gentlemen* to the whole system, I should recommend all practicable economy in providing proper rooms.” P. 35. Perhaps Mr. M. will himself be indisposed to the system, when he discovers (as we have heard is the case) that by this extraordinary Bill, *the whole charge of erecting schools*, in great towns, will fall upon *country gentlemen*, by means of the clause for reducing very high poor-rates to double the average of the county.

It is strange, that a man of Mr. M.'s discernment should not instantly see, that the *exemption from rates* of tenements under five pounds would be followed by the imposition of just so much additional rent to the landlord. In a very increasing town, well known to us, where a multitude of such tenements have lately been erected, the landlords (who built them) require most heavy rents; declaring that *they* will pay the rates; and then, they leave the tenants to excuse themselves on account of their poverty: and in the same town, though it contains no manufactures, the occupiers rated at 5*l.* and under, are in number 1055; and those rated above 5*l.* are 584! Surely Mr. M. and his speculating brethren never dreamed of such a proportion.

Mr. M. declines entering into the other clauses of the Bill; declaring only, that they appear to him “ on the whole, calculated to improve our system of poor laws.” P. 38. With very few exceptions they appear to us just the reverse; and Mr. M. seems to have no *practical acquaintance*, with those laws; without which, all speculations upon the amendment of them are likely to produce much inconvenience, and no benefit to the public.

ART. 20. *A Letter to Samuel Whitbread, Esq. M. P. on the Subject of the Poor's Laws.* By T. Farrold, M. D. 8vo. 32 pp., 1*s.* Cadell, &c. 1807.

Dr. J. employs six pages, chiefly in a panegyric upon the *splendid talents* and *tried patriotism* of the gentleman whom he addresses, and his *fellows ministers*. He then strongly disapproves of the principles, on which Mr. Malthus builds his schemes; and at p. 14, we come to the *state of the poor*. The first point considered is, Are their wages high enough? But here, he speaks of *Lancashire manufacturers*, who have earned (on an average of ten years) one or two hundred pounds a year. With such persons we have no concern, in discussing the Poor Laws; except to remark, that by the kindness of Mr. Whitbread and his counsellors, such workmen, having wasted their earnings in ale-houses, would have been supported out of the *county-rate*. Dr. J. maintains, that something more than school-education is requisite to form the character of the bulk of the people: but he does not tell us what these requisites are. “ Your proposal to amend the laws relating to settlements, is so evidently proper, as to require no comment.” P. 17.

Hence we conclude, that Dr. J. knows nothing about settlements, except the name. But he confesses, that "his remarks are chiefly applicable to the poor of *manufacturing towns*, for the last ten years; and that with those of the *farming districts* he is not so well acquainted." P. 31. With all his good intentions, he must be advised to learn much more accurately the Poor Laws, and their general operation, before he writes again the subject.

ART. 21. *Some Thoughts on the present State of the English Peasantry. Written in Consequence of Mr. Whitbread's Motion, in the House of Commons, February 19, 1807, relative to an Amendment of the Poor Laws. By J. N. Brewer. 8vo. 43 pp. 1s. 6d. Symonds. 1807.*

"The English villager of the preceding generation, and the peasant of the existing period," are contrasted; to the great disadvantage of the latter. But the author confines his representations to those *western counties* with which he is acquainted; and if every picture-maker, in this way, would follow his example we should know the state of the poor in general, much more accurately than we do at present. Mr. B. does not attribute "this calamitous change to the operation of the Poor Laws; nor to the want of education;" in both which respects, matters are said to be no worse than formerly; but to a great change, within the last half century of the situations of master as well as of servant in rural life. Farmers are represented as having become fine gentlemen; peasants, forlorn and destitute! "The farmer obtains nearly three times the sum he was used to procure from the produce of his farm; the labourer receives little above a third more than his usual stipend; while money has decreased in value, and every article of even frugal consumption has more than doubled in price." P. 13. This statement deserves the consideration of declaimers on the "progressive and alarming height of the Poor's rates," both in and out of Parliament; one great cause of which increase we believe to be—that the wages of rural labourers are by no means adequately advanced; and therefore they receive from the *overseers* what should come from their *masters*.

Mr. Brewer's remedy for this evil is attended with many difficulties;—*a table*, by the standard of which the master is to pay the servant; with a fresh enquiry and comparison at set periods, as every third year.

Mr. Whitbread's idea of the Poor's fund, and assurance office, is rejected as futile; but his general system is highly praised. Probably, the author's own second thoughts, and the lessons he may have read from others, have already enabled him to see further into this business.

On the subject of *cottages and land*, Mr. B. would have (exclusively of parish-tenements for the aged and infirm) a cottage and

and two acres allotted to every peasant throughout the kingdom, for every farm of one hundred acres.

Mr. B. wishes to amend the *internal economy* of the cottage; by banishing *tea*, and restoring that salutary liquor, *home-brewed beer*. In order to this, it is proposed that malt be issued, "free of duty, to every householder, residing not less than five miles from the metropolis, actually unable to pay scot and lot; or if not totally free from duty, subject only to such as would cover the expences incurred by storing the grain and re-issuing it in the form of malt." P. 38. We fear this is a visionary scheme; especially, when we are not informed by whom it is to be brewed. It can hardly be brewed by each cottager; and if it should go to a public brew-house, it would probably return little better than that which is now issued thence; that is, much worse than even wheat flour from a public windmill.

We shall be glad to see another edition of this well meaning tract, with many second thoughts and amendments.

AGRICULTURE.

ART. 22. *Letters and Papers on Agriculture, Painting, &c., selected from the Correspondence of the Bath and West of England Society, for the Encouragement of Agriculture, Arts, Manufactures, and Commerce. Volume X. 394 pp. 8s. Wilkie and Robinson. 1805.*

We have read this book with much satisfaction; as it not only contains several useful papers, but is free from that mischievous spirit of innovation, which disgraces many agricultural books lately issued from the press.

The Preface is followed by "a character," (or rather an account of the agricultural pursuits) of Francis Duke of Bedford; in which we find one passage of ambiguous, or perhaps very exceptionable meaning: "As he had lived a life of sobriety, temperance, and useful activity; so his closing scene was marked by correspondent composure, patience, and resignation to his lot; a state of mind commonly attendant on the last hours of a serious, meditative man; and we trust happily superseding the necessity of any *human* intercession, for final acceptance with his Maker!" P. 22. If the Editor meant to protest against *purgatory*, this was surely superfluous; if against the necessity of a *Redeemer*, we advise him to abstain in future from such insinuations.

At p. 47, justice is done to the *clergy*, on the subject of *tithes*; in a manner which might well raise a blush on the cheeks of many agricultural scribblers, if blushes could spring on such a soil: "The custom of taking tithes in kind has certainly not increased of late years. Farmers have learnt their interest too well to suffer them to be taken, if they can compound them *at a fair price*. But the

the high prices set upon them of late years have operated against the farmer, almost equally with taking them in kind; as in many instances the price has been nearly equal to the full value of one tenth of the crop, without any regard to expensive improvements, or to the loss the tithe-owner would sustain by keeping horses and servants to collect them.

“But here I must beg leave to exculpate *the clergy*. The lay-rectors will never compound their tithes but at an extravagant price. In fact, if *they are farmers themselves*, they seldom compound them at all. The clergy, taken as a body, never wish to take tithes in kind, and (with some exceptions, undoubtedly), generally compound them at a *reasonable* price.” P. 47.—On the subjects of poor and poor-rates, the writers in this volume are superficially informed. If even *Gentlemen-farmers* are forbidden (as they have been) to learn Latin, we must advise that their farming-lessons be delivered in a much plainer style than the following: “It is for want of the additament being homogenous, and well assimilated with the sand; as in soils of a natural texture it is rather a mixture than an incorporation.” P. 108. How must a mere English reader despair of receiving instruction from this sentence! But information is given in language much more generally intelligible, on the following subjects in particular, to which farmers may attend with no little benefit:—the food of plants:—the state of crops, in 1800;—manures;—tobacco-water:—Uses of the potatoe.

MEDICINE.

ART. 23. *An Essay on the Diseases incident to Indian Seamen, or Lascars, on long Voyages.* By William Hunter, A.M. Surgeon to the India Company's Marine Establishment at Bengal, &c. Folio. 236 pp. Calcutta. 1804.

The volume consists of reports, twenty-three in number, from the surgeons, or other officers, on board the vessels in which the Indian seamen, or Lascars, sailed to and from Europe; or dissertations on the diseases, that occurred most frequently, or which proved the most destructive in the course of their voyages; with an essay, by Mr. Hunter, containing an epitome, or abstract from the reports, with observations on the causes of the diseases, or on the methods found most successful in their cure. The essay, which occupies only twenty-seven pages, and which we should have expected to have found at the end, is placed at the beginning of the volume. This occasions much embarrassment, as it cannot be understood, until after reading the reports, upon which the reasoning contained in it, is founded. The references also to the reports, which are frequent, in the course of the essay, should have been accompanied with figures, denoting the pages, as well as the number of the report. The want of this guide occasions more trouble than the

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generality of readers will take, or we may add, than the information to be obtained will often compensate.

The diseases, noticed by the author, are, fever, pneumonia, phthisis, hepatitis, scurvy, and dropical swellings. "The fever appears to have been of the description," the author says, p. 2. "usually termed bilious, which chiefly prevails in hot climates. It was not found to be infectious. The cure was best attempted, by free evacuations in the beginning, followed by the use of tonics. It prevailed to an alarming and fatal degree, on board the *Aurora*, *Lucy Maria*, and the *Mary Ann*." The author should here have given the number of *Lascars* attacked with the fever, and the proportion of them that died. For this information we are referred to Appendixes; No. 2, 3, and 4. From these documents we learn, that the *Aurora*, on leaving the Ganges, (see p. 47) had sixty-eight men on board, mostly natives. They arrived in England, with the loss of only one man. On returning they added to their crew, forty-one *Lascars*, as passengers. In the month of May, six weeks, after setting sail, they lost eight, and in June six men by fever. In July, one by fever, and four of scurvy.

No account is given of the number of men sent with the *Lucy Maria*, nor with the *Mary Ann*, nor in what state the crews arrived in England. In general it appears, that the voyage to England is performed with little loss, or sickness. On the return of the *Lucy Maria*, we are told, p. 53, "that fever first appeared off *Madeira*, and came on with a cold fit. The face shrunk suddenly; the eyes became yellow; violent pain of the loins succeeded, with a sense of weight, and a dull pain in the head. Those in whom the disease terminated fatally, were much worse on the third day, and died on the fourth or fifth. They rejected every thing from the stomach, the tongue was dry, with a black hard coat upon it, they soon became delirious, and their extremities were affected with spasm. One man died six hours after being seized with this fever." This seems, from the description, to have been the yellow fever: What number died we are not told. In the *Mary Ann*, "Sickness made its appearance, among the crew, soon after leaving England. It came on generally, with pains in the loins, severe headaches, a flushing in the face, suffusion in the eyes, and a strong pulse. When these symptoms, with much delirium did not abate for four or five days, the tongue became parched, dry, and black, the eyes yellow, a hickuping followed, which soon ended the scene." P. 55. James's powder, calomel, and other purges, with bark and similar tonics, were tried, but apparently with little effect. The fever appears to have been of the same kind as that affecting the *Lucy Maria*, and equally fatal, but what number died by it, we are not told. We shall pass over the author's account of pneumonia, phthisis, hepatitis, and scurvy, as containing nothing different from the ordinary course of those diseases, and give a short account of what he calls dropical swellings, and elsewhere, *cacotrophia*, apparently, as he remarks, a species

of scurvy, though not always accompanied with spongy gums, or spots on the skin. The symptoms are, "swelling of the ankles, gradually extending up the thighs to the belly, chest, and head, attended with difficulty of breathing. No appetite, but yet no sickness at stomach, or vomiting; great languor. They complained of pain in the chest, and suffered much from difficulty in breathing. In no instance, after the swelling reached the abdomen, did the patient recover. The duration of the disease when fatal, was various, some dying in a very few days, others held out a month, or six weeks. The *Sterling Castle* arrived at Macao on the 7th of February, having previously lost forty Lascars by the complaint. Five or six more died within twelve days after their arrival. But on their being taken on shore, the remaining sick, in number about twenty, recovered, although it rained all the time they were there, a strong proof the disease is only a variety of scurvy." P. 203.

From the whole, we only learn what has been long since established, that in general, the crews of those ships are most healthy that are least crowded; where the men are properly exercised, are obliged to keep themselves clean, to air their hammocks, and their births, and where equal attention is paid to keeping the decks dry and clean. The *Shah Byramgore*, a country ship, made a voyage, we are told, p. 207, to England, and back to Bengal, with fifty-nine persons on board, principally Lascars, without the loss of a single man, which is, with reason, attributed to a rigid attention to these regulations. No advantage was found to accrue from fumigating with the mineral acids either in preventing or curing fever. Besides the precautions, mentioned above, as necessary for preserving the health of seamen, in long voyages, particular attention should be had to furnishing them with sound and nutritive provision. A specification of the provisions, proper for the persons for whose benefit the Essay is printed, is given; and a list of the drugs and medicines necessary, or that have been found to be most efficacious, in combating their diseases, as bark, mineral and vegetable acids, emetic tartar, jalap, rhubarb, opium, &c. The volume, we should add, is printed at the East India Company's press at Calcutta, and as no English bookseller's name is put to it, is not, we presume, sold in this country.

DIVINITY.

ART. 24. *The Testimony of the Spirit of God in the Faithful. A Sermon preached July 1st, 2d, and 3d, 1807, at the Visitation of the Rev. the Archdeacon of Berkshire. By the Rev. Arthur Onslow, D. D. Dean of Worcester, and Archdeacon of Berkshire.* 8vo. 21 pp. 1s. Hall and Smart, Worcester; Rivingtons, &c. London. 1807.

This Sermon may be considered as in some measure connected with that which was preached by the Dean of Worcester, on a similar

similar occasion, two years ago*. That was on faith and works, this is on the agency of the Holy Spirit.

It begins by stating that the disputes on the subjects of irresistible grace, absolute predestination, &c. did not arise among the primitive Christians, nor in the first four centuries of the Church: but they have since arisen, and have miserably agitated and divided the minds of Christians. The nature of spiritual assistance is one of those topics, and is discussed in the present discourse. The usual distinction being laid down, between the ordinary and extraordinary gifts of the Spirit, the preacher undertakes to explain, in some degree, the nature of the latter. They do not, in the first place, compel men to holiness, "sanctification must be voluntary;" but they assist and incline; they work efficaciously, though imperceptibly. "The grace of God's Holy Spirit is not given to exclude our own endeavours after righteousness, but to co-operate with them, to assist, and perfect them. It is not positively made known to us, but is perceived only by its fruits. We are continued in a state of hope only, of well-grounded hope perhaps, from the testimony of conscience, but not of certainty. "A full assurance of salvation is not to be claimed even by the best of Christians." But, as we approach towards perfection, the testimony of the Spirit will grow more and more strong within us.

The Dean very properly, and very clearly, states the evils which have formerly arisen in this country, from false pretensions to the Spirit of God. Speaking then of the Ministers of the Church and their authority, he points out what they ought to teach, on some of these arduous subjects, in words which are admirably definite and exact.

"Especially, let it be our care, whenever we treat of *justification by faith alone*, to explain it in such a manner as to leave no doubts upon the minds of our hearers, whether good works are a necessary condition of the gospel covenant, *though not of themselves meritorious*; and to awaken our hearers to a due sense of repentance, justice, charity, temperance, and all other heavenly virtues. When we treat of *regeneration*, or *the being born of the Spirit*, we must assure them that no judgment can be formed of our spiritual state and condition, but from the holiness of our lives and conversation." P. 20.

The discourse is throughout clear, sound, and useful.

ART. 25. *A Sermon preached at the Temple, May 31, and at Berkley Chapel, Berkley-square, June 28, upon the Conduct to be observed by the Established Church, towards Catholics and*

* See Vol. xxvi. p. 679.

other Dissenters. By the Rev. Sydney Smith, A. M. late Fellow of New College, Oxford. 8vo. 27 pp. 1s. Carpenter. 1807.

It is not necessary to deny any of Mr. S. Smith's principles, in order to oppose the conclusions of his discourse. He grants expressly that, "it may be necessary, sometimes, for the state to make religious faith the test of political opinion, and *therefore* the reason for civil incapacities. But," he adds, "all these regulations are temporary, are by no means essential to the Church establishment, and ought to cease with the causes that gave them birth." As he allows the first of these positions, so we might readily grant to him the second. But the question will remain, in point of fact, whether the causes that gave birth to such regulations, in the case of our establishment, have ceased? He thinks they have: we think they have not. So far the matter may, perhaps, be fairly balanced. But does not the great majority of the kingdom of England think with us? We believe it does.—What then? is the majority to be alarmed and made unhappy, to gratify the minority? Surely that is hardly fair.

A man has always a great advantage, who argues with Protestants in favour of toleration, or with liberal men in favour of generous confidence and indulgence. He speaks in behalf of their most fixed principles, and darling propensities: But if they have found it absolutely necessary, for self-preservation, to deviate somewhat from their own wishes in these matters, they ought to use a reasonable degree of caution before they resign the lessons of experience to the suggestions of inclination. Before Protestants grant to Roman Catholics in particular, such privileges as cannot easily be recalled, they ought to be shown in what instances any comparable indulgences have been granted to them, where the governing power was Catholic. This is the more reasonable, because Protestants are not even accused of holding principles dangerous to any States: which certainly has been even more than supposed in the other case.

We have no doubt that the eloquent preacher feels all the liberality he inculcates, and all the noble confidence in the strength of our establishment, which he would pique his hearers to participate: but we believe that the pulpit at the Temple has been wont to rebound with no less cogent arguments on the other side. Not indeed against liberality, but against the specious temptation to indulge that liberal spirit, to the hazard of our dearest interests, and in defiance of some most urgent duties.

ART. 26. *Discourses on various Topics relating to Doctrine and Practice.* By the late T. Kenrick. In two Volumes. 3vo. 16s. Johnson. 1805.

These are Socinian Sermons, and, as such, we regret to see them dedicated to the United Congregations of Protestant Dissenters

senters in Exeter. The great body of Dissenters was formerly Anti-Socinian; and would not consequently have patronized discourses of this character. It follows therefore, that though with regard to practice, they may occasionally be useful; as to doctrine they cannot be such as we should recommend to our readers. Several of the Sermons in the first volume are intended to refute the objections of Paine.

ART. 27. *The Rich, Ministers of Divine Providence. A Sermon preached in the Cathedral Church of Lincoln, before the Governors of, and the Subscribers and Benefactors to the County Hospital, on Sunday, September 13, and in the Parish Church of Boston, September 27, 1807. By the Rev. Samuel Partridge, M. A. Vicar of Boston. Published for the Benefit of the Hospital. 8vo. 22 pp. 1s. 6d. Lincoln printed; Scatcherd and Co., London. 1807.*

Having been favoured with a copy of this Sermon, we hasten to give an account of it, for this very good reason; because we think it so good, that the sooner it is made known, and the more extensively circulated, the better. It is true, that it is a plain Sermon; but if any one thinks that plain and strong common sense is a very common thing, we shall not hesitate to tell him that he is mistaken.

Taking as his position that Providence has founded human society upon *inequality of conditions*, (men being almost as unequal in strength of body and mind, as in any other respects) Mr. Partridge assigns the true reason for it, "that men may become necessary to each other." He then, after reminding the poor that they have their duties also, states to the rich this important truth, that they are *the dispensing Ministers of Providence*. From this he deduces four principal consequences: all tending to strengthen or regulate the bounty of the rich. Of these we shall insert the first, "that almsgiving is a very different thing from what men frequently imagine."

"For, what is the notion entertained by too many,—I do not say by most persons,—concerning this duty? It seems to be supposed, that before we give, we may wait to find some person in extreme necessity; to see an unhappy fellow-creature almost sinking under his wants and infirmities: and if our hearts are then softened, and we open our hands to relieve and restore him, the world calls us merciful, compassionate, charitable.

"Now let us reason a moment—A Providence, that required us to succour the poor only in *extreme* cases, could that be the providence of God? What should we ourselves think of this providence, if it created us only to suffer; and preserved us, only to make us feel the misery of existence? Could we forbear to think ourselves treated with cruelty? We must therefore *give*, in a manner more conformable to the wisdom, the justice, and the mercy

mercy of God. When providence has prevented *our* wants ; we should prevent, as far as we have opportunity, those of our brethren. At least, if we will wait till the poor come to us, let it not be their cries, their importunities, and their extreme sufferings, which extort our alms ; but let us give as it hath been given unto us : let the poor see and confess, in our liberalities, the wisdom of God, who hath been so liberal towards us ; not that hardness of heart, which requires a spectacle of the greatest misery, to excite in us the lowest degree of compassion ; and which demands that we see distresses heaped on our fellow-creatures, before we exhibit the first feelings of humanity." P. 11.

The other divisions relate to the idea of giving from superfluity alone, to the responsibility for neglecting to find objects, and to the liberal mode of giving : and all are so handled, as not only to elucidate the points in question, but to raise and animate the mind with the general spirit of benevolence ; which effect was felt, we doubt not, very sensibly, in the two churches where the discourse was delivered. We trust that the sale will be such as to add something handsome to the contributions for the Charity.

MISCELLANIES.

ART. 28. *An Account of Prince Edward Island, in the Gulph of St. Lawrence, North America ; containing its Geography, a Description of its different Divisions, Soil, Climate, Seasons, Natural Productions, Cultivation, Discovery, Conquest, Progress and present State of the Settlement, Government, Constitution, Laws, and Religion. By John Stewart, Esq. 8vo. 8s. Winchester. 1806.*

This seems an agreeable and interesting addition to works of the kind, as Prince Edward Island, though of considerable extent and population, and valuable, on account of its fisheries and productions, is very little known. One of the great sources of wealth to the eastern States of America is the fishery carried on in the Gulph of St. Lawrence, and the number of men so employed from fifteen to twenty thousand. The author thinks that the attention of Government has not been sufficiently directed to the affairs of this island, from which the danger arises that the capital, which should be attracted to Great Britain, will be absorbed by the United States, whose naval power and resources will also, by this neglect, be materially increased to the eventual detriment of this country. There is one neglect, which we are forcibly called upon to reprobate, and that is the interests of religion. According to this writer's statement, many Highlanders have settled in this island, but have yet no clergymen among them ; he adds, that application has been made to the Society for Propagating the Gospel in Foreign Parts for the appointment

ment of Missionaries, but has not been granted. This seems proper matter of enquiry.

ART. 29. *The Manual of Youth, containing 1. Sixty Fables, French and English, ornamented with 120 Cuts, representing the Subjects of the Fables in the French Part, and furnishing in the English Part a Series of Elementary Lessons in the several Styles of Drawing. 2. Remarks on Rhetoric, with various Examples, in the different Styles, Figures, and Tropes. 3. A large Collection of Extracts in Prose and Verse, selected from the most approved Authors, English and French. By J. Ouiseau, A. M. 12mo. 408 pp. 8s. Symonds. 1807.*

The wood-cuts in this Manual are chiefly by Austin, and are executed with singular spirit. For the other contents they are sufficiently explained in the title-page. The intent of the cuts is to encourage young persons in the desire of drawing by placing good models before them. It certainly may be found altogether a convenient and useful book for academies.

ART. 30. *The Origin and Description of Bognor or Hothampton, and an Account of some adjacent Villages, with a View of the former Place. By J. B. Davis, M. D. Author of Observations sur les Asphyxies, &c. &c. 12mo. Tipper. 5s. 1807.*

It has been the custom of late to publish guides to our most fashionable watering places. We have the Brighton guide, the Worthing guide, the Southampton guide, &c. &c. We have now the Bognor guide, which will of course be convenient and useful to the visitors of that place.

ART. 31. *History of the Rise and Progress of the Belgian Republic until the Revolution under Philip II. including a Detail of the Primary Causes of that memorable Event. From the German Original of Frederick Schiller. By Thomas Horne. 12mo. 4s. 6d. Coxhead. 1807.*

The original of this work is much admired, and the translation which seems very well executed, will be a proper introduction to Dr. Watson's history of Philip the second, and so the translator intended it. What a different scene does this region and its inhabitants now present to the eye of the contemplative observer!

ART. 32. *A new System of domestic Cookery; formed upon Principles of Economy, and adapted to the Use of Private Families. By a Lady. Second Edition, considerably enlarged and improved; and to which are now added Ten illustrative Plates. 12mo. 486 pp. 7s. 6d. Murray. 1807.*

We have read the *Almanach des Gourmands*, we have studied the *Culina* of the learned Dr. Hunter, but this economical system

by a Lady had escaped our notice, during the whole progress of the first edition. What it was in its unadorned state, therefore, we cannot say, but doubtless meritorious, by its passing so rapidly to a reproduction. At present it exhibits not only a neatly etched frontispiece of still life, but the most interesting portraits imaginable of cods-head, edge-bone of beef, calfs head, shoulder of mutton, and other culinary beauties, calculated to excite the warm affection of the true *Gourmand*. The *maps* of whole beasts (as they may be called) are also re-engraved, from those which have long adorned the print-shops: where may be seen the exact boundaries of the province of furlon, the region of rump, the island of buttock, in the kingdom of beef; with the various districts and departments in the states of veal, pork, mutton, and even venison.

The directions were intended originally, we are told, for the instruction of the authoress's own daughters, and are calculated to unite a good figure with proper œconomy; avoiding all expensive luxury, such as essence of ham, &c. She has also condescended to give directions for the commonest operations, observing, with the pathos of *M. Grunod de la Reyniere*, "how seldom do we meet with fine melted butter, good toast and water, or well made coffee!" May this book lay the foundation for a general reform, in these and many other important particulars, and may good eating and good œconomy go hand in hand through conditions yet unborn.

MONTHLY LIST OF PUBLICATIONS.

DIVINITY.

Judgment and Mercy for afflicted Souls; or Meditations, Soliloquies and Prayers. By Francis Quarles. With a Biographical and Critical Introduction. By Reginald Wolf, Esq. 7s.

The Claims of the Establishment; a Sermon, preached Aug. 30, 1807, at Croydon in Surrey. By John Ireland, D. D. Preb. of Westminster and Vicar of Croydon. 1s.

The Uncertainty of the Morrow: the Substance of a Sermon preached at Fulham Church, in the Afternoon of Sunday, Sept. 13, 1807, on Occasion of the late awful Fire in the Premises of John Ord, Esq. by which his principal Gardener was burnt to Death. By the Rev. John Owen, M. A. Curate and Lecturer of Fulham.

A Manual of Piety: adapted to the Wants, and calculated for the Improvement of all Sects of Christians: extracted from the

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the holy Living and Dying of Jeremy Taylor, &c. with a Preface, Life of the Author, and Additions. By Robert Fellowes, A.M. 7s.

Sermons on the Great Festivals and Fasts of the Church, on other Solemn Occasions, and on various Topics. From the German of the Rev. G. J. Zollikoffer. By the Rev. William Tooke, F.R.S. 2 vols. 1l. 4s.

An Exposition of the Historical Writings of the New Testament; with Reflections subjoined to each Section. By the late Rev. Timothy Kenrick. With Memoirs of the Author. 3 vols. 8vo. 2l. 2s.

The Student and Pastor. By John Mason, M.A. A New Edition with Notes, and an Essay on Catechising. By Joshua Toulmin, D.D. 4s.

The Anniversary Sermon of the Royal Humane Society, preached on the 13th of April at St. Anne's, Soho, and on the 20th of July at All Saints, Westham. By the Rev. Richard Yates, B.D. and F.S.A. 1s. 6d.

A Charge delivered before the Reverend the Clergy of the Archdeaconry of Sarum, on the 4th, 5th, 6th, and 7th of August, 1807. And published at their Desire. By the Rev. Charles Daubeny, Archdeacon of Sarum. 1s.

The Water of Bethesda: a Sermon preached in the Parish Church of St. John Margate, in the Isle of Thanet, on Sunday August 30, 1807, for the General Sea-bathing Infirmary at Margate. By the Rev. James Plumtre, M.A. Fellow of Clare-Hall Cambridge, 1s.

MEDICAL.

A popular View of Vaccine Inoculation, and the Mode of conducting it: with a Comparison of the Small Pox and Cow Pox Inoculations, intended for the Heads of Families, and Clergymen, as well as the Faculty. By Joseph Adams, M.D. 4s. 6d.

The Edinburgh Medical and Physical Dictionary. By Robert Morris, M.D. and James Kendrick, Surgeon. 2 vols. 4to. with Plates. 4l. 4s.

Remarks on the Diseases of the Urethra. By T. Brideoake. 1s.

Observations on Emphysema. By Andrew Halliday, M.D. 5s.

Every Man his own Farrier; or the whole Art of Farriery laid open. By Francis Clater. 5s. 6d.

Researches, Anatomical and Practical, concerning Fever, as connected with Inflammation. By Thomas-Beddoes, M. D. 8s. 6d.

A Dictionary of Chemistry and Mineralogy. By A. and C. R. Aikin. 2 vols. 4to. 3l. 13s. 6d.

HISTORY.

A Description of Ceylon, containing an Account of the Country, Inhabitants and Natural Productions: with Narratives of a Tour round the Island in 1800; the Campaign in Candy in 1803, and a Journey to Ramisseram in 1804. By the Rev. James Cordiner, A. M. late Chaplain to the Garrison of Colombo. 2 vols. 4to. 3l. 13s. 6d.

The State of France during the Years 1802, 1803, 1804, 1805 and 1806. By W. T. Williams, Esq. one of the Subjects of Great Britain, detained by the French Government in Violation of the Law of Civilized Nations. 2 vols. 10s.

Britannia, or a Description of the Flourishing Kingdoms of England, Scotland, and Ireland, and the Islands adjacent. By William Camden. 4 vols. folio. 16l. 16s.

History of the Vice Royalty of Buenos Ayres. By Samuel Hull Wilcocke. 8vo. 12s. 6d.

BOTANY.

A complete Course of Lectures on Botany, as delivered in the Botanic Garden, at Lambeth. By the late William Curtis. With a Life of the Author. By Dr. Thornton. 3 vols. 8vo. 4l.

LAW.

A full and correct Report of the Trial of Sir Home Popham, including his Discussions with Mr. Jervis, &c. Together with a Preface by the Editor, containing a farther Vindication of Sir Home Popham, particularly against certain Articles made upon Him in the Newspapers, &c. &c. 7s.

BIOGRAPHY.

Struggles through Life, exemplified in the various Travels and Adventures, in Europe, Asia, Africa and America, of Lieut. John Harriott, formerly of Rochford in Essex, now resident Magistrate of the Thames Police. 2 vols. 12mo. 14s.

The Life of George Washington, Commander in Chief of the Armies of the United States in the War which established their Independence, and First President of the United States. By David Ramsay, M. D. Author of the History of the American Revolution. 8vo. 9s.

POLITICAL.

The Outline of a Plan for the better Cultivation, Security and Defence of the British West Indies, being the original Suggestion for providing an effectual Substitute for the African Slave Trade, and preventing the Dependence of those Colonies on America for Supplies. By Capt. Layman, of the Royal Navy. 3s.

American Arguments for British Rights, being a Republication, with a Preface by the English Editor, of the celebrated Letters of Phocion on the Subject of Neutral Trade, ascribed to the Pen of the Right Hon. W. L. Smith, late Member of the American Congress, &c. 2s. 6d.

The West India Common Place Book; shewing the State and Value of the British Sugar Colonies, in relation to the West India Proprietary, and distinctively to the Public and Crown of Great Britain; exhibited in Tables of Population, Property and Income, Trade, Navigation and Revenue; compiled from Parliamentary and other Official Documents. To which are added, Commentaries on the several Subjects of Commercial Entry, and especially on the American Intercourse; on the Navigation Acts; on the Shipping Interest of Great Britain, on Convoys, on Free Ports, on Naval and Military Defence, on the Mortality of Troops, with Suggestions of Remedy and Reform, and on the Regulation of Limited Service, as applicable to British Regiments, serving in the West Indies, &c. &c. By Sir Willam Young, Bart. M. P. F. R. S. 4to. 11. 5s.

A Collection of Public Acts and Papers, relating to the Principles of armed Neutrality, brought forward in the Years 1780 and 1781. 8vo. 5s.

The present Claims and Complaints of America, briefly and fairly considered, in Letters written by two Gentlemen at Halifax in Nova Scotia. 2s.

An Exposition of the present Lottery Scheme. 6d.

A Refutation of the Charge brought against the Marquis of Wellesly, on Account of his Conduct to the Nabob of Oude. From authentic Documents. By J. Brand, M. A. 5s. 6d.

POETRY.

Essay on the Authenticity of the Poems of Ossian; in which the Objections of Malcolm Laing, Esq. are particularly considered and refuted. By Patrick Graham, D. D. Minister of Aberfoyle. To which is added, an Essay on the Mythology of Ossian's Poems. By Professor Richardson, of Glasgow College. 8vo. 12s.

Poems. By the Rev. George Crabbe, LL. B. 8s. 6d.

The Harp of Erin, or the Poetical Works of the late T. Dermody; edited by J. G. Raymond. 2 vols. 14s.

Poems, Moral, Descriptive, and Elegiac. By the Rev. J. Thomson. 10s. 6d.

Travelling Recreations, comprizing a Variety of Original Poems, Translations, &c. By William Parsons, Esq. 2 vols. 2s.

A Poetical Translation of the Works of Horace. By Philip Francis, D. D. With additional Notes by Edward Dubois, Esq. of the Hon. Society of the Inner Temple. 4 vols. 1l. 1s.

Letters and Sonnets on Moral and Interesting Subjects. Addressed to Lord John Russell. By Edmund Cartwright, D. D. Preb. of Lincoln.

NOVELS.

The Nun of Misericordia, or the Eve of All-Saints. By Sophia Francis. 4 vols. 12mo. 18s.

Philip Stanley. By C. B. Browne. 2 vols. 7s.

A Peep at our Ancestors. By Miss Henrietta Rouviere. 4 vols. 1l.

Horatio, or Sketches of the Davenport Family. By Mr. Smith. 4 vols. 1l.

Palmerin of England. By Francisco de Moreas. Corrected by Robert Southey, from the Original Portuguese. 4 vols. 8vo. 1l. 8s.

Female Arts; or True and False; a recent and proveable Fact. By Ann Pile. 3s. 6d.

MISCELLANIES.

Sketches of Human Manners, delineated in Stories; intended to illustrate the Characters, Religion, and singular Customs of the Inhabitants of different Parts of the World. By Priscilla Wakefield. 12mo. 2s. 6d.

Calligraphia Græca et Poecilographia Græca; a Work explaining and exemplifying the Mode of forming the Greek Characters with Ease and Elegance, according to the Method adopted by Dr. Thomas Young, and exhibiting a copious Collection of the various Forms of the Letters, and of their Connections and Contractions. Written by John Hodgkins, and engraved by H. Ashby. 4to. 18s.

Patriotic Sketches, written in Connaught. By Miss Owen-son. 2 vols. 12mo. 9s.

The Beauties of the Edinburgh Review, alias, the Stinkpot of Literature. By John Ring, Member of the Royal College of Surgeons, &c. 2s. 6d

A Short Practical Grammar of the English Language, for the Use of Young Persons. By Edward Oliver, D. D. Rector of Swanfcombe in Kent. 3s.

A Guide to Elocution, divided into six Parts: containing Grammar, Composition, Synonyms, Language, Orations and Poems. By John Sabine. 4s.

ACKNOWLEDGEMENTS TO CORRESPONDENTS.

Dr. Jos. Toulmin, of Birmingham, writes to contradict a statement in p. 279 of our last, where it is said that "Dr. Priestley thought fit with some friends to celebrate, &c." He certainly recalls to our recollection, that the Dr. was not personally present; but as it appears, *by his own statement*, that he knew and approved the design, from its origin, and only flaid away "at the sollicitation of his friends," the difference appears to us not worth notice.

We will give A. Z. the references which he desires, in our next number.

A constant Reader, and a Dissenter writes to repel the charge of Socinianism, apparently brought against the majority of our (English) dissenters, in p. 202. It is difficult to calculate proportions in such matters, and we should be very glad to find ourselves much mistaken in our calculation, but when we see such symptoms as Socinian sermons (Kenrick's, 2 vols.) dedicated to *the United Congregations of Protestant Dissenters* in a large city, it is but natural to apprehend something of the kind.

LITERARY INTELLIGENCE.

The *Strabo* of the late *Mr. Falconer*, so long expected by the literary world, is now ready for almost immediate publication at Oxford. It forms two volumes folio, with fine maps.

Mr. Elmsly is engaged in a critical Edition of *Sophocles*, which is to contain collations of the best MSS. and Editions, with a text carefully corrected from both.

The

The first Volume of *Wytenbach's* notes to his Edition of *Plutarch* is in great forwardness at the Clarendon Press.

Mr. Britton has in the press a *Catalogue raisonné* of the noble collection of pictures at *Cleveland House*.

Mr. Pye, in his capacity of a magistrate, has in the press a *Summary of the Duty, and Office of a Justice of the Peace out of Sessions*, which is calculated to form a complete Magistrate's Assistant.

The *Rev. Mr. Owen*, of Fulham, is printing a new Edition of his *Christian Monitor*.

Mr. Blair, of the Lock Hospital, is printing a much improved third Edition of his *Essay on the Effects of Nitrous Acid, &c. as Substitutes for Mercury*.

We hear of a translation of the *History of the Tower and Castle of Vincennes*. The translator's name is *Brown*.

A gentleman who does not give his name, but dates from *Newcastle upon Tyne*, informs us, that he is preparing to publish a *Copious and accurate Greek and English Lexicon*, which he had laid aside while there was any hope of that undertaken by *Gilbert Wakefield*.

The second volume of *Mr. Jones's History of Brecknockshire* is in the press and will speedily appear. This being the case, we shall defer our account of that splendid work till we can notice the whole together. We had however intended to speak of the first volume long ago.

A Course of Lectures on the reform of the modern practice of *Adhesion*, and other relative points, will soon be published by *Mr. Samuel Young* of the London College of Surgeons.

The *Rev. C. Wordsworth* is preparing for Publication a Work to be entitled *Ecclesiastical Biography, or Lives of Eminent Persons*, connected with the History of Religion from the Reformation to the Revolution.

ERRATA.

In our last p. 266. l. 13. for *Barne* r. *Barra*.

————— p. 314, Article 16. for *Reunie* r. *Rannie*.

In our *Literary Intelligence*, for August, p. 224. for *Hoile*, r. *Hoyle*.

THE
BRITISH CRITIC,

For NOVEMBER, 1807.

Οὐ τοὺς αὐτοὺς πολέμους μὲν ψέγειν, πολέμους δὲ ἐγκωμιάζειν εὐλαβητέον.
ἐπειδὴ οὐτ' εὐστοχεῖν αἰεὶ δυνατόν, οὐδ' ἀμαρτάνειν συνεχῶς εἰκόσ.

POLYBIUS.

There is no reason why we should not sometimes blame and sometimes commend the same persons; for no one is always right, nor is it probable that they should be invariably wrong.

ART. I. *Philosophical Transactions of the Royal Society of London, for the Year, 1806. Part II. London, 1806. Quarto, pp. 235. G. and W. Nicol.*

THIS second part of the *Philosophical Transactions* for the year 1806, contains 13 papers; viz. from the tenth to the 22d. together with a list of presents received by the Royal Society, between November 1805, and June 1806; and an index for the whole volume.

X. *Observations upon the Marine Barometer, made during the Examination of the Coasts of New Holland and New South Wales, in the Years 1801, 1802, and 1803. By Matthew Flinders, Esq. Commander of his Majesty's Ship Investigator.*

Captain Flinders's numerous observations with the marine barometer, his judicious remarks on them, and his endeavours to account for the phænomena, well deserve the attention of the philosophical world in general, but of navigator's in particular, since they are likely to derive considerable

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advantages

advantages from the barometrical indications of approaching storms, gales of wind, or fair weather, which may be frequently perceived by the attentive observer.

This author was induced to pay particular attention to the movements of the barometer in his voyage along the coasts of New Holland and New South Wales, the *Terra Australis*, or *Australia* of the earlier charts, by the coincidence which was perceived between the rising or falling of the mercury, and the setting in of winds that blew from the sea and from off the land, to which there seemed to be at least as much reference, as to the strength of the wind, or other disposition of the atmosphere.

The present paper does not contain a complete journal of the barometer, and other metereological appearances; but only relates several particular observations, as examples of the abovementioned coincidence, which, considering Captain Flinders's short residence in that part of the world, and the difficulty which attends the formation of general rules with respect to the vicissitudes of the weather, can hardly for the present do more than furnish useful hints to future navigators and other observers. They show, however, that the abovementioned connection exists, and that, of course, much may be done by a more extended series of observations. It is earnestly to be wished therefore, that all commanders of vessels in that, as well as in other parts of the world, may be furnished with proper barometers and thermometers, and that a statement of the variations of those instruments, may be inserted in marine journals, together with the particular winds, storms, &c. which precede or follow those variations.

The observations which are contained in the present paper, are divided into those made on the south coast of the *Terra Australis*, and those made on its eastern coast. With respect to the north coast, the observations do not afford much satisfaction, both on account of the small barometrical variations which take place in so low a latitude, and of the short stay of the *Investigator* on that coast, which was occasioned by the decayed state of that vessel.

Of those observations, and of the remarks with which they are accompanied, we can only select a few particulars by way of specimens, and these we shall now subjoin.

After the statement of the examples of coincidences, &c. on the south coast, this author says:—

“ From these examples upon the south coast, it appears, generally, that a change of wind from the northern, to any point in the

the southern half of the compass, caused the mercury to rise, and a contrary change to fall; and that the mercury stood considerably higher, when the wind was from the south side of the east and west, than, in similar weather, it did when the wind came from the north side; but, until it is known what are the winds that occasioned the mercury to ascend, and what to descend, upon the other coasts of Australia, it will probably be not agreed, whether it rose in consequence of the south winds bringing in a more dense air from the polar regions, and fell on its being displaced by that which came from the Tropic; or whether the rise and higher standard of the mercury was wholly, or in part, occasioned by the first being sea winds, and the descent, because those from the northward came from off the land.

The height, at which the mercury generally stood upon the south coast, seems to deserve some attention. It was very seldom down to 29,40, and only once to 29,42. Of 160 days, from the beginning of December to May, it was nearly one-third of the time above 30 inches; and the second time of passing along the coast, from the 15th of May to the first of June, it only once descended to 29,96, and that for a few hours only, its average standard for these sixteen days being 30,25. Upon the eastern half of the coast, beyond Cape Catastrophè, in March, April, and May, the mercury stood higher than it did on the western half in December, January, and February: the average standard of the first was 30,09, but that of the latter only 29,94. At the Cape of Good Hope, the mean height in the barometer, during eighteen days in October and November, was 30,07. Page 249. "The observations made during a stay of ten weeks at Port Jackson, in May, June, and July, 1802, are more in point than almost any other. Strong eastwardly winds were very prevalent at that time, and were almost always accompanied with rain and squalls; yet this weather was foretold and accompanied by a rise in the barometer, and the general height of the mercury, during their continuance, was 30,20: higher if the wind was on the south side of E. S. E, and lower if on the north side of east. The winds from south and S. S. W., which blow along the shore, kept the mercury up to about 30,10, when they were attended with fine weather, as they generally were; but if the weather was squally, with rain, it stood about 29,05. During settled winds from between W. N. W. and S. W. with fine weather, the mercury generally stood very low, down at 29,60*; and what is more extraordinary, when these winds were

* "My friend Colonel Paterfon, F. R. S. commander of the troops at Port Jackson, in judging of the approaching weather, by the rise and fall in his barometer in the winter season, told

were less settled, and the weather dull, with rain occasionally falling, the range of the mercury was usually between 29,80 and 30,10; nearly the same as when the wind was at S.S.W. with similar weather; the reason of which may probably be, that at some distance to the southward, these westwardly winds blew more from the south, and were turned out of their course, either by the mountains, or by meeting with a north-west wind farther to the northward."

Page 254 contains the following statement.

"The greatest range of the mercury observed upon the east coast, was from 29,60, to 30,36, at Port Jackson; and within the tropic from 29,88, to 30,30; whilst upon the south coast, the range was from 29,42 to 30,51, in the western part, where the latitude very little exceeds that of Port Jackson. It is to be observed, however, that these extremes are taken for very short intervals of time."

A better idea of the general tenor of this author's barometrical observations, may be derived from his queries and his theory, which are as follows.

"Upon a summary of the effects of the same winds upon the different coasts of Australia, as deduced from the above examples, the following queries seem to present themselves.

"Why do the winds from north and N.W. which cause the mercury to descend and stand lower than any other upon the south and east coasts, as also in the open sea, and in the south-west of the gulph of Carpentaria, make it rise upon the outer part of the north coast, with the same, or even worse weather?

"Why should the north-east wind, which occasions a fall in the barometer upon the south coast, considerably below the mean standard, be attended with a rise above the mean upon the east and north coasts?

"The S.E. wind, upon the south and east coast, caused the mercury to rise higher than any other; why should it not have the same effect upon the north coast, and upon the west?

"How is it that the south-west wind should make the quicksilver rise and stand high upon the south and west coasts,—should cause it to fall much below the mean standard upon the east coast, and upon the north, make it descend lower than any other, with the same weather?

me, that he had adopted a rule directly the reverse of the common scale. When the mercury rose high, he was seldom disappointed in his expectation of rainy, bad weather; and when it fell unusually low, he expected a continuance of fine, clear weather, with westwardly winds."

"The

“ The answer, I think, can only be one; and it seems to be sufficiently obvious.

“ The cause of the sensibility of the mercury, to winds blowing from the sea and from off the land, may perhaps admit of more than one explanation; but the following seems to me to be direct, and tolerably satisfactory. The lower air, when brought in by a wind from the sea, meets with resistance, it is obliged to rise, and will make itself room by forcing the superincumbent air upwards. The first body of air, that thus comes in from the sea, being itself obstructed in its velocity, will obstruct the second, which will therefore rise over the first in like manner, to overcome the obstruction; and as the course of the second body of air will be more direct towards the top of the highest part of the land, it has to surmount, than the first was, so the first part of the second body will arrive at the top, before the latter part of the first body has reached it; and this latter part will not be able to pass over the top, being kept down by the second body and the successive stream of air, whose velocity is superior to it. In this manner, an eddy, or body of compressed, and comparatively inactive air will be formed, which, at first, will occupy all the space below a line drawn from the shore to the top of the highest land; but, almost immediately, the succeeding bodies of air, at a distance from the shore, will feel the effect of the obstruction; and being impelled by those that follow them, will begin to rise, taking their course for the top of the highest land, before they come to the shore; by which means, the stratum of lower air will be deeper between the top of the land and the shore, and to some distance out from it, than it is either upon the mountains or in the open sea. If this is admitted to be a necessary consequence of a wind blowing upon the shore from the sea, it follows, that the mercury ought to stand something higher when such a wind blows, whether it is from the south or any other quarter, than it will with the same wind where it meets no such obstruction; and the more direct it blows upon the coast, and the higher the land is, (all other circumstances being equal), the higher ought the mercury to rise. On the other hand, when the wind comes from off the hills, this dead and dense air will be displaced, even from its hollows under the highest land; both on account of its own expansion, and because its particles will be attracted by those of the air immediately above; which are taking their unobstructed course out to sea; and thus the air over the coast will resume its natural state with a land wind.

“ In order to appreciate duly, the effect of sea and land winds upon the barometer, in the preceding examples, it is necessary to be recollected, that in the southern hemisphere, a wind from the south, has a natural tendency to raise the mercury in the open sea, and one from the north to depress it; probably, from the

superior density of the air brought in by the former; therefore, if the mercury rises quicker and higher with a south wind upon the south coast, than it does with a north wind upon the north, it is not to be at once concluded, that the effect of the wind as coming from the sea, is less upon the north coast; for it has, in the first place, to counteract the tendency of the mercury, to fall with a north wind; and in some cases, its effects as a sea wind may be as considerable, relatively to the latitude, where there shall be no rise in the barometer, as upon the south coast it might, where a considerable one took place."

Lastly, after observing that it remains as yet wholly undetermined, whether the effects of sea and land winds upon the barometer, extend to any considerable distance from the shores, or whether such like effects may be found to take place in other countries, this author concludes with a few general remarks upon the use of the barometer to navigators.

XI. *Account of a Discovery of Native Minium.* By James Smithson, Esq. F.R.S. P. 267.

A pulverulent matter, of a vivid red colour with a cast of yellow, was discovered by Mr. Smithson, in the substance of a compact carbonate of zinc. It stood disseminated in very small quantities, which prevented the practicability of subjecting it to a great variety of trials; those, however, which Mr. S. instituted, and are described in this short paper, are sufficient to prove, that this substance is a natural minium, or red lead.

XII. *Description of a rare Species of Worm Shells, discovered at an Island, lying off the North-west Coast of the Island of Sumatra, in the East Indies.* By J. Griffiths, Esq. P. 269.

The shells which form the subject of the present paper, were found in the year 1797, at the bottom of a small sheltered bay with a muddy bottom, surrounded by coral reefs, on the Island of Battoo, a small island about 20 leagues distant from the island of Sumatra. They were found after a very violent earthquake, which shook both the above-mentioned islands.

Mr. Griffiths not having seen any thing like those shells in any cabinet of natural history; nor being able to receive any information respecting them from the inhabitants of the island, was induced to reckon them a new genus; but he afterwards found them described by Rumphius.—Mr. Griffiths's description of these shells, is as follows.

"Although

Although more than twenty specimens were brought to me, and others obtained afterwards, there was not one complete; yet being so fortunate as to procure a portion of the shell with the apex nearly perfect, and another with the opposite closed extremity equally so, I am enabled to give a description of them.

The length of the longest of these shells that came into my possession was 5 feet 4 inches, and the circumference at the base 9 inches, tapering upwards to $2\frac{1}{2}$ inches; the colour on the outside milk white, the inner surface rather of a yellow tinge. This specimen was nearly perfect, having a small part of the lower extremity entire. I have others of various dimensions, a very good one about 3 feet long and 4 inches round, tapering to $1\frac{1}{2}$ inch at the point; most of these shells had adhering to them, about one foot or more from the top, the small cockcomb oyster, small serpulæ, &c. consequently they must have been that distance protruded from the hard mud; but the water being thick and discoloured, the people of Battoo had not taken notice of them antecedent to the earthquake.

These tube shells differ very much among themselves, not one of them being correspondent in size or thickness to another. The large end of the shell is completely closed, and has a rounded appearance; at this it is very thin. The small end or apex is very brittle, and is divided by a longitudinal septum running down for 8 or 9 inches, forming it into two distinct tubes, inclosed within the outer one, from whence the animal throws out tentacula; the substance of the shell is composed of layers having a fibrous and radiated appearance, covered externally with a pure white crust, and internally is of a yellow tinge; the external surface is frequently interrupted in a transverse direction, by a sudden increase of thickness, which probably indicates different stages in the growth of the shell, although they are at unequal distances, sometimes at six inches, at others four, in the same shell. These interruptions bear a rude and unfinished appearance, and do not extend into the radiated substance, but are merely on the outside shell, which has rather a smooth surface, but at the same time impressed with the irregularities of the substance with which it was in contact. These shells all differ in thickness, some being not more than one-eighth of an inch, others full half an inch in substance; many are nearly straight, other crooked and contorted. The internal surface is in general smooth, though in some of them covered with excrescences resembling tubercles, and without any indication of the animal having adhered to any part of it.

It is the great length and size of these shells, which are the largest of the testacea of a tubular form yet discovered; and the division in the upper part, which constitute their principal peculiarities. I should add, that on their being broken in a transverse direction, the body of the shell between the inner surface and the

outer crust, appears to resemble stalactites, and indeed they might easily be mistaken for them." P. 271.

This description is accompanied with two plates which exhibit the internal and external appearances of those shells.

XIII. *Observations on the Shell of the Sea Worm found on the Coast of Sumatra, proving it to belong to a Species of Teredo; with an Account of the Anatomy of the Teredo Navalis. By Everard Home, Esq. F.R.S. P. 276.*

Mr. H., previously to his acquaintance with the author of the preceding paper, had received a mutilated oblong shell, brought from the island of Sumatra; but not having any further information respecting it, some doubt was entertained concerning its nature. The analysis, however, of a part of the same, showed it to be the shell of a sea animal, and not a mineral substance. Being afterwards favoured with a variety of such shells by Mr. Griffiths, the author of the preceding paper, he was thereby enabled to examine their structure, their nature, &c. with particular attention, and an account of those researches forms the substance of the present paper.

It being the opinion of Sir Joseph Banks, that the worm to which this shell belongs, is a *teredo*, a genus which is but imperfectly known, this author thought proper to examine the common *teredo navalis* before any adequate idea could be formed of this singular species, which may be called *Teredo Gigantea*. For this purpose he procured some pieces of wood which contained specimens of the *teredo navalis* alive, he examined a very large *teredo* preserved in spirits at the British Museum, and some other specimens preserved in the Hunterian Museum. From a careful examination and comparison of all those specimens, with the assistance of one or two intelligent persons, he was enabled to form the account which is contained in the present paper; wherein he describes the internal and external parts of this animal; pointing out their various uses, œconomy, &c. but for further particulars we must refer our readers to the paper itself.

Towards the latter end of the paper, this author points out the difference of conformation and of œconomy between the *teredo navalis*, and the *teredo gigantea*, as far as the specimens he had the opportunity of examining, could enable him.

This paper is accompanied with two plates exhibiting the internal and external parts of some specimens of the *teredo navalis* only.

XIV. *On the inverted action of the Alburnous Vessels of Trees.* By Thomas Andrew Knight, Esq. F.R.S. P. 293.

This author addressing himself to Sir Joseph Banks, states the subject of his paper in the following manner.

“ I have endeavoured to prove, in several Memoirs which you have done me the honour to lay before the Royal Society, that the fluid by which the various parts (that are annually added to trees, and herbaceous plants whose organization is similar to that of trees), are generated, has previously circulated through their leaves either in the same, or preceding season, and subsequently descended through their bark; and after having repeated every experiment that occurred to me, from which I suspected an unfavourable result, I am not in possession of a single fact which is not perfectly consistent with the theory I have advanced.

“ There is, however, one circumstance stated by Hales and Du Hamel, which appears strongly to militate against my hypothesis; and as that circumstance probably induced Hales to deny altogether the existence of circulation in plants, and Du Hamel to speak less decisively in favour of it, than he possibly might otherwise have done, I am anxious to reconcile the statements of these great naturalists, (which I acknowledge to be perfectly correct), with the statements and opinions I have on former occasions communicated to you.”

This reconciliation of opinions is attempted by the statement of facts, and by the explanation of peculiar circumstances.

XV. *A new Demonstration of the Binomial Theorem, when the Exponent is a positive or negative Fraction.* By the Rev. Abram Robertson, A.M. F.R.S. &c. P. 305.

The first part of this paper contains the method of raising integral powers, and it is in substance the same as is contained in a paper presented by the same author to the Royal Society, in the year 1794, which was afterwards published in the *Philosophical Transactions* for the year 1795. And this is here repeated as a necessary preliminary to the demonstration of the binomial theorem, when the exponent is a positive or negative fraction, which in fact constitutes the new part of the paper.

The binomial theorem, for which the scientific world is indebted to the great Newton, has been proved various ways, namely by induction, by the summation of figurate numbers, by the doctrine of combinations, by assumed series, by fluxions, or by multiplication. The latter of those methods is preferred by this author, as a more direct way of establishing

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ing the theorem. The process of the investigation is not susceptible of an intelligible abridgment.

XVI, *New Method of computing Logarithms.* By Thomas Manning, Esq. P. 327.

This new method of computing logarithms is extremely easy, and commodious.

“The chief part of the working, *this author justly observes*, consists in merely setting down a number under itself, removed one or more places to the right, and subtracting, and repeating this operation; and consequently is very little liable to mistake. Moreover, from the commodious manner in which the work stands, it may be revised with extreme rapidity. It may be performed after a few minutes instruction, by any one who is competent to subtract. It is as easy for large numbers as for small; and on an average about 27 subtractions will furnish a logarithm accurately to 10 places of decimals. In general $9 \times \frac{n+1}{2}$ subtractions will be accurate to $2n$ places of decimals.

“In computing hyperbolic logarithms by this method, it is necessary to have previously established the hyperbolic logarithms of $\frac{10}{9}$, $\frac{100}{99}$, $\frac{1000}{999}$, &c. of 2 and of 10.

“With respect to the logarithms of $\frac{10}{9}$, $\frac{100}{99}$, $\frac{1000}{999}$, &c. their computation is very easy, they being the respective sums of the series $\frac{1}{10} + \frac{1}{2} \times \frac{1}{10^2} + \frac{1}{3} \times \frac{1}{10^3} + \frac{1}{4} \times \frac{1}{10^4} +$, &c.

$$\frac{1}{100} + \frac{1}{2} \times \frac{1}{100^2} + \frac{1}{3} \times \frac{1}{100^3} + \frac{1}{4} \times \frac{1}{100^4} +, \text{ \&c.}$$

$$\frac{1}{1000} + \frac{1}{2} \times \frac{1}{1000^2} + \frac{1}{3} \times \frac{1}{1000^3} +, \text{ \&c.}$$

of which series each is more easily summed than the preceding.

“With respect to the logarithms of 2 and 10 there are, it is well known, various ways of computing them, and the time requisite depends greatly on the practical habits of the calculator. Among other ways, they may be computed by the method given in this paper, and with what degree of expedition, may be seen by the examples to the rules, where they are both of them worked.” P. 328.

Next to this, Mr. M. gives a table of certain multiples of the preceding numbers, which are required in the practice of computing logarithms according to his rules. These rules

rules are then clearly stated, and are illustrated by suitable examples. They are three only; Rule I. To find the hyperbolic logarithm of any number not exceeding 2.—Rule II. To find the hyperbolic logarithm of any number, whole or mixt; and Rule III. To find the common logarithm of any number.

Lastly this ingenious author briefly gives the demonstration of the rules, which in fact is sufficiently obvious.

(To be continued.)

ART. II. *The Elegies of C. Pædo Albinovanus, a Latin Poet of the Augustan Age, with an English Version.* 12mo. 121 pp. 4s. Kidderminster, printed. Longman and Co. London. 1807.

PEDO Albinovanus is indeed a great name in Roman poetry, but of the existence of any one of his pieces at this day there is the greatest doubt, except perhaps the heroic fragment which concludes this little volume, and is not translated. He is described by his contemporaries as a learned and sublime (*doctus* and *fidereus*) rather than a gentle and elegiac poet, and he is classed with writers of the higher order. Jos. Scaliger is the principal modern critic by whom the three elegies here printed have been attributed to Pædo; but the greatest weight of authority, particularly of modern times, is on the contrary side. The elegies are, 1. The Consolation to Livia on the death of Drusus. 2. The Elegy on the death of Mæcenas. 3. The Last Words of Mæcenas, sometimes joined with the preceding. Of these, the first is assigned by Pufferatius and Barthius to Ovid*, and it is printed in many editions of his works. The learned and judicious Wernsdorf considers it as not being the work of Pædo, and does not insert it in his "*Poetæ Latini Minores.*" He does not indeed decide it to be the production of Ovid;—nor does the style appear to us to warrant that supposition. It is, however, on all hands allowed to be a poem of the Augustan age, and not unworthy of a good poet of that time; consequently it is by no means unworthy of a translation.

The two other elegies cannot be spoken of so favourably.

* Also by N. Heinsius. See the testimonies in Gorallus' (i. e. C. Clerc's) edition. It stands in several editions of Ovid.

of these Wernsdorf says, "Alteram, tertiamque elegiam quod attinet, Scaliger eas, multò minore quam primam jure; Pedoni Albinovano asserere conatur, neque de his parem eruditorum assensum consecutus est. Nihil in iis spiritus poetici, nihil Augustæi ævi poeta, multo minus fidereo illo et sublimi Pedone dignum reperitur. Quanquam pura sunt pleaque et latinæ, languent tamen omnia, et mores Mæcenatis scholastica fere eruditione, planeque ignava oratione, quæ plus artis quam ingenii habeat, defenduntur; ita ut foetum esse scholastici cujusdam poetæ sequioris ævi non injuria crediderint plurimi doctissimique viri."—Poet. Min. iii. p. 122. The learned men he cites are Ger. Vossius, Barthius, Rutgersius, Brouckhusius, and P. Burmannus. It is true that the beginning of the second elegy appears to refer to the first; but it may equally refer to any other elegy on a young man, or the reference might have been purposely made to countenance the imposition; as also some sentiments and lines which have been noticed as similar. We cannot, however, consider this elegy as the production of a time very remote from that of its pretended origin. The sentiments and allusions are too completely those of genuine antiquity to have been feigned in ages when those notions had been long obliterated. The third elegy, or fragment of an elegy, is much inferior. The two introductory lines are indeed so flat and bad, that they must have been foisted in by some vile bungler, to make something like an introduction. This was nearly the opinion of Brouckhusius, "putavit hic lacunam fuisse, quam ut expleret hos duos frigidus et infelices versiculos de suo largitum esse *nebulsam aliquam*."

" Sic est Mæcenas fato veniente locutus,
Frigidus, et jam jam cum moriturus erat,"

Mæcenas dying, or even dead, could not be more frigid than these wretched lines. But probably they were not written to fill a *lacuna*, as Br. says, but to stand as an introduction, as we mentioned above; for the second elegy ends completely and well with the following couplet:

" Semper ferta tibi dabimus, tibi semper odores,
Non unquam sitiens, florida* semper eris."

We do not, by these remarks, mean to blame the undertaking of the anonymous translator before us. The first, and in some degree the second elegy, deserved to be made known

* Scil. tellus.

to the English reader, and the third, having been sometimes considered as a part of the second, could not well be omitted. But we could not see them ascribed again to Pede Albinovanus, without noticing the contrary, which seems to us the sound opinion. The translation appears to be the work of a scholar, probably a young man; it is not without merit, but certainly is not finished with the care which ought to have been bestowed upon it. We will quote the opening of the first elegy as a specimen, and offer a few remarks upon it.

“ Blest in thy children, Livia, long believ’d,
Now of a parent’s title half-bereav’d,
Accept these sorrowing lines for Drusus due;
Ah! thou a mother,—but no more of two!
No double claim shall hence your bosom share;
Nor heralds waken a divided care
To know which son it is, that kindly sends
His duties homeward to his distant friends.
But bold th’ attempt, and vain too, oft appears
To check by words a parent’s right to tears:
And yet, advice,—tho’ here indeed we grieve
With like concern,—how easy ’tis to give!
As if to prove and fortify your mind,
The gods by some slight trial had design’d!
Ah! no: with virtues equal to his birth,
In deeds illustrious, and with boundless worth,
He’s gone! who on the Alps so late o’ercame
The Rhætian troops; and to his brother’s fame
His own uniting, taught the vanquish’d foe
The strength of Rome’s imperial arms to know;
Midst nations yet unknown fresh triumphs fought,
And to his country a new empire brought.—
Ah! mother; little knew’st thou of thy fate,
What sad reverse on all thy hopes should wait;
When vows persuasive you to Jove address’d,
Minerva with entreaties fondly press’d;
Mars to propitiate by rich presents tried,
With other gods, and goddesses, beside;
In fancied hope presuming, all elate,
Triumphant cars,—a splendid victor’s state.
Instead of joy, receiv’st thou bitter woe!
A tomb is all thy Drusus now can know.
How did thy bosom then with ardour burn!
Now did’st thou long to welcome his return!
Anticipated joys thy heart confess’d,
To view him in his warlike honours dress’d.
‘ He’ll come; yes, I shall see him; and the crowd
Beholding, shall proclaim his virtues loud.

Rich gifts to grace his triumphs I'll prepare;
 His joy and mine shall be the publick care;
 I'll haste to meet him; while my people all
 Will happy Livia, happy Drusus call!
 Yes, shall embrace him too! Then will he tell
 The proud events his gallant arms besel.
 His varied exploits I shall freely ask;
 To answer will be his delightful task.
 Cease! cease! no pleasures such as these you'll prove;
 No Drusus such as this will meet your love.
 Cæsar's great work, his own peculiar care,
 Half of thine anxious hopes, and fervent prayer,
 Is lost for ever! Now indulge your grief!
 Freely in tears, indignant, seek relief.
 Ah! what avail your high-flown claims to sense?
 Your matron, more than matron, excellence?
 Your manner'd gentleness; your native ease;
 Your wit an Emperor to win, and please;
 What, midst a wicked world your modest worth;
 Your praise for virtue higher far than birth;
 The power indeed to hurt,—but used alone
 To bless your subjects, and to injure none;
 The rights of freedom to your country gained;
 The rights of citizens, by you maintained;—
 If still to cruel fortune it be given,
 To frustrate thus the highest claims on heav'n?
 Here too her force is felt and understood:
 Thus 'tis she blends our evil and our good!
 As if from suff'rings Livia resting free,
 Imperious fortune would less fortune be!
 What could the goddesses have done more, or worse,
 Had Livia's conduct merited a curse?" P. 11.

The "heralds," in line 6, are personages improperly introduced, and without warrant from the original. "But bold the attempt," &c. This line is bad, and the sentiment should have been personally to Livia, as in the Latin, not general. The line, "With other gods and goddesses beside," is very flat and weak. Not so the original, by any means.

"Et quoscumque coli jusque, piúmque Deos;"

"Now did'st thou long," &c. is evidently an error of the press for "How did'st thou."

"Rich gifts to grace his triumphs I'll prepare."

This "I'll" in two or three places here is very flat and inelegant. "Exploits," falsely accented on the first syllable.

"Your

“Your *high-flown* claim.” High-flown is only used in ridicule, when the claims are supposed to be unfound. Many such blemishes, and in some parts more frequently, occur throughout the translation. We would not, however, be understood to condemn the attempt. On the contrary, we should be pleased to see the work republished, with more critical information, and an improved state of the English version. Much of what we have here quoted is very good.

In some places we observe errors of the press, as “Marmore,” p. 82. for *Marmora*. Now and then an inferior reading instead of a clear emendation. Thus in elegy 3. pag. 98, “*Discidio vellemque prisu*; instead of “*Discedo, vellemque prisu*.”—To reprint so small a work would be no great loss, even if the first impression were not sold off: and if the translator, after having studied the best editions of the first elegy, by Heinsius and others, and that of the two next, by Wernsdorf, in the *Poetæ Latini Minores*, vol. 3. will translate the undoubted fragment, preserved by Seneca, and carefully correct the present translation, with the advice of some critical friend, we have no hesitation to assert that he will produce a publication very acceptable to the British public.

ART. III. *The Effects of Civilization on the People in European States.* By Charles Hall, M. D. 8vo. 324 pp. 5s. Ostell, 1805.

TWO years has this book, it seems, slept upon our shelves; and it might have slept for ever, without loss to the public or to us. Perhaps, after all, we are doing amiss, in attracting even a temporary attention to that, which seems from its birth to have been justly delivered into the hands of oblivion. No where has it been spoken of, no where quoted, and if it were not a kind of curiosity to see at this day a complete levelling system, we should not for a moment disturb its leaden sleep.

In his preface, Dr. Hall endeavours to persuade the reader that a physician, by being admitted into the dwellings of all ranks of people, is more qualified than any other person to estimate their condition, and to treat upon it. It is evident, that in most countries it is the apothecary, rather than the doctor, who has this general access, among the lower orders, at least. But perhaps there are men who have better opportunities

tunities of forming a true judgment of the condition of the people than either doctor or apothecary. For instance, the resident clergyman, the manufacturer, the farmer, the justice of peace, and the overseer. All these have opportunities not only of seeing the people when their minds and bodies are enfeebled by sickness, but of estimating, at other times, the effects of industry or idleness, œconomy or prodigality, prudence or profligacy, and of vice or virtue in general, in the production of plenty and happiness, or their opposites. A medical man seldom hears from his patients a true and candid account of the causes of their complaints; if they are produced by vice, the vice is palliated; if from no other motive, from the self-love which pervades every human being: if they are occasioned by misfortune, the misfortune is generally exaggerated; either from that desire of being pitied, which is universal with, though by no means confined to, the sick, or from the hope of obtaining from the physician some gratuitous attendances, or of prevailing on the apothecary to mitigate the terrors of his bill. If a physician of a speculative turn, and predisposed to write octavo volumes, has much practice among the poor, he will undoubtedly gain much information, which they who have more general means, and less doubtful sources of knowledge, would reject as false or exaggerated.

Dr. Hall begins by defining civilization in these terms:

“ We understand, by civilization, that manner of living in societies of men, which is opposite to that of those who are called savages; such as are the natives of North America, &c. It consists in the study and knowledge of the sciences, and in the production and enjoyment of the conveniences, elegancies, and luxuries of life. It does not seem to arise from any particular constitution of governments, or to be attributable to the administration of them, but to flow from the natural propensities of mankind.”

Why this confused collection of words is called a definition, it is difficult to guess; few would imagine that civilization was defined by an assertion that it is a *manner of living in societies, opposite to the manner of those who are called savages*. In what this opposition of manner consists, or what constitutes the savage, the reader may guess, or learn from other sources than this definition. If the subsequent member of the definition is meant to solve, it has the misfortune to perplex, the doubt. “ It (but whether the author means to refer to *civilization* or *manner* is not very clear) consists in the study and knowledge of the sciences, and in the production

duction and enjoyment of the conveniences, &c." In all these particulars, the natives of North America are in a certain degree civilized; they are acquainted with some sciences, and how great a portion of study or knowledge is necessary, the author, for very good reasons, does not tell; and they produce, and enjoy things which undoubtedly are the conveniences, and others which appear to them to be the elegancies and luxuries of life. The assertion, that *it* (civilization or manner of life) does *not* arise from particular constitution of government, no more assists a definition, than an allegation that *it* does not depend on the colour of men, on the height or flatness of their noses, or any other negative proposition, would aid it; and if *it* "flows from the natural propensities of mankind," then all mankind must have made some efforts toward civilization, or there must be various species of *mankind*, some having, and others not having, *natural propensities*. Thus this curious section, which is called a "definition of civilization," is nothing like what it professes to be; it is neither definition nor description, but a confused knot of equivocal and vague propositions, giving the reader just light enough to perceive that the author is in the dark.

"If a native of North America," he proceeds, "were to come to some European nation, he would probably, after having informed himself of the different states and conditions of the people in this society, be most struck with the great profusion and splendour of some among them, and the penury and obscurity of all the others; and in this it would appear to him, that this civilized people differed most from those of his own country, where the condition of all is the same. He would naturally, therefore, divide the people, whose situation he had so observed, into two orders, *viz. the rich and the poor.*"

On the presumed authority of so enlightened a voucher, Dr. Hall determines to make the same division, but he takes care to let the reader know that he understands the matter much better than the North American, or indeed than any body else. The inquiries of other men are limited; his, unconfined.

"We often hear of inquiries into the state of nations being made in legislative assemblies; but such inquiries are of a very confined nature. If made by a minister of state, nothing is understood further than the financial state of a kingdom, the supplies and expenditure: if by a secretary at war, the state of the army is the object of inquiry: if by a merchant, the state of trade and commerce."

These enquiries, he thinks, must be imperfect; none but a Devonshire physician, living in a town like Tavistock, which contains 3420 inhabitants, can know the state and condition of the great mass of the people; how they are fed; how they are clothed; what kind of houses they live in; how they are supplied with fuel; how they are instructed; in short, what advantages, corporeal, mental, and even spiritual, they enjoy or are deprived of.

In his third section, Dr. Hall begins with the poor, because, "as they are by far the greater number of the people in most (why not in all?) civilized countries; therefore, whatever regards them should be deemed of the greater importance." This assertion contains, in fact, the text from which the author means to preach his homily on civilization. Numbers give importance, therefore the poor are of more consequence than the rich; the poor ought to be inflamed, the rich decried; and it may be practicable to persuade some portion of the poor, that if all possessions were equally divided, they would gain those advantages of which the rich now unjustly deprive them. The design is by no means original, nor will the plan for it, formed by this author, produce any great addition to the success obtained by his predecessors. He labours here to prove that the poor are not sufficiently supplied with the necessaries of life. The food of man, Dr. Hall has sapiently discovered to be of a mixed nature, partly animal, partly vegetable; "the appetites and the organs man is furnished with by nature, plainly indicate this;" and so by attending to them the Doctor first found out this mighty secret. To discover whether the poor have a sufficient quantity of animal and vegetable food, he begins with the wages of husbandmen, as that class comprise a greater portion of poor, in most states, than that of any other class of artificers. "The average wages of a labourer," he observes, with his usual ambiguity, "appear to have been about eight shillings a week, *previous to the few late years, more or less, according to the price of provisions in different nations.*" On this obscure datum he founds a supposition, that a labourer shall have a wife and three children to maintain; the good woman, keeping her house, husband, children, and self clean, has no more time to spare than just sufficient to earn two shillings a week. Then comes the grand question, "Will ten shillings a week furnish a proper quantity of flesh-meat, bread, flour, milk, butter, cheese, and clothes, bedding, fuel, soap, candles, salt, &c. for such a family?" If the author intended the answer to this question to apply to foreign countries, he should have furnished some further facts. If he meant to

confine

confine it to this country, he should have stated the matter more correctly; for, at this day, eight shillings a week are a rate of pay far below the price of agricultural labour, and the families of the poor have many aids, both from legal provision and private benevolence, which he has chosen to omit for two reasons:—1st. The statement of them would have encumbered some gross calculations, or rather miscalculations, which he intended to make; and next, the assertion of plain facts was not at all in his contemplation when he began to write. According to him, the people in every country ought, as in America, to double their numbers in twenty years at the furthest; but the poor and their children die in greater numbers, in proportion than the rich, and therefore all this deficiency in population must arise from want of the necessaries of life. To support this most unwarranted proposition, he says, “if any European State, consisting of ten millions, were to increase in the proportion they do in America, viz. to double in twenty years, they would increase ten millions in *every twenty years*: that is, five hundred thousand a year.”—Need the reader be told that this is errant nonsense! The increase would not be 500,000 every year, but in a progressive ratio; nor would it be ten millions *every twenty years*, but twenty millions in the second twenty years, forty in the third, and so on, till the powers of numeration were left at a hopeless distance. The children of the poor die before they reach the age of two years and a half, of disorders in the bowels, occasioned by the poor, watery, meagre, vegetable diet of the children, and of their mothers. The latter, from the use of this diet, have their milk poor, and not sufficiently animalized. To produce good milk, the woman should be well fed, with a full proportion of animal food; perhaps some quantity of good beer; live in good houses; good air; be employed in wholesome and pleasant exercises; and be void of care. The children, after they are weaned, should have a sufficiency of well prepared vegetable and animal food, such as new milk, and broths of fresh meats; for want of these the state of their bowels is induced, which proves so destructive to our race.

Every person may form a benevolent wish, that a poor person should be better fed and clothed than he sees him; but to desire that all the poor should have superabundant food, ample leisure, large mansions, soft beds, good clothes, with all the produce of the cellar, the kitchen, the garden, and the apothecary's shop, with the benefit of attendants in sickness, is to utter words of apparent benevolence without

a practical meaning. To say that there should be no people in want of these consolations, is to assert, that in a community, there should be no class devoted to labour, or, according to this author's conception, no poor; a piece of palpable nonsense, at the best, but, in the present case, not of that sportive kind which excites only a laugh; it occasions a mixture of contempt and indignation. According to this Doctor, half the children of the poor are destroyed in their infancy, through the penury of their parents, who can procreate, but cannot nourish their offspring. Yet, in fact, with all the supposed drains of war and colonization, the population of the country increases so rapidly, that some politicians are rather inclined to think it requires a check, and it so increases, not merely in certain favoured districts, but in all parts of the realm.

As the reader may, by this time, perceive the drift, and estimate the ability of Dr. Hall, it will not be necessary to enter so much at large into his subsequent remarks.

Investigating "the nature and effects of wealth," Dr. Hall complains, that Dr. Smith has no where given a definition of it. To remedy this defect, he declares wealth to be "the possession of that which gives power over, and commands the labour of man: it is therefore power; and into that, and that only, ultimately resolvable."

Against the abstract assertion that wealth is power, many objections instantly appear. It is only an inert, impotent power. It is a power which can invite, but not coerce; which can punish only by privation, not by infliction; which is itself dependent for protection on powers more real and efficient, and which is subject to diminution, restriction, and alienation, by efforts of power, which its possessor can neither evade nor controul. The motive, however, for giving this delusive definition is evident; it is, to add to the envy which it is easy to excite against those who possess property, the jealousy which may result from the apprehension of their abusing power.

With similar candour and sagacity the Doctor examines "whether the rich are useful to the poor," and decides, as may be expected, in the negative, without reserve. The poor, according to him, produce every thing for the rich, the rich nothing for the poor; but all that is paid in rent, is so much labour annihilated! The interests of the rich and the poor, he maintains, are in direct opposition to each other. The one buys, the other sells labour. *The price of the labour of manufacturers is constantly diminishing!* because their combinations to gain increased wages are ineffectual,

and the tendency of all contracts for agricultural labour is "to a diminution of the wages, and a deterioration of the condition of the poor." What can be said to a writer who thus daringly asserts, that which is known by every man to be absolutely and grossly contrary to fact and experience? It is in vain to follow him through a number of subsequent positions, in which he maintains, that the state of the poor is not necessarily such as it is; that civilization, which occasions their penury, their diseases, and their mortality, obliterates their mental faculties, and reduces them nearly to machines, does no good to the superior orders; for they who have wealth have cares. That manufactures are the cause and the sign of the poverty of nations; and that wars, national debts, privileged orders, power, national revenues, land taxes, all these are but variations in the system of robbing, oppressing, and degrading the poor.

Having completed his harangue on the diseases of the body politic, Dr. Hall, in conformity with the practice of other empirics, produces his nostrums, and vaunts the certainty of a cure. He apprehends some unwillingness in the patient to submit to his course, but assures him it will be of the utmost efficacy: or in his own words,

"The remedy I have to propose in the disease of civilized society is powerful, and a powerful one in this case seems to be required. It is not, however, a dangerous one, and may be solely committed to the hands of such persons as are disinterested and dispassionate.

To remove the evils arising from inequality of wealth, he would "abolish the law of primogeniture;" and he would "prohibit by law the refined manufactures, which draw off the labour of the poor from producing the necessaries of life, or he would subject them to such heavy taxes as would much lessen the production of them."

And is this all? the reader will exclaim. Absolutely all. Some modes of regulation are intimated: for instance,

"Mr. Eden has supposed that there are seventy-two millions of acres of land in England. If, then, the people amount to two millions of families, there would be an average of thirty-six acres for each family. This portion of land, greater or less, according to the size of the family, would most plentifully supply it with every thing that is wanted. It would also supply labour for two horses or bullocks to work on the land; and would be a proper quantity to keep them employed; and with this quantity of land, the owner might procure a sufficiency for his own use, and wherewithal to barter for implements of husbandry, such

as ploughs, harrows, carts, &c. The distribution of land might be conducted in the manner following. The state, that is, the collected body of the people, might, as is natural, be possessed of all the land in the nation. By it, it might be parcelled out as above, and to it might revert wholly on the extinction of any of the families, and in part on the decease of any of them. But if the number of the families should increase, more allotments might be made, composed of parcels taken from the old ones, which would of course lessen in size as the number increased. And this would be the whole of the business of first reducing, and afterwards keeping up, the equal state among men; for this alone would keep all other things sufficiently equal to prevent any of the present inconveniences; and surely this is not impossible or impracticable. And this an abolition of the law of primogenitureship would soon effect. A gentleman possessing a landed estate of 1000l. per annum, has five children, boys and girls; to each of these he leaves 200l. per annum, or 200 acres. If we suppose these five children married, and to have five children each, the portion of each of this third generation would be forty acres. But the land in this case would be kept in certain families. A law to prevent intermarriages of landed people would immediately disperse it among the whole of the inhabitants. This method of reducing landed property has nothing violent or impracticable in it."

Such is the system of which Dr. Hall has dreamt (for it would be too much to say *thought*) for remedying the evils under which, according to him, society groans. He requires only the annihilation of all private property, the destruction of commerce, manufactures, learning and the arts, the converting of cities and towns into heaps of ruins, and a general demolition of the whole fabric of society; and then, he will teach people how to live, so as to be virtuous and happy. He has given an outline in his last section, of the manner in which a farm of three acres and a half, the size he supposes fit for every man (and, in his system, every man must be a farmer) may be cultivated to the greatest advantage. This family is to consist of a man, his wife, and three children, all strong and healthy, for so they must be in this blessed state; supplied with spades and mattocks of different breadths and sizes, a wheel-barrow, and the other usual tools of a hand-labourer; but how these are to be obtained does not appear; and the Doctor will instruct them, at once, how to obtain a proper succession of *leguminous* and *culmiferous* crops. Then there are to be a cow, and hogs, and ducks, and fowls; and outhouses curiously constructed; and the woman, assisted by her children, and also by her husband, is

to prepare the flax, spin and weave it; which, in the coarse manner required, she will easily learn to do. What things otherwise are wanted, and cannot be provided by the family, may be procured by some of his surplus produce, by way of barter. But, alas! Doctor, here trade creeps in. They who barter must accumulate. The farmer cannot build and repair his houses, make and restore his tools, and furnish his dwelling, however clumsily, with his own hands; they who do these things for him, must be paid in some way, and—so—your Utopia could not last a twelvemonth. Nor does there appear in this part of your plan any provision of warm clothing, for, by some neglect, unaccountable in so wise a man, unless it proceeds from a dislike of mutton, sheep are not mentioned as part of the ornaments of these curious farms. Oh, but there is a sort of substitute, if people will but attend to their own good, as to the mutton at least. Cows may plough, and be eaten afterward, there is beef for you; and now for the substitute—“horses should not be kept, till we can get rid of the prejudice that prevails against eating them.” Bravo! Doctor! horse-flesh is certainly, for free farmers, excellent food. But there is a slight difficulty. If no horses are allowed, till the public taste takes a turn toward horse-flesh, pray where are the horses to be found when the appetite for them begins to prevail?

Even the benevolent scheme of allowing the people alternate courses of leguminous and culmiferous vegetables, with beef, duck, and horse-flesh, could not last for ever; for if the Doctor's data are correct; if the human species would double in every twenty years, and there are now ten millions; in eighty years there would be one hundred and sixty millions, and in a century, three hundred and twenty millions. What is to become of this increase, when the plan provides only for ninety millions? One general statement, too, is open to a slight objection. The Doctor insists, that, on an average, the families of the poor must be taken at five persons each. Their penury, he says, prevents increase, and therefore, as he argues it, half a million of persons, are annually sacrificed to the Dæmon of Civilization. But if, on an average, every family does consist of five persons, there must, in every generation, be an increase of one half; as must be evident, if every two parents have three children. This objection, too, the wise Doctor overlooked. He requires, however, his readers to believe, that he does not intrude his opinion on matters of which he has no knowledge; nor presume to judge of any thing without having enjoyed the proper means of enabling him to form a judgment on it.

Such an opinion is not to be produced by the perusal of his work. It has been reviewed at some length, not on account of its dangerous tendency, for a more insipid and impotent farrago has seldom issued from the press, but from the duty to which we hold ourselves bound, of exposing such systems, as he has "dash'd and brew'd" from the worst publications which the late bad times have afforded. To us Dr. Hall is unknown. To judge him by his book, he must be a very weak man, in which case his friends should endeavour to prevent him from exposing himself; or a very bad man, and, if so, no expressions of censure are sufficiently strong. But it is not his personal character, but the character of his book, that is here in question; and that may, without hesitation, be pronounced, a very foolish and a very bad book. Want of information, truth, judgment, candour, and modesty, are its great characteristics.

The style of this work, as will be seen from some of the specimens extracted, is obscure, and much disfigured by tautology. It would be difficult for a reader, who should fatigue his patience by perusing the whole with studious attention, to select one passage deserving of commendation for eloquence, or even for neatness. There is an appendix, consisting of fourteen articles, in which, for some reason best known to himself, the author has confused all order, by placing the letters of the alphabet in a most whimsical medley; thus: A. B. R. W. K. &c. In page 19, he refers to Notes A. B. C. D. E. F. the last three of which are not to be found in the Appendix.

ART. IV. *Codices Manuscripti, et impressi cum notis Manuscriptis, olim D'Orvilliani, qui in Bibliotheca Bodleiana apud Oxonienses adservantur.* 4to. 100 pp. 9s. 6d.
Cooke, Oxon. E typographeo Clarendoniano. 1806.

THE D'Orville collection of manuscripts, long an object of attention to the literati of Europe, not only for the anthological treasures contained in it*, but for many valuable copies of the Greek and Latin classics, has at length found a situation of security and dignity worthy of its im-

* See Burman's Preface to his Latin Anthologia, p. vii. and viii, tom. I.

portance. The heirs of D'Orville had determined to sell it, and the public spirit of two individuals, Dr. Raine and Mr. Banks, brought it to England. It was not the wish of these purchasers to confine it within private walls. They thought, very justly, that a public situation alone could allow the proper scope to its utility, and offered it first to the university of Cambridge, of which they were both members. This offer being, for whatever reason, declined, it was next proposed to the sister university of England; where, without more hesitation than was necessary to adjust the preliminaries of the agreement, it was accepted and purchased*. Yet even then a difficulty arose. It was alledged that the heirs of D'Orville had not a right to sell the books; the whole collection having been left to the University of Leyden, after the death of the collector's son. Happily, an enquiry being made through professor Wyttenbach, it appeared, on referring to the will of D'Orville, that if his son lived to be of age the whole was to vest absolutely in him; and the bequest to Leyden would only have taken place in case the heir had died a minor, which did not happen. This is told, in very elegant Latin, in the preface to the present Catalogue.

“ Per literas rogatus Cl. Wyttenbachius, olim Amstelodami, nunc Leidæ Professor, ut de tota re se certiores faceret, et si quid explorati habuerit, nobiscum communicaret. Respondit Vir Egregius, Testamenti D'Orvilliani Apographo quoque ad nos transmissò, ea lege tantummodo Codices suos Academiæ Leidensi destinasse D'Orvillium, si filius ejus ante mortuus esset, quam ætatem virilem attigisset. Quod ubi non evenerat, tandem aliquando comperimus omnia arbitrio nostro permitti.” &c.

The D'Orvillian collection, now carefully arranged in the additional room attached to the Bodleian library at Oxford, consists of manuscripts, and printed books with manuscript notes. It is, however, to be lamented that more of the latter class do not appear in it. D'Orville's library of printed books was sold by public auction in London, soon after the MSS. had been disposed of; but among them were many volumes with copious MS. notes, one or two of which we ourselves purchased at the sale †. It does not seem to be suffi-

* The trustees of the British Museum were desirous to purchase the collection, and would probably have been the purchasers, had not the offer been first made to the university of Oxford.

† A Phædrus and a Terence, the former interleaved; the latter only annotated in the margin.

ciently understood, that a printed classic interleaved, or with copious notes in the margin, if so illustrated by a learned writer, is in fact a MS. and ought so to be classed; not, as is the case in some very great collections, confounded without distinction among printed books. If they are not classed with MSS. they ought at least to have a separate place to themselves.

The foundation of the present catalogue is one which was made for D'Orville, by his librarian Strackhovius; (see p. 77 of this catal.) who was also tutor to his son, and a man highly qualified for the task. Many additions have, however, been made, which proceed chiefly, if we mistake not, from the care and diligence of the learned Mr. Gaisford. A peculiar value is stamped upon this catalogue by constant references to the authors by whom the MSS. there described have been mentioned. Thus, in the first article;

1. " APOLLODORI Atheniensis Bibliotheca. Græcè.

" Liber etsi recens multa bonæ frugis continet. G. I. Van Swinden in Observ. Misc. Nov. iii. p. 42. Cf. D'Orville ad Chariton. p. 318. ed. Amst. 392. Ed. Lips. et. p. 663=605."

Thus also the noble copy of the Etymologicon,

" ETYMOLOGICON MAGNUM, cum edito fere consentiens.

Definit cum litera Ψ.—In principio scr. λαυρενίαι τῆ λαυρενίαι ἐστὶ τὸ βιβλίον. Codex eleganter exaratus, ob scripturæ tamen compendia lectu nonnunquam difficilis. Supra sæc. xiv. vix assurgere videtur. De eo ita Valckenaerius in Epist. MS. ad D'Orvillium. ' Non dubito quin luculentus Etymologi codex tibi fuerit restitutus. Quod librum egregium mihi utendum concesseris, plurimum tibi debeo. Ex unius literæ A collatione, a me Campis instituta, magna commoda percepi.' Franequeræ. xvi. Dec. 1741. Vid. eundem ad Theocr. Adon. p. 335. D'Orville ad Chariton. p. 157=295. 612=575.

Cod. membr. ff. 291. in fol." Pag. 1.

Thus also a MS. containing the *Plutus* and *Nubes* of Aristophanes, with the *Hecuba* and *Orestes* of Euripides, the *Ajax* and *Electra* of Sophocles, with the *Opera* and *Dies* of Hesiod, is illustrated, as to the former part, by a quotation from Hemsterhusius.

" J. P. D'Orvillius—scriptum manu codicem nobiscum communicavit, non illum quidem pervetustum primæque bonitatis, ut pote qui sit exaratus an, 1431, inque calce præferat arcano illo scribendi genere, quod ex ordine literarum inverso conficitur, enodaturque est a Bern. Montefalconio Paleog. Gr. iv. 5. Δημητρίω τῷ Ξανθοπέδω τῷ ὄντι καὶ ἱητρῷ, subiecto temporis eo, quod dixi

dixi indicio; quem ego Demetrium, quis sit homo, una cum ignarissimis scio: non optimum ergo, sed valde tamen utilem, multisque in locis minimè contemnendum, cujus subsidio Aristophanis non pauca fateare magis enituisse. Hemsterhusius, Præf. ad Aristoph. Plut. p. xiv. Vide ipsum Codicem. f. 309. b." P. 16.

A printed copy of Simplicius on Epictetus, (Venet. 1528, 4to.) contains an index of MSS. collated by Holstenius, copied by Strackhovius from his Autograph, and fortunately found among the loose papers of D'Orville, whence it is restored to its proper place in this book. The Catalogue gives the contents of this paper at large, with the addition of the following important note.

" N. B. Supplementum in fine libri cum eo in plerisque conspirat, quod ex MS. Paris. primus protulit Schweighæuserus, quodque amicorum in gratiam typis recudi fecit Vir eruditissimus Ricardus Porson, A. M. Græc.-Litt. apud Cantabrigienses Professor. Codices, ut videtur, longe emendatiores adhibuit Holstenius quam quos in consilium advocavit Schweighæuserus." P. 53.

The anthological collections, with those on Theocritus, occupy from page 61 to page 73 of the Catalogue. At page 75 occurs the description of the beautiful copy of Euclid, written in the 9th century, the chief part of which is copied from D'Orville's Chariton. But a Greek epigram is here first printed, which the learned possessor and describer had overlooked.

Ευκλείδης μέτρων ἀψέυδέας εὔρε κελεύθους,
Γραμμῆ καὶ κέντρῳ κύκλον ἐρεισάμενος.

It is written in capitals, on the second side of fol. 5, about the middle of the page. It is somewhat curious that this fine MS. was once the property of Arethas, a priest of the 9th century, who also possessed the noble Plato lately brought over by Dr. Clarke. See p. 100

This Catalogue accidentally offers some illustrations of a remark which we made in p. 240 of our present volume, concerning the custom of marking books, for the owner and his friends. An edition of Terence (p. 59) is marked "Baccii Valerii κτῆμα καὶ τῶν φίλων;" and in the same page we find again our former acquaintance, Cardinal Seripandi (in an Aldus copy of Cicero's Epistles, which he had himself illustrated with readings from a very old MS.) writing, as was usual with him, "A. Seripandi et amicorum." The other

other inscriptions in this book are also worth transcribing. At the beginning,

“ Hæc Ciceronis Epistolas Antonius Seripandus ex vetustissimo Cod. MS. emendavit, cujus manu quæ ad marginem hujus exemplaris visuntur, annotata sunt.”

At the end,

“ Hunc Epistolarum M. T. Ciceronis codicem Romæ jam pridem ex vetustissimo codice emendari ceptum Antonius Seripandus Surrenti, ubi Hispanorum (qui urbe Roma avarissimè crudelissimè-que direpta ac pene incensa, Clemente VII. Pont. Max. non fanis aut sacris parentes, Neapolim a Britannorum Gallorumque regum itemque Venetorum et Florentinorum exercitu compulsi obfidebantur) cedes, rapinas, contumelias, cum in homines, cum in Deos, fugiens accesserat, absolvebat A. D. 1528.”

This collection contains about 490 volumes, besides some parcels of original letters from various learned men to D'Orville, (p. 78) (as the Burmans, Duker, Oudendorp, Hemsterhusius, Valckenaer, Ruhnkenius, Markland, Wasse, &c. &c.) which ought by all means to be put on guards and secured by binding. We have great pleasure in announcing and describing the catalogue itself, a work of such important use to the literary world.*

ART. V. *A Sequel to the Serious Examination into the Roman Catholic Claims: containing a more particular Inquiry into the Doctrines of Popery, as FORMERLY HELD and as NOW PROFESSED; with Remarks on some late Publications of Mr. Keogh, Mr. Quin, Sir John Throckmorton, and Dr. Milner. By the Rev. Thomas Le Mesurier, Rector of Newton Longville, in the County of Bucks, and late Fellow of New College, Oxford. 8vo. 84 pp. Appendix 67 pp. 3s. Rivingtons. 1807.*

THAT we have incurred, in some degree, the censure of a writer whom we respect, and with whom in main

* It is furnished with a complete index, which much adds to its utility.

points we agree, must be a subject of regret, however conscious we may feel that such censure is undeserved.

We are supposed by this writer, on the occasion of the former Catholic controversy, to have recommended that "the members of the Established Church should go to sleep," and to have done all in our power "to make Protestants forget what would never be out of the thoughts of the Romanists." We cannot, however, admit that any such inference can be drawn from our expressions or conduct upon that occasion. It is true, indeed, that when the question had been solemnly decided, and, as we supposed, laid at rest by the legislature, we deemed it unnecessary to renew it "in the minds of our readers;" and therefore, instead of repeating arguments already urged, contented ourselves with enumerating the remaining publications in which they were contained. But this by no means implied a wish that the defenders of our church should sleep on their posts, or cease for a moment to keep a vigilant eye on their adversaries.

The work before us is undoubtedly one of those which (now that the contest has been in some degree renewed) claims a considerable share of attention. It lays down, in our opinion, very just principles for a decision on the claims of the Catholics; and it combats with great energy and (we think) success, the arguments of their advocates.

The tendency of Lord Howick's bill to effectuate every object of the Catholics is clearly shown by the admission of their own advocates, and the attention of the public is drawn to the menacing language used by them, and the remarkable circumstance, that riots in Ireland have generally been followed by ministerial concessions, which, of course, encourage fresh disturbances. The only way (he observes) to meet this evil, or rather, prevent its recurrence, is

"To take a firm position, and not to be removed from it: the question," he insists, "should be put upon its true ground of sound and just policy, unencumbered with party politics. Being set on its proper basis, it should then be maintained; and if," as it appears to him, "the thing demanded be unreasonable, and ought not to be granted, it should be declared at once so to be, and the declaration not departed from. Once for all, the Romanists should be told, that their religion makes it impossible that in a free Protestant country they should be trusted with any degree of power; that toleration they enjoy in its fullest extent; and that more than that is not to be granted to persons, who, from whatever reason, will not acknowledge the King to be their Sovereign, in the full and unlimited sense in which he is acknowledged

acknowledged so to be, by all other descriptions of his subjects." P. 14.

The author then examines the justice of the several allegations in behalf of the Roman Catholics, and opposes to those allegations very strong arguments, drawn from the power which the Romish clergy possess over the consciences of the laity, the oath which all Romish Bishops take at their consecration, and all priests at their ordination; as well as the doctrines of the Romish Church, not disavowed (as he shows) by those authorities which are deemed by Roman Catholics the most binding, and indeed supreme.

After discussing this topic at large, and replying to the arguments of Dr. Milner, and of Mr. Quin (a speaker in the Common Council of the City of London), and remarking on the construction and probable effect of the oath required from Roman Catholics, in lieu of the oath of allegiance, he thus sums up the reasons which he has brought forward, why no Roman Catholic should be trusted with any, the smallest, degree of political power in these kingdoms, namely,

“ That by their religious principles they must and do consider the established church of these kingdoms as founded in *direct opposition to the express commands of God* :

“ That consequently it must be with them a most imperious point of duty, always present and in force, to subvert a church so founded, and to restore that which they believe to be the true church, whenever an opportunity shall offer :

“ That, of course, they can never be really and thoroughly attached to that government by which a church so founded in rebellion is protected and maintained :

“ That the King, inasmuch as he assumes to be the head of the church as well as of the state, must appear to them in the light of a usurper upon the divine rights of their spiritual sovereign :

“ That they must have the same motives for wishing his dethronement as any man has or can have for wishing to get rid of any usurpation :

“ That these are sentiments which must be felt still more strongly by the Romish bishops and priests, who have not even disclaimed them nor their consequences; and who are bound by most strict and solemn oaths to maintain and enlarge the rights of the Popes, and to propagate and establish the doctrines of their particular church * :

* See Sir John Throckmorton's "Considerations" before referred to, for his sentiments upon the oath."

“ That

“ That these priests and bishops, by means of their sacrament of penance, have a powerful and almost unlimited controul over the consciences of the laity, not only in points of religion but of morality :

“ That therefore if ever so much credit were given to the declarations and oaths of the laity in point of sincerity and honest intention, no firm dependance could be placed upon them, since the persons who make them are not masters of their own conduct :

“ That not only the maxims of this world furnish but too many excuses for the violation of declarations and oaths which are made under such circumstances *, but this is particularly the case with the Church of Rome, which declares all oaths to be invalid which are taken in derogation of what she calls her rights and the true catholic faith :

“ That the persecution of heretics, and the power of the Pope to depose heretical kings, are, and have been for ages, doctrines of the Church of Rome :

“ That even they who are ashamed of, and would disavow these doctrines, hold that the church never has varied, and that it never can vary, in her doctrines :

“ That therefore the assertions now made, that the persecution of heretics and the power of the Popes to depose heretical kings are not doctrines of that church, are so notoriously false that they tend to cast an additional degree of suspicion upon the professions of those who make them.” P. 70.

Some further important remarks, particularly on a speech of Keogh (the leader of the Roman Catholics in Ireland) conclude this strong and valuable tract; to which are subjoined, in an Appendix, the Petition of the Irish Roman Catholics, presented in March 1805, and several important controversial letters and documents referred to in this work, and worthy of the most serious consideration. We scarcely need to add, that we have met with few abler, and not one more satisfactory treatise on the subject of the Roman Catholic Claims, than that of which we have given this sketch. It does high credit to the author's industry, to his acuteness, and, above all, to his laudable zeal for the interests of that Church, of which he is a well-informed and worthy member.

“ * Of the easy manner in which some gentlemen treat these things Sir John Throckmorton will give us a specimen. Speaking of the sacramental test, and declaration against popery, he breaks out, ‘ *Fit ties on a parson's conscience*’ !! *Considerations*, p. 128.

ART. VI. *A Treatise upon Tithes: containing an Estimate of every Titheable Article in Common Cultivation, with the various Modes of compounding for the same. Second Edition—dedicated, by Permission, to The Right Rev. the Lord Bishop of Lincoln; by the Rev. James Bearblock, A. M. late Fellow of King's College, Cambridge. 8vo. 89 pp. 5s. Hatchard. 1806.*

THE patrons of agriculture, and their host of scribbling assistants, have attacked with no little violence, during many late years, the claims of *tithe-owners*, particularly of the *clerical* part of them; displaying a sovereign contempt for all legal rights. If such injustice and violence can be more dangerous to the public at one time than at another, it must surely be in the late and present most arduous situation of our public affairs. It may be useful therefore to hear the advice of a writer, who appears to be well acquainted with the subject, especially with the *value* of the articles in question; and yet by no means inclined to urge any demand beyond the bounds of pacific prudence and moderation. The preface exhibits facts and arguments of much weight, to which no honest man, we think, can object; and therefore we shall extract a considerable part of it.

“ The obstacles to be encountered by the clergy in the collection of their dues, appear so formidable, that, instead of a tenth, we too often see them, from their own forbearance or the opposition of the landholders, receiving less than a twentieth part of the produce of their parishes: for instances are very rare, of clergymen being qualified, before their induction to preferment, for the management and improvement of that property, on which, perhaps, their future incomes are solely to depend. It more frequently occurs, that, after long possession, an incumbent, perceiving his composition to be far inferior to the value of his tithes, aims at a moderate augmentation of his living; and solicits a sum more proportionate, though still not equivalent to his dues.

“ But what is the general consequence of this attempt? From the worthy minister and gentleman he is at once transformed into an extortioner, a litigator, and an avaricious oppressor of his parish *; and loses that respect paid, as it now appears, to his easiness, not to his integrity.

“ Every species of opposition and oppression that tricking ingenuity can bring to bear against him, is put in force. Rates, taxes, and highway duties increase and multiply, while a value

* A remarkable instance of this gross injustice lately came to our knowledge. *Rev.*

is stamped upon the produce of the tithes, which has always been denied in former compositions, and can never be obtained under the incumbrances with which they now prepare to load it. That these practices are not confined to men of low degree, I am sorry to remark; the popular prejudice against tithes so far outweighs, in minds warped by interest, every liberal, and, I may say, honest consideration, that it is no uncommon thing to see men of influence and authority lending themselves to parties acting with hostility to the titheholder.

“ But that such conduct is universal, I scorn to suggest: for where gentlemen, elevated by good principles above such low and selfish prejudices, stand forward as examples of justice and liberality, the zealous mediators, not the active promoters, in country quarrels, we find the pastor and his parishioners, the titheholder and tithepayer, in amity and good neighbourhood.” Pref. p. iii.

“ If moderation in their claims be characteristic of the clergy, no incumbent should be impelled to the necessity of committing his concerns to hands more capable of management; he might expect to find in each parishioner a tenant of his tithes willing to consider him joint landlord of his parish, and ready to account to him as the laws of his country and the rules of fair dealing dictate to an honest man.

“ None but the unjust can reckon tithes to be exaction; for he who withholds them, withholds what he cannot own; and though he reconciles the fraud to his conscience, is not less dishonest than he would be in the removal of his neighbour's landmark, and the purloining of his crop.” P. v.

“ What false pleas and futile arguments men of acknowledged honesty in other respects will, from mistaken principles, advance to depreciate tithes, is almost incredible: insomuch that, if their judgment in bargaining could be doubted, their statement of the value and produce of their lands would lead us to conceive, that, from the joint exaction of the landlords and the clergy, they were really eating bread in the sweat of their brow, and starving in the midst of plenty. And, if such be the disposition of men, that, knowing nine parts only of the earthly produce to be their own, while the tenth is the property of another, they make no scruple of grasping this also, nor think themselves the less dishonest for evading payments, which are as strictly due as rent is to the landlords; while such, I say, is the disposition, can we wonder that suits multiply? and while agriculture is improving, and farmers daily flocking to outbid each other for every remnant of a lease, is the popular outcry against tithes as a discouragement from agriculture to be countenanced? If remonstrance be allowable, it must be from the clergy, the nature of whose incomes too often subjects them to fraud and oppression, to which they must silently submit, or encounter the alternative, viz. mur-

M m

murings;

murings, revilings, and resistance in the collection of their property.

“Tithes are only a discouragement where men calculate erroneously on the tenure of their lands, not considering the increased rent with all its appendages that attaches to a tithefree farm; the reduced rent in others throwing the tithe not on the cultivators, but on the landlords, whom the law acknowledges as proprietors of nine parts only of the profits of estates not legally discharged.

“Using the words of a well-informed gentleman of this county, in his correspondence with the board of agriculture, I may say, ‘the farmers are the only persons who generally complain on this head; but if they are wise, they will never wish for the abolition of tithes; for what they now contingently get from the moderation of the clergy, the landlords would immediately put in their own pockets; and the farmers, burthened with increased rents, rates, and taxes, would feel how indiscreet were their former complaints.’” P. vi.

The author very properly reminds the tithe-owner, “It must be left to his own judgment, in a parish where extraordinary local advantages or disadvantages exist, to depart from the prices laid down by me in respect to articles affected by the situation.” P. viii.

To clerical tithe-owners he says, “Let it be observed, that my intention is not to offer information to men, by whom more efficient instruction might be published, if their professional interest did not forbid unsolicited communication; but to those, whose education, preparing them only for the important duties of their sacred calling, has left them uninformed of the value, and unskilled in the management of the property bestowed on them in return for those literary labours, to which their early lives and healthiest years have been devoted; to which they have sacrificed all other arts and sciences, in qualifying themselves, to become the teachers of righteousness to those, who in temporal concerns are wiser than themselves.” P. viii.

The contents of this tract are, “Distinction of Tithes—Various Modes of Compounding—Great Tithes, with a Valuation of the Crops—Small Tithes, with a Valuation of the Crops, &c.—Agistment Table—Personal Tithe—Average Table—General Composition—Appendix.

Our remarks upon a work of this kind must necessarily be incidental; and must be confined to those particulars which are most interesting to the parties concerned.

P. 2. “So often as a new increase arises, so often a new tithe becomes due.” This is a very important question. Several cases, within the last century, contradicted this rule. But it seems to be finally *affirmed*, by the case produced at

p. 78, *Howse v. Carter*, 4 Wood, T. C. 451, A. D. 1794.

Compounding for Tithes. This also is an important part of the business; and is generally settled much to the disadvantage of the tithe-owner.

“ There are three different ways of compounding for tithes :

“ 1st, By a valuation of the standing crops, and sale of the tithe when come to perfection.

“ 2d, By an agreement (generally from Michaelmas to Michaelmas) for a certain sum to be paid per acre for the different species of crops, however they may arise, whether productive or otherwise.

“ 3d, By a general payment of a settled sum for each and every acre cropped or uncropped throughout the several farms.”
P. 3.

Mr. B. prefers the *last* of these modes, as “ most adapted to set all parties effectually at rest, and likely to prove the most permanent composition, where the different individuals are well-disposed.”

“ I say individuals, because in treating with a parish collectively, fair and equal terms throughout are seldom obtained. There will be partiality and oppression somewhere, let the titheholder be ever so equal to the task of valuing his property, and settling for himself. Therefore whether he is, or is not, so far conversant with his own concerns, it will always be advisable that himself or his agent should compound separately with each landholder, previously ascertaining by measurement the quantity of acres, and quality of the soil, with the proportion of arable to pasture land, and the purposes to which both are usually applied.

“ Thus a proper discrimination may be made between the cultivators of productive, and the cultivators of unproductive land, and a just and separate bargain concluded with each.”
P. 4.

Here it may be useful to warn tithe-owners, that they be careful to provide against the *insolvency* of those with whom they compound; by making the composition payable before the usual time of paying *rents* due at Michaelmas; for, as the tithe is first due and receivable, it should be first paid.

We recommend it to the author's consideration,—Whether, *if a fair agreement can be made*, it may not (in many cases) be more advantageous to the party receiving, as well as paying tithes, if a fixed price per acre be paid as a composition; not

augmented or diminished according to the value of each species of crop; for, if a farmer were to pay the same price for wheat as for barley, he would more frequently grow the former, than if he should pay an increased tithe as often as it should be grown.

At p. 7, &c. we have *tables* for valuing crops, according to the *first* mode of compounding. Here we may ask—What *favour* is shown to the farmer, if the quantity and price of the grain are to determine the amount of the payment; and if the straw is valued (in part) without any ample deduction for carriage, staking, thatching, and threshing?

At p. 36, we find extracted, at length, the judgment given in 1760, deciding, that peas, sown in fields, and gathered by hand, are among *great* tithes.

Very useful tables follow, for valuing all other great tithes. *Small* tithes are then proceeded upon in the same manner. *Potatoes* seem to be valued high, at 6l. per ton. All the articles at p. 53; and some at p. 55, are surely over-valued.

“ N. B. *First of August* proper time for setting forth tithe-lambs in *Lincolnshire*.” P. 57. We have reason for believing that *Midsummer* is much more usual.

The *appendix* contains answers to objections made to some of the preceding statements.

We strongly recommend this treatise (though very *high-priced*) to those who pay, as well as those who receive tithes: to the former; that, knowing what is justly due from them, they may pay it with less reluctance than is usual: to the other; that they may understand their rights, and yet be willing to receive them in such a *form* as may be least inconvenient to their neighbours. A sort of *advertisement*, prefixed to this work, has not our approbation. Mr. B. offers his services as a *Tithe-valuer*, throughout the kingdom, upon reasonable terms. To us this occupation appears unsuitable to the character and professional engagements of a clergyman, who might as well be a *Commissioner for Inclosures, and Commutations of Tithes*; an employment for which intelligent laymen, faithful to the church, are not wanting (we trust) in any diocese within England.

ART. VII. *Notes on all the Books of Scripture, for the Use of the Pulpit and Private Families.* By Joseph Priestley, LL.D. F. R. S. &c. 4 vols. 8vo. Northumberland, printed. 1803.

HAVING lately given an account of Dr. Priestley's Memoirs, we shall now turn to his Notes on the Scriptures. How long these have been imported we know not; they bear the date of four years back, but they have been in our hands only a few months. With respect to this work, our plan will be to proceed regularly through the four volumes, only noticing such things as seem to bear strongly upon points in dispute between us, or are calculated to support the great cause of Revelation against the common enemy. We are happy to have occasion to begin with the latter. In the preface Dr. P. strongly insists upon the connection subsisting between the *Old* and *New Testaments*, a point most strangely abandoned of late, by some who call themselves Christians, and certainly one of the greatest stumbling-blocks which infidels have to remove.

“It will be perceived,” says Dr. P., “that I have given very particular attention to the circumstances which prove the genuineness and *divine* authority of the books of Scripture, especially those of the Old Testament, which are principally objected to by unbelievers, and which have appeared the most difficult to intelligent Christians; some of whom have been ready to reject them altogether, and the religion they contain, while they profess their belief of christianity. But the divine mission of *Moses* and that of *Jesus* are *inseparably connected*, and the religion of the *Hebrews*, and that of the *Christians*, are parts of the same scheme; so that the separation of them is *absolutely impossible*. That Dr. *Geddes*, and some others, should have been of a different opinion, appears to me most extraordinary. Independently of this consideration, the evidences of the divine mission of *Moses* appear to me as clear as those of *Jesus* himself.” Preface, p. xii.

Where we *can* agree with Dr. P., or any other adversary, we are glad to do it. The above passage is strong to the point, and forcibly expressed. We shall only remark, that we wish Dr. P. had been always consistent in his reverence for the *divine authority* of the scriptural writers, which he has in this passage so unequivocally acknowledged.

At p. xiv. we have the following good reply to those who object to the representations of the Supreme Being giving

directions about such minute things as the construction of the ark and its furniture, &c.

“It should be considered,” says Dr. P., “that to have left room for human discretion in such things as those alluded to, would have been to leave room for human indiscretion also, and consequently superstition.”

In answer also to the common objection of infidels and inconsiderate believers, against the *appointed* extirpation of the Canaanites, and comparing it with the more recent expulsion of the Jews from the same country, he thus very justly remarks,

“The Israelites themselves having apostatized (we shall not stop to discuss the precise occasion of the dispersion of the Jews) their sufferings by the sword, especially that of the Romans, have eventually far exceeded all that *they* inflicted on the inhabitants of Canaan; and *their* expulsion from that promised land has been, and continues to be, far more complete than that of the Canaanites from the same country. Disobeying the orders they received, many of the idolatrous inhabitants of that country were spared, but the divine justice has not spared *them*; though, according to the divine promise, a day of grace and favour yet remains for them. Who complains of *their* hard fate? and yet the Romans must have had as real a direction, though unknown to themselves, to exterminate the Jews, as the Israelites had to exterminate the Canaanites. It was the same Being, the measures of whose providence required them both alike.”

Upon this subject he has more, as strongly to the purpose, in his preface, but we hasten to the work itself.

Two things however we must premise. First, that the notes are by no means all from the pen of Dr. Priestley. Many are selected from other commentators, and distinguished by marks explained in the last volume; and secondly, we have in these volumes no elaborate discussion of any matters of controversy, but are generally referred to the *Theological Repository* for such extended arguments.

GENESIS.

At the outset we find Dr. P. wavering about the *divine* authority of the books of Scripture, so fully acknowledged in his preface.

“The history of Adam in Paradise,” he says, “is no doubt *less to be depended upon* than the account of transactions nearer to the time of Moses, and has something in it that has the air of fable. But notwithstanding this, it is infinitely more rational than any account of the primitive state of man in any heathen writer.”

We fear the *infidel* will be startled, when he reads of one part of an account sanctioned by divine authority, being less to be depended upon than another! Nor can we guess how the *believer* will be induced to regard Dr. P. as a zealous advocate for the connection between the Old and New Testaments, who thus stumbles at the threshold, and seems to doubt about the "First Adam." The "*air of fable*," we admit, but we contend, that the *truth* of such matters as Moses here treats of must have the *air*, or semblance, of *fabulous* history. For if there was ever any determinate beginning of the world, and of the human species, it must have been *contrary* to common experience. It must have been *præternatural*; and consequently similar in that respect to *fabulous* narrative. Dr. P., however, is disposed to receive the account of the *creation* as a matter of revelation, "it being delivered evidently not as from conjecture but as from *authority*," p. 4, so that it would be difficult to say how those parts of Scripture relating to Paradise, upon Dr. P.'s own principles, can be less to be depended upon than the account of transactions nearer the time of Moses, for nothing of sublunary things could be farther from the time of Moses than the creation of this globe.

We might be sure that Dr. Priestley would not pass over the plural designation of the Supreme Being connected with verbs singular, so often noticed and so largely treated of by various commentators. But when he takes occasion from it to assert, that "no Jew, ancient or modern, knew any thing of the doctrine of three persons in the Godhead," we are confident he will not be believed, by any person capable of duly examining into the matter; or indeed capable only of reading such books as Bishop *Pearson* on the Creed, *Allix's* Judgement of the Antient Jewish Church, and Bishop *Horsley's* Controversial Tracts. How the doctrine of the Trinity can be "the greatest objection that either Jews or Mahometans allege against Christianity," we cannot conceive. Surely the greatest objection of the latter must be that the mission of Mahomet is incompatible with that of Jesus, and of the former, that Jesus, whether God or Man, was not their promised Messiah.

Throughout these notes Dr. P. of course constantly endeavours to get rid of the two great doctrines he so invariably opposed during his life, namely, the divinity of our Saviour, and the immateriality or separate existence of the human soul. In his note on verse 7, therefore he takes care to remark that nothing was added to man's body after its first formation but "the faculty of breathing," and that "in the

idea of Moses, whatever be the living principle in man, there is *the same* in brute animals. For the very same language is used with respect to both;” and that we may not think too highly of this common faculty in our own case, in his note on *Ecclesiastes* iii. 21, he observes, “ what difference is there between the breath of life in man and that which animates a beast, except that the one breathes upwards and the other downwards?” This is surely uncomfortable doctrine enough, and might well depress our spirits, if it were but true in the sense Dr. P. intends, that is, if it was sufficient to prove that Moses had no idea of any higher principle in man than the mere $\Psiυχὴν ζῶσιν$, or animal life, common to the brute species. But fortunately, though the same language is applied to man and brute as far as they are *animals* alike, Moses clearly appears to have had notions of a distinction that may set our minds at rest; whether we find this distinction in the $\piνοὴ ζῶντις$, Gen. ii. 7. or the $εἰχλὴν Θεῶν$, Gen. i. 26, 27. There can be no manner of doubt that man was endued by the special interposition of God with some faculty above the brute creation. Dr. P. professes, in his preface, to have particularly consulted, among other commentators, Bishop Patrick, and yet so far is the Bishop from being in agreement with Dr. Priestley upon this point, that his note upon the 7th verse, “ And God breathed into his nostrils the breath of life,” expressly begins,

“ This being said of *no other creature*, leads us to conceive not only that the soul of man is a distinct thing, of a different original from his body, but that a more excellent spirit was put into him by God (as appears by its operations) than into other animals.”

See however the passage, where there is more to this effect, which our limits will not allow us to transcribe.

Dr. P. thinks Adam was “ inspired with a language.” Gen. ii. 19, and in truth the invention of it seems above the powers of man.

The “ corruption of human nature,” and “ derivation of Adam’s guilt upon his posterity,” Dr. P. entirely rejects. He thinks God made man at first as man is now, that is, beset with sundry evil appetites and passions; and that his speedy fall is a proof of it. But his speedy fall, under such circumstances, would be so little wonderful, that we might be tempted almost to reverse the words of the author of the Book of Wisdom, and to conclude that God must have had “ pleasure in the destruction of the living;” that “ the generations of the world” were therefore *unhealthful* from
the

the beginning, and "the poiſon of deſtruction" deeply implanted "in them." It is no wonder that Dr. P. ſhould, after this, be inclined to treat the whole hiſtory of man's fall as an allegory, becauſe if man was indeed juſt what he is now when he came firſt from the hands of his Creator, there could be no occaſion for ſuch a command as was given, no room for the curſe of the earth, no ground for the ſentences paſſed on the man, woman, and ſerpent; all would be as natural as man's infirmities, and we might enquire for ever without any chance of having our doubts reſolved why theſe things are ſo? why man is not immortal? why he is doomed to labour? why ſin is ſuffered to prevail? all which queſtions are eaſily answered, if the ſcriptural account of things be received as matter of fact; if it be true that "God made not death, but ungodly men with their works and words called it to them;" if it be but true, that "by one man ſin entered into the world, and death by ſin, and ſo death paſſed upon all men, for that all have ſinned." Rom. v. 12. If it be true that "death is the wages of ſin," and "that in Adam all died." 1 Cor. xv. 22.—How Dr. P. could pretend to ſee ſo clearly the intimate connection between the Old and New Teſtaments, and yet allegorize thoſe facts to which the Apoſtles and our Saviour ſo pointedly refer as the very ground-plot of the whole Chriſtian edifice, we are quite at a loſs to underſtand.

The following remarks on the deluge are ſurely exceedingly juſt and proper.

"Gen. vii. verſe 17. We are not yet acquainted with any ſufficient natural cauſe for ſuch a deluge as this; ſince from the account it appears to have riſen higher than the higheſt mountains that were known to Moſes. It is poſſible however that when we ſhall know more than we now do of the ſtructure and natural hiſtory of the earth, it may appear to have been an event within the courſe of nature, and only predicted by the Divine Being, and previously adapted to the moral ſtate of the world. At preſent it muſt be regarded as an extraordinary interpoſition of divine providence; and then, the event being conſidered as miraculous, an enquiry concerning the ſource of the waters employed, or in which manner they were diſpoſed of afterwards is entirely ſuperſeded."

Ch. xvi. 10.—"It is obſervable," ſays Dr. P. "that many of the appearances that are called angels ſpeak in the name of God, and were addreſſed, and converſed with, not as meſſengers from God, but as *the Supreme Being* himſelf. They muſt therefore have been ſuppoſed to be only temporary appearances; adapted to particular occaſions, and not permanent beings diſtinct from God."

These angelic appearances ſeem to puzzle the doctör not a little; and when we conſider that it was a very ancient opinion, both of Jews and Chriſtians, that it was the Son of God, the ſecond perſon of the bleſſed Trinity who appeared to the Patriarchs, and all along headed and conducted the people of the Jews, we muſt confeſs, that Dr. Prieſtley's remarks, though the remarks of a profeſſed Anti-Trinitarian, ſeem exceedingly to confirm this. He here acknowledges that the angelic meſſenger, (or it was only one who appeared upon this occaſion) ſpoke in the name of God, and was addreſſed and converſed with, “ *not as a meſſenger from God, but as the Supreme Being himſelf;*” which indeed is plain from verſe 13 of this ſame chapter. On ch. xviii. 1, he alſo admits that *one* of the three addreſſed Abraham in the character of *Jehovah*. Verſe 17, he ſays,

“ Two of theſe perſonages having gone towards Sodom, *He* who repreſented *the Supreme Being* remained and converſed with Abraham.” And at verſe 22. “ As one of theſe three,” he remarks, “ is expreſſly called *Jehovah*, I ſee no reaſon to ſuppoſe that the perſon with whom Abraham now converſed was any other than the ſame.” At ch. xxii. 11. he admits “ The ſpeaker on this occaſion, as on a former, appears to have been *the divine Being himſelf;*” and again, ch. xxxi. verſe 11. “ The angel, and the divine Being, are here, as on former occaſions, *the ſame perſon.*” At ch. xxxii. 30. “ Jacob,” he tells us, “ certainly conſidered the perſon with whom he had been wreſtling as the *ſupreme Being;*” and again at verſe 16. ch. xlvi. “ It is evident that Jacob conſidered the perſon whom he denominates *an angel* as the ſame with the Supreme Being himſelf, whoſe repreſentative he muſt have been.”

The ſame thing is ſaid of the appearance to Moſes, Exodus iii. verſe 4; and upon the promiſe of God in the xxiii. ch. verſe 20, his remarks are ſtill more curious.

“ As on all former occaſions angels were nothing more than ſymbols of the divine preſence, it is moſt natural to underſtand the term in the ſame ſenſe in this place; *though this angel* is ſpoken of by the Divine Being as a *third perſon*, diſtinct from himſelf. That they were at leaſt, in *effect*, the *ſame* appears from verſe 22. where it is ſaid, thou ſhalt indeed obey *his* voice, and do all that *I* ſpeak.”

And in the next note, in alluſion to the caſe of Abraham, he obſerves,

“ When three perſons appeared to Abraham, *one* of whom certainly repreſented the Supreme Being, two of them muſt have had ſubordinate characters.”

On chapter xxxiii. 4, we have another remark to the same purpose; though very possibly indeed intended by Dr. P. expressly to invalidate the belief of the appearance of the Logos.

“What could be the meaning,” says he, “of God saying that he should not go with them himself, but only *send an angel* with them, when in general the angels that have been mentioned hitherto were only symbols of the divine presence, and accordingly spoke as from himself? we have seen however, as I observed before, that there is *a difference* in these that are equally called angels; only *one* of three that were entertained by Abraham speaking in the character of the Supreme Being, and the other two as only acting by commission from him; for they say, Gen. xix. 13. *The Lord* hath sent us to destroy this place. It may therefore have been one of these *inferior persons* that God said he would send, and not any that should immediately represent himself.”

How consonant is this to the ideas of those who believe that the eternal λογος appeared to the Patriarchs, for from this very passage they also conclude it to have been a mere angel that was promised upon this occasion, and not the λογος, for the reason specified, namely, that the λογος being God, would have had the same reason to consume them for their disobedience. See *Patrick* in loco.

We have still some other passages to notice, as Numbers xx. 16, where Dr. P. concludes the angel spoken of to be the Supreme Being himself, and the Christian Fathers the Λογος. Joshua v. 15.

“By Joshua's being ordered to put off his shoes,” says Dr. P., “we are authorized to conclude that it was such an appearance as that to Moses at the bush, which, though it is called an angel, the voice proceeding from it was that of the Supreme Being.”

This ceremony Dr. *Allix* has shown to be, according to the custom of the Eastern nations, the highest acknowledgment of a *Divine Presence*; and the ancient writers have therefore particularly cited it in proof of the appearance of the λογος. Judges, ch. ii. 1. This angelic appearance Dr. P. also admits to be of a higher nature than that of a prophet, (as the Jews held) or even of an angel. And the same he says of ch. vi. 14; in both which places there are strong reasons to think both Jews and Christians regarded the appearance as that of the Word or Schechinah of God.

The last passage we shall cite is in regard to that remarkable appearance to Manoah and his wife, mentioned in the

xiiiith ch. of the book of Judges. Dr. P. has not much to ſay upon this, though what he does ſay is deſerving of notice. On verſe 16, he obſerves, “ He declines any token of reſpect to himſelf, but directs them to ſhow their gratitude to God; but this does not appear from the original, where he only declines to eat bread with them, and directs them to whom to offer their burnt-offering; that is to *the Lord*; which *might be* to himſelf as the eternal *Λογος*, and which ſeems confirmed by what follows, verſe 17, 18. 20, and particularly verſe 22, “ And Manoah ſaid unto his wife we ſhall ſurely die, becauſe we have ſeen GOD;” upon which Dr. P. obſerves, “ They ſeem to have conſidered this appearance as repreſenting the Supreme Being, though they call it an angel.”

We have thus endeavoured to bring all theſe paſſages together, becauſe they appear to us, (though they could not be ſo intended) ſtrongly corroborative of the opinion that prevailed ſo generally among the ancient fathers, that it was in the perſon of the Son that the glory of the godhead was rendered viſible to the Patriarchs; and that in all inſtances where the Supreme Being is repreſented as holding communication with the Patriarchs, and particularly in the places cited, the Eternal *Λογος* has been the appearing perſon, ſometimes ſingly, and at other times accompanied by certain of the hoſt of heaven. A very copious reference to the Fathers upon this ſubject may be ſeen in Dr. *Waterland's* Defence of Chriſt's Divinity againſt *Clarke*. (Query II. In his notes upon Hebrews i.) Dr. P. particularly ſpeaks of this opinion of the ancient fathers, and thinks it is poſitively contradicted by the apoſtle, which Dr. Doddridge denies.

EXODUS.

Ch. vii. 3. How Dr. P., as an avowed *fataliſt*, could underſtand his own remarks on the hardening of Pharaoh's heart, is to us a myſtery; he is correct certainly as to its being a prediction.

“ The meaning of God's being ſaid to harden the heart of Pharaoh is ſimply a prediction that he would be exceedingly *obſtinate*, from *his own natural diſpoſition*. For whatever comes to paſs according to the uſual laws and courſe of nature is frequently in Scripture aſcribed to God, the author of nature. In one ſenſe every thing is of God, good and evil, natural and moral. But this does not take away the diſtinction between moral good and evil, or the propriety and uſe of rewards and puniſhments.”

We do not object to this explanation of matters as we

Should ourselves understand it, but we cannot see how a fatalist could reconcile it to his principles. For how could Pharaoh's *obstinacy against God* proceed from *God*, and Pharaoh's *own disposition* too? Surely *only* by God's having endowed man with *free-will*, and this oversets the fatalists whole scheme at once. We say nothing of the propriety of rewards and punishments under a system of necessity, it is, and always will be, perfectly inconceivable.

We were sorry to find Dr. P. speaking of the Sabbath, as though he would set Christians free from the observance of it. His note on Exodus xx. 11, being to this effect.

“ The obligation to keep a weekly sabbath is here grounded on the work of creation being finished in six days, and God's resting on the seventh, a reason which equally affects all mankind. But in the repetition of this in the book of Deuteronomy another reason is given, which respects the Israelites only; and as this law of the sabbath was never promulgated to mankind at large, and is not included in those Jewish observances which the apostles recommended to the Gentile Christians, it does not seem to be obligatory on any besides the Jews; and to them perhaps only while residing in their own country.” And he adds, “ To persons living in Palestine, and whose occupation was husbandry, it was no great inconvenience to abstain from labour one day in seven, for the seasons being regular, no injury would be sustained by it in the time of harvest, whereas the case is very different in countries in which the weather is uncertain and variable: so that the same rule of conduct will not apply to them.”

To those who may be inclined to agree with Dr. P. in the truth and reason of the above remarks, we would wish to recommend the perusal of Dr. Ogden's two excellent Discourses on the 1vth Commandment, in Bishop Halifax's editions of his Sermons, where the suspicions started by Dr. P. are fully considered, and set in the strongest light; at the same time that the observance of the Sabbath is clearly shown to have been the practice of the whole church of Christ in all ages, to be eminently conducive to the benefit and advantage of all classes of people, and that it is on every account a sacrilege to profane it. Dr. P. touches again upon this subject in his notes on Colossians ii. and concludes with saying, Christianity leaves every man to his own judgment and discretion as to the observance of the Sabbath, and being a matter of religion, human laws ought not to interfere with it.

We expected to have had much to notice in Dr. P.'s commentary on the book of Leviticus, considering what his opinions were upon the subject of atonement; but it is not so.

The *Theological Repository* must be resorted to for his arguments upon this head, all which arguments have been very recently so well examined and so thoroughly answered by Professor *Magee*, that we feel quite indifferent to the little that occurs upon the subject in the work before us. We shall only notice one remark; ch. xvi. 10.

“The scape-goat,” Dr. P. observes, “is here said to *make atonement* as well as that which was sacrificed; so that the shedding of blood was not necessary to atonement. The sending this goat into the wilderness was an emblematical representation of the intire removal of the sins that had been confessed upon it.”

We cannot pretend to determine whether Dr. P. had ever seen Dr. *Magee's* learned discussion of this point, but he professes in his preface to have consulted *Patrick*, who has so clearly shown, what the best commentators insist upon, and what is plainly deducible from the very words of Scripture, nay, from the very verse before us, that the *two* goats made but *one sin-offering*, the death of the one representing the *means* by which the expiation was effected; the bearing away the sins by the other, exhibiting the effect, that to pass over this entirely, and to insist upon separating them for the purpose of showing, that there *could be* “remission of sins,” (for this is the main point) “without shedding of blood,” contrary to the express statement of the Apostle to the Hebrews, shows a want of candour and ingenuousness that deserves to be noticed; especially as no account is taken of verse 5, in which it is positively said, “he shall take *two* goats for a sin-offering.”

(To be concluded in our next.)

ART. VIII. *Lectures on the Art of Engraving, delivered at the Royal Institution of Great Britain. By John Landseer, Engraver to the King, and F.S.A.* 8vo. 341 pp. 10s. 6d. Longman and Co. 1807.

BEFORE we enter upon our review of these Lectures, we must at once declare, that there is a circumstance involved in them, with which we must decline having any kind of interference. The Lectures are, in fact, only part of an intended course, which was broken off by causes stated at large by the author in his Preface. He was conceived to have transgressed the rules of the institution, by mentioning

or alluding to some living persons with censure. Of the consequent interdict, which put a stop to his lectures, he complains: and thus the matter is at issue between the parties. Here also we must leave it, perfectly untouched. Knowing the high qualities, both mental and moral, of the persons who direct the Royal Institution; and, at the same time, justly respecting not only the talents but the character of Mr. Landseer, we can only say, that there has been a misunderstanding, and we regret it; but, as to judging between the parties, it is an office which we have not the slightest wish to assume. We cannot, however, hesitate to state the sentiments of the author, with which he concludes his preface, as worthy of a free and honourable mind, filled with just, as well as elevated, ideas of the art to which it has devoted its energies.

“ The true object of my solicitude has been to write so as to evince that the purpose I wish to see effected is desirable, and of some publick importance; by shewing that the Art of Engraving, in the scope of its possible energies, is more intimately connected with the prosperity and renown of a great commercial empire, and with the general happiness of man, than has heretofore been generally perceived—and to do this without rendering myself liable to that species of arrogance which dares to anticipate the sentiments of the learned or the great, or the decision of the public. I am ready to own that the cold courtly caution of one who fears to offend a feeble, more than he hopes to gratify a generous mind, has not been mine. I too much honour and respect the nobility of sentiment which prompted Tacitus to teach that as adulation prevails, the energies of national dignity and individual genius must decline. I too much fear the truth of Lord Strangford's aphorism, that “ the decline of public spirit, in matters of taste, is a certain indication of political decay.” Yet, amid the hopes and fears on this subject by which every reflecting mind is alternately elated and depressed, I would solace the Arts, as I solace myself, by the recollection that the age and country in which we live, are not the age and country of the Poet whom the latter nobleman has delighted to honour: who “ lived poor and miserable, and died so; though he excelled all the poets of his time *.” Pref. p. xxxvii.

The plan of the author, as originally intended, is thus stated in the opening of the first Lecture.

“ To commence with an historical sketch of the progress of engraving, from its origin to the discovery of printing, (in the

* “ Inscription on the tomb of Camoens,”

middle of the fifteenth century,) to follow this with explanations of the various modes of engraving that are practised, with a view to their being printed; and afterwards to dwell more particularly on such passages in the works of the several engravers, as may assist our critical knowledge of the art. I shall occasionally reflect on its moral influence and commercial importance, and inquire into their practical extension; and finally, shall attempt to ascertain and explain to you its theory." P. 2.

Every reader will regret, with us, that a very small part of this plan is here executed; nor even that with the regularity which the author would doubtless have bestowed upon his work had he brought it to entire completion. Only four Lectures are in fact given on *Engraving*, as the term is now understood; the two first being employed on the history of Engraving, in a much more general sense, as including every art of Sculpture, which is performed by incision with a tool or graver; or, as Mr. Landseer himself defines it, "a mode or species of Sculpture, performed by incision." (P. 112.) Under this definition, therefore, the cutting of seals, whether in *cameo* or *intaglio*, and the sinking of dies for coins and medals are completely included; and even writing and drawing on metals or stones of every kind. We are not inclined to deny the modern art of Engraving this noble alliance: our objection to the definition is, that it confounds two things apparently distinct, Sculpture and Drawing. A head carved in a seal or on a medal is Sculpture, but a head engraved to be printed is mere Drawing. The incision is for an extraneous purpose, only to receive ink, but the representation intended to be conveyed by it is merely superficial: a drawing, producing its effect by lines and shadows only. It is, therefore, more nearly allied to Painting than Sculpture; and indeed, when the impression is taken off in colours, becomes actually a species of Painting.—It is true, that this extension of the subject introduces an historical deduction of a very interesting and curious kind; in which the ingenious author pursues his object, as he understands it, from the highest periods of antiquity. He treats of Chaldean, Indian, Egyptian, and Hebrew Engraving; of the invention and progress of coins and medals; going through the Gothic times, till he arrives at the monumental engravings on brass, which connect the former subject with that of the latter lectures, as they "gave rise," he says, "to engraving as it was practised in Europe on the discovery of printing."

In these two Lectures, if the author does not confine himself to what we conceive to be his proper subject, he gains much

much credit as an Antiquary; and proves that he is highly worthy of the distinction of F. S. A. subjoined to his name. The third Lecture begins the subject of the modern art of Engraving: and here we regret the want of the historical method observed in the two former Lectures. We should have wished to begin with the discovery of the art; and then to have taken up each species of Engraving in the order of its invention, with a regular view of the artists who excelled or were distinguished in each. This, however, has not been the method of Mr. Landseer; and still more is it to be regretted that, from the abrupt termination of his course, we have very little of that truly interesting part of his subject, promised in the original sketch, the dwelling "more particularly on such passages in the works of the several engravers, as may assist our critical knowledge of the art." But though, in these respects, we have not every thing that we could wish, we have, as the reader will see by pursuing our account, a most instructive and interesting work, bearing testimony in every part to the science, acuteness, and good sense of the author.

The third Lecture, instead of the history of the invention, and its gradual progress, gives an account of several branches of the art. Of engraving on wood;—on copper;—of etching;—Mezzotinto scraping, or engraving;—Stippling, or imitation of chalk drawing;—Aquatinta;—Machines of Mr. Wilson Lowry, to facilitate Etching;—and of etching through soft ground, and on stone. In this Lecture also (p. 110.) the author defends his idea of engraving, as a branch of Sculpture; but, for the reasons we have already given, inconclusively. He accordingly defines it, as we have already noticed, "as a mode or species of SCULPTURE," which it certainly is not. Of Mr. Lowry's mode of engraving we shall copy the account, as we find it in the Lecture, where we are told that it was invented about fifteen years ago.

"It consists of two instruments, one for etching successive lines, either equidistant, or in just graduation from being wide apart to the nearest approximation, *ad infinitum*, and another, more recently constructed, for striking elliptical, parabolical and hyperbolical curves, and in general all those lines which geometers call *mechanical curves*, from the dimensions of the point of a needle, to an extent of five feet.—Both these inventions combine elegance with utility, and both are of high value as auxiliaries of the imitative part of engraving: but as the auxiliaries of chemical, agricultural, and mechanical science, they

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are of incalculable advantage. The accuracy of their operation, as far as human sense, aided by the magnifying powers of glasses, enables us to say so, is perfect; and I need not attempt to describe to you the advantages that must result to the whole cycle of Science, from mathematical accuracy.—As long as this Institution, and the Society for the encouragement of arts, manufactures, and commerce, shall deserve and receive the gratitude of the country, so long must the inventor of these instruments be considered as a benefactor to the public." P. 141.

Subjoined to this third Lecture are some remarks on Beauty and Sublimity, not apparently necessary, and the less so in our opinion, for being posterior to those of Mr. Knight. Mr. L. contends, that engraving is not to be considered as an art of copying painting, and his opinions of this subject are well worthy of attention.

"Now, Engraving is no more an art of copying Painting, than the English language is *an art of copying* Greek or Latin. Engraving is a distinct language of Art: and though it may bear such resemblance to Painting in the construction of its grammar, as grammars of languages bear to each other, yet its alphabet and idiom, or mode of expression, are totally different. If English be made the vehicle of the same thoughts which have previously been conveyed to us in Greek; or if Engraving be made the vehicle of the same thoughts which have previously been imparted to us by painting, it affords the means of affecting our minds in the same manner: this similar affection of the mind, has led to the mistake, and I have little doubt but that English would have been inconsiderately called an art of copying Greek, if we had never read any other English than *translations from* the Greek.

"The pretensions of engraving, as of all the arts denominated Fine, are simple, chaste, unsophisticated. Art ever disdains artifice, attempts no imposition, but honestly claims attention as being what it is. A Statue is to be looked at as being a statue—not a real Figure; a Picture, not as a portion of actual Nature; a Print, not as a copy of Painting." P. 177.

He concludes, very truly, that to add colours to engraving is a barbarous disfigurement of it.

In the fourth Lecture, the history of the Art of Engraving is taken up. We have here an account of a very curious print, pasted into a book in the library of a convent at Buxheim, near Memmingen, and dated as early as 1423. This print, we are also informed, has lately been purchased by Lord Spencer, and is now in his valuable collection. In speaking of the invention of printing in all its branches, Mr. L. conceives it to have "originated in a concurrence

of circumstances entirely independent of the minds or studies of its reputed inventors;” and particularly to have arisen very principally from the invention of paper. These opinions we believe to be entirely correct. The latter is thus stated by the Lecturer.

“ In tracing effects to their true causes, it ought not to be forgotten that the great benefits we have derived, and continue to derive, from Engraving and Printing, ought in fairness, to be partly ascribed to the discovery of the means of converting rags into paper: this probably helped to suggest the idea of Printing, and perhaps two centuries and a half had scarcely more than brought this invention to the degree of perfection necessary for the reception of impressions from types and engravings. Had the modern art of making paper been known to the ancients, we had probably never heard the names of Faust and Finiguerra, for with the same kind of stamps which the Roman tradesmen used for their pottery and packages, books might also have been printed; and the same engraving which adorned the shields and pateras of the more remote ages, with the addition of paper, might have spread the rays of Greek and Etrurian intelligence, over the world of antiquity.” P. 198.

We now proceed to the history of the early engravers, Martin Schoen, Albert Durer, Lucas van Leyden, &c.; with critical remarks on each. The fifth Lecture details the progress of Engraving in Italy, and dwells particularly on the merits of Marc Antonio, and his admirable prints after Raphael. The remarks on this artist are peculiarly interesting and instructive. The following sentiments, on the true nature and dignity of art, are so highly creditable to the writer, that we cannot refrain from inserting them.

“ Art is Philosophy in her most fascinating* guise; teaching by examples—“ Her ways are ways of pleasantness;”—but, she is the nurse of Independence, and the sister of Wisdom.—The true end and purpose of every art that is worthy of the appellation, is to Instruct; and Pleasure is the means she employs:—not that petty pleasure which proceeds from frivolity and prettiness; but that much grander emotion which is felt at the heart, and has the nearest affinity with social happiness.—Pleasure, from the cradle to the grave, is the most effectual means of instruction, and should never have been separated from Virtue: to separate Pleasure from Virtue, was to sever the imagination from the judgment, and set at variance what ought to be united;—it was

* “ So fascinating that we have been induced to forget it was Philosophy.”

a barbarous separation of the head from the heart, dictated by those barbarous superstitions that in dark ages pervert Nature to enslave mankind; and mistakenly obeyed or repeated by those miscalled Philosophers, who have conspired to murder the mental part of man, in order to make a shew of its anatomy. It has been the constant bane of true taste, and intellectual culture." P. 282.

With the fifth Lecture, unfortunately, the history of Engraving ends, and the sixth is chiefly employed in the investigation of the causes which have impeded the progress of British Engraving. Though we do not mean to enter particularly into this enquiry, we cannot but think that there is much truth in the Lecturer's observations; and that Engraving flourished most when there was the least of mercantile interference with the artists. Of this it is a striking proof, that there resided at once in this metropolis, Hogarth, Strange, Vivares, Woollett, Browne, Bartolozzi, Hall, Rooker, Green, Ryland, Watts, and Byrne,

"All exercising the profession of Engraving, and each employing himself, for the most part, according to the natural bent of his own genius, uncurbed, or but little curbed by mercantile restraints and ignorant dictations; and not compelled to labour against Time, who is always sure to prove victorious. With the occasional exception of Bartolozzi and Browne," continues the Lecturer, "they published the best of their own works; as Raphael Morghen, and Bervic, the two most distinguished engravers of the continent, do at present; and, by the strength of their united talents, they turned the tide and the profits of the European commerce for prints, from France and Italy to England." P. 295.

As a further proof that the merit and genius of the artists, not the wisdom or spirit of the print-dealers, produced these effects, it is justly remarked;

"That good impressions of the works of Strange, Woollett, and the rest of the engravers above-named, are still sought with avidity by the connoisseurs of the continent; while the boasted speculations of those mistaken individuals and their insatuated followers, for the most part, lie unheeded upon the stalls of Leipzig and Frankfort." P. 299.

But more important, even than these observations, are those which occur near the end of this Lecture, on the commercial spirit prevalent in Britain, and the feeling which places even the happiness of the nation below its wealth. This topic suggests a wish, expressed in a note, that

“ Dr. Adam Smith, or any other philosopher of equal powers, had devoted some portion of his time and study to an investigation of the nature and the causes of the HAPPINESS of nations.” P. 307.

A most benevolent enquiry, which, as the author says; connected with the precepts of Christianity and true Morality, might produce the most admirable effects. Returning to his subject, the author laments that the art of Engraving; from whatever motives, was excluded from the benefits of the Royal Academy; an omission which, with him, we heartily wish to see remedied; fully agreeing in the remark, which he borrows, if we mistake not, from Mr. Shee. “ *That no Art has ever flourished, or ever can flourish as an Art in any country, unless in that country it be HONOURED AS AN ART—unless it be cherished and respected as a mode of refined mental operation.*”

We have given so extensive a view of these Lectures, that every reader will, we think, agree with us in wishing to see the subject completely and methodically exhausted by the author. Remarks, which for strong and obvious reasons cannot be allowed in a Lecture-room, may have the utmost propriety in a work laid before the public at large; but, exclusive of any thing of a controversial nature, the criticisms of so enlightened an artist on the works of the principal Engravers, who have been distinguished in every branch of the art, would form one of the most valuable codes of instruction that could be given on such a subject.

ART. IX. *A Course of Lectures, &c. &c.* By Thomas Young, M.D. &c. &c.

[Concluded from July last. page 15.]

WE now proceed to examine the second volume of this work, containing, 1st. Mathematical Elements of Natural Philosophy; 2d. A Catalogue of Works relating to Natural Philosophy and the Arts; and 3d. Miscellaneous Papers, which have already appeared in the Philosophical Transactions, or in other collections.

The first of these divisions consists of the series of demonstrations contained in the original syllabus, with some additions and improvements, and with a few changes in the

distribution of the matter, on which we abstain from making any comment, because we are unwilling to enter into discussions which might lead us too far, and would, after all, be only interesting to particular classes of our readers. We shall therefore pass on to the scientific catalogue, which principally contributes to the bulk of the volume, and deserves, for many reasons, to occupy a more considerable share of our attention,

Every book of reference must be, in substance, a dictionary; but to devise the most perfect form of a dictionary is not easy, and perhaps a faultless model of such a work is still amongst the desiderata of literature. The alphabetical arrangement, being the most convenient for the mere disposition of words, has been constantly adopted, even in the most extensive of our modern cyclopedias; but experience has shown that a methodical arrangement of the materials into classes is, at the same time, necessary; and that the harrassing references from volume to volume are thus considerably diminished: omissions also become less frequent, because the contributors have a more exact notion of the limits of their respective departments; and for this reason, we think, that many useful hints might be derived from the analytical table of contents prefixed to the catalogue which we are now examining. We have found it a much more convenient guide than the very copious alphabetical index which accompanies the volume; and indeed, the most extreme accuracy of classification was absolutely necessary in a compilation of which the materials are so various.

These materials comprise occasional remarks on the contents of the books enumerated;—philosophical anecdotes and dates;—various practical admonitions, not sufficiently important perhaps for insertion in a didactic treatise, but very convenient for the desultory reader; besides which the work is extremely rich in tables, compiled, as it appears, with great diligence from a variety of sources, and in new investigations of the most curious and intricate physical problems. This last class is, of course, the most interesting; but we wish to confine our extracts to more familiar topics, and to such information as, we believe, has not been brought together in other books of reference.

The following notices which we extract from the very copious table of measures and weights, will probably be new to many of our readers.

“ The English yard is said to have been taken from the arm of K. Henry I. in 1101,

“ Graham

“Graham found the length of the pendulum vibrating seconds accurately, equal to 39,13 inches. Desaguliers.

“Bird's parliamentary standard is considered as of the highest authority; it agrees sufficiently with Sir George Shuckburgh's and Professor Picter's scales, made by Troughton.

“The Royal Society's standard, by Graham, is perhaps about a thousandth of an inch longer than Bird's; but it is not quite uniform throughout its length. Maskelyne, Ph. Tr.

“The standard in the Exchequer is about .0075 inch shorter than the yard of the Royal Society. Ph. Tr. 1743.

“General Roy employed a scale of Siffon, divided by Bird. He says it agreed exactly with the Tower standard on the scale of the Royal Society. Ph. Tr. 1785.

“Taking Troughton's scales for the standard, Sir G. Shuckburgh finds the original Tower standard 36,004; the yard E on the Royal Society's scale, by Graham, 36,0013 inches; the yard Exchequer, of the same scale, 35,99933; Roy's scale, 36,00036; the Royal Society's scale, by Bird, 35,99955; Bird's parliamentary standard of 1758, 36,00023.

“The English standards are adjusted and employed at the temperature of 62° of Fahrenheit's thermometer: the French at the freezing point of water.

“The French metre, the ten millionth part of the quadrant of the meridian, is 39,37100 English inches. Picter & Journ. R. I.

“The metre has been found to contain 36,9413 French inches, or 3 feet 11,296 lines.

“Hence the French toise of 72 inches is equal to 76,736 English inches. One of Lalande's standards, measured by Dr. Maskelyne, was 76,732; the other 76,736. Ph. Tr. 1765.

“In latitude 45°, a pendulum of the length of a metre would perform in a vacuum 86116,5 vibrations in a day. Borda. The length of the second pendulum is .993827 at Paris. M. Inst. 11.

“Allowing the accuracy of the French measurements of the arc of the meridian, the whole circumference of the globe will be 24855,13 English miles; and its mean diameter 7911,73 Journ. R. I.

“A bushel of wheat, at a mean, weighs 60 pounds; of barley, 56; of oats, 38.

“A chaldron of coals is 36-heaped bushels, weighing about 2988 pounds.

“Ten yards of inch pipe contain exactly an ale gallon, weighing $10\frac{2}{3}$ pounds. Emerson.

“The old standard wine gallon of Guildhall contains 224 cubic inches.

“By an act of Queen Anne, the wine gallon is fixed at 231 cubic inches.

“It is conjectured, that some centuries before the conquest,

a cubic foot of water weighing 1,000 ounces, 32 cubic feet weighed 2,000 pounds, or a ton; that the same quantity was a tun of liquids, and a hogshead 8 cubic feet, or 13,824 cubic inches, one sixty-third of which was 219,4 inches, or a gallon. A quarter of wheat was a quarter of a ton, weighing about 500 pounds, and a bushel, one eighth of this, equivalent to a cubic foot of water. A chaldron of coals was a ton, and weighed 2,000 pounds. Barlow.

“ At present, 12 wine gallons of distilled water weigh exactly 100 pounds avoirdupois.”

The reader will probably be of opinion that, if the above-mentioned conjecture were fully established, it would prove that our early ancestors evinced more practical good sense in adopting a standard for their weights and measures than the modern French academicians. To borrow a metrical unit from the quadrant of the meridian is, indeed, a grand and magnificent idea; but we believe it to have been borrowed from Sterne's story of the Paris barber, who proposed to plunge his wig in the ocean for the purpose of ascertaining the strength of its buckle.

On the subject of the labour of workmen, Dr. Young observes, p. 165, that,

“ In order to compare the different estimates of the force of moving powers, it will be convenient to take a unit, which may be considered as the mean effect of the labour of an active man, working to the greatest possible advantage, and without impediment; this will be found, upon a moderate estimation, sufficient to raise 10 pounds 10 feet in a second, for 10 hours in a day: or to raise 100 pounds, which is the weight of 12 wine gallons of water, 1 foot in a second.”

We cannot stop to apologize for the abruptness with which many of our extracts must be introduced; but, if any excuse were required for the following, it would be found in its extensive usefulness. “ For every minute that a clock varies in a day, a second pendulum must be altered $\frac{3}{7}$, or .054 inch; a half-second pendulum $\frac{1}{74}$, or .00134.”

Another article on the sympathy of clocks is at least curious.

“ Two clocks resting against the same rail, agreed for several days without varying a second: when separate, they varied one minute thirty-six seconds in 24 hours. The slower, having a longer pendulum, set the other in motion by the intervention of the rail, in $16\frac{1}{3}$ minutes, and stopped itself in $36\frac{1}{3}$ minutes. When the cases were connected by a bar of wood, the shorter pendulum was set in motion in 6 minutes, and the longer stopped

in 6' more. On a stone floor the effects were slower. The shorter pendulum could not put the longer one in motion, because, as its vibrations became wider, they were still slower." Ellicot. Ph. Tr. 1739.

At the end of a table containing the dates of various useful inventions, we find these curious facts.

" In 1787 about 23,000,000 pounds of cotton were manufactured in Britain; about six millions were imported from the British colonies, six from the Levant, and ten from the settlements of other European nations. Half the quantity was employed in white goods, one-fourth in fustians, one-fourth in hosiery mixtures and candle-wicks; giving employment to 60,000 spinners, and 360,000 other manufacturers. In 1791 the quantity was increased from 23 millions to 22.

" The value of the wool annually manufactured in England is about three millions sterling; it employs above a million of persons, who receive for their work about 9,000,000*l*.

" Thread has been spun so fine as to be sold for 4*l*. an ounce; lace for 40*l*.

" The premiums annually proposed by the society for the encouragement of arts, enable us to form some opinion of the present state of our machinery and manufactures. Some of their objects are a substitute for white lead paint, a red pigment, a machine for carding silk, cloth made from hop-stalks, paper made from raw vegetables; transparent paper, the prevention of accidents from horses falling, cleaning turnpike-roads, machines for raising coals, and for making bricks, instruments for harpooning whales; machines for reaping or mowing corn, for dibbling wheat, for threshing: a family mill, a gunpowder mill, a quarry of mill-stones; and a mode of boring and blasting rocks. 1802."

We find in page 221 a very convenient expression of the weight of common air, of which, says Dr. Y., " A hundred English wine-gallons weigh a pound avoirdupois."

" The friction of rivers," says Dr. Young, p. 225, " is not quite proportional to the square of the velocity, the velocity increasing somewhat more rapidly than the square root of the fall."

But it appears from vol. I. p. 294, that, " if we measure the inclination by the fall in 2,800 yards, the square of the velocity in a second will be nearly equal to the product of this fall, multiplied by the hydraulic mean depth. For example, in the Ganges, and in some other great rivers, the mean depth being about 30 feet, and the fall 4 inches in a mile, the fall in 2,800 yards will be about 6 $\frac{1}{2}$ inches, which multiplied by 360 inches, gives 2340 inches for the square of the mean velocity, and 48 $\frac{1}{2}$ inches, or
about

about 4 feet, for the mean velocity, in a second, that is, not quite three miles an hour, which is the usual velocity of rivers moderately rapid."

Amongst the wonders of this metropolis may be reckoned the following. "Meux's porter cask is $65\frac{1}{2}$ feet in diameter, $25\frac{1}{2}$ high, containing 20,000 barrels of porter, worth 30 shillings each. It cost 10,000*l.* Luckombe."

In page 241 we learn that, "a man of war of 74 guns requires about 3,000 loads of timber, of 50 cubic feet each, worth, at 5*l.* a load, 15,000*l.* A tree contains about two loads, and 3,000 loads would cover 14 acres. The value of shipping in general is estimated at 8*l.* or 10*l.* a ton.

"It is said that 180,000 pounds of hemp are required for the rigging of a first rate man of war."

As hints for the use of those who are in the habit of employing optical instruments, we find that "the eye-piece of a telescope makes a good solar microscope. Robison," p. 286, and that, "a cask filled with sand is one of the best supports for a telescope. Robison," p. 289.

For the purpose of chronological computations it may sometimes be useful to know that,

"The Egyptians reckoned by years of 365 days: Hipparchus and Ptolemy employ the same method. In A. D. 940, the first day of the Egyptian year was the first of January; another Egyptian year began 31 December. In the new stile, 10 days were omitted in 1582; before this time, each century contained 36525 days. Robison." P. 439.

The following summary of the results of the operations of various philosophers in this country, and in France, for the measurement of an arc of the meridian, and for other purposes of geographical survey, is so clear and comprehensive, that we are persuaded our readers will peruse it with pleasure, as we have extracted it from different pages of Dr. Young's work.

"Roy's account of the measurement of a base on Hounslow Heath. Ph. Tr. 1785. 385. A base from Hampton poor-house to Cranford bridge was measured as a foundation for the comparison of the situations of London and Dover: the measurement was in a direction a little inclined to the horizon, but the reduction was only half an inch: the length was found 27404.7 feet by the glass rods. Roy on the mode of determining the relative situations of Greenwich and Paris. Ph. Tr. 1787. 188. Comparison of the French observations. Proposes a base of verification in Rorany Marsh. Table of degrees in various directions,

tions, according to Bouguer's hypothesis, 228; corrections, 465. Roy on the meridians of Greenwich and Paris. Ph. Tr. 1790. 111. The French committee consisted of Cassini, Méchain, and Legendre. A base of verification of 28532.92 feet was measured in Romney Marsh with the steel chain: differing only 9 inches from the calculation of the triangles founded on the base in Hounslow Heath: the chain appears to deserve equal confidence with the glass rods: it was lengthened .023 inch in 100 feet by 6 weeks wear. The white lights were found the best objects for nocturnal observations. The measurements on the different sides of the channel agreed within 7 feet in 39800. The longitude of Paris $2^{\circ} 19' 42''$, or $9' 18''.8$ in time E. of Greenwich. Dalby on the longitudes of Dunkirk and Paris. Ph. Tr. 1791. 236. The correct longitude of Paris $2^{\circ} 20' 4''.9$, according to Newton's ellipsis, or $9' 20'.4$ in time; according to another, dividing the errors, $9' 19''.7$. Maskelyne, from astronomical observations, gives $9' 20''$. Account of a survey by Williams, Mudge, and Dalby. Ph. Tr. 1795. 414. The base on Hounslow Heath was measured again with a chain, and found 27404.3155 feet: the former measurement, with some corrections which had been omitted, 27404.0843; a mean between both 27404.2; the base in Romney Marsh corrected was found $28535\frac{2}{3}$ f. agreeing thus with the base on Hounslow Heath, and within an inch or two, with another of 36574.4 feet measured on Salisbury plain. Williams, Mudge, and Dalby, on the continuation of the survey. Ph. Tr. 1797. 432.—Mudge's continuation of the trigonometrical survey. Ph. Tr. 1800. 539. Measurement of a base on Sedgmoor, of 27680 feet.—Mudge on the measurement of an arc from Dunnose to Clifton. Ph. Tr. 1803. 383. A new base of verification measured with the chain at the extreme point of the survey.—The northern part of the arc, which, upon the supposition of the ellipticity of the terrestrial spheroid, ought to be less curved than the southern, and to exhibit the length of the degree greater in the same proportion, appeared from the observations to be more curved, the mean of the whole arc giving the degree 42 fathoms smaller than the arc between Dunnose and Arbury Hill. Major Mudge thinks it improbable that the error of observation can be one-tenth as great as this difference implies, and he conjectures that the plumb-line must have been deflected at Clifton as much as $8'$ or $10''$ southwards, by the irregularity of the terrestrial attraction.—Report from the committee of weights and measures, on the new measurement of the meridian. M. Inst. II. 23. B. Soc. Phil. n. 28. Journ. Phys. XLIX. 98, 161. The error of the three angles of 90 of the triangles was between $1''$ and $2''$. The bases were measured by rods of platina, their ends being placed near each other, and the distances measured by a micrometer. They also served as parts of metalline thermometers, for correcting the errors of expansion. The degrees were found to diminish

all the way from Dunkirk to Montjony, in a distance of 9.67379722° ; but they decreased at first slowly, then more rapidly, and then slowly again."

For the length of the pendulum in inches, we have, " $39+.215$ (fin. lat.) 2 ," and for the ellipticity of the earth $\frac{1}{315}$. P. 360—364.

"The radius of a sphere equal to the earth is 6369374 inches. Laplace. That is, 6965800 yards; the diameter 7915.69 miles. Lalande says, 3268159 toises, that is 6966338 yards, which is the radius at $52\frac{1}{2}^\circ$ latitude." P. 371.

A method of covering globes, suggested by Euler, is mentioned p. 375; "by 12 pentagons inscribed in a circle having its radius .61961 r , with segments of circles, of which the radius is 3.4841 r ."

With respect to the origin of the divisions of thermometers we are informed, p. 386, that "Réaumur's degrees are thousandths of the bulk of his diluted alcohol," and that "Delisle's degrees are ten thousandths of the bulk of the mercury, neglecting the expansion of glass," and Fahrenheit's "nearly ten thousandths, without this inaccuracy."—"Halley suggested mercurial thermometers; Fahrenheit introduced them." From Roy's account of Ramsden's pyrometer, Ph. Tr. 1785, 461, it appears that "the fixed parts were of cast iron, and were kept at the freezing temperature: the object glass of the micrometer was fixed exactly over the ends of the expanding bars, moving with them, and showing a difference of $\frac{1}{22000}$ of an inch. When the adjustment was perfect, the expansion was found not to vary in different parts of the scale." P. 387.—"Achard's thermometer is of semi-transparent porcelain, filled with a composition of 2 parts bismuth, 1 lead, and 1 tin, which melts at the heat of boiling water." P. 388. Hooke is said to have "discovered the permanency of the temperature of boiling water, in 1684. Boyle on fixedness. Birch III. 144." P. 396.

In p. 400 we find an extensive table of the elasticity of steam at various temperatures, as expressed by a formula which Dr. Young has discovered, and as observed by different authors. The formula is $e = .1781 (1 + .0006f)^7$; f being the temperature according to Fahrenheit's thermometer, and e the number of inches of mercury which the steam is capable of supporting. This simple and accurate expression may be applied with considerable advantage in calculations respecting the effects of steam engines; and it affords a striking contrast to the complicated and troublesome computation which Mr. Prony's formula requires. For "the manage-

ment

ment of fire; and the economy of fuel," some useful information is extracted from Count Rumford's essay on the subject.

" One pound of pine wood burnt raised the temperature of 20.1 pounds of water 180 degrees: from Kirwan's comparison, the same quantity of pit-coal would raise 36 pounds of water in the same degree, and a pound of charcoal 57.6 pounds. According to Lavoisier, equal heats are produced by 403 pounds of coke, 600 of pit-coal, 600 of charcoal, and 1089 of oak-wood. In general, seven-eighths of the heat of the fuel employed are wasted."

A remarkable instance of the elevation of temperature which sometimes occurs in the East Indies, and of the effect of evaporation in reducing it, is found in p. 453, extracted from the Asiatic Mirror.

" An account of the heat at Cawnpore, from 7th April to 6th May, 1789. For 21 days, from 14th April to 6th May, the mean heat without doors, at 2 p. m. was 127°, the greatest heat 18th April, 144°; the mean heat at night 93°: behind a tattee, or wet mat, the mean heat, at 2, was 79°, 48° lower than in the open air."

From a comparison of the meteorological observations annually published by the Royal Society, Dr. Young infers, that the mean height of Deluc's hygrometer

" Was gradually increased 10° or more in three years, from 1794 to 1797, and that the same happened from 1800 to 1803, the instrument having been repaired, and a new slip probably inserted. It would therefore be advisable that every hygrometer should be annually submitted to the tests of extreme dryness and extreme moisture, otherwise an allowance must be made for the expansion probably produced by exposure to the air, which appears to amount, in the beginning at least, to three or four degrees annually. We may therefore call the mean height of the hygrometer in London 68°, or at most 70°, and not 79°."

Dr. Young has collected a variety of accounts of the annual fall of rain in different places. P. 477. He observes that,

" For rain and dew together, Dalton makes the mean for England and Wales 36 inches, amounting in a year to 28 cubic miles of water." Dalton says also, " that a foot of wet soil contains 7 inches of water, that is $\frac{7}{12}$, and thinks that the Thames carries off $\frac{1}{3}$ of the rain and dew that falls in England; other

other rivers 8 times as much, making together 13 inches, and leaving 23 for evaporation." P. 481.

A detached observation on thunder-storms deserves perhaps to be mentioned, rather for its singularity than for its probable foundation in fact: "Balitoro asserts, that lightning generally strikes the S. E. side of a house, sometimes the S. W. but never the north." P. 488.

A great number of references is collected on the subject of geology, but few analyses of the essays quoted are attempted. From Kirwan's remarks on the declivities of mountains, it is observed, "that the direction of most mountains is from E. to W. that the S. and S. E. sides are steepest;" and the primitive forms are supposed to have been traced "by a current running from W. to E." and afterwards "modified by a current running from N. to S." P. 498.

We might easily have enlarged, to a much greater extent, our extracts from this curious and useful collection of miscellaneous knowledge: but as we are disposed to think that the first volume will be deemed by many somewhat too profoundly learned, for the purpose of being orally delivered to an audience, such as that for which it was originally intended, we have been principally desirous of showing that the second volume is extremely capable of affording both amusement and advantage to the general reader, for whose use it seems at first sight to have been less immediately calculated. We are aware that, in the mode of conducting our remarks, we have been guilty of some irregularity; as it would have been more natural to have comprehended in our former number all that related to the first volume, and to have devoted this part of our examination exclusively to the second: but having considered Dr. Young's opinions on the subjects of light and heat, as forming the most important and prominent distinction between this and other systems of philosophy, we were almost compelled to anticipate, for the explanation of those opinions, the mention of some of the most ingenious and striking papers of the present volume. On this account we were obliged to defer making any extract as a specimen of the style and manner of the lectures themselves: we shall therefore now present to our readers a part of one of those historical lectures, in which Dr. Young, being at liberty to divest himself of the didactic method of a professor, has shown, as we think, that he was equally capable of attaining the tone of simplicity and elegance, which is more particularly adapted to popular subjects.

“ LECTURE XXX.

“ ON THE HISTORY OF HYDRAULICS AND PNEUMATICS.

“ Notwithstanding a few observations and experiments made by Aristotle and his predecessors, the properties of fluids had scarcely been the subjects of much accurate investigation before the time of Archimedes. The progress, which the science of hydrostatics in particular made under this eminent mathematician, does the highest honour to his genius and penetration. His treatise on floating bodies, although the theorems which it contains are not so general as they have been rendered since the late improvements in the methods of calculation, still affords us instances of very ingenious determinations of the equilibrium of floating bodies of different forms, grounded on the true principles of the opposition of the general directions of the weight of the body and of the pressure of the fluid; and in this manner he has shown in what cases the equilibrium of conical and conoidal solids will be stable, and in what cases unstable. Archimedes was the inventor of the mode of measuring the bulk of a solid by immersing it in a fluid: to us, indeed, there appears to have been little difficulty in the discovery, but the ancients thought otherwise. Vitruvius observes that this invention indicates a degree of ingenuity almost incredible. The philosopher himself is said to have valued it so highly, that when it first occurred to him, in a public bath, he hastened home in an ecstasy, without recollecting to clothe himself, in order to apply it to the determination of the specific gravity of Hiero's crown, and to the detection of the fraud of the maker, who had returned the crown equal in weight to the gold that was given him, but had adulterated it with silver, and imagined, that on account of the complicated form of the work, which rendered it almost impossible to determine its bulk by calculation, he must infallibly escape conviction. The hydrometer, which has sometimes been attributed to Hypatia, a learned Greek lady of Constantinople, is mentioned by Fannius, an early writer on weights and measures, and is ascribed by him to Archimedes.

“ The forcing pump, or rather the fire-engine, was the invention of Ctesibius of Alexandria, the greatest mechanic of antiquity after Archimedes. He is also said to have invented the clepsydra, for the hydraulic measurement of time, and Philo informs us that he constructed an air-gun, for propelling a stone, or rather a ball, by means of air, previously condensed by a syringe. The ball was not immediately exposed to the action of the air, but was impelled by the longer end of a lever, while the air acted on the shorter. Ctesibius is said to have been the son of a barber, and to have had his attention turned to mechanics and pneumatics, by being employed to fit a shutter, with a counterpoise sliding in a wooden pipe, for his father's shop window.

“ Hero

“ Hero was a cotemporary, and a scholar of Ctesibius; he describes, in his treatise on pneumatics, a number of very ingenious inventions; a few of which are calculated for utility, but the greater part for amusement only; they are principally siphons variously concealed and combined, fountains, and water organs, besides the syringe and the fire engine. The description of this engine agrees precisely with the construction which is at this day the most usual; it consists of two barrels, discharging the water alternately into an air vessel; and it appears from Vitruvius, that this was the original form in which Ctesibius invented the pump. Hero supposes the possibility of a vacuum in the intervals of the particles of bodies, observing that without it no body could be compressible; but he imagines that a vacuum cannot exist throughout a perceptible space, and thence derives the principle of suction. The air contained in a given cavity may be rarified, he says, by sucking out a part of it, and he describes a cupping instrument, which approaches very nearly to the nature of an imperfect air pump. (Plate XXIV. Fig. 324.)

“ After the time of Ctesibius and Hero, the science of hydraulics made little further progress, until the revival of letters. The Romans had water mills in the time of Julius Cæsar, which are described by Vitruvius; and it appears that their aqueducts were well built, and their waterpipes well arranged. Pipes of lead were, however, less frequent than at present, from an apprehension of the poisonous quality of that metal, which was not wholly without foundation. Some say that the ancients had no chimnies, but whatever may be the authorities, the opinion is extremely improbable.” P. 352.

We now take our leave of this most laborious and valuable work, in our account of which we have wished to abstain, as much as possible, from deciding on its merit upon our own authority, and have endeavoured to lay before our readers such an abstract of its contents as will enable them to judge for themselves.

ART. X. *A Bibliographical Dictionary, &c.*

(Continued from Vol. xxix. p. 548.)

SINCE our former article on this work, we have become more acquainted with its Editor, by meeting with a publication of his, which had in two editions escaped our notice.

It is a translation of Fleury's excellent "Mœurs des Israélites *," with many notes and additions by the translator; conveying a very favourable idea of his talents, acquirements, and dispositions. We regret that it did not attract our notice at the time of its publication, which was some years back. Having made this just acknowledgment of the merits of this editor; we shall proceed, as we proposed, in our view of his Dictionary.

We could have wished to see, in its proper place, a notice of the following book. Vol. ii. p. 20.

BIDERMANNI (J. D.) *Otia Literaria*. 12mo. Lips. 1751. A curious little book in itself, and enriched by a preface from the pen of the celebrated Mosheim.

P. 24. BLARRORIVO. QU. BLANCORIVO?

P. 25. "*Antonii Codri Urcei Operum Collectio*," &c. It is evident that this should not have been entered under the name of BLANCHINI, the editor, as it here stands, but that of the author. It is, in fact, entered again under the name of CODRUS, (p. 254) with some differences, which should be removed, by altering one or the other article. We have not been at the pains of examining which is right. We shall insert the account of Alfred's Saxon Version of Boethius, published by Rawlinson, and of the monarch himself.

"*An. Manl. Sever. BOETHII Consolationis Philosophiæ, libri 5. Anglo-saxonice redditi ab Alfredo, inclyto Anglo-saxonum rege. Ad apographum Junianum expressos, edidit Christophorus Rawlinson, e Col. Reg. Oxoniæ, e theatro Sheldoniano, typis Junianis, sumptibus Editoris, 1698, 8vo.*—A curious and important work. The author of this version, *Alfred the Great*, was born at Wantage in Berkshire, A. D. 849, and succeeded *Ethelred* his brother in the English throne, A. D. 871, and died in 900. He was, without exception, the greatest, wisest, most heroic, and most pious monarch, that has reigned since the Christian æra. He was accustomed to divide the

* The title is, "The Manners of the ancient Israelites; containing an account of their peculiar Customs, Ceremonies, Laws, Polity, Religion, Sects, Arts, and Trades, Division of Time, Wars, Captivities, &c. &c. In three Parts. Written originally in French by Claude Fleury, &c. With a short Account of the ancient and modern Samaritans. The whole much enlarged from the principal Writers on Jewish Antiquities. By A. Clarke. The second Edition, with many additions and improvements. 12mo. 398 pp. Baynes. 1805."

twenty-four hours into three equal parts: eight for religious exercises; eight for sleep, study, and refreshment; and eight for the concerns of government. It is said, that the public peace was so complete during his reign, that there was no instance of the property or person of any man being molested; and that a pair of gold bracelets, hung up on the public highway, remained untouched. Under God, Great Britain owes to this king, its *Navy*, *Trial by Jury*, and the *University of Oxford*: for which blessings may the inhabitants be duly grateful! He is author of several works, most of which still remain in *manuscript*. It would add to the honour of *that monarch*, who sits on the same throne, and most resembles him in social virtues, to order a complete edition of his works; and the university of Oxford should be forward to promote the fame of its *royal founder*, with whose honour its own is so intimately connected." P. 36.

BONIFACIUS (*Balthazar*). His well-known work, the "*Historia Ludicra*," should not have been omitted. It is a quarto, and forms a very entertaining miscellany. 4to. Bruxellæ, 1656.—It is much like "*Curiosities of Literature*," and such compilations.

BRANDT (*Sebastian*). His *Æsop's Fables* should have been noticed. The title is this, "*Æsopi appologi five mythologi, cum quibusdam carminum et fabularum additionibus Sebastiani Braint*." This in the front of the first leaf; at the back of it is the figure of *Æsop*, in a wood-cut. It is dedicated to Adelber of Rapperg, dean of Basil, folio, at Basil, 1501, with other cuts. See Panzer, vol. vi. &c.

BRUCKERI (*Jacobi*). *Historia Philosophiæ*. The useful abridgement of this work, by the author, in one volume 8vo. should have been mentioned.

BULLENGER (*Julius, Cæsar*). The absence of this learned man's name is rather extraordinary. His tract "*De Triumphis*," Par. 1601, and many other works, are well known, and justly valued.

BUNELLI (*Petri*). The exact title of this rare and elegant volume would have been more satisfactory. "*Petri Bunelli, Galli, præceptoris, et Pauli Manutii, Itali, discipuli, Epistolæ Ciceroniano stylo scriptæ. Aliorum Gallorum pariter, et Itatorum Epistolæ, eodem stylo scriptæ*."

BURI (*Richardus de*). In the quotation from this author in praise of books, when it is said, after Mr. J. P. Andrewes, that Cicero himself might have owned it, an exception should have been made as to the Latinity, which is barbarous; the sentiment is certainly something like Cicero's famous praise of Letters. "*Hi sunt magistri, qui nos instruunt*"

struunt sine virgis et ferula, sine verbis et colera, sine pane et pecunia. Si accedis non dormiunt; si inquiris non se abscondunt; non remurmurant si oberres; cachiunos nesciunt si ignores."

CALPHURNIUS, or rather T. CALPURNIUS* *Siculus*. It should have been mentioned that his Eclogues are also printed in Wernsdorf's "Poetæ Latini Minores," vol. ii. because that is now the best edition of them. That Editor strenuously argues, that the whole eleven Eclogues are the work of Calpurnius; though most publishers, for two centuries past, have given the four last of them to Nemesian. His arguments are well worthy of attention, and to us indeed appear conclusive.

CAMERO (*Johannes*), or John Cameron, a Scotchman, whose remarks on the New Testament were published by Ludovicus Capellus, 4to. Genev. 1632, under the title of *Myrothecium Evangelicum*; with a life and very high encomium of the author, who lived the chief part of his life abroad, and died at Montauban in 1625, about the age of forty-six. He was a native of Glasgow; L. Capellus has added a *Spicilegium* of his own, and two *Diatribæ*.

CAMPOLONGO (*Emmanuelis*), *Sepulchretum amicabile*. This work was published at Naples in 1781, in two thin volumes quarto, and contains nineteen centuries of Epitaphs on persons known to him; a large part of whom were living at the time. The following year was published, at the same place, a book which seems to be intended merely as a ridicule of this, entitled, "Litholexicon intentatum Emmanuelis Campolongo Neapolitani, Regali inscriptionum politiorumque Literarum Parisinæ Academiæ nuncupatum obsequentissime. Neap. 1782. Ex typographia Simoniana Publica auctoritate."—The good man, Campolongo, had the affectation, when he used an uncommon word or form in his *Sepulchretum*, to put (*sic*) before it, to show probably that it was so intended by him, and not an error of the press. The burlesque *Lexicon* contains a collection of the strangest words that can be imagined, with affected authorities for them; apparently intended merely to burlesque his work. The preface, the index of MSS. and every other part, have a strong tincture of ridicule. The title-page and the pri-

* "Calpurnii, qui vitiosè a quibusdam Calphurnius scribitur, ætas nullo quidem veterum testimonio satis certò declaratur." *Wernsdorf* in Præf. de Auctore, &c.

vilegia are exact parodies of those which appear in the *Sepulchretum*. It is a very whimsical book, and meeting with it originally before we had seen the real work of Campolongo, we were much puzzled to guess what could be intended by it. A quarto of nearly 200 pages would be an expensive joke in England.

CASIMIR. The best edition of this modern poet's works is here omitted. It is "*Casimiri Sarbievii Carmina.*" 8vo. Argentor. 1803.

CHALONER (*Sir Thomas*). A quarto volume of Latin Poems, by this eminent man, was published soon after his death, under the direction of Cecil Lord Burghley, who also prefixed a copy of verses, in praise of his friend. They begin thus :

“ Quæ nobis viridi concordia cœpta juventa,
Regia cum primùm juvenes conjungeret aula,
Quæ sociæ curæ, moles quid publica poscat,
Dum tua cura foris legati munera gessit,
Et mea cura domi vigilaret ad ardua regni:
Ut recolam semper memori te mente sepultum
Sunt justæ causæ, sunt magni ponderis instar.”

The book is entitled "*De Rep. Anglorum instauranda, Libri 10. Authore Thoma Chaloner Equite, Anglo,*" &c. Lond. 1579.—Besides the principal poem, there is a panegyric on Henry VIII. and miscellaneous verses, being chiefly encomiums on the most illustrious men of his time. A wood-cut of Sir Thomas is at the back of the title-page.

CICERO, under the head of the Aldine Cicero, is given in this work the dedication to the *Timæus*, which is remarkable for being addressed by Manucci to that celebrated personage *James Crichton*, called *the Admirable*. We here insert it, both as relating to so eminent a person, and as an admirable specimen of Latinity.

“ MEMORIÆ JACOBI CRITONI.

“ Vel mortuum enim te laudari par est, JACOBE CRITONI, quem importuna mors nobis abripuit. Quis enim te vivum non admiratus est? Quis mortuum non luget? Ego quidem te vivo maximum judicii mei fructum capiebam: mortuo, doloris modum non invenio. Vixisses, CRITONI, vixisses; neque unquam te Virgilio patria vidisset. Fato enim quodam, nobis misero, contigit, ut quæ ipsi ortum dedit, superiore anno, (cum nondum xxii. ætatis annum explesses, gloriæque fatis, nobis minimum vixisses,) tibi vi vitam eriperet. Semper ego tui memoriam colam: semper

per tua imago ante oculos obversabitur : semper idem mihi eris ; qui idem semper eris bonis omnibus. Faxit Deus ut cœlestia omnia tibi felicia contingant ; qui cœlestia vivens semper admiraris, et in eorum contemplatione totus versatus es. O diem funestum V. Non Quint. Hæc ad te, ex hoc infelici ad illud cœleste domicilium, bona omnia precans, scribo.—Venetiis, iv. Non. Nov. M,D,XXCIII.

Qui te vivum coluit, mortuumque observat,
Aldus Manuccius, P. F. A. N."

" Grief has here absorbed the flattery of Mannucci, and his dedication is exquisitely pathetic." P. 189.

See a further account of him, vol. iii. p. 70.

The account of the editions of Cicero's various writings extends here from page 187 to 235 ; and is well executed. An awkward word, *illiterature*, occurs at p. 195.

CLAUDIANUS MAMERTIUS. This article begins with a strange oversight. He is said to have been contemporary with the poet Claudian above-mentioned (who was of the fourth century): and immediately after, that he published a piece against Faustus, in 1612, &c. It should have been " he wrote a piece against Faustus, which has been twice printed in modern times, at Hainau 1612, and Zwickau 1655."—He was however, as well as his brother Mamert, Bishop of Vienne, rather later than Claudian the poet, as they lived chiefly in the fifth century, and the poet in the fourth.

CLENARDUS (*Nicolas*). The Greek Grammar of this author long enjoyed great celebrity, and has been frequently printed. It ought surely to have been mentioned. One edition is now before us. " N. Clenardi Institutiones ac Meditationes in Græcam Lingam. Cum Scholiis et Praxi P. Antesignani Rapistagnensis. Cum Indicibus rerum et verborum. Omnia a Frid. Sylburgio, Hefso, recognita," &c. 4to. Hanoviæ. 1617. *Other tracts*, by Clenard, are with it.

The author, or editor of the Dictionary, is much mistaken in his description of the Italian *Macaroni*, which, he says, is " a cake made of flour, eggs, cheese, almonds, and sugar, moistened with rose-water." P. 252. Italian Macaroni is so well known in this country, that little need be said to contradict this description. The composition is simply a paste made of the flour of wheat or millet, and it is dressed in various ways, according to the fancy of the eater: usually stewed, and made savoury with cheese.

COLUMNA (*Francisco*) *Poliphili Hyperotomachia*; the original Edition of this was in Italian. See the French Dictionnaire Bibliographique.

CUMBERLAND *De Legibus Naturæ*. This learned work is most known in its translations; but it is not much known that there are two English translations of it. That of John Maxwell, Prebendary of Conner, &c. was published in 1727, 4to. and is in most libraries. But it was also translated by John Towers, D. D. Prebendary of Patrick's, &c. with copious notes. This translation was published at Dublin in 1750, 4to. but the author does not, either in his dedication or preface, mention his predecessor. It is followed by an Appendix, containing the lives of Bacon, Cumberland, Hooke, *Harvey*, *Willis*, *Boyle*, Hobbes, *Newton*, *Temple*, *Locke*; of which those in italics are by Dr. Birch. This translation is less common than Maxwell's; and, we believe, but little known. A much more celebrated Version is that of Barbeyrac, in French, with very valuable notes. 4to. 1744.

CATO (*Dionysius*). Some additional notices respecting the Editions, appear in vol. iii. p. 80; but we have one before us, which is not noticed either here or in vol. ii. p. 145—6. The title is this, "Dionysii Catonis Disticha de Moribus ad Filium. Præter sedulam Variantis Læctionis per omnia conlationem, lectissimis etiam adornata florculis poeticis, una cum singulis adposita Distichis, binorum quoque versuum, idiomatum vero diversorum interpretatione quincuplice," &c. 8vo. Amstelod. 1759. There is also, an "Historia Critica Catoniana," extending to 640 pages. The Versions are *Greek*, by Scaliger; *German*, by Opitius; *English*, *Dutch*, and *French*, anonymous. The Editor says, he was also promised an Italian Version, by an Abbé in the Roman court, but did not obtain it. There is an engraved frontispiece to each book. The English Epigrams are sometimes bad enough: as,

"Ep. 3. Think it a Virtue chief to speak in season;
He's next to God, that can hold's Tongue with reason."

"Ep. 4. Scorn to thyself by thwarting cross to be
Who falls out with himself, with none can 'gree."

Many, however, are tolerably well executed. The Flores Poetici, mentioned in the title, are parallel passages from Latin Poets, ancient and modern; and among the latter
many

many are quoted who are little known in England*. In the second part we have the addition of the Greek Versions of Maximus Planudes, and Latin and French Tetrastics. The truth is, that both in the first volume and the second, Cato is dreadfully overwhelmed by the Dutch redundancy of the illustrations.

There is an Edition by Arntzenius Traj. ad Rhen. 1734. 12mo. which contains four different Greek Versions of each Distich; namely, those of Matth. Zuber and Jo. Mylius, in addition to Planudes and Scaliger, and frequently Scaliger has given two Versions of the same Distich. It is curious enough, after all, that so much pains should have been taken with compositions which cannot be called classical; but for a long period they were the initiatory tasks of learners in Latin, which seems to have given them more celebrity than they deserve as compositions, though their sentiments are in general good and useful. In expatiating thus upon any article, we do not mean to say that so much could have been admitted into Mr. Clarke's dictionary; but we take the opportunity, thus afforded, to introduce what seems to us curious or interesting.

We shall not altogether lose sight of this useful Dictionary. till we shall have continued our remarks through all the volumes. They may serve, with other contributions, to improve the state of future editions, which, we doubt not, will be many.

(To be continued.)

ART. XI. *The Life of Thuanus; with some Account of his Writings, and a Translation of the Preface to his History.*
By the Rev. J. Collinson; M. A. of Queen's College, Oxford.
8vo. pp. 467. Longman and Co. 1807.

THUANUS is the historian of a very important period. Those civil wars, which raged in France during the

* One of these, *Stabius Austriacus*, shows that the question which was of late years discussed here about the quantity of *Academia*, was then rightly ascertained in Germany.

“Flexibus ex illis quæris qui evadere possit?

Silva Academiæ quem fovet ille potest.” P. 69.

The Epigram of *Laurea* in Pliny 31. 2. ought always to have been known enough to prevent the doubt.

latter part of the sixteenth century, are amply and impartially related in his work, and form its most interesting feature. His character has been very highly estimated by very different and very able judges; by Mezerai, Voltaire, Dr. Knox, Lord Carteret, Dr. Johnson, and Mr. Pitt. Of these testimonies, Mr. Collinson has given a selection in his preface.

The present publication contains the life of the author, compiled from his own memoirs; a short outline of the history, and a translation of the dedication, addressed to Henry the Fourth, which precedes it.—Some parts of the life, which contain letters or animadversions upon unimportant matters, might as well have been omitted. The outline of the history is chiefly confined to a description of the leading characters of the time; and we think that some good statistical accounts might have been drawn from the volumes of Thuanus, respecting the then population of France, its revenues, and the relations of its foreign and domestic policy. Such details, if judiciously compared with the present state of the country, would form an interesting and useful treatise.

DE THOU is a character of whom most persons have heard, but with whom few are acquainted. He was the friend and confidential minister of Henry the Great, of France, and proved himself fully equal to the arduous task of composing a history of his own times. Fortunate it is for the world, when, during periods ennobled by great events, a contemporary historian is found capable of divesting himself of prejudice and passion.

We here subjoin some specimens of the work, which begins thus:

“The chief materials,” Mr. Collinson says, “of the subsequent life, and the passages with inverted commas in particular, are taken from the Latin memoirs of Thuanus.—The work was first published after the author’s decease, with some immaterial additions, by his friends and executors, Regaltius and Du Puy.”

It was at first intended that Thuanus should embrace the ecclesiastical profession. At the age of twenty-five he received his first public honour, and was chosen Counsellor of the *Ecclesiastical Order* in Parliament: and though his leaving the Church had for some time been under consideration, it did not take place till three years after the death of his father, which happened when he was twenty-nine years of age. His first step was to accept the situation of Master
of

of the Requests, which it was the custom to grant indiscriminately to clergymen and laymen. About this time he wrote a poetical paraphrase of the book of Job, in Latin verse. We cannot help here remarking, that we are rather surpris'd Mr. Collinson did not give us specimens of some of these verses in preference to some others, as these are undoubtedly his best. A faithful biographer, however, might be as averse to select the best as the worst productions of his hero; preferring historical detail, and pursuing a middle course between both, in the line of truth. At the age of thirty-four he was absolved by the Ecclesiastical Court, from his engagements not to marry; and thus ends his connection with the Church. After this we find him continually engaged in offices of great trust and honour, as a statesman; and, like most other statesmen, fluctuating between the good and bad opinion of the public. Sometimes even in danger of losing his life; and at others the very idol of those who were before his enemies. He enjoyed for many years the situation of President of the Parliament, a situation which had previously been held by his grandfather, father, and uncle.

In the year 1589 the unfortunate Henry the Third was assassinated, and the King of Navarre, afterwards Henry the Fourth, was raised to the throne. Thuanus took an early opportunity of presenting himself to the new king, who received him in the kindest manner. We find him from thenceforth concerned, in one way or other, with public affairs, till within a few years of his death, which happened in the year 1617, when he was sixty-four years of age.

The following passage, in a letter from our learned historian, Camden, to Thuanus, will be found interesting, as it throws some light on the character of Mary, Queen of Scots.

“ In the transactions of the year 1566 you must proceed cautiously, with regard to the Lords Murray and Hamilton, the Queen, the King, and the partizans of different sides: a middle course will be the safest. James, Earl of Murray, natural brother to Queen Mary, and Hamilton, Duke of Chatellerault, separately aspired to the throne; the latter by hereditary right, for his grandmother was daughter of King James the Second. Murray, of a lofty spirit, imagin'd some solemnization of marriage between his father and mother, and hoped to supply the defect of his birth, by a specious pretext of attachment to the Reformed Religion, by his personal merit, and the strength of his party. Each, when the Queen returned to Scotland from France, wish'd her already in heaven; each, inflam'd by his

own particular ambition and hope of success, officiously raised obstacles to her marrying again. Murray exerted himself the most: by his artifices he paved the way for Mary's abdication and exile, making use of the assistance of Buchanan, (the "*arch-bellows*, which excited the flame of rebellion," as our king sometimes calls him;) who, attacking the Queen with infamous libels, fastened upon her character many false aspersions: so that, whatever credit he may generally deserve, you must not lightly believe what he relates in regard to the Queen and her natural brother. Mary, full of youth and vivacity, unused to govern, freely indulged in the enjoyment of her prosperity: the King likewise, young and inexperienced, credulous, lighter than a feather or a leaf, was neither capable of judging well for himself, nor of adopting wise advice; and the secrets of state were a burden to him. Hence he lost the Queen's affections; the factious laid snares for him, and finally succeeded in taking his life. Elizabeth, our queen, was a spectatress of these scenes, and often commiserated the Queen of Scotland; but less than she would otherwise have done, on account of her having usurped the title and arms of England; and because the Romanists amongst us had placed all their dependence upon her. I can only hint at this account of the matter, which men of prudence and moderation here believe to be the least removed from truth; you must use your own judgment and your own pen."

There will be found a most curious and interesting letter from Thuanus to the President Jeannin, containing a sort of epitome of his life. This letter gives a most lively and undisguised picture of his feelings and opinions. At the end of our author's book will also be found a correct translation of the celebrated Preface of Thuanus's history, addressed by him to Henry the Fourth. This preface has generally been considered as one of the finest specimens of the kind, extant. But not to extend this article too far: when we consider the importance of the period in which Thuanus lived, and his great and acknowledged impartiality, we cannot but recommend this work to the attention of our readers, as containing much valuable and entertaining information.

ART. XII. *A practical Treatise on various Diseases of the Abdominal Viscera.* By Christopher Robert Pemberton, M.D. F.R.S. &c. &c. 8vo. 197 pp. Nichol. 1806.

THERE is perhaps no subject more difficult to write well upon than medicine. Substantial proofs are never easily found, and so much conjectural reasoning has been exhausted upon diseases, that not only new truths, but new errors can hardly be discovered. Very little novelty is therefore to be expected in any medical publication. We however had the pleasure to find, that the work now under consideration contains observations peculiar to the author; that considerable pains had been taken to discriminate similar distempers; and that the practice was generally such as is sanctioned by the best authorities. To bestow praise is always most agreeable to us; but our duty to the public requires us to scrutinize attentively the work of so eminent a physician; in doing which, we are under the necessity of pointing out what appears to us defects, which is done with reluctance.

In this Essay, no systematic arrangement is followed; but a certain number of the diseases of the contents of the abdomen, are treated of in succession. The author asserts, that the descriptions were taken at the bedside of the patient; and we think we could have discovered this, independent of the assertion; for instead of giving the distinguishing characteristics of each malady, he usually enumerates the symptoms, with such minute peculiarities, as only occur in certain individuals. For example, the author states that at the beginning of acute inflammation of the Peritonæum, "the pulse is at least one hundred in a minute." That in the course of about twenty-four hours "the pulse rises to a hundred and twenty, or a hundred and thirty, in a minute." Now a moderate portion of practice convinces us, that the variations of the pulse far exceed the limits here laid down. We venture to assert, that very early in the disease, in some instances, the pulse is not much less than two hundred in a minute: and that in other cases the disease has advanced to a dangerous height with little increase of the rapidity of the circulation.

The same species of objection applies often to the methods of cure: for prescriptions are recommended, with doses particularizing the number of drops and grains, which, we are persuaded, were well adapted to the cases for which they were ordered, but which can rarely apply to others.

Peritonitis

Peritonitis is the disease first treated of, which is divided into the acute and chronic. The description of the latter particularly interested us, as it has been little taken notice of by others. It is an insidious distemper of a dangerous nature, and may usually be detected by the symptoms related. The description of both the acute and chronic species, fully illustrates our former remark; they ought only to be considered as extreme cases, for there are a thousand shades where the pulse, as well as the other symptoms, mark intermediate degrees.

Inflammation of the liver is also divided into acute and chronic. In the treatment of the first, bleeding is chiefly relied upon: and Dr. Pemberton insists much, as has been done by others, on the necessity of extracting the blood suddenly. He seems not to be quite aware that this is often not in the surgeon's power. For even when a large opening is made, the flowing of the blood depends upon the size of the vein, the velocity of the circulation, and even upon the state of the patient's mind: and we own we have great doubts of the importance of this matter. Neither from theory nor practice does it appear to us of consequence whether a pint of blood be evacuated in five minutes or in ten. When it flows out rapidly, fainting is apt to occur, and to hinder the extraction of the full quantity. If fainting is useful, which we have never perceived, the best surgeons are in a great error, who adopt every precaution to prevent it. To establish his opinion, the author says,

“ I can suppose a case of Peripneumony, where a patient shall have just general strength enough to carry on respiration by the assistance of the voluntary muscles, and that eight ounces of blood shall be taken from a very small orifice, by which the change will be so gradual, in consequence of the time required for the blood to flow, that no alteration whatever will be made in the disease, but yet the general strength shall be so diminished, that death will ensue: on the other hand, had the same quantity of blood been taken by a large orifice, that *then* the disease would have felt the remedy, and respiration would have gone on with less exertion of the remaining general strength, in consequence of the lungs being relieved by this sudden depletion.” P. 28.

This hypothetical case seems to us most improbable. But to establish a point of practice, we prefer cases extracted from the chambers of the sick, rather than from the physician's fancy.

The exhibition of mercurial ointment in hepatitis is deprecated until there is “ an abatement in the pain and febrile symptoms.”

symptoms." The reason assigned is, that the "effect would doubtless be to increase the action of the arterial system, which is already too much quickened." The motive for delaying mercury proceeds then from conviction, and not from observation. Indeed when there is a strong impression of the likelihood of mischief from a medicine, a physician of good moral character could not make a trial. Mercury, however, has been exhibited in the earliest stages, especially in the East Indies, and was thought to be of the utmost utility.

In the chronic stage, the Dandelion is strongly recommended. Boerhave and Berguis had a high opinion of this plant in liver cases, and in visceral obstructions; Zimmerman prescribed it to Frederick the Great. Till of late we believe it was never much employed in this country, and it will require a little time to ascertain whether it merits its reputation.

Jaundice, and the passing of *Gall-stones*, is next considered. The author imagines, that gall-stones are propelled solely by the current of bile. He says,

"If the calculus had been propelled by any contractile power of the duct exerted upon the stone itself, we ought to find the duct contracted behind the stone, but this is contrary to the fact, as it is represented in the plate."

The plate here mentioned is an accurate representation of the gall-bladder and biliary ducts, with a calculus plugging up the ductus communis choledochus. We have examined this plate with scrupulous attention, and our eyes convince us that the duct is contracted behind the stone. What we suppose has occasioned the doctor's mistake is, that he expected that the duct should be contracted to its natural size, or smaller. But this is certainly not the fact; the calculus is of a large size, and of course distends the duct proportionally. That portion of the duct which is behind the stone is turgid with bile, yet it is smaller than that which contains the calculus, and through which the calculus must have passed; a convincing proof that the duct has exerted a contractile power. To illustrate his opinion, Dr. Pemberton states,

"The mode by which a Gall-stone passes seems analogous in its effect, though not exactly in the peculiar process to the mode by which a fœtus is enabled to pass from the uterus."

We cannot help thinking, that this case, if the analogy is admitted, is, like the engraving, a strong proof of the reverse
position:

position: for unquestionably the fœtus is propelled by muscular contraction.

Upon the obscure subjects of the diseases of the *Pancreas and Spleen*, we received as much satisfaction as we could expect. On the passing of *Calculi through the ureters*, the author naturally holds the same opinion as of Gall-stones.

Diseases of the Stomach is an important chapter. Dr. P. adopts and enlarges upon a notion of Dr. Rollo's, that pyrosis has a great affinity with diabetes. We were not much impressed with the proofs of this; but it is asserted, that the best mode of treating both these complaints is the same. The medicines chiefly prescribed are bark, kina, opium, and alum: and the diet is principally animal food. Dr. P. adds, abstinence from fermented drinks; but we suspect this to have been done inadvertently. For at the beginning of his observations on pyrosis, he says,

“I must remark, moreover, in order to shew how unfounded the opinion is respecting the use of spirituous liquors, that the women in the north of Ireland are remarkably temperate in their own country; and again, that the same order of women when they are transplanted to this, and contract the pernicious habit of drinking spirits, are free from the complaint.” P. 101.

In *Cholera Morbus* dilution is recommended, and a solution of Magnesia Vitriolata, with a few drops of Laudanum. We have a strong prepossession against purgatives in this disease. Dr. Cullen says, that “all evacuant medicines are not only superfluous, but commonly hurtful.”

Almost the only remedy recommended by Dr. Pemberton for *Dysentery*, is strong purges. But we own we are still persuaded, that ipecacuanha and opium are most useful medicines in this distemper. Included under the title *Colica Pictonum*, Dr. P. places the paralysis of the hands and arms, caused by lead. We had great pleasure in learning, that a case of this kind was cured by supporting the dangling hand with a long splint, which reached from the point of the fingers to the elbow. We sincerely wish that this invention may benefit many who are affected in a similar manner.

Febris infantum remittens. This fever is conceived by the author to be symptomatic, and that the primary disease is a derangement of the intellects. We confess we do not see sufficient grounds for this opinion: we are inclined to think that the essence of fever in men and in children is the same; and that the derangement of the bowels in both is an effect, and not a cause. Particular care is most judiciously taken to distinguish this malady from Hydrocephalus: but in the

treatment we suspect, that the author is a little too much influenced by his theory.

Enteritis is very accurately described, and clearly discriminated from the Colic. Copious bleedings and strong purges are the remedies insisted upon, which is also the usual practice. But is it not singular, that throwing an inflamed part into violent action, which exhibiting a purgative in *Enteritis* must do, should diminish the inflammation?

Inflammation of the Mucous Membrane of the Intestines. This disease, we think, is included under the title *Dysentery*. The symptoms and treatment are the same; and by two quotations we shall show, that the termination of both in bad cases are undistinguishable. When treating of *Dysentery*, Dr. P. says,

“ If, moreover, the discharge should be unusually offensive and curdled, there will be reason to suspect that ulceration has taken place in the large intestines.”

This is a very just conclusion, and when describing the *Inflammation of the mucous membrane of the intestines*, he adds:

“ If the evacuations are particularly offensive, and appear curdled, with here and there specks of blood; and especially if these continue for any length of time, there will be good reason to apprehend, that the inflammation has terminated in ulceration.”

The disease of the Mesenteric Glands, which is so fatal to children, terminates the volume. The description is ample, and the medicines advised are agreeable to the most approved modern practice. But we cannot pass unnoticed the diet. Dr. P. considers this malady, and we believe with justice, as a scrofulous affection; yet he recommends, both to cure the disease when it has taken place, and to prevent its occurrence, when only a disposition towards it is suspected, that a milk and farinaceous diet should chiefly be employed, and that all fermented liquors should be prohibited. This is the antiphlogistic plan so much extolled at the middle of the last century. But later observations convince us, that *Scrofula* is best combated by a more generous regimen.

The style of this work is perspicuous and unaffected; and the esteem we entertain for the author makes us wish that it was cleared of some negligences which probably the hurry of business has occasioned.

We shall mention two instances. In page 8, a receipt is given

given for draughts of Oil of Almonds and Laudanum, after which is added, "Or if *the oil* is offensive to the stomach, the following draught may be substituted;" then follows a prescription for opening draughts with salts. We were at first confounded with a substitution of so opposite a nature; but upon considering the sense, and not the grammar, of the passage, it was clear that Castor oil was meant.

In page 88, there is this expression, "the venæsection may be again repeated." This phrase, and a few more, require correction.

ART. XIII. *Letters on the Intellectual and Moral Character of Women. On the Station for which they are destined; on the Characters they are qualified to sustain; and on the Duties they are required to discharge, both in private and social Life. Addressed to the Ladies of Great Britain. By the Author of "An Essay on Original Genius," and of "The History of Rhedi, the Hermit of Mount Ararat."* 8vo. 306 pp. Longman, &c. 1807.

THIS is a work to which we willingly allow the merit of good tendency, but to which truth will not permit us to attribute more. The situation of the author, Mr. Duff, whom we understand to be a country clergyman in the north of Scotland, has afforded him but few opportunities of "catching the manners living as they rise;" and a book on the character of women, made from other books, or from abstract speculations on human nature, cannot be very interesting.

In the sixteen first letters the author discusses philosophically the intellectual and moral character of the ladies; but his philosophy, which is never meant to be profound, does not always appear to be just. On what principle of the science of human nature he, who has read or even heard of the works of Mrs. Radcliffe, can contend that the *delicate organization* of the female form is "obstructive of the talent of inventing and exhibiting supernatural characters, with their proper insignia and attributes," we cannot conceive; nor is it easily to be conceived, how the man, who must have heard of the writings of the late Mrs. Wollstonecraft, and Helen Maria Williams, not to say Mrs. Belin, and other females of a former age, should "not have heard that liber-

tine sentiments and principles have been adopted and propagated by the fair sex!" We are likewise surpris'd that Mr. Duff should suppose (p. 46) that impiety and profligacy, rapacity and venality, corruption and fallhood, chicanery and fraud, are vices little known among that sex. Did he never hear of female profanation of the Lord's day, or of that numerous class of ladies who, in this metropolis, devote great part of their time to the business of the gaming table? The character which he gives (p. 93) of the Spanish ladies is extremely erroneous, if there be any truth in Baretti and other travellers of good credit; while the encomium pass'd (p. 94) on the power possessed by the generality of women in France of rendering themselves peculiarly agreeable, is ridiculous in the present age. The author indeed, by way of apology for such a blunder, informs us in a note that his letters were *written* before the revolution in 1789, but as they were not *published* before 1807, the apology cannot be admitted.

Our author next delineates the foibles and faults too general in the female character; but in this delineation the reader will be disappointed if he expect any thing which may not be found in other books, except the tales by which the moral or prudential lessons are illustrated or enforced. Of these some are well conceived, and well told—especially the history of Miss Emelia Somerville; but Mr. Duff, when he calls in the aid of philosophy, seldom fails to write in a manner equally unworthy of himself and of his subject. Nothing surely can be more trifling, or indeed more absurd, than the following passage:

“ To what then, it will be asked, is the propensity to scandal, so frequently observable in your sex, to be attributed? I am of opinion, that we may, for the most part, very justly attribute this propensity to that inclination to talkativeness, which Smellie, in his Philosophy of Natural History, considers as characteristic of your sex. ‘ Women, says he, speak much; they ought to speak much; nature compels them to speak much.’ It must, indeed, be acknowledged, that they are under no invincible necessity of speaking evil of one another; but if, as he asserts, they are compelled by nature and necessity to speak, we cannot wonder, that when the conversation happens to flag, they should, in order to prevent the irksomeness resulting from absolute silence, revive its dying spirit with a small portion of scandal; and if no other topic occur at the time, the ladies will at least have Mr. Smellie's plea of natural impulse, and inevitable and irresistible necessity to plead in their favour.” P. 180.

P p

But

But what is Mr. Smellie, that the ladies should borrow from him so groundless a plea as this? And how came the author, who was capable of so completely exposing the baseness of scandal, by the tale of Miss Gossip, to incumber his pages with assertions equally remote from wit and philosophy? No lady ever was, or ever *supposed* herself under an irresistible necessity to *speak much*; and no man who is capable of relishing genuine wit will be amused with a conceit so truly contemptible.

Having employed sixteen letters on the foibles and faults of women, as he had devoted an equal number to their intellectual and moral character in general, he considers, in the next twelve, the qualifications requisite to make them rational and agreeable companions and friends to men. Every thing that he says on this subject is just and true; but it has been said a hundred times before, and great part of it is more applicable to the æra of Addison and Steel than to the present age of universal illumination. Mr. Duff is very much mistaken in his supposition that the conversation of fashionable women is now devoted wholly to dress, and assemblies, and routes, and masquerades! This was indeed the case in the days of the Spectator; but now we have many ladies, who would be grossly affronted by being called *unfashionable*, whose conversation is employed in discussing questions in criticism, in politics, in physics and metaphysics, and who contend, with all the zeal of their masters, Priestley and Darwin, that the mind of man is nothing more than an organized system of matter! We are not sure but that, trifling as female conversation may formerly have been, it was more innocent, and at least as useful as the conversation of these fashionable philosophists; though we readily agree with our author, that the study of history and geography, and memoirs and travels, would store the female mind with topics for conversation more valuable than either.

The concluding letters of this volume are miscellaneous. They treat of the conduct proper for young persons of both sexes in their intercourse with each other; of piety towards God*, which is shown to add much to the amiableness of a woman, as well as to her own happiness; of the duty of daughters to their parents; of wives to their husbands; and

* There is internal evidence that the letter on this subject was written since the French Revolution in 1789, and since the same period some of the others might have been adapted to present circumstances.—Rev.

of mothers to their children. Every thing which the author inculcates on these subjects, is incontrovertibly true; but we were sorry to find him again introducing philosophy, of which he is obviously no master, and quoting as authority (p. 292) a writer so superficial as Smellie!

On the whole, we recommend these letters to our fair readers as containing, in pleasing language, many important lessons of moral and prudential wisdom, which cannot be too often inculcated, and nothing which can mislead the most inexperienced mind. By a very respectable subscription, we are led to hope that the author has found his account in this publication; and should a second edition be called for, we have only to advise him to throw philosophical inquiries theories entirely out of the work; to introduce less frequently into the letters, the address *Ladies*, which recurring so often, called to our recollection something very ludicrous, which we shall not mention; and to change the form of those letters, in which a *smart dialogue* is carried on between the author and some imaginary correspondent, for he may depend on it that such dialogues add nothing either to the ease, the elegance, or even the animation of his style.

ART. XIV. *Remarks on the Husbandry and Internal Commerce of Bengal.* Calcutta, printed, 1804. London: reprinted, for the Author. Blacks and Parry, Leadenhall Street. 1806.

“THE original treatise was written in 1794, and was corrected for this edition in 1803. Several passages already require alteration since the last revision, and still more since the work was first printed. The reader is requested, therefore, to bear in recollection, that he does not peruse a composition of very recent date.” iv.

The contents of this work are :

“General aspect of Bengal—Its Climate, Soil, and Inhabitants—Population—Husbandry—Tenures of Occupants—Property in the Soil—Rents and Duties—Tenures of free Lands, and of Lands liable for Revenue—Internal Commerce—Grain, Piece-goods, Salt-petre, and other objects of exportation.” vii.

The name, *Province of Bengal*, used without any express limitation, here signifies “all the provinces over which

Great Britain exercises avowed sovereignty, committed to the immediate administration of a council at Calcutta." P. 1.

A few extracts from this work, will be entertaining and interesting to our readers.

" In his progress through Bengal, the traveller will not confine himself to remark the natural diversity in the aspect of the country; but will compare the neat habitations of the peasants who reside in hilly regions, with the wretched huts of those who inhabit the plain; and the contrast may suggest a reflection, how little the richest productions and most thriving manufactures contribute to the general comfort of the people at large." P. 9.

" In the tract of annual inundation, during the season of rain, a scene presents itself, interesting by its novelty: a navigation over fields submerged to a considerable depth, while the ears of rice float on the surface; the peasants repairing to the market, or even to the field, on embarkations, accompanied by their families, from an apprehension that the water might rise suddenly and drown their children in the absence of their boats. This practice suggests an alarming notion of threatening inundation. And when we pass the peasant's habitation, and observe the level of the flood reaching to the height of the artificial mound on which his house is built, his precaution appears far from superfluous." P. 10.

This passage reminds us of what we saw in the *fens of Lincolnshire*, fifty years ago. But the inhabitants of these fens, with the aid of the legislature, have completely changed the face of the country: *Bengal*, we apprehend, remains in its former state; being probably more irreclaimable.

" No apology can be offered for the peasants indifferently quitting the plough, to use the loom; and the loom, to resume the plough. Industry cannot be worse directed. Yet this practice is no where more prevalent than in the richest provinces." P. 11. This does not agree with what we read at pp. 14 and 16.

" The inhabitants of Bengal are certainly numerous in proportion to the *tillage and manufactures* which employed their industry." P. 14.

" We appeal to the recollection of every person, who has traversed the populous parts of Bengal, whether every village do not swarm with inhabitants? whether every plain be not crowded with villages? and whether every street be not thronged with passengers." P. 16.

" The food of an Indian is very simple; the diet of one is that of millions; namely, rice, with split pulse and salt to relieve its insipidity. Two and a half ounces of salt, two pounds of split pulse, and eight pounds of rice, form the usual daily consumption of a family of five persons in easy circumstances. Or according to another estimate, four *máns* of rice,

one mán of split pulse, and two and a half sers of salt, suffice for the monthly consumption of a family of six persons, consisting of two men, as many women, and the same number of children. Whence we deduce, for the average consumption of salt in a year, five sers, or ten pounds a head, according to either estimate; or, admitting a chatac a day for four persons, as is estimated where salt is moderately cheap, the annual consumption of each person is a little more than five and a half sers, but less than twelve pounds." P. 20.

"The rotation of crops, which engages so much the attention of enlightened cultivators in Europe, and on which principally rests the success of a well-conducted husbandry, is not understood in India. A course, extending beyond the year, has never been dreamt of by a Bengal farmer; in the succession of crops within the year, he is guided to no choice of an article adapted to restore the fertility of land, impoverished by a former crop." P. 41.

"Slavery, is not known in Bengal." P. 129. This does not quite agree with what immediately follows: "Throughout some districts, the labours of husbandry are executed chiefly by bond-servants. In certain provinces, the ploughmen are mostly slaves of the peasants for whom they labour; but, treated by their masters more like hereditary servants, or like mancipated hinds, than like purchased slaves, they labour with cheerful diligence and unforced zeal. In some places, also, the landholders have a claim to the servitude of thousands among the inhabitants of their estates. This claim, which is seldom enforced, and which in many instances is become wholly obsolete, is founded on some traditional rights acquired many generations ago, in a state of society different from the present: and slaves of this description do in fact enjoy every privilege of a freeman, except the name; or at the worst, they must be considered as villains attached to the glebe, rather than as bondmen labouring for the sole benefit of their owners. Indeed, throughout India, the relation of master and slave appears to impose the duty of protection and cherishment on the master, as much as that of fidelity and obedience on the slave; and their mutual conduct is consistent with the sense of such an obligation; since it is marked with gentleness and indulgence on the one side, and with zeal and loyalty on the other. Though we admit the fact, that slaves may be found in Bengal among the labourers in husbandry, yet in most provinces none but freemen are occupied in the business of agriculture." P. 129.

"In the warmth of controversy, some advocates for the West Indian islands averred the general imbecility of the natives of these provinces, and their deficiency in toil and exertion. This objection does not require a formal refutation; we need only refer those, who entertain doubts on this subject, to the numerous and beautiful manufactures of Bengal, and to the daily proofs which
its

its inhabitants give, of patient labour and imitative genius. In other pleas, brought forward by those who contend for the right of the West Indian merchants to the monopoly of sugar, Bengal seems to be considered by them as a foreign and tributary country; whose industry should be suppressed and discouraged, if it can, by any means, clash with the interest of particular colonies. But this can no longer be considered as a mere subjugated country, from which Great Britain draws a precarious and temporary tribute. It is now intimately connected, and ought to be firmly incorporated, with the empire, of which it forms a considerable branch, and to the support of which it largely contributes. The government of that empire has as obvious an interest in promoting its prosperity, as in studying the welfare of other provinces subject to Great Britain. Convinced, as they doubtless are, that England may receive sugar from Bengal without any real injury to the West Indian islands, the government will surely tolerate, and even encourage, the importation of it from Bengal. For this purpose, it is only necessary to equalise the duties, and permit the sugar to be conveyed on private shipping. The effects of such an equitable arrangement may be made evident, by computing the cost of sugar shipped in Bengal, and the rate at which it might be delivered by the British merchant to the English consumer." P. 132.

In the last chapter it is strongly shown, that if due encouragement were given to the exportation of the produce and the manufactures of British India, they might collectively become a source of wealth to these provinces, and "that England ought not to discourage the commerce of her own subjects and tributaries, in favour of foreign nations." P. 206.

The whole work is remarkably well written, and is highly deserving of the public attention. Writers on English husbandry would be greatly benefited by taking this work as a pattern.

BRITISH CATALOGUE.

POETRY.

ART. 15. *Poems.* By E. Somebody. 8vo. 115 pp.
Dublin, Colbert. 1806.

These Poems are ushered into the world by a Preface so modest and unassuming that it would, even if the Poems themselves were almost destitute of merit, disarm the severity of criticism. We can,
however,

however, truly declare, that we have perused them with considerable pleasure. They have, indeed, occasional inaccuracies, especially in the metre * (which a little experience and attention will correct) and we meet now and then with a passage, of which the meaning is not very clear. Several of the Poems are without a title, and seem to have been verses thrown out by the author at random. Some of these might as well have been omitted; but, upon the whole, if this collection does not contain many displays of genius or fancy, we are often gratified by elegance, taste, and feeling; as the following little Poem (which is far from being the best in the collection) will sufficiently testify:

“ ALL ALONE.

“ When others think me all alone,
And Pleasure's mandate glad obey,
To breathe the ball-room's 'torrid zone,'
Till tapers fade in blushing day.

“ I, in my solitary shades,
Far happier visions gaily trace;
Mazes more bright where Fancy leads,
And scenes that lovelier beauties grace.

“ I plant a fairy garden bright,
I place each faded pleasure there,
And soon each wither'd lost delight,
Revives in this enchanted air.

“ I careless rest at Fancy's feet,
And cull the flow'rs around her throne;
Lose all my soul in concords sweet:
Then think you, am I all alone?

“ I hear some well remember'd strain,
Delightless now in reason's hour,
But dearly priz'd in Memory's chain,
A golden link of magic power.

“ Some ancient tale of artless woe,
In touching tuneful numbers told:
Strains that have caus'd the tear to flow
From eyes long clos'd in slumber cold.

“ Each form to recollection dear,
Each form that now I live to love,
Some that have even pres'd the bier,
I place in this aërial grove.

* A syllable necessary to complete the verse is sometimes omitted. Incongruous metres are also blended, which has a bad effect.

“ I string my harp at Fancy’s smile,
 Soon every earthly care is flown,
 And while the hours I thus beguile,
 Tell me, tell me, am I all alone?” P. 71.

We recommend to this modest and ingenious writer, not only more attention to accuracy in his versification, but to avoid metres of a harsh and unusual kind.

The Elegy on the Death of Burns, and several other of the Poems are objectionable on this account.

ART. 16. *The Britanniad, or the Choice of Ministers, written in 1806. The Hiberniad, or the Change of Ministers, written in 1807, a Satyrical Poem, in Two Parts.* 4to. 38 pp. 2s. 6d. J. J. Stockdale. 1807.

The first of these political Poems is chiefly employed in celebrating (in very patriotic, but not very poetical lines) the memory of our late excellent statesman, Mr. Pitt; and introduces Britannia lamenting her loss, deliberating on the choice of a successor worthy of him, and fixing at last upon Lord Grenville. This is supposed to pass after the decease of Mr. Fox; whom the author praises for his talents more than for the application of them.

The most tolerable lines are those in which Satan is made to address Buonaparte, on confiding to him the temporary care of hell, as Atlas trusted, for a day, the support of the world to Hercules. His infernal Majesty thus addresses his earthly associate.

“ My favour’d friend, and fortunate ally,
 Join we as equals, not as rivals vie!
 For know ’twas I, in each victorious day,
 To thy success who first prepar’d the way;
 ’Twas I took part amongst thy friends and foes,
 These to intimidate, embolden those;
 Both to corrupt—while we by fraud and force,
 In arts, and arms, have found our joint resource.
 And well hast thou to me become approv’d
 By all of late from France to Hell remov’d;—
 By all your revolutionary crew
 Condemn’d to me, as followers of you;—
 By all who badly liv’d, or basely died,
 True to thy cause, and fighting by thy side;
 By all the damn’d, from ev’ry region cast,
 Forerunners of thyself, to come at last:” P. 5.

In the Hiberniad the author rejoices in the downfall of the late administration, and, in a long dialogue, represents Britannia and Hibernia as settling all differences, and agreeing in the support

port of the Protestant Establishment. We heartily wish these good ladies may take the hint thrown out by the Author; whose intentions appear highly praiseworthy; though he is a better reasoner than poet.

ART. 17. *Poesies Diverses De M. Chevillard, ci-devant Directeur du Genie de la Marine à Toulou.* 12mo. 2 tom. A Londres. 10s. 6d. 1807.

There are some very elegant pieces of poetry in these collections, and some of our more popular compositions happily transferred to the French. The reader will be pleased with the following specimen:

“ La Ceinture de Venus.

“ Pour tenter nouvelle aventure
 Amour voulant voyager, une fois
 Manquoit d'attache à son carquois,
 De Venus il prit la ceinture ;
 Ce Dieu errant au hazard,
 Fit rencontre de Glycere
 Dont l'eclat fin à son regard,
 Qu'elle est donc cette bergere,
 Qui fait embellir ces vallons
 Et reunit les graces de Cythere?
 Elle a je crois la taille, de ma mere ;
 J'en ai la mesure, essayons—
 Dans ce projet qui parut temeraire,
 Amour trouva d'abord quelque difficulte ;
 Mais son air de naiveté,
 Et le desir de la parure
 De l'innocente beauté
 Adoucissant la fierte,
 Le Dieu parvint enfin à mettre la ceinture
 Alors d'un air triomphant
 Ce bijou, jeune bergere,
 Dont Amour vous fait present
 Est la ceinture de sa mere.
 Par cet ornement precieux
 Disposant on sà gré du maitre du tonnerre
 Venus regne dans les cieux
 Et vous regnerez sur la terre.”

ART. 18. *The Butterfly's Ball, and the Grasshopper's Feast.*
Said to be written for the Use of his Children, by Mr. Roscoe.
 Infantine 4to. with plates. 1s. Harris, Successor to New-
 berry. 1807.

ART. 19. *The Peacock at Home, a Sequel to the Butterfly's Ball.*
Written by a Lady. Illustrated with elegant Engravings. Inf.
 4to. 1s. Harris. 1807.

It is not often that we notice the publications of the Juvenile library; there is a separate, and very excellent work, conducted by the fittest person living for it *, to which that department naturally falls. But there is something so peculiar in the merit of these two Poems that we cannot deny ourselves the pleasure of distinguishing them, far above the class in which they appear. Not that we would be thought insensible to the value of the old woman and her pig, which refused to go over the stile. We read and admired the felicity of the versification, and the spirit of the engraved illustrations; but we did not feel that it quite deserved a place in a grown up Review. Not so the two Poems, before us, and particularly the second, which we consider as a specimen of playful wit conducted by genius, judgment, and taste, such as has not been seen since the publication of that, which in some points it resembles, the Bath Guide.

The Butterfly's Ball, attributed, we believe justly, to Mr. Roscoe, has the merit, and no small merit it is, of the original thought; for, in trifles of fancy, the first idea is almost every thing; and seldom, very seldom, does it happen, as in the present instance, that the first inventor is surpassed by any imitator. The Butterfly's Ball, which consists only of thirty-two lines, is most evidently the spontaneous and almost extemporaneous effusion of a man of real genius; with no other object in view than that of actually amusing and instructing his children. Hence the infantine phrases of "and there came the beetle," and "there came the gnat," &c. Hence the heavy and slow beetle carries the light and swift emmet; the snail in so very short a piece is twice introduced, as female and as male; as tired with walking an ell, and offering to dance a minuet; hence the grammatical fault of "to each of their taste," and other little improprieties, which the slightest care of such a writer would infallibly have removed. Yet its native beauties are no less remarkable, though scattered with a careless hand; "the bee brought the honey to sweeten the feast;" the snail, who "drew in his head, and went in his own little chamber to bed;" also "their watchman the glow-worm came out with his light."

* "The Guardian of Education," by Mrs. Trimmer.

From these and other marks it is evident, that the writer of this first trifle could have equalled the other, if his plan had been formed and executed with any view to poetic polish.

But on this hint, Miss C. Fanshaw, (if we are rightly informed of the lady's name) has built her Poem of "the Peacock at Home," which for neat and natural humour, just appropriation of character and action to the birds introduced, variety of plan, and felicity of execution, cannot well be surpassed. Incidentally also, she displays in it no small knowledge of the Natural History of Birds, and gives thereby such hints to her young readers as may be useful to them in maturer years. Had it not been evident and confessed that the thought was taken from the preceding trifle, it might almost have been supposed that the Bath Guide had suggested the idea; in which the names of birds are once introduced very much in the style of this Poem:

" And is often so kind as to thrust in a note
While *old Lady Cuckow* is a straining her throat,
And *little Miss Wren*, who's an excellent singer."

This passage might perhaps be passed off for a part of this Poem, to a person but slightly acquainted with either.

We shall not make any long extract from this little Poem, the whole of which almost every reader will say by heart after a few repetitions; and of which many thousands of copies have doubtless been sold already. For humour, nothing can much surpass the preparations of the birds for the Peacock's rout.

" The rest all accepted the kind invitation,
And much bustle it caused in the plumed creation,
Such ruffling of feathers, such pruning of coats,
Such chirping, such whistling, such clearing of throats!
Such polishing bills, and such oiling of pinions,
Had never been known in the biped dominions."

For poetical beauty, the description of the Peacock receiving his company is transcendent.

" The Peacock Imperial, the pride of his race,
Receiv'd all his guests with an infinite grace,
Wav'd high his blue neck, and his train he display'd,
Embroider'd with gold, and with em'ralds in-laid."

But all is good, the concert, the dance, the card party, the scandal, the supper; and even the last couplet,

" His praise let the trumpeter loudly proclaim,
And the goose lend his quill to transmit it to fame;"

proves that the spirit of the writer was unexhausted to the end.

We have one question to ask of the fair author, which neither oral nor other knowledge has yet solved, What is meant by the Turkey being "confined to the *rip*?" We know no such word, and cannot think so meanly of such a writer as to suppose that she would make a word for a rhyme; it is therefore probably provincial. A little want of construction appears in the last page, where it is not at all evident to the reader, but on reconsideration, whether the lark or chanticler scented the morning. In few other points do we feel a disposition to criticize. We cannot leave this Poem, without entering our strong protest against all flat imitations; all meetings of beasts or fishes, in which, perhaps, hardly the very ingenious writer of this could succeed, but certainly any inferior pen would most wretchedly fail.

POLITICS.

ART. 20. *The Lie Direct!!!—A Refutation of the Charges in the Proclamation of President Jefferson.* By Jasper Wilson, jun. Esq. 8vo. 31 pp. 1s. 6d. Jordan and Maxwell. 1807.

The preceding part of this title-page (which was inserted, we suppose, *ad captandam*), might, we think, as well have been omitted. The latter appears to us to be perfectly warranted by the contents of the work; as they show from facts, most of which are sufficiently notorious, the assertions of the American President, in his late proclamation against any intercourse with British ships, to be unfounded and calumnious.

In answer to the first paragraph of the Proclamation, which asserts, in the most unqualified terms, the strict neutrality which the Americans have observed during the last and present war, the author asks, "when did the people of the United States support this principle of peace? Was it in fitting out privateers in Charleston, to cruise against British shipping? Was the *justice* of the people of the United States evident in Boston, when a French agent was supported in a violent and infamous attack on British property?" He proceeds to give other instances of the partiality shown to France in several parts of America, by individuals of that country; whose conduct appears not to have been discountenanced, certainly not controuled or punished, by their government.

The author next replies to the accusation against officers of the British Government, that they "have been guilty of a constant recurrence to acts of insubordination to the laws, of violence to the persons, and of trespasses on the property of the citizens of the United States."

He admits there may have been some irregularities, occasioned by the vexatious conduct of the Americans themselves.

But

But to the assertion that "no instance of the punishment of past wrongs has taken place," he opposes the instance of Capt. Whitby's supercession, recal, and trial, upon evidences sent over by the American government.

"But what is most disgusting," (says the author), is the President's declaration, "that acts which have violated the sovereignty of this mighty nation, have been confined to the officers of the British government."

He then gives a most striking instance of insolent conduct, and indeed personal insult, in the behaviour of the Spanish Minister to the President himself, in the contempt shown to his authority, and accounts for the passive endurance of such insults, (too truly we fear) by the circumstance of this Minister, though nominally the Envoy of Spain, being in effect the Agent of Buonaparte, his instructions having been signed *C. M. Talleyrand*. Other instances of the breach of neutrality by the Americans are given, particularly the grant of two million of dollars, nominally to Spain, but really to the ruler of France.

He then very forcibly (and we think justly) attacks the President's representation of the affair between the Leopard and Chesapeake. The facts of this case are before the public; but we think this author's remarks well worthy of attention, and can recommend this publication, as spirited, argumentative, and patriotic.

ART. 21. *A True Picture of the United States of America. The Second Edition. In which Oil without Vinegar is analyzed and proved to be rancid. By a British Subject. 8vo. 111 pp. 1s. Jordan and Maxwell. 1807.*

In a preface to this tract we are told, that "the portrait here drawn of America is not original. Chief Justice Marshall is the artist who executed it." The American reader therefore who may feel himself injured by this representation of the national character, is referred to a work (the Life of General Washington) written by one of his own countrymen. To this we may add that most of the facts stated by this writer are notorious in themselves, or proved by incontestible documents.

The object of the work before us appears to us highly laudable. The forbearance so long shown by the ministers of this country in all their transactions with the government (if government it can be called) of the American states, seems to have arisen chiefly from a hope of conciliating the people of that country; whereas the facts detailed in this pamphlet show, that the now ruling faction in America has ever cherished a predilection for France and a rooted enmity to Great Britain; that their insolence has increased in proportion to our forbearance, and that we must be prepared to meet, as we can assuredly repel, their utmost hostility, or to surrender the dearest rights of Britain.

After some preliminary remarks, on the ignorance which prevails in this country respecting the American disposition and character, the author proceeds to lay before his readers "a succinct account of the conduct of the United States towards Great Britain since the peace of 1783, and the conduct observed to them in return."

The first instance of the bad faith and hostile disposition of America (and which we have never heard defended, or even palliated by her advocates) is the shameful evasion of the stipulation in the treaty of peace in favour of British creditors, by throwing insuperable difficulties in their way, when they have attempted to recover debts due to them previously to the revolution. The negotiation on this subject, and that of the West India trade (which it was the object of the Americans to possess) are stated, and the temperate and prudent conduct of General Washington justly praised. It will be matter of astonishment to those who are accustomed to the regular obedience to the laws and due course of subordination observed in this kingdom, to see the little respect shown either to the laws, or to the powers ordained to enforce them, under the boasted American constitution, and to know how far the tyranny of a faction is allowed to prevail in that pretended abode of freedom and happiness.

From the commencement of the French revolution, the democratic sentiments of a great majority of the people in America are conspicuously displayed, and their partiality to the cause of France in the war which ensued between Great Britain and the French Republic, clearly proved by this author. This unjust partiality, however, appears to have been, in a great degree, restrained, if not controuled, by the moderation and firmness of General Washington and the senate of American Congress. For a detail of these circumstances, and of the conduct of the popular party and their associate, the French envoy, we must refer to the work itself, which frequently cites the life of Washington by Marshall; the authenticity and fidelity of which is, we believe, unquestioned. The decease of that distinguished person is considered by this author as having been the death-blow to the only system that could insure to America her political existence. From that period the French party seems to have acquired an almost uniform preponderance; many striking effects of which are detailed by this author. We fear the following remarks on the conduct which has encouraged the daring acts of hostility herein enumerated, are, in a great degree, just.

"A few questions will, on a review of these circumstances, arise in the breast of every reader. The leading one will be—Whence arises this prospect of hostility?"

"The leading cause is, that magnanimity, that forbearance, and that moderation, which for the past twenty-four years have prevailed in the British cabinet. In this magnanimity they have beheld

beheld weakness, in this forbearance they have imagined pusillanimity, and in this moderation they have perceived fear. An apprehension that our manufacturing and colonial interests would suffer by a contest with them, has been in their minds the reason why no strenuous and active measures have been taken, to assure them they were wrong. Look at their newspapers, newspapers too, under the immediate patronage of people of property and character, (if character they can be said to possess), and what will be discovered but a series of libels on the laws, on the constitution, and on the people of this country? Whether the monarch, his family, or his subjects, are the objects of this animadversion, the libellous spirit of it is the same. From the highest to the lowest circumstance, their hatred of the English character extends. It is rooted in their minds, it is interwoven in every ligament of their hearts. Incredible as it may seem to the inhabitants of this country; astonished as they may be who do not know America, and are not acquainted with the character of its citizens; to hear of this island being the scene of anarchy and confusion, and that anarchy and confusion arising from French conquest, would be to them a source of unutterable joy; it would be to them the approach of a political millenium.

“ In this country when these representations are made, it is a common circumstance to reply, that such is their accustomed violence of expression, that an allowance must be made for them. Judge them not therefore by their public prints, but go into their domestic circles, and where will you find one that there is not some libellous aspersion on the British character? It pervades the country.” P. 80.

The consequence drawn, from the whole of these circumstances, by the author is, that “ the attention of the people of this country should be bent, not upon the idea of a temporary and frail compact with a people, who will take every advantage of Great Britain being involved in an European war, to harass and distress her; but upon a determination to render themselves independent of a connection with a people as capricious as unprincipled.” Some of the means by which that independence may be effectually secured, are pointed out by this author in* another work which we shall notice.

A postscript and some additions are subjoined to this tract, noticing the conduct of the Americans in some late transactions, and there are some severe strictures on a pamphlet intitled “ *Oil without Vinegar* ;” a work which we do not recollect to have seen; but which, from the author’s representation of it, seems to be scarcely worth his attention.

* See the pamphlet intitled “ *Softly Brave Yankees* .”

ART. 22. *Softly Brave Yankies!!! or The West Indies rendered Independent of America; and Africa Civilized. Dedicated to the African Association. By the Author of A True Picture of America.* 8vo. 43 pp. 2s. Jordan and Maxwell. 1807.

The circumstances under which Great Britain is placed with regard to the American States, undoubtedly render it adviseable to contemplate the possibility of a rupture with that Power. Every writer, therefore, who endeavours to point out resources, of which we may avail ourselves, to obviate the inconveniences attendant on such an event, deserves well of his country. As one of these resources, namely, the cultivation of cotton in our African possessions, may greatly tend to the improvement and civilization of those regions, this Tract is therefore properly dedicated to the newly established African Association; the beneficent objects of which this author appears laudably zealous to promote.

With regard to the flour, lumber, and live-stock, imported into our West India Colonies from North America, he does not deny but that some inconvenience may arise to our colonies *at the moment of a rupture*, while they are, as at present, unprovided with other sources; but he does not think the inconvenience can be permanent. It would only, he conceives, be felt "till the American merchant could make his arrangements for evading, either by stratagem, or *open violation, any laws (which) his feeble, inert, and incapable government might enact."

That we may be supplied, in case of the event which he anticipates, (and perhaps at all events) with the raw material of cotton for our manufactories, this author recommends the cultivation of cotton on the coast of Africa, and particularly at the Cape of Good Hope, and cites the very respectable authority of Mr. Barrow for his opinion, that the soil of that country is well adapted to the purpose. This Tract therefore deserves praise for its object, and, so far as it extends, points out the means by which that object may be accomplished.

TITHES.

ART. 23. *A Letter from an Irish Dignitary to an English Clergyman, on the Subject of Tithes in Ireland.* 8vo. 24 pp. 1s. Hatchard. 1807.

The subject of this letter is of such importance, and the manner in which it is here treated is so rational and judicious, that we

* We do not quite understand how any law can be evaded by open violation.

feel it our duty to allot a fuller space to the examination of this small tract than we frequently bestow upon larger and more elaborate works.

By a short advertisement it appears to have been published without the knowledge of the writer, or of the gentleman to whom it is address'd. If such a proceeding can ever be allowable, it may, in the present instance, be excused; since the letter before us does equal credit to the understanding and the intentions of the respectable author.

The danger of reviving the subject of tithes in Ireland at such a moment as the present, is shown by this writer from several considerations. The two parties which, it is supposed, are to be reconciled by a change respecting tithes, are the Irish Dissenters and the Romanists. One of the fundamental principles of the former is, says the author, "not to acknowledge any national church or establishment. Nothing short of the subversion of the present establishment, including of course the abolition of tithes, can therefore satisfy that party." The Irish Romanists, on the contrary, are thoroughly reconciled "to the right of tithes in the abstract. They even conceive it to be a *jus divinum*; but, taught to consider the ministers of the establishment as intruders on the sacred inheritance of *their* pastors, to satisfy *them*, you must make a transfer of the tithes for the parson, to the priest."

"This," the author justly asserts, "is a very material point to be considered in the outset of this question. The advisers of the measures proposed, ought to be prepared to show that the discontent represented as originating from tithes can be effectually allayed by any thing short of their abolition, before it is attempted to modify them, lest the again agitating of a subject so fertile of insurrection and disturbance, may defeat the very end proposed."

He next argues that, if property be a sacred thing in all enlightened governments, there is no property that includes so many interests as that of tithes. The patronage and influence of the crown, the rights of private persons to their perpetual advowsons, the grants of lay impropriations, are all involved in the measures proposed: and he insists very properly that "the title of the clergy to their tenth part rests on the same foundation with the title of the laity to the remaining nine parts." "Why then," he asks, "should the clergy have a different rule prescribed to them in the management of their tenth part from what is allowed to the laity in the management of the remainder?" He puts the hardship of such a difference being made in a very strong light, and then adverts to the case of the lay impropriators, and asks "whether they, who possess one-third of the tithes of Ireland, will submit to have that part of their property sacrificed to popular discontent, and laid under arbitrary restraints? Yet it is not to be conceived that a distinction is to be made between the
spiritual

spiritual and lay rector, or that the former alone is to be marked as an oppressor against whose exactions the law must provide."

He then states, as a notorious fact, that the rate of tithes is far the highest in lay impropriations, and shows that the clamour against the clergy for exacting exorbitant rates of tithes; is, of all clamours, the most groundless: he even asserts that, taking all titheable objects together, the claims of the Irish clergy do not amount to more than a twentieth of those of the English clergy. This assertion (which we cannot help thinking, in some degree, an exaggeration) is however supported in a great measure by a detail of particular articles which are tithed in England, and not titheable, or not tithed, in Ireland.

Some just observations are added upon the measure, proposed by some, of compelling the tithes to be let to the respective occupiers of the land; and the employment of tithe-proctors (a set of men who have been studiously rendered unpopular) is set in it's true point of view, and cleared from the misrepresentations of the enemies to the establishment.

We should have been glad if our limits would have permitted us to give a still ampler detail of this small but sensible tract; which presents a view of the subject justly favourable (we think) to the interests of the established church, and may have a beneficial influence in the decision of a delicate and important controversy.

MEDICINE.

ART. 24. *A Practical Treatise on the Power of Cantharides, when used internally, demonstrated by Experience and Observations. In Three Parts, including an Inquiry concerning the Nature and proper Medical Treatment of Gleets, Leucorrhœa, and obstinate Sores. By John Robertson, Surgeon, Edinburgh. 8vo. 280 pp. 7s. Murray. 1806.*

Though this author mentions in his title only three disorders as objects of his enquiry, yet in his book he takes a more extensive scope, and makes some pertinent observations on several virulent and infectious diseases of the same class. He seems, however to have travelled a little farther in this road than was necessary, when he proceeded to censure some doctrines contained in the works of Mr. Abernethy and Mr. Blair; though he judged very rightly in supposing, that the opinions of those gentlemen must have a very powerful influence on the minds of less experienced practitioners.

For gleets, when inveterate, the late John Hunter says, no certain cure is known, "they are similar," he adds, "to the fluor albus in women." The present author undertakes to cure both, by the internal use of cantharides. He will perhaps be surprized and pleased to find his doctrine supported by a book as
old

old as the year 1703. In Groenvelt's "Tutus Cantharidum in Medicina usus internus," p. 149, a case is related of a disorder of that kind, of four years standing, being cured by taking a large dose of the tincture of cantharides. Edward Boucher, a surgeon in London, who relates the case, had directed his patient to take the medicine in small doses, at certain intervals; but he not finding the benefit he expected, took the remainder of the phial (about half an ounce) at once. The effects, as might be expected, were violent; but when these were removed by softening emulsions, he had lost his disorder; Groenvelt, or Greenfield, it is well known, administered the medicine with success in strangury, and some other disorders; his success, however, did not secure him from being cited before the college of physicians, and committed to Newgate for mal-practice. John Hunter found the application of blisters in some cases efficacious.

Mr. Robertson has some observations on stricture, and maintains that spasm is sometimes mistaken for permanent stricture. He even accuses Mr. Home of falling into that error, but the statement will be received more readily in Edinburgh than in London. In support of his own principal doctrine, he relates fifteen cases with punctilious minuteness, thus falling into an error but too common with medical writers. These authors ought to recollect that so many cases, so little differing in their circumstances, must be insuperably tedious to the reader, and that two or three strongly marked cases, with a declaration how many others had yielded to a similar treatment, would gain full as much credit to the medicine or practice recommended. The multiplication of cases often prove no more than that the author having his imagination heated with a supposed discovery, fancies that he sees the disorder which is the subject of it, in almost every patient he is called upon to attend. Thus Dr. Rush of Philadelphia, after losing almost every patient whom he attended, in the yellow fever, continued to see the disorder, when in fact it had subsided, and supposed that he has found an infallible mode of treating it; but the return of the real disorder, two years after, too fully proved the fallacy he had put upon himself.

We have no doubt, however, that the medicine recommended by Mr. R. will prove very useful in the disorders to which he applies it; and we doubt not that its falling into disrepute, after the success of Groenvelt, was occasioned by the rude treatment which Groenvelt met with from the college. Yet even this did not deter Mr. Barnard, serjeant surgeon to queen Anne, from administering it, in a case which he has related. We shall not follow Mr. R. through his dissertation on Leucorrhœa, but cannot refrain from expressing our surprise at his considering it (p. 59.) as one of those which amulets or charms may assist, through the medium of the imagination. That such things may happen, in some cases, will be granted, but this will hardly be admitted into the class.

class. The power of camphor to prevent the dangerous effects of cantharides, on which he expatiates a good deal, was also known to Groenvelt. It is clear, however, that Mr. Robertson has recalled to notice a medicine which judiciously used may be very beneficial: and though its use was known before, yet if he did not gain the intimation from books (which is very probable) he may be considered as having re-discovered it.

ART. 25. *Pethox Parvus. Dedicated, without Permission, to the Remnant of Blind Priests of that Idolatry. By Iconoclastes.* 3vo. 18 pp. 6d. Murray. 1807.

This ingenious advocate for vaccination, instead of extolling that practice, takes the indirect method of ridiculing the worshippers of the SMALL-POX, which he personifies under the title of PETHOX PARVUS, supposed to be an idol or fiend, of great malignity. It may be remembered by many of our readers that Swift has an humorous poem inscribed to *Pethox the Great*: from this is taken the hint of the name, as the style of satire is also modelled on that of the witty dean.

“*Pethox Parvus*,” he tells us, “is undoubtedly of illustrious birth; for he arose in the dark ages.” He examines into his pretensions to a higher antiquity, and finds them invalid. His real origin he then finds on a fiction modelled upon the conjecture of Dr. Jenner, to us a most improbable and idle fancy, the only slight blemish of an infinitely valuable discovery, respecting greasy heels. He makes him, however, a native of the East, and brought to Europe by the crusaders. “Fortunately it was observed,” he says, “that the American demon*, like the lion of old legends, respected the chaste. Holy men living in rigid celibacy, and maidens, scorning guilty love, were safe from his fury, &c.” “But neither drugs nor virtues subdued the malignity of *Pethox Parvus*; nor was his ferocity softened even by the charms of a virgin; infancy and beauty, indiscriminately with age and deformity, became his prey: and those he could not completely destroy, he often maliciously disfigured; clouding the brightest eyes, harrowing the most polished skin, and tainting the purest blood. One thing alone mitigated his fury; he usually treated those persons who spontaneously invited him, with less severity than those whom he casually encountered.”

The author then allegorizes the admirable discovery of Dr. Jenner; and represents vaccination as a beautiful and benignant sylph. He laments, however, that the multitude, habituated to the grim visage of *Pethox Parvus*, no longer fear him, while the sylph, “though of the gentlest disposition startles by the novelty

* By *the American demon* is evidently meant *Pethox magnus*, but this is not made sufficiently clear in the tract.

of his appearance." He concludes by proposing that all who are visited by the malignant demon P. P. should be strictly confined to the houses; and the places where he is known to lurk, guarded like a lazaretto. There is merit in this little allegory, but it might have been worked up with more force and effect had more time been bestowed upon it.

DIVINITY.

ART. 26. *Preparation for the Holy Order of Deacons: or the First Question proposed to Candidates for the Holy Order of Deacons, elucidated in a Charge delivered previously to an Ordination.* By George Isaac Huntingford, D. D. F. R. S. Bishop of Gloucester, and Warden of Winchester College. 8vo. 57 pp. Cadell and Davies. 1807.

There is no subject of more importance to the candidates for the ministry, than the right understanding of the serious question proposed to them at their ordination, "Do you trust that you are inwardly moved by the Holy Ghost to take upon you this office and ministrations, to serve God, for the promoting of his glory and the edifying of his people?" Some have imagined that nothing more is required, in the answer to this question, than a declaration of a preference for the sacred profession; others, in the warmth of zeal, have interpreted it in a sense fanatical and enthusiastic; we are happy to see the proper meaning now fixed to it, by the truly pious and learned bishop of Gloucester. The Bishop first considers the power of God in influencing the human soul, and the imperfection of man as necessarily requiring this influence; then some of the best writers of the Socratic school are quoted, to prove this imperfection of man, and to expose the inflated pride of the stoics, who conceived that man was capable of attaining perfection, like the doctrine of perfectibility of some late pretenders to philosophy; these opinions of the ancient heathens are produced, to show the close analogy between the deductions of unassisted reason and the declarations of enlightened inspiration; thus human and divine wisdom both pronounce the nature of man to be imperfect, and the imagination of the thoughts of his heart to be only evil continually. Where then are we to look for mental strength to resist this propensity? St. James informs us, every good and perfect gift is from above; to the immediate influence therefore of the Holy Spirit are to be ascribed all the good thoughts and actions of man. The extended sense of the divine agency being thus explained, the bishop proceeds to give the opinions of several distinguished writers on this subject; first, Nichols in his comments on the liturgy says, that the compilers of the Office of Ordination never imagined that candidates for orders were commissioned by a miraculous call or a special revelation;

tion; but that they chose to take upon them the office of the ministry, with a view to God's glory and the benefit of their christian brethren, and they trusted that they formed their resolution by the assistance of the Holy Spirit. In the opinion of that conscientious historian, Collyer, the words "being moved by the Holy Ghost" imply nothing further than serious preparation, honest intention and holy resolution to act suitably to the office; and not any extraordinary afflation or prophetic impulse. Bishop Burnett, in his pastoral care, observes, that the motives that ought to determine a man to dedicate himself to the ministry, are zeal for promoting the glory of God and the salvation of men. Archbishop Secker explains the meaning of the words, "Do you trust that you are inwardly moved by the Holy Ghost" as a persuasion that on the good grounds of living soberly, righteously and godly you are moved to undertake the ministry; the words are not, *do you feel*, or have you an immediate perception of such an impulse from the Holy Ghost, as you can distinguish from all other inward movements, by its manner of impressing you? The bishop of Meath says, we are to judge of this internal call in a rational manner, and are to look to the ordinary course of Providence, as it determines the different states and conditions of life; we are to estimate the qualifications with which nature may have fitted us for the profession; and we are to examine our motives and views in embracing it. Mr. Gisborne admits that the prospect of obtaining a provision in the church may be a motive to determine a candidate for orders to choose that line of life, in preference to any other; but by no means without first estimating duly the solemn nature of the office, and his qualifications for it, in learning, moral habits and pious disposition. After alluding to the above opinions, the pious bishop thus characterizes the candidates for ordination; they are those persons only, who by previous study and a course of life principally directed to that end, have been prepared for this vocation; the pretensions of the illiterate, and the extravagancies which they ascribe to the Spirit of God, are mischievous and blasphemous. Some candidates perhaps may be persuaded that they are signally directed to engage in the work of the ministry by the immediate influence or forcible impulse of the Holy Spirit: but the church neither requires nor expects that all candidates should feel such uncommon impulse, but only has in contemplation that regular and ordinary assistance of the Spirit, which gradually forms us to good dispositions: the question then in the service may thus be paraphrased, "in proposing to undertake this sacred ministry, are you actuated by a religious inclination, and do you refer this inclination to the influence of the Holy Spirit? and no candidate should presume to answer in the affirmative, if he did not intend to discharge the duties of the profession, according to his ability, or did not design to lead a clerical life; but if the candidate believes that the Spirit of God, as the author of all good

good desires; is the author of his desire to officiate as a minister in sacred duties, he may be said, in a moral and rational point of view, and in the enlarged sense of the expression, to be moved by the Spirit of God to undertake the sacred ministry."

Perhaps the fanatic and enthusiast may object to this interpretation, as the man who walks with his head in the clouds, can never see clearly on the earth; but the reasonable christian of the Church of England will feel great satisfaction in seeing this important subject so judiciously treated; and the candidate for orders, who has seriously considered the nature of the profession, which he has voluntarily adopted, may rest on safe grounds, and be prepared to give an answer to the serious question proposed to him, equally guarded against the laxity of luke-warm indifference, and the pride and presumption of enthusiasm.

The work concludes with an earnest admonition to the duty of prayer, as the certain means of receiving efficacious assistance from the Holy Spirit; who inspires us with resignation in the time of trouble, with moderation in the hour of prosperity, and improves us in all christian virtues.

ART. 27. *The Substance of a Sermon preached at Fulham Church, in the Afternoon of Sunday the 13th of September, 1807, on Occasion of the late awful Fire in the Premises of John Ord, Esq. by which his principal Gardener was burnt to Death. By the Rev. John Owen, M. A. late Fellow of C. C. C. Cambridge, Curate and Lecturer of Fulham, and Chaplain to the Right Hon. Viscountess Harwarden. 8vo. 1s. 6d. Hatchard. 1807.*

This is a very pertinent and impressive exhortation, on occasion of one of those calamities which the extremest vigilance will not always avail to prevent. Such addresses are very proper and very salutary, and this in particular is distinguished by much fervour of eloquence, and must have left a deep, and doubtless a very useful, anxiety in the minds of the hearers to prepare to meet their God to-day, ignorant of what shall happen on the morrow.

ART. 28. *Sermons on the Existence of the Deity; the Immortality of the Soul; the Authenticity of the Bible; and other important Subjects. By the Rev. John Adams, A. M. Master of the Academy at Putney, and Author of several much approved Historical Publications. 8vo. 314 pp. 7s. 6d. Longman. 1805.*

These sermons are recommended in the prefatory advertisement, as "a useful family book, particularly where there are young people;" and, of the ability of the author to make them so, we have two pledges, one in his situation as an instructor of youth, and another in the volumes he has published for the use of young persons, amounting to not less than nine. The present volume consists of 21 sermons, on the following subjects, 1. On the Existence of the Deity; 2. The Study of the Works of God; 3. The Immortality of the Soul; 4. Providence; 5. The

Omnipresence and Omniscience of the Deity; 6. The Divine Origin of the Scriptures; 7. Religious Hope; 8. The Pleasures of Religion; 9. The internal Excellency of the Christian Religion; 10. The Government of the Thoughts; 11. Religious Retirement; 12. True Wisdom; 13. Consideration; 14. Character of Jesus as a Divine Teacher; 15. Christian Benevolence; 16. Advantages of Prayer and pious Contemplation; 17. The Resurrection; 18. Joys of Heaven; 19. Certainty of future Happiness; 20. Love of God; 21. Human Life, Duelling, and Suicide.

Every person will see that these are topics likely to instil into young persons a veneration for the Deity and the Christian Religion, and to make them good members of society. The author professes to have consulted for his materials many of our chief and most sound divines, and he concludes his advertisement with the singular declaration, that "there is not in the whole volume a single sentiment contrary to the doctrines of *either Church* established in Great Britain." To the objection that the topics have been so frequently handled before, that no novelty can be expected, he answers, "true. But as the classical and historical publications of the author have fallen into the hands of at least *one hundred and thirty thousand persons*, many will be induced to read the sermons because they were pleased with his other literary productions." We are inclined to hope that he may not be disappointed in this expectation, and regret that we have, through accident, so long delayed the mention of his volume. Mr. Adams is very copious in his citations from English poets, but perhaps, in sermons addressed exclusively to young persons, this may be defended, as improving taste and knowledge together.

MISCELLANIES.

ART. 29. *The Friend of Youth; or candid Advice to Parents and Guardians on the Choice of such Trades, Professions, and Employments, as may be suited to the Talents and Propensities, to the present Circumstances and future Hopes, of their respective Children and Wards.* 12mo. 419 pp. 6s. Ridgway. 1806.

This is a very different book from the *Ami des Enfans*, of Berquin, which it so much resembles in title; but perhaps it has more chance of being practically useful. The author, in upwards of two hundred sections, gives some account of as many trades and professions; stating what is the nature and what the probable chances of success in each. The idea is certainly a good one; and the execution, in a matter of so much novelty as well as variety, by no means unsatisfactory. We may take an example without much care of selection: as from the section on *Bakers*.

“ The wages of a journeyman baker, who has served his time with credit, amount from 18 to 25 shillings a week, besides board and lodging; so that, without being any longer a burden on his friends he is sure of good accommodations, can preserve a decent appearance, and wait patiently for a favourable opportunity of establishing himself. This, indeed, cannot always be effected without the aid of two or three hundred pounds. The expence of building an oven, making a bakehouse and shop commodious, and of purchasing a few necessaries for domestic use, cannot well be estimated at less than a hundred pounds; and one or two hundred pounds more will be necessary to enable the young beginner to go to market *properly*, and to give to some of his customers the usual credit.” P. 128.

“ The chief objections to the business of a baker are its being both an unhealthy and laborious employment. To broken rest, and hurrying duty at unseasonable hours, we must add the noxious atmosphere of a bakehouse, which is particularly prejudicial to the sight, the lungs, and the nervous system. Young lads of a delicate, asthmatic, or consumptive habit cannot be placed in a much worse situation; and the frequent transitions from so much heat to the cold open air, though necessary to preserve life at the time, are sooner or later attended by some of the long train of diseases which arise from suddenly checked perspiration. The labour also both of making bread, and carrying it about, requires more than ordinary exertions. A good father will therefore put the probable injury to health and strength into the scale, by way of counterpoise to the inviting circumstances before described. A due regard to his own resources in any other way, and to the boy's constitution and temper must decide the point.” P. 129.

A word or two to fishmongers.

“ Every body knows that the business of a fishmonger in a decent line, is very profitable; and we should be glad to see all the fishmongers, not only in London, but throughout the kingdom, follow the example of *most of those who live at the west end of the town*, in the attractive cleanliness of their shops, and their usual liberality to the poor. ‘ Let me advise you,’ said a wealthy fishmonger, retiring from business, and addressing his son and successor; ‘ Let me advise you my son, if you wish to get a fortune with heartfelt satisfaction, to pursue my plan. I have always sold my fish to the rich at my own price, and to the poor at theirs. Not one of the latter ever went unsupplied from my shop; and I never lost a single sprat by keeping it, from avaricious motives, too long on my hands.’ We have heard a somewhat similar anecdote of a butcher in the same part of the town; but whether the sentiment came from a fishmonger or a butcher, it would do honour to either of their professions.” P. 242.

It is to be hoped that the author's intelligence is correct in all parts of this paragraph, as we have no reason to doubt that it is

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in the general substance of his book. The idea of the work, he says, was suggested eighteen years ago, by Mr. Richardson, an ingenious printer; but though pains have been taken to collect information, under each of the numerous heads, the author is sensible that in many instances the materials have been too scanty, and earnestly solicits communications to secure its future improvement. There is a modesty and ingenuoufness, in this and several other passages, which interest us for the success of the author and his work. One of the most imperfect articles is that on *china-makers*, p. 196. where Worcester only is mentioned as an English manufactory, and is called the principal; whereas those in Staffordshire are much more extensive, not to mention several others, as Derby, Cole-brook-dale, &c. We hope soon to see a much improved edition of this very useful work.

ART. 30. *New Observations on the Natural History of Bees.*
By Francis Huber. Translated from the Original. 12mo.
300 pp. 5s. 6d. Edinburgh, printed. Longman and Co.
London. 1806.

Every thing scientific, on the subject of the natural history of bees, must be curious and interesting: and perhaps no such work, of the same extent, ever possessed those qualities more abundantly than the present. The author an acute and patient observer, ascertained several new facts respecting those insects; and put to the test of the most rigorous examination such doubtful opinions, as had been advanced by former observers. He seems completely to have ascertained the laws of nature respecting the impregnation of the queen bee, which, according to him, takes place only in the air. This sufficiently accounts for the failure of all observations, to this point, made within the hives. He greatly improved the construction of glass hives, by so contriving them that each side of every comb shall be visible at pleasure to the observer. This is effected by constructing them of very thin divisions, separated by glass plates, and opening by hinges at one end, something like the leaves of a book. Each division is therefore a very thin hive, capable of receiving only the breadth of a single comb, and confined between two glass plates. But it seems that some contrivance is necessary to induce the bees to build parallel to the plates.

The chief objection to the book is, that the original German appears to be as old as the year 1791 or 1792: so that probably the observations have since been carried to a much greater extent. It is certainly to be regretted that it was not sooner translated into English: and it ought carefully to be enquired whether the same author did not afterwards publish further results of his enquiries; or whether they have not been taken up and pursued by some other philosophical observer. Some of the facts related in this book are so very curious and extraordinary, that, if the characters of accuracy

accuracy and veracity were not strongly stamped upon it, the reader might be induced to doubt of them. The accuracy of the author seems to have been much relied upon by the celebrated Bonnet.

ART. 31. *The Fashionable World reformed.* By *Philocosmos*. 12mo. Wilson. 2s. 1807.

If we meet with no very profound remarks in this little volume, there is in it a respectable portion of good sense and judgment and very suitable admonitions concerning the regulation of conduct at church, in public places, in conversation, &c. A considerable part of it is so directed to managers and actors, with such an implied knowledge of stage business, that we suspect it to be written by one of the children of Thespis.

ART. 32. *Observations on the Excessive Indulgence of Children, particularly intended to shew its injurious Effects on their Health and the Difficulties it occasions in their Treatment during Sickness.* By *James Parkinson, Hoxton*. 8vo. 1s. Johnson. 1807.

This sensible publication should be read with attention both by parents and by all who have the management of nurseries. It is said to be published at the recommendation of medical men of high authority. It possesses sufficient recommendation in the character of Mr. P., and in its own good sense, which will be obvious to all that peruse it.

ART. 33. *Judgment and Mercy for afflicted Souls, or Meditations, Soliloquies and Prayers.* By *Francis Quarles*. A new Edition, with a Biographical and Critical Introduction by *Reginalde Wolfe, Esq.* 8vo. Longman and Co. 7s. 1807.

We are much indebted to the editor who assumes the name of Reginalde Wolfe, though we see no reason for withholding his own, for this republication. Quarles is an author of high respectability, and even will be esteemed so, notwithstanding he was sneered at by Pope, who in his angry moments scattered his censures too lavishly around him. Pope however sneered at his poetry, but this which is a prose composition, must if he had ever perused it, have excited his veneration. It contains some of the finest prayers in our language, and there are few individuals, whatever may be their condition, who will not find some among them, expressive of their own feelings, fears and hopes. The account of Quarles is sufficient and satisfactory. The tribute to the memory of Headley, whom we knew and loved, excited our warmest sympathy from its force and justice.

MONTHLY LIST OF PUBLICATIONS.

DIVINITY.

Remarks on the Alliance between Church and State, and on the Test Laws. By the Rev. Rich. King, M. A. formerly Fellow of New College, Oxford. 2s.

Preparation for the Holy Order of Deacons; or, the First Question proposed to Candidates for the Holy Order of Deacons elucidated: A Charge delivered previous to an Ordination. By George Isaac Huntingford, D. D. Bishop of Gloucester, &c. 1s. 6d.

Discourses Moral and Religious, adapted to a Naval Audience; and dedicated, by Permission, to the Lords Commissioners of the Admiralty. By the Rev. Robert Baynes, LL. B. 12s.

A Letter to the Chairman of the East-India Company on the Danger of interfering in the Religious Opinions of the Natives of India, and the Views of the British and Foreign Bible Societies. 1s. 6d.

A Letter to Granville Sharp, Esq. respecting his Remarks on on the two last Petitions in the Lord's Prayer. By a Country Clergyman. 1s.

Sermons on various Subjects and Occasions. By the Rev. John Nance, M. A. Fellow of Worcester College, Oxford. 6s.

Cruelty to Dumb Creatures, a sinful Abuse of that Power originally delegated to Man, and inconsistent with the Christian Character. A Sermon preached in the Churches of St. John and St. Mary, Devizes, on Sunday, August 16th, 1807, at the Request of the Rev. Henry Brindley, of Laycock, Wilts. By the Curate of Devizes. 1s.

The Stability of the Reformed Christian Church. A Sermon preached in Lambeth Chapel, on the 4th of October, 1807, at the Consecration of the Right Rev. J. Luxmoore, D. D. Lord Bishop of Bristol, and published at the command of his Grace the Archbishop of Canterbury. By John Roberts, A. M. F. A. S. Fellow of Eton College; Vicar of Burnham, in Bucks; and Chaplain to the Earl of Carlisle. 1s. 6d.

Perfect Union with the Established Church of England recommended, in a Sermon, preached before the Archdeacon of Wilts, in the Parish Church of St. Peter's, Marlborough, August 11th, 1807. By Charles Francis, M. A. Rector of Mildenhall. 1s.

A Collection of Evidences, for the Divinity of our Lord Jesus Christ, dedicated with Permission, to the Right Rev. Lord Bishop of Gloucester. By the Rev. A. Preston, M. A. Rector of Edgworth, Gloucester. 2s. 6d.

LAW.

A Treatise of the Law of Contracts and Agreements not under Seal. By Sam. Comyn, Esq. of the Middle Temple, Barrister. 2 vols. 11. 11s. 6d.

Summary of the Duties of a Justice of the Peace out of Sessions, with some preliminary Observations. By Henry James Pye, Esq. 5s.

A Short View of Legal Bibliography; containing some Critical Observations on the Authority of the Reporters and other Law Writers; collected from the best Authorities, and intended as a Companion to the Author's Reflections on the Study of the Law. To which is added, a Plan for Classifying a Public or Private Library. By Richard Whalley Bridgman, Esq. 8s.

Campbell v. Sheridan; or the Proceedings had on the Execution of the Writ of Inquiry against Thomas Sheridan, Esq. for Criminal Conversation with the Wife of Peter Campbell, Junr. containing the Letters, at length, which were produced in Court; the whole of the Questions and Answers of the Counsel and Witnesses, and the Speeches of the Counsel for the Prosecution and Defence. Taken in Short-hand by Mr. Gurney. 1s. 6d.

MEDICAL.

Additional Cases of Gout, in further Proof of the salutary Effect of the cooling Treatment of that afflicting Disease; with illustrative Annotations, written Authorities in its Support, Controversial Discussions, and a View of the present State and future Prospects of the Practice. By Robert Kinglake, M. D. 8s. 6d.

A Treatise on Hernia; being the Essay which gained the Prize offered by the Royal College of Surgeons, 1806. By William Lawrence. 8vo. 9s.

A Letter on the Practice of Midwifery, occasioned by, and including an account of, a late unfortunate Case. By John Boys, Man-Midwife, &c. 1s. 6d.

Observations on the Application of Lunar Caustic to Strictures in the Urethra and the Oesophagus, illustrated with Cases and with Plates. By M. W. Andrews, M. D. Physician at Madeira. 5s. 6d.

AGRICULTURE.

A General View of the Agriculture of Devonshire. 8vo. 15s.

EDUCATION.

The Elements of the Hebrew Language; in two Parts. Part I. Orthography, illustrated by a variety of interesting Notes, with the Addition of an extensive Vocabulary, for the Use of Schools and Beginners. By Hyman Hurwitz. 8vo. 5s. 6d.

BIOGRAPHY.

BIOGRAPHY.

Characteristic Anecdotes of Men eminent for their Genius and Learning, from the Reign of Henry VIII. to the present Time. 8vo. 10s. 6d.

The Eccentric Mirror: Reflecting a faithful and interesting Delineation of Male and Female Characters, ancient and modern, who have been distinguished for their extraordinary Qualifications, Habits, &c. 4 vols. 12mo. 1l. 2s.

The Modern Plutarch, or Universal Biography; including authentic Memoirs of distinguished Public Characters, of all Nations, living, or recently dead. 6 vols. 12mo. 1l. 6s.

POLITICS.

A Standard of the English Constitution, with a retrospective View of Historical Occurrences before and after the Revolution. By James Ferris. 12mo. 6s.

Reflections suggested by Mr. Whitbread's Bill, and by several Publications on the Poor Laws by the Rev. T. R. Malthus, the Right Hon. G. Rose, J. Weyland and P. Colquhoun, Esqrs. By Daniel Carpenter, Esq. one of his Majesty's Justices of the Peace for the County of Hertford. 1s. 6d.

The Radical Cause of the present Distresses of the West-India Planters pointed out. By Will. Spence, F. L. S. 3s.

A Political Account of the Island of Trinidad, from its Conquest by Sir Ralph Abercrombie in the Year 1797 to the present Time. 5s.

A Vindication of the Conduct of the Catholics of Ireland during the late Administration. By a Protestant Barrister. 2s. 6d.

The Policy of the Blockading System refuted, with Observations on the present Stage of the War. 1s. 6d.

POETRY.

Ancient Historic Ballads: Containing, 1. Richard Plantagenet; 2. The Cave of Mora, the Man of Sorrow; 3. The Battle of Flodden; 4. the Hermit of Warkworth; 5. Hardycanute. 5s.

Lectures on the truly eminent English Poets. By Percival Stockdale. 2 vols. 8vo. 1l. 1s.

Exodus, an Epic Poem, in thirteen Books. By Charles Hoyle, M. A. of Trin. Coll. Camb. 9s.

NOVELS.

Leopold de Circe, or the Effects of Atheism. By J. S. Byerley, Esq. 2 vols. 12mo. 8s.

The Governor of Belville. By Jane Harvecy. 4 vols. 12mo. 24s.

Memoirs of Female Philosophers. By a Modern Philosopher of the other Sex. 2 vols. 10s.

The Sorrows of Gustavus; or the History of a young Swede. 2 vols. 12s.

The Romance of the Appenines. 2 vols. 9s.

A Winter in Dublin. By Charles Sedley, Esq. 3 vols. 1l. 1s.

The Mis-led General, a Serio-comic Romance. 7s.

The Fatal Voice, or St. Michael's Monastery. By Francis Lathom. 2 vols. 9s.

DRAMA.

The Dramatic Mirror: containing the History of the Stage from the earliest Period to the present Time. By Thomas Gilliland. 2 vols. 1l. 1s.

Time's a Tell-Tale, a Comedy, in five Acts, as performed at the Theatre Royal, Drury-lane. By Henry Siddons. 2s. 6d.

MISCELLANIES.

Oxoniana; or Anecdotes, Historical, Antiquarian, and Biographical; compiled chiefly from original Manuscripts in the Bodleian and other Libraries at Oxford. 4 vols. 1l. 1s.

The History of the ancient Borough of Pontefract. By B. Boothroyd. 8vo. 10s. 6d.

The Builder's Companion, or Country Gentleman's Assistant. By D. Boyers, Surveyor. 5s.

A Letter addressed to the Gentlemen of the British Museum. By the Author of the Dissertation on the Alexandrian Sarcophagus. 4to. 1s. 6d.

The Organon, or Logical Treatises of Aristotle. Translated from the Greek, with copious Elucidations from the Commentaries of Ammonius and Simplicius. By Thomas Taylor. 4to. 5l. 5s.

A Statement of a Correspondence with Richard Phillips, Esq. Sheriff, &c. respecting the Antiquary's Magazine. 1s.

An Elementary Treatise on Natural Philosophy. Translated from the French of M. R. J. Haüy. By Olinthus Gregory, A. M. of the Royal Military Academy, Woolwich. 2 vols. 1l. 4s.

Bath Characters; or Sketches from Life. By Peter Paul Pallet. 5s.

LIBRARIES.

Bibliotheca Reediana. The Library of Isaac Reed, Esq. of Staple Inn. By Messrs. King and Lochee. Nov. 2, and thirty-eight following Days.

ACKNOWLEDGMENTS TO CORRESPONDENTS.

A. Z. will find in the Supplement to the last edition of the *Encyclopædia Britannica* a tolerably full biographical account of Professor *Wilkie*, author of the *Epigoniad*. We may perhaps very properly refer him to some of the members of his own club for a more particular account of *Mr. Hall's* authorities respecting the Professor, and his University, which we now understand to have been furnished by a Man of Letters who was bred there.

LITERARY INTELLIGENCE.

The admirers of Female Genius will rejoice with us, to learn that *Miss Trefusis* is preparing to publish a volume of her Poems.

Dr. Shaw is gone to press with the *Natural History of Birds* in continuation of his General Zoology.

Mr. Douce has printed the chief part of a work, to be entitled *Illustrations of Shakespeare and ancient Manners*, in two volumes, 8vo.; with several very curious plates.

Mr. W. Gifford, has made great progress in his preparations for a new edition of *Ben Jonson*.

Two more volumes of *Mr. Beloe's Anecdotes of Literature and Scarce Books* are going immediately to press, with many improvements of arrangement.

Considerable advance is made in the new edition of *Mr. Todd's Milton*.

Mr. Middleton's Doctrine of the Greek Article, applied to the Criticism and the Illustration of the New Testament, will be ready for publication the first Week of the New Year.

Mr. Donovan will complete his *History of British Fishes* in the course of the month of January.

A new *Dictionary of Arts and Sciences*, in six octavo volumes, is announced by *Mr. Nicholson*. It is to be completed in twelve months from the commencement of the publication.

THE
BRITISH CRITIC,

For DECEMBER, 1807.

Αἰωμένοι γὰρ οἱ γάθοι, τέρον τινα
Μισῶσι τῆς αἰνείτας, ἰὰν αἰνῶσ' ἄγαν.

EURIP.

Praise but the wife and learn'd, they shrink with shame,
And dread the tongue which sounds too loud their fame,

ART. I. *The Itinerary of Archbishop Baldwin through Wales, A. D. MCLXXXVIII. By Giraldus de Barri; translated into English, and illustrated with Views, Annotations, and a Life of Giraldus, by Sir Richard Colt Hoare, Bart. F.R.S. F.A.S. Two Volumes, 4to. 5l. 5s. Imperial Paper 7l. 7s. Also the Original, in a Third Volume, entitled, Itinerarium Cambriæ, seu laboriosæ, Balduini Cantuariensis Archiepiscopi per Walliam Legationis Accurata descriptio, auctore Silu. Giraldo Cambrense. Cum Annotationibus Davidis Poweli, Sacree Theologiæ Professoris. 4to. Miller. 1806.*

THE literary luxury with which these volumes are set forth, bespeaks the work of an opulent editor, to whom, at the same time, it is highly creditable so to have employed his leisure and his wealth. This famous Itinerary appears here with every illustration that can either explain its contents or supply its deficiencies. It is dedicated,

S s

“ To

“ To the historian, whose studies may lead him to a due consideration of the annals of Cambria;—To the *Antiquarian* *, whose zeal may induce him to examine and record the British and Roman remains with which the Principality of Wales abounds;—To the Artist, who, in the language of the Triads, has an eye that can see nature, a heart that can feel nature, and a resolution that dares follow nature;—And more particularly to the Society of British *Antiquarians* *, whose labours are so successfully employed in the investigation of our national antiquities, these volumes are respectfully dedicated.”

Sir Richard gives the following account of the manner in which he has carried on his work.

“ For many successive years, he (Giraldus) has been my companion through the Principality; and I found him so entertaining (though frequently so eccentric) that I resolved to take him as my guide, and to follow him and his crusaders step by step throughout their whole expedition. His descriptions are, in general, very accurate, and his topographical remarks just; his narrative is interspersed with many interesting historical facts and anecdotes; and his fabulous stories and miracles, when we consider the age of bigotry and superstition in which they were recounted and credited, will, in these more enlightened days, excite rather our laughter than surprise.” P. ii.

To the Preface succeeds a life of Giraldus de Barri, whose birth is fixed, from the authority of his own writings, in 1146, instead of 1150. After a life of various incidents he died at St. David's, in the 74th year of his age. His character is thus summed up by his biographer.

“ Noble in his birth, and comely in his person; mild in his manners, and affable in his conversation; zealous, active, and undaunted, in maintaining the rights and dignities of his church; moral in his character, and orthodox in his principles; charitable and disinterested, though ambitious; learned, though superstitious; SUCH WAS GIRALDUS. In whatever point of view we examine the character of this extraordinary man, whether as a scholar, a patriot, or a divine, we may justly consider him as one of the brightest luminaries that adorned the annals of the twelfth century.” P. 50.

His literary works, which are numerous, are carefully enumerated by his translator; specifying also where they

* We regret that this respectable writer should twice in his first page have fallen into the vulgar impropriety of using the adjective *antiquarian* for the substantive *antiquary*.

are to be found in Manuscript. A large part of them is in the Harleian and Cotton collections in the British Museum; some in the Episcopal library at Lambeth; and some in the University of Cambridge, with a very few at Oxford.

The care of the editor has next supplied an Introduction to the History of Cambria, prior to the date of the Itinerary in 1188, in which he goes back to the time of Cæsar, and continues his sketch to that of Giraldus. This history is given in a very full and satisfactory manner, and is accompanied by an account of the Roman Legions in Britain, and by a collection of inscriptions relating to those Legions. Among the remarks on the inscriptions, several are valuable. Thus on No. 17.

“ This interesting stone, which represents a Roman soldier in his military dress, was found at Ludgate, in London, A. D. 1659, and is preserved at Oxford, among the Arundelian marbles. This engraving has been made from an *original* drawing by Mr. Carter, as the one by Horsley has tended to mislead *antiquarians**, and make them suppose that the *pointed arch* was in use amongst the Romans.” P. cxxxiii.

At p. cxxxix commences a learned and very curious account of the Roman ways in Wales, illustrative both of Antonine's Itinerary, and that of Richard of Cirencester.

The History of Wales is resumed at clxx, and continued to the time of the Itinerary. We now come to the Itinerary itself, which has two Prefaces from the original author, each addressed to Stephen Langton, Archbishop of Canterbury. To each chapter are subjoined notes by the translator, which are original; and in no part translated from those of David Powell, which are printed with the original. They are extremely copious, and perhaps more so in some instances than was necessary; but are yet instructive and satisfactory. The views, which do great credit to the pencil of Sir Richard Hoare, and the graver of the late Mr. Byrne, are introduced at those places where they illustrate the towns or situations mentioned by Giraldus. In the notes to the first chapter, after a short, but comprehensive view of the Crusades in general, Sir R. thus speaks of the occasion of Archbishop Baldwin's journey into Wales, the cause and subject of Giraldus's Itinerary.

“ Two reasons have been assigned for this expedition of Archbishop Baldwin into Wales; first, that by celebrating mass

* Again, for antiquaries, and so *passim*.

in the different cathedrals, he might thereby set aside the Metropolitan right of the See of St. David's, and assert that of his own church of Canterbury: second, that by personal exhortations and discourses, he might induce the natives of the remote and mountainous regions of Wales to enlist under the consecrated banners of the cross: this was at least the specious and avowed motive given by the Archbishop and his attendants." P. 16.

This was in the year 1188, and consequently during the preparation for the third crusade. Giraldu is so full of the miraculous, that it is not easy to give a specimen from him, without including something that borders on the ridiculous. The following description, however, of a church and monastic situation, with which his third chapter opens, contains many curious particulars, and is very characteristic of the religious sentiments of his age.

"In the deep vale of Ewvas, which is about an arrow-shot broad, encircled on all sides by lofty mountains, stands the church of St. John the Baptist, covered with lead, and an arched roof of stone; and, considering the nature of the place, not unhandsomely constructed, on the very spot where the humble chapel of David, the Archbishop, had formerly stood, decorated only with moss and ivy. A situation truly calculated for religion, and more adapted to canonical discipline, than all the monasteries of the British isle. It was founded by two hermits in honour of the retired life, far removed from the bustle of mankind, in a solitary vale, watered by the river Hodeni. From Hodeni it was called Lan Hodeni, for Lan signifies an ecclesiastical place. This derivation may appear far-fetched, for the name of the place in Welsh, is Nanthodeni. Nant signifies a running stream, from whence this place is still called by the inhabitants Landewi Nanthodeni, or the Church of St. David upon the River Hodeni. The English, therefore, corruptly call it Lanthoni, whereas, it should either be called Nanthodeni, that is the Brook of the Hodeni, or Lanhodeni, the Church upon the Hodeni. Owing to its mountainous situation, the rains are frequent, the winds boisterous, and the clouds, in winter, almost continual. The air, though heavy, is healthy; and diseases are so rare, that the brotherhood, when worn out by long toil and affliction during their residence with the daughter, retiring to this asylum, and to their mother's lap, soon regain their long-wished for health: for, as my topographical history of Ireland testifies, in proportion as we proceed to the eastward, the face of the sky is more pure and subtle, and the air more piercing and inclement; but as we draw near the westward the air becomes more cloudy, but at the same time more temperate and healthy. Here the monks, sitting in their cloisters, enjoying the fresh air, when they happen to look up towards the horizon, behold the tops of the mountains

tains as it were touching the heavens, and herds of wild deer feeding on their summits: the body of the sun does not become visible above the heights of the mountains, even in serene weather, till about the first hour, or a little before. A spot truly fitted for contemplation, a happy and delightful spot, fully competent, from its first establishment, to supply all its own wants, had not the extravagance of English luxury, the pride of a sumptuous table, the increasing growth of intemperance and ingratitude, added to the negligence of its patrons and prelates, reduced it from freedom to servility; and if the step-daughter, no less enviously than odiously, had not supplanted her mother." Vol. i. p. 68.

The daughter here mentioned, appears to be that church built at Hyde, or Castell Mede, at a short distance from Gloucester, on the Severn, consecrated A. D. 1136, by Simon, Bishop of Worcester, and called from this Lanthoni. This part of the subject, which is in fact a digression from the Itinerary, as Baldwin did not go there, is illustrated by a view of the ruins of Lanthoni. An anecdote of a person enlisted for the Crusades occurs in the next chapter.

"A sermon having been delivered at Abergavenni, and many persons converted to the cross, a certain nobleman of those parts, named Arthenus, came to the Archbishop, who was proceeding towards the castle of Usk, and humbly begged pardon for having neglected to meet him sooner. Being questioned whether he would take the cross, he replied, 'that could not be done without the advice of his friends;' the archbishop then asked him, 'Are you not going to consult your wife?' he modestly answered with a downcast look, 'when the work of a man is to be undertaken, the counsel of a woman ought not to be asked;' and instantly received the cross from the Archbishop." P. 89.

We cannot omit an anecdote of Giraldus's own preaching, which he evidently sets forth as a miraculous effect, but which probably may be solved by a reference to the common principle of admiring what is not understood.

"A sermon having been delivered at Haverford by the Archbishop, and the word of God preached to the people by the Archdeacon, whose name appears in the title-page of this work, many soldiers and plebeians were induced to take the cross. It appeared wonderful and miraculous, that although the Archdeacon addressed them both in the Latin and French tongues, those persons who understood neither of those languages *were equally affected*, and flocked in great numbers to the cross." P. 188.

Probably there were arguments used in private by the Archbishop, or some of his followers, which had more

weight than even the preaching of the good Giraldus. Not to neglect the notes of the diligent and ingenious translator, which are every where full of useful and acceptable information, we shall extract his observations on the existence of the beaver formerly in Wales. Speaking of the river Teivi, or Tivy, he says :

“ It is still very justly distinguished for the quantity and quality of its salmon, but the beaver no longer disturbs its streams: that this animal did exist in the days of Howel Dha (though even then a rarity) the mention made of it in his laws, and the high price set upon its skin, most clearly evince; but if the castor of Giraldus and the avanc of Humphrey Llwyd, and of the Welsh dictionaries, be really the same animal, it certainly was not peculiar to the Teivi, but was equally known in North Wales, as the names of places testify. A small lake in Montgomeryshire is called Llyn yr Afangc; a pool in the river Conwy, not far from Bettws, bears the same name; and the vale called Nant Ffrancon, upon the river Ogwen, in Caernarvonshire, is supposed, by the natives, to be a corruption from Nant yr Afan Cwm, or the Vale of the Beavers. Mr. Owen, in his dictionary, says, ‘ that it has been seen in this vale within the memory of man;’ but I am much inclined to think, that Avanc or Afangc, is nothing more than an obsolete, or perhaps local name for the common Otter, an animal exceedingly well known in all our lakes and rivers; and the recognition of it at so late a period as that mentioned by Mr. Owen, considerably strengthens my supposition. Afancwm is evidently the plural of Avangi, composed of the words Afan, a corrupt pronunciation of Afon a river, and Ci a dog; synonymous, as I conceive it, with Dyfrgi, the water dog, which is the common appellation of the Otter among the Welsh. The term Lloflydan, or broad tail, from Lloft tail, and Llydan broad, appears to be more immediately applicable to the character of the beaver, as described to us by naturalists, and is equally authorized by the Welsh dictionaries, though not so often used as Afanc. That the beaver was an extremely scarce animal in Britain, may be collected from the laws of Howel Dha, where it appears, that even in those early days, when the skins of the stag, wolf, fox, and otter, were valued only at eight pence each, the white weasel at twelve pence, and the marten at twenty-four pence; the beaver’s skin termed, Croen Lloflydan, was estimated at the exorbitant price of one hundred and twenty pence. The otter is there stiled Dyfrgi, but the name of Afangc no where appears, though the skins then in use are particularly enumerated. Mr. Bingley, in his Animal Biography, gives the following account of this animal: ‘ The beaver is a native of most of the northern parts of Europe and Asia; but is most plentiful in North America. There is some reason to suppose that it has formerly been found in Great Britain, for Giraldus says,

that

that these animals frequented the river Teivi, in Cardiganshire, and that they had from the Welsh a name signifying the broad tailed animals; the tail is oval, nearly a foot long, compressed horizontally, but rising into a convexity on its upper surface; it is perfectly destitute of hair, except at the base, and marked out into scaly divisions, like the skin of a fish." Vol. ii. p. 56.

The translation of the Itinerary, with its notes, continues to page 210 of the second volume; then succeeds the account of Owain Cyveilioc, with a new translation of his celebrated poem of the Hirlas: and another poem of the same, entitled "Circuits through Wales." The remainder of the second volume is occupied by a translation of the description of Wales by Giraldus, a supplement, respecting the places omitted by him, and yet worthy of remark; with hints to landscape-painters and architects; the progress of architecture from William the Conqueror to the 16th century, illustrated by examples from South Wales; and lastly, a list of publications relating to Wales. In the third volume, which is sold separately from the two others, some of the original matter furnished by Sir R. H. appears in a Latin translation, as the Life of Giraldus, &c. and several plates are repeated. A large and distinct map of Wales adapted to the work, is also inserted in both.

It would be very ungrateful, after examining a work so full of original and interesting matter, not to give due commendation to the diligence and judgment of the translator and annotator. Giraldus himself abounds in remarks at this day highly curious, and the further light thrown upon every subject by the researches of Sir R. H. leaves little or nothing for the reader to desire beyond it, in this circle of enquiry. It is perfectly certain that no respectable library can in future exist without a copy of this work; and it is no less so, that very few books can better deserve an honourable place, whether we regard the splendor of its form, the beauty of the decorations, or the value of its matter.

ART. II. *A System of Chemistry, in Five Volumes. By Thomas Thomson, M. D. F. R. S. E. The Third Edition.* 8vo. 2l. 10s. Edinburgh, Bell and Bradfute; London, Murray.

AMIDST the various volumes of useless metaphysics, and impious physics which daily issue from the press, we open with pleasure the third edition of a system of real science,

science, distinguished at once by its importance to the arts of life and by its moral tendency. That such a work should have so soon come to a third edition is creditable to the nation as well as to the author; for it shows that the good sense of Englishmen is always ready to patronize industry and genius, when employed on a worthy subject; and that, though we may be occasionally amused with paradoxes, truth and utility are the objects on which we are disposed to rest.

As we reviewed, at some length, the first edition of this work*, we have little to say of the third, but that it possesses all the excellencies of the first, with much additional matter, and considerable improvements in the arrangement, highly as that arrangement pleased us in its original state. So numerous, indeed, are the additions, that the work has swelled to a fifth volume; and they are of such a nature that it was impossible to print them in a separate volume, for the use of those who have purchased the former editions, a circumstance which the author regrets. In the present state of Chemistry, however, no candid man will blame him for not having made the first or second edition of a system of that science as complete, as, by longer meditation and the discovery of new facts, he has been enabled to make the third; or for not publishing as an appendix what would have nearly approached to the size of the original work; and what could not indeed, as he observes, have been wrought into any thing like a connected series without innumerable repetitions. It will even be impossible for us to *enumerate* all the improvements of this edition; for there is hardly a chapter of the whole work, in which, when we compare it with the first edition, we find not some improvement or important alteration.

The general division of the science into three parts is the same as formerly; but the subdivision of the first part is different. Instead of thirty simple substances, which were enumerated or classed in the first edition, it is here said, that

“ The simple substances at present known amount to about thirty-eight, and naturally divide themselves into two classes. The bodies belonging to the first class can be confined in proper vessels, and of course exhibited in a separate state. Those which belong to the second class are of too subtle a nature to be confined by any of the vessels which we possess. They cannot therefore be exhibited in a separate state; and their existence is

* In our 2d volume, p. 101, and p. 280.

inferred merely from certain phænomena which the first class of bodies and their compounds exhibit in particular circumstances. Hence it is obviously necessary to be acquainted with the properties of the first set of bodies before we can investigate the second." P. 16.

The first set of bodies Dr. Thomson calls *confusable*, and the second, *unconfusable bodies*, apologizing for employing these two words to characterize the different kinds of simple substances. Should any reader feel himself inclined to censure this division as of little importance, let him suspend his judgment for a very short time, and he will probably be convinced, as we have been, that it is philosophical and proper.

"The *confusable bodies* (simple substances) may be arranged under the following heads: 1. Simple supporters of combustion; 2. Simple combustibles; 3. Simple incombustibles; 4. Metals." P. 18.

As Dr. Thomson, in the first edition of his System, mentioned no class of *simple incombustibles*, nor treated of any other *supporter of combustion* than *oxygen*, which is indeed its only known *simple supporter*, it is of course, on the subject of *combustion*, that we are to look for the greatest variation in the elementary part of the science, between that edition and the present. We shall therefore endeavour to give our readers some notion of his theory of *combustion*, which is certainly one of the most important phænomena in nature; but it is proper, in passing, to observe that in the present edition of his work, he enumerates only *four simple combustible bodies*; having discovered that *Azote*, which he formerly classed among the *combustibles* is indeed *incombustible*; and that *azote* and *muratic acid* are the only *incombustible bodies* that we know to be *simple*. He likewise treats more fully of the metals, introducing, with his usual perspicuity, the history and chemical qualities of those, which have been discovered since his System was first published; but the narrowness of the limits which we can allot to the review of an improved edition of a work, which we have reviewed before, warns us to proceed directly to *combustion*.

It is almost needless to inform our readers, that, as *light* and *heat* are the principal phænomena exhibited by combustion, Dr. Thomson treats of combustion in that division of his work which is devoted to the investigation of the nature of those simple substances, which he denominates *unconfusable*. It is likewise needless to observe, that he adopts the general law discovered by Lavoisier; that "in every
case

case of combustion, oxygen combines with the burning body;" but he objects in this edition, as he had done in the former, to the violence with which the French chemists have twisted that law, in order to make it account in many cases, for the evolution of light and heat. As we have transcribed the greater part of these objections elsewhere*, as well as the ingenious, but hypothetical reply to them by Brugnatelli, we shall here only state the additions made by this author, to the received theory of combustion; for if these additions be received, the evolution of light and heat seems to be completely accounted for.

"All bodies in nature, as far as combustion is concerned, may be divided into three classes; namely, *supporters*, *combustibles*, and *incombustibles*.

"By *supporters*, I mean substances which are not themselves, strictly speaking, capable of undergoing combustion; but their presence is absolutely necessary, in order that this process may take place. Combustibles and incombustibles require no definition.

"Oxygen gas is the only simple supporter known; but when incombustible bodies are united to oxygen, they also become supporters. The only incombustible bodies which possess this property are azote and muriatic acid †. It was this singularity which induced me to separate these two substances from all the rest, and place them among the simple bodies. The first of these bodies unites with four doses of oxygen, the second with two. Thus we have one simple supporter and six compound; namely, 1. Oxygen Gas; 2. Air; 3. Nitrous Oxide; 4. Nitric Oxide (*Nitrous Gas*); 5. Nitric Acid; 6. Oxymuriatic Acid; 7. Hyperoxymuriatic Acid.

"The combustibles are of three kinds; namely, simple, compound, and oxides. The simple are the four simple combustibles; and the whole, or at least almost the whole of the metals. The compound are the various bodies formed by the union of those simple substances with each other; most of which are denominated by terms ending in *uret*, as the sulphurets, phosphurets, carburets, &c.; and also the alloys, and some other compounds. The combustible oxides consist of combinations of the combustible bodies, or their compounds with oxygen without undergoing combustion. They are very numerous, constituting the greater part of animal and vegetable substances.

* Brit. Crit. Vol. 22d. p. 170.

† "Perhaps mercury might be added to this list. I have failed in all my attempts to cause it to undergo combustion."

"During

“ During combustion the oxygen of the supporter always unites with the combustible, and forms with it a new substance, which I shall call a *product* of combustion. Hence the reason of the change which combustibles undergo by combustion, as has been sufficiently demonstrated by Lavoisier. Now it deserves attention, that every *product* is always one or other of the three following substances: 1. Water; 2. An Acid; 3. A Metallic oxide.

“ Some of the products of combustion are capable of combining with an additional dose of oxygen; but this combination is never attended with the phenomena of combustion, and the product by means of it is converted into a *supporter*. This is the case with several of the metallic oxides. Such compounds may be called *partial supporters*, as it is only to a part of the oxygen which they contain that they owe that property. The following oxides are partial supporters: 1. Peroxide* of Gold; 2. Peroxide of Silver; 3. Red Oxide of Mercury; 4. Peroxide of Mercury; 5. Peroxide of Iron; 6. Red and brown Oxides of Lead; 7. Peroxides of Manganese. These bodies, however, never attract oxygen, except from supporters.

“ Since oxygen (combined) is capable of supporting combustion only when in the supporters and partial supporters, it cannot be doubted that it is in a different state in these bodies from the state in which it exists in other bodies. Now as light and heat are always emitted during combustion, but never when oxygen combines without combustion, it is natural to suppose that the oxygen of supporters contains either the one or the other of these bodies, or both of them; while the oxygen of other bodies wants them altogether.

“ I am disposed to believe that the oxygen of supporters contains only caloric, while that body, in other cases, is wanting, or at least not present in sufficient quantity. My reason for this opinion is, that the caloric which is evolved during combustion, is always proportional to the quantity of oxygen which combines with the burning body; but this is by no means the case with respect to light. Thus hydrogen combines with more oxygen than any other body; and it is now known, that the heat produced by the combustion of hydrogen is greater than can be produced by any other method; yet the light is barely perceptible.” P. 579, &c. Vol. 1.

Dr. Thomson is therefore of opinion with Richter, Delametherie, Gren, and other eminent chemists, that the light

* By the term *peroxide* the author means the body formed by the combination of any metal with the greatest quantity of oxygen with which it can be made to combine.

emitted in combustion, issues from the burning body; and having obviated the objections to this opinion, urged by the friends of Lavoisier, he proceeds thus :

“ That the light exists combined with the combustible, will appear exceedingly probable, if we recollect that the quantity which appears during combustion, depends altogether upon the combustible. Phosphorus emits a vast quantity, charcoal a smaller, and hydrogen the smallest of all; yet the quantity of oxygen which combines with the combustible during these processes, is greatest in those cases where the light is smallest. Besides, the colour of the light depends in all cases upon the combustible that burns; a circumstance which could scarcely be supposed to take place, unless the light were separated from the combustible. It is well known too, that when vegetables are made to grow in the dark, no combustible substances are found in them; the presence of light being absolutely necessary for the formation of these substances. These facts, and several others which might be enumerated, give a considerable degree of probability to the opinion that light constitutes a component part of all combustible substances; but they by no means amount to a decisive proof; nor indeed would it be easy to answer all the objections which might be started against this opinion. Were we to suppose that the oxygen of supporters contains caloric as a component part, while combustibles contain light, it would not be difficult to explain what takes place during combustion. The component parts of the oxygen of supporters are two; namely, 1. A Base; 2. Caloric. The component parts of combustibles are likewise two; namely, 1. A Base; 2. Light. During combustion the base of the oxygen combines with the base of the combustible, and forms the product; while at the same time the caloric of the oxygen combines with the light of the combustible, and the compound flies off in the form of fire. Thus combustion is a double decomposition; the oxygen and combustible divide themselves each into two portions; the one compound is the *product*, and the other the *fire* which escapes.

“ Hence the reason that the oxygen of products is unfit for combustion. It wants its caloric. Hence the reason that combustion does not take place when oxygen combines with products or with the base of supporters. These bodies contain no light. The caloric of the oxygen of course is not separated, and no fire appears. And this oxygen still retaining its caloric, is capable of producing combustion whenever a body is presented which contains light, and whose base has an affinity for oxygen. Hence also the reason why a combustible alone can restore combustibility to the base of a product. In all such cases a double decomposition takes place. The oxygen of the product combines with the base of the combustible, while the light of the combustible combines with the base of the product.”

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This theory is so simple, and so satisfactory, that it is impossible not to wish that it may be found to rest on a solid basis. Dr. Thomson, indeed, admits that objections may be started to the opinion, that, in combustion, the light flows from the burning body; and in a note he refers to some of those objections, which were urged by a correspondent in Nicholson's Journal; but while he confesses that it would not be easy to answer them all, he affirms that none of them amount to a positive proof of the falsehood of the hypothesis. In prosecuting the subject further, he says, that he has obtained some singular enough results, which have, indeed, removed several objections that had occurred to himself, as peculiarly formidable, while they have raised a number of others, which he could not have expected. Surely all this furnishes a sufficient motive for continuing an investigation, the result of which, may place him, among philosophical Chemists, by the side of Black and Lavoisier; and, which to a man of his turn of mind, is undoubtedly an object of greater importance, ascertain an important law of nature.

This addition to the received theory of combustion, is perhaps, the most important accession that has been made to the elementary part of this work, since it came first under our review; but the additions to the chemical analysis of nature are numerous and great. They are, indeed, so numerous and so great, that our limits will not admit of even such a view of them as would be intelligible. The general classification of the substances analyzed, is indeed, the same as formerly; but the subdivisions into classes, orders, genera, and species, are so greatly improved and enlarged, that we can with confidence recommend the whole work as comprising the most complete and accurate system of chemical science that is probably to be found in any language. In confirmation of this opinion, we beg leave to inform our readers, on authority which we have never yet found cause to distrust, that Berthollet, the most eminent foreign Chemist, perhaps, of the age, has deemed the work of sufficient value, to induce him to translate it, with the author's permission, into the French language. When the jealousy of the French philosophers, especially on the subject of Chemistry, is considered, this must appear, we think, as strong a testimony as ever was given, to the value of a British system of science; and to prove, with the force of demonstration, that the country which gave birth to Bacon and Newton, has yet no reason to yield the palm of philosophy to the nations of the Continent.

ART. III. *The Stranger in America: containing Observations made during a long Residence in that Country on the Genius, Manners, and Customs of the People of the United States; with Biographical Particulars, &c. &c. By Charles William Janſon, Eſq. &c. 4to. 2l. 2s. Cundee. 1807.*

MANY circumstances have contributed to render the information we have hitherto obtained reſpecting the United States of America, defective and erroneous. Few of the inhabitants of that extenſive country are themſelves either diſpoſed or qualified to make thoſe obſervations on their native land, and its peculiar uſages and inſtitutions, which can alone ſatiſfy the curioſity of the philoſopher or politician. Immersed in the toils of trade or agriculture, or occupied in the equally engroſſing cares of phyſic, law or politics, the Americans find little leiſure, and perhaps leſs inclination, for employments of a merely ſpeculative nature. Literary purſuits are in little vogue amongſt them; and are almoſt entirely ſuperſeded by the more inviting purſuit of wealth. The *auri ſacra fames*, it is admitted by all travellers, forms a very prominent trait of the American character; ſo that unleſs it might prove a profitable concern, we can hardly expect to ſee a ſatiſfactory detail of American ſtatitics, or a faithful picture of American manners from a native of the country. The attempts that have hitherto been made in this way by Morſe and others, not even excepting the philoſophical eſſay of Preſident Jefferſon, are of the loweſt order of literary performances.

While we have thus but little ground for expecting a ſatiſfactory account of America from an American, we have to regret that there are likewise obſtacles in the way of our obtaining ſuch an account from any European. America is removed from Europe by an immense ocean; it affords but few attractions to thoſe who ſeek for amuſement; and its accommodations for travellers are none of the beſt. It has therefore been ſeldom viſited by thoſe who go to ſtrange lands merely to gratify their curioſity; and ſtill more rarely by thoſe, who, in addition to this, are able to tell what they have ſeen in ſuch a manner as to gratify the curioſity of others. The Europeans who viſit America are generally drawn thither by ſome commercial ſpeculation, or by ſome plan of acquiring lands. They are ſeldom men of liberal education, or poſſeſſed of thoſe enlarged views which might enable them fairly to appreciate what they ſee; or to eſtimate the merits and defects, the good and the evil, of whatever is peculiar

peculiar to the institutions and practices of the country which they visit. If they remain in that country we hear no more of them; but if they are disappointed in their views, and return, they make another speculation of a book of their travels; and generally revenge themselves for their disappointments by abusing the people among whom they did not find that agreeable reception which they had too sanguinely expected.

Such has undoubtedly been the origin of more than one volume of American travels, which has lately come under our review; and such, we apprehend, is the origin of the present work. Mr. Janson does not indeed say that he was induced to visit America by any speculative views: the only motive for undertaking so long a voyage, which he admits, is pure curiosity. He had always, he says, a desire to visit foreign countries. By this he was led to visit France; and there his ardour to cross the Atlantic was excited by the description of America given to him by some French officers of Count Rochambeau's army. But if he had no view of making money when he went to the United States, it is evident that such a design was soon formed when he was there. He tells us, in his preface, that during the early part of his residence in America, he was tempted to risk a considerable sum in a land speculation. This having failed, he endeavoured to retrieve his affairs by engaging in commercial concerns. Here too he was unsuccessful; but his speculative spirit was not yet subdued; he last of all, as we find by his narrative, became a lawyer! and was actually called to the bar in the state of Rhode island. But he was not more fortunate as a barrister than he had been as a merchant or farmer; and in consequence of these reiterated disappointments, he bade a final adieu to the United States; and returned to his native country after an absence of thirteen years.

The motives which Mr. Janson assigns for his publication are not very consistent with the dates which he himself furnishes. He informs us in his preface, that when he reflected on the many volumes which have already appeared on the subject of America, he felt no very strong inclination to add his own lucubrations to the list. "Year after year" did this deter him from setting about his work, till at length "the persuasions of friends," and the consciousness of possessing important matter, overcame his scruples. All these persuasions, and all these scruples, must have taken place while the author was resident in America; for he left England in 1793, and consequently must have returned to

it in 1806; leaving very little time for the compoſition of a large quarto, which was publiſhed early in 1807.

The work itſelf bears very evident marks of being put together in haſte, and of being more adapted to advance the profit of the bookſeller than the fame of the author. It is indeed one of the moſt unbluſhing examples of a *made-up* book that we have ever ſeen, even in this book-making age. The author does not pretend to have kept a journal of occurrences while he was in America, or to be able to tell us "in what year, month, or day, this obſervation was made, or that circumſtance happened." He ſpeaks indeed in a hurried manner of his being poſſeſſed of "notes and obſervations, both copious and varied;" and which are ſufficient to furniſh matter for a ſecond volume, if the firſt ſhould experience a favourable reception. But the greateſt part of the preſent work is evidently furniſhed from ſources very different from his own "notes and obſervations." Three fourths of it are made up of extracts from common performances on American ſtatitics, American hiſtory, or American biography; together with extracts from American newspapers, poetry, and miſcellaneous literature. Theſe heterogeneous materials are thrown together with a wonderful diſregard to all the principles of arrangement; and moſt curiouſly blended with details of the author's own adventures and ſpeculations. Mr. Janſon indeed lays claim to one principle of order in his volume, and only to one.

"On a nearer examination," he ſays, "it will be found that, in his remarks on each ſtate, the author has preſerved, as nearly as poſſible, the geographical arrangement, commencing at the North, and ending at the South."

As if this compilation could not be too highly priced. A few paltry engravings, and an engraved title-page, are added: and the public are invited to gratify their curioſity reſpecting Mr. Janſon's lucubrations at the moderate charge of two guineas.

To prevent, if poſſible, our readers from being thus taken in, we ſhall proceed to give a more detailed account of the contents of the volume: and ſhall preſent them with a few ſpecimens of the little it can boaſt, of original or entertaining matter.

The firſt chapter contains an account of Mr. Janſon's voyage from England to America. He took his paſſage on board a New-England ſnow; and he and his fellow paſſengers were ſo imprudent as to entruſt the Captain with the entire concern of laying in ſea-ſtores; in conſequence of
which

which they found themselves reduced to salt beef and stinking water, when the voyage was about half completed. This untoward event entirely got the better of Mr. Janson's good humour, and procured him from the Yankee captain the appellation of the *Grumbler*, which it must be acknowledged on many occasions he seems to have deserved; for he grumbles almost from one end of his book to the other. In Chapter II. we find him arrived at Boston, and complaining bitterly of the excessive heat, and the "myriads of bugs and musquitoes which blistered him all over." For this inconvenience, as well as for being kept on short commons at sea, Mr. Janson ought principally to have blamed his own want of foresight. For he ought to have been aware that a new New-England captain would over-reach him if he could: and that on the third of July, the period of his arrival at Boston, the heat must be very oppressive to a stranger newly come from a colder climate.

The mention of musquitoes gives Mr. Janson an opportunity to make some strictures on the journal of Mr. Weld, his predecessor, as an American tourist. That gentleman, it seems, had quoted General Washington for saying, "that he never was so much annoyed by musquitoes in any part of America as in Skenesborough, for that they used to bite through the thickest boot." This, according to Mr. Janson, is more than even a rattle-snake could accomplish; and he is very pleasant upon this wonderful hyperbole. The Americans, it seems, are very pleasant on it also; and are accustomed to say, when any improbable anecdote is related, "that's like the musquitoes that bit General Washington through his boot!" After all, however, we are left in the dark, whether the hyperbole be ascribable to the General or the traveller; and we must therefore refrain from passing sentence on Mr. Weld till possessed of further evidence. Mr. Janson himself is candid enough to subjoin, "There is truth in most of Mr. Weld's observations."

While at Boston Mr. Janson visited Bunker's Hill; and what was more extraordinary, he visited also the vaults containing the remains of the officers who fell at that battle, on some of whose bones he found remnants of clothing still uncorrupted. His information respecting Boston is extremely defective, and consists of nothing more than some vague notices of its distilleries, theatres, and breweries. Mr. Janson now starts aside from his own "notes and observations," and forms his third chapter out of a kind of compendium of American statistics; and his fourth out of some

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records

records of ancient American hiſtory. He begins Chapter V. with obſerving, that “the reader will, doubtleſs, think it high time to return to the narrative.” But he continues the narrative only through a couple of pages, which carry him to New London in Connecticut; and at the ſame time to the end of his chapter. In Connecticut, it ſeems, there are caverns which afforded refuge to three officers of Cromwell's army, who were, likewiſe among the judges that condemned the unfortunate Charles to death. Theſe were Generals Whalley and Goſſe, and Colonel Dixwell: and Mr. Janſon takes advantage of this circumſtance to preſent us with a long chapter detailing the hardships ſuffered by theſe regicides, the particulars of which, he ſays, were collected and tranſcribed on the ſpot.

From this account we ſelect the following anecdotes.

“During their abode at Hadley, the moſt famous and memorable Indian war of New England took place. This was called King Philip's war. Philip was a powerful ſachem, and reſided at Mount Hope, in Rhode Iſland; where he was ſoon after this war put to death by Colonel Church. All the new frontier towns of New England were attacked, and Hadley was then expoſed as a place of that deſcription. The time the ſavages fixed upon to make the aſſault was while the inhabitants were aſſembled in the meeting-houſe to obſerve a faſt-day; but fortunately it had been ſome time a cuſtom for the men to attend public worſhip, armed. Had the town been taken, the diſcovery of Whalley and Goſſe would have been inevitable. The men took up their arms, and attempted a defence, but were ſoon thrown into confuſion, when (as it is related to this day) a ſtranger ſuddenly appeared among them, of venerable aſpect, and different in his apparel from the inhabitants; who rallied, and diſpoſing them in the beſt military manner, led them to the charge, routed the Indians, and ſaved the town. In the moment of victory their deliverer vaniſhed. The inhabitants, unable to account for the phenomenon, believed that they had been commanded by an angel, ſent from heaven for their protection.

“This ſuppoſed angel was Goſſe, who never before ventured from his concealment. Whalley was then in a ſtate of ſecond childhood. Such was their caution to prevent a diſcovery of their retreat, that the inhabitants never knew them, or who it was that ſo ably led them againſt the ſavages, until they both had paid the debt of nature. In a country where the leading feature of the mind is the moſt familiar, and, indeed, impertinent curioſity; it is a matter of wonder how they could for ſo long a time conceal themſelves from the prying eyes of the inhabitants. What rigid confinement they muſt have endured! What ſolitary hours they muſt have paſſed! But their fanaticiſm animated them with the hope of better days.

“Another

“ Another story of Goffe is still current among the old inhabitants of Boston, which proves him to have been very expert at the exercise of his sword. It is thus related in a print which fell into my hands there.

“ While the judges were at Boston there appeared a gallant person there, some say a fencing-master, who, on a stage erected for that purpose, walked several days, challenging and defying any person to play with him at swords. At length one of the judges, disguised in a rustic dress, holding in one hand a cheese wrapped up in a napkin, and in the other a broomstick, the end of which he had besmeared in a dirty puddle of water; and thus equipped, he mounted the stage. The fencing-master railed at him for his impudence, asked what business he had there, and bid him be gone. A rencounter ensued; Goffe received the sword of his antagonist in the cheese, while he drew the dirty end of his stick across his mouth. Another pass was made, and again received in the cheese; and in return, he gave another mark across the fencer's eyes. At a third lunge, the sword was again received as before, and the stick rubbed over the other parts of his face. The enraged master of arms then threw aside his weapon, and took up a broad sword, with which he advanced. Upon this, Goffe told him to stop, and added, that he had hitherto only played with him, without attempting to hurt him: but as he came on in rage, with the broad-sword, his life would pay the forfeit. The fencer, struck with the manner this was said, and fearing the event, asked Goffe who he was; adding, that he must be either Whalley, Goffe, or the Devil, as no other could beat him. The disguised conqueror retired, leaving the boasting champion to the diversion of the spectators. Hence it became proverbial in New England, in speaking of a champion, to say, that no one can beat him but Whalley, Goffe, or the Devil.”
P. 51.

Chapter VII. resumes the subject of statistics, but treats chiefly of the American weather. Chapter VIII. discourses (upon the authority of Mr. Richard Hazen, land surveyor) of the multiplication of wild pigeons, and the fecundity of fish in New-England. Chapter IX. is upon the vast mountains and lakes of the American continent; and says something of the last war between the Americans and Indians. At length in Chapter X. the author is disposed to continue his journey, and conducts us with tolerable celerity from New London to New York. The observations which Mr. Janson makes on the country and its inhabitants, during this part of his travels, have very little novelty to recommend them. He makes the same complaints that his predecessors have done, of the bad accommodations at the American inns, or taverns, as they are there called; the roughness of the

roads; and the insolence, and impertinent curiosity, of the landlords and their attendants. The following picture, however, must be overcharged.

“ Arrived at your inn, let me suppose, like myself, you had fallen in with a landlord, who at the moment would condescend to *take the trouble* to procure you refreshment after the family hour, and that no *pig*, or other trifling circumstance called off his attention, he will sit by your side, and enter in the most familiar manner into conversation; which is prefaced, of course, with a demand of your business, and so forth. He will then start a political question (for here every individual is a politician), force your answer, contradict, deny, and, finally, be ripe for a quarrel, should you not acquiesce in all his opinions. When the homely meal is served up, he will often place himself opposite to you at the table, at the same time declaring that “ though he thought he had eaten a hearty dinner, yet he will pick a bit with you.” Thus will he sit, drinking out of your glass, and of the liquor you are to pay for, belching in your face, and committing other excesses still more indelicate and disgusting. Perfectly inattentive to your accommodation, and regardless of your appetite, he will dart his fork into the best of the dish, and leave you to take the next cut. If you arrive at the dinner-hour, you are seated with “ mine hostess” and her dirty children, with whom you have often to scramble for a plate, and even the servants of the inn; for liberty and equality level all ranks upon the road, from the host to the hostler. The children, imitative of their free and polite papa, will also seize your drink, slobber in it, and often snatch a dainty bit from your plate. This is esteemed wit, and consequently provokes a laugh, at the expence of those who are paying for the board. No check must be given to these demonstrations of unsophisticated nature; for the smallest rebuke will bring down a severe animadversion from the parent.”

P. 85.

The following are rather amusing specimens of the insatiable curiosity, and self-importance, of the Trans-Atlantic females.

“ With the other sex, whose curiosity is generally admitted in other countries to be by no means inferior to that of the men, you may naturally expect to fare no better. This I likewise found by manifold experience. One instance, which occurred during the excursion described in this chapter, shall here suffice. Seeing a pleasant little cottage on the river Connecticut, and understanding that it was to be let, I knocked at the door, which was opened by a woman, of whom I enquired the rent of the house.—“ And where are you from?”—was the reply.—“ Pray, madam,” I again asked, “ is this house to be let?”—“ Be you from New York or Boston?” said the inquisitive dame. The place

place was ſituated about half-way between thoſe two towns. Impatient at this mode of reply—"I'll thank you, madam," I repeated, "to acquaint me with the price demanded for this little place?"—"Pray what may you be?" rejoined ſhe, as if fully determined not to ſatisfy my enquiry till I had gratified her curioſity. I was not leſs reſolute than herſelf, and turned my back in diſguſt." P. 86.

"The arrogance of domeſtics in this land of republican liberty and equality, is particularly calculated to excite the aſtoniſhment of ſtrangers. To call perſons of this deſcription *ſervants*, or to ſpeak of their *maſter* or *miſtreſs*, is a grievous affront. Having called one day at the houſe of a gentleman of my acquaintance, on knocking at the door, it was opened by a ſervant-maid, whom I had never before ſeen, as ſhe had not been long in his family. The following is the dialogue, word for word, which took place on this occaſion:—"Is your maſter at home?"—"I have no maſter."—"Don't you live here?"—"I *ſtay* here."—"And who are you then?"—"Why, I am Mr. —'s *help*. I'd have you to know, *man*, that I am no *ſervant*; none but *negers* are *ſervants*." P. 87.

With reſpect to the practice of *bundling*, which has long been aſcribed to the New Englanders, Mr. Janſon diſclaims all knowledge of it. This practice is ſaid to conſiſt in young men and women going to bed together with their clothes on, and without any harm enſuing. But while he denies having met with any thing of this kind in New England, he intimates that it has exiſted from time immemorial in Wales, in the Iſle of Portland, and in Holland! The chapter concludes with a lengthened detail of the tranſactions between the American government, and the French emiſſary, Genet, in the year 1793, taken from the newspapers of the times.

Chapter XI. treats of the ſtate of religion in America, a ſubject of great importance and curioſity; and which merits an ampler investigation than is here beſtowed upon it. The United States have now perſiſted for more than twenty years in the experiment of a ſeparation between church and ſtate; and are ſo far from relaxing in this ſyſtem, that Mr. Jefferſon, it ſeems, ſoon after his advancement to the preſidency, procured the entire abolition of the few remaining tithes of the epifcopal Clergy, and the ſale of the church lands for the uſe of government. Here, therefore, all religious ſects are upon the ſame footing; there is no national church, nor any national encouragement for the ſupport of a religious eſta bliſhment. Churches are built, and ſupported, and preachers are maintained by voluntary contribution alone; and

whoever is disinclined to this allotment of his property, may keep his money in his pocket without any questions being asked. The consequences of this excess of toleration and *liberality* are precisely such as might have been foreseen. In many parts of the country, and with the rising generation in particular, religion is entirely out of fashion; churches are falling to decay, and no ministers of the Gospel are to be found. Infidelity stalks daringly abroad, and Christianity has become a subject of mockery and derision. In those districts, which still retain a religious spirit, canting superstition has taken place of sound and rational piety! The pulpits are occupied by ignorant enthusiasts, who propagate their doctrines with a zeal proportionate to their absurdity; and who, if they are followed and applauded by the multitude, have attained the extent of their wishes. Men of education and talents are deterred from devoting themselves to a profession which is productive neither of honour nor emolument: and a few of the gloomiest and most despised sects of Christianity are alone in repute with that part of the American community which ever thinks of religion at all.

Of the neglect of religion in some parts of the United States, Mr. Janson furnishes us with the following proof.

“ At Edenton, in North Carolina, the people are so far lost to the sense of religion, that they have suffered a handsome brick episcopalian church, the only place of public worship in the town, to fall into decay. In many parts of the southern states, there is a total neglect, not only of religious, but often of moral duties. The church-yard at Edenton is open to the carnivorous beasts which prowl about that country; and when cattle have grazed, and hogs rooted in it, they retire to rest in the neglected church. Having driven their minister away, the ceremony of marriage is performed by a justice of the peace, who having first freely indulged at the festive board of the happy couple, and generally late in the evening, hiccups over a few lines, and this serves as a bond for life. The baptism and the burial service are dispensed with. This church was built and flourished under the British government, when benevolent and spirited merchants gave a rank and consequence to the town, when hospitality and unanimity spread their benign influence, and somewhat ameliorated an unfriendly clime, by the exercise of the social and moral virtues.”
P. 103.

The Baptists and Methodists are the most prevailing religious orders in America. The following account is given by this author, of some public solemnities of these sects.

“ I was present at a baptism according, as they say, to the doctrine of Saint John, in Rhode Island. The day was one of
the

the ſevereſt in the month of January, and in that part of the world it is in many degrees colder than in England. The thermometer was, at the time, 10 below 0.

“ A concourſe of people near the water-ſide attracted my attention. I joined the crowd, and found that it was aſſembled to witneſs a baptiſm by immerſion. The ice, which was about a foot thick, had been cut through to the diſtance of twenty or thirty yards, but ſo intenſe was the froſt, that ſome of the *elect* were obliged, with poles and ſtaves, to keep the hallowed water from freezing. A few minutes would have cemented the whole again. In order to turn the hearts of unbelievers, and to reclaim ſuch as have gone aſtray, the baptiſts on theſe occaſions are particularly prolix. They aſſert that the ſpirit enures them to this rigid penance, making to them the day mild, and the water of the ſummer's temperature. I had waited for the end of the miniſter's exhortation, after which he was to lead his flock to the water, until my limbs ached with cold. At length the penitents appeared. They conſiſted of the members of the meeting, two and two; then followed the devotees, about twelve in number, of both ſexes, in long gowns, reſembling a *robe de chambre*. At the head of the noviciates was the prieſt, alternately praying and ſinging, in honour of Saint John the baptiſt: and thus, without ſlackening his pace, or altering his dreſs, he plunged into the freezing ſtream, till he was nearly breait-high in the water. His diſciples, with wonderful reſolution, hand in hand, followed; while the members who had already been purified by immerſion, ranged themſelves along the margin of the deep. The paſtor then turned round, and began a ſolemn exhortation on baptiſm, which continued a few minutes; a dreadful interval in his ſituation! He then ſeized the neareſt devotee, and with great dexterity immerſed him entirely in the water. Another ſhort prayer ſucceeded, then another immerſion; and this was repeated till the whole had thus received the holy ſacrament. They returned, giving thanks to God, after ſuffering the ſeverity of the freezing water, at ſuch a ſeaſon, about ten minutes.

“ During this unnatural ceremony, I was no leſs entertained with the remarks of the ſpectators. One of them obſerved that, ſevere as the diſcipline was, they ſeldom took cold, or ſuffered ſubſequent bodily pains; adding, that their enthuliaſm was ſo great, and their minds were wrought up to ſuch a degree of religious phrenzy, that no room was left for reflection, or ſenſe of danger. Another related a ſtory of a public baptiſm of this nature in Connecticut, which was attended with a fatal circumſtance. “ It was about the ſame time of year,” continued the narrator, (for the ſeverer the weather the greater their faith) “ when I was preſent at one of theſe *duckings*, (as he termed it.) It was performed in a ſmall but rapid river, then covered with ice, except a place cut for the purpoſe. The miniſter, with his followers, advanced to the proper diſtance into the water: after

the uſual introductory prayer, being in the act of immerſing the: firſt, he accidentally loſt his hold of the unfortunate perſon, who was in an inſtant carried down the ſtream, ſtill running under the ice, and irrecoverably loſt. The good man finding his ſubject gone, with a happy ſerenity of mind exclaimed, "The Lord hath given, the Lord hath taken away, bleſſed be the name of the Lord: come another of you, my children." The remainder, aſtoniſhed and confounded, loſt their faith, and fled.

"A third ſpectator declared, that one of his relations, an elderly man, had ſuddenly become a frequenter of the baptiſt meetings, and offered himſelf a candidate for a place among the elect. The penance neceſſary to endure is ſevere, and the probation arduous, before the repentant ſinner can paſs the ordeal of the miniſters and elders. The old man had, it ſeems, obtained the bleſſed ſanction, and a diſtant day was appointed for his regeneration by baptiſm. Upon reflection, finding that it would happen in the greateſt ſeverity of winter, at the next meeting he petitioned that the ceremony might take place in warmer weather: alledging, that it would certainly prove his death to be put under water in time of froſt and ſnow. The congregation murmured, while the prieſt, without a reply, read his ſentence of excommunication, with the moſt ſevere anathemas on his head as an unbeliever, poſſeſſing neither faith nor the holy ſpirit; and never could he recover the effects of his indiſcretion, or be again admitted into the number of the elect.

"The methodiſts aſſemble in the ſummer ſeaſon in ſurprizing numbers, in different parts of the United States. Theſe are called camp-meetings, and converts will travel to attend them ſeveral hundred miles. A place is fixed upon at a convocation of the preachers, at which their biſhop ſometimes preſides, and a diſtant time appointed for theſe meetings, which alſo draw together the neighbouring inhabitants for a conſiderable diſtance from motives of curioſity. They ſometimes continue during a fortnight, and this time is paſſed in the field, in prayer. They bring with them proviſions, tents, or blankets, and ſupport the numerous body of preachers, who continue bawling to the people in turns, day and night. When ſigns of conversion begin to be manifeſt, ſeveral preachers crowd round the object, exhorting a continuance of the efforts of the ſpirit, and diſplaying, in the moſt frightful images, the horrors which attend ſuch as do not come unto them. The ſigns of regeneration are diſplayed in the moſt extravagant ſymptoms. I have ſeen women jumping, ſtriking, and kicking, like raving maniacs; while the ſurrounding believers could not keep them in poſtures of decency. This continues till the convert is entirely exhausted; but they conſider the greater the reſiſtance the more the faith; and thus they are admitted into what they term the *ſociety*. The men under the agony of conversion, find it ſufficient to expreſs their contrition by loud groans, with hands claſped and eyes cloſed. The fol-

lowing is an exact copy of an advertisement of a camp-meeting, taken from a newspaper printed at Trenton, in New Jersey.

“ CAMP-MEETING.

“ The public is hereby informed, that a Camp-Meeting will be held near Mr. Minard Farley's, in a grove, about a quarter of a mile from New Germantown, in Hunterdon County. To commence on Saturday, the 29th of September, and to continue three days, under the superintendence of the ministers of the methodist church.

“ As camp-meetings are generally attended by several thousands from far and near, and commonly continue day and night, it will be best for those who may come a distance to bring provision for themselves and horses if possible, and to tarry on the ground till the meeting ends.

“ All friendly ministers, and praying people, are invited to attend said meeting.

“ THOMAS WARE,

“ JOSEPH TOTTEN.

“ Trenton, Sept. 10, 1804.”

P. 104.

This picture of the state of religion in America certainly offers no inducement to other nations to adopt her example, in abolishing every religious establishment.

[To be concluded in our next.]

ART. IV. *Specimens of English Prose Writers, from the earliest Times to the Close of the Seventeenth Century, with Sketches biographical and literary, including an Account of Books as well as of their Authors; with occasional Criticisms, &c.* By George Burnett, late of Baliol College, Oxford. 3 vols. 1l. 7s. pp. 1518. Longman and Co. 1807.

THIS is another imitation of Mr. Ellis's *Specimens of Early English Poets*, “ of which work,” Mr. Burnett says, “ it may be considered in some sort as forming the counterpart.” In *some sort* we agree with him, and may add, that if he had taken a little more time, with the diligence which he appears to have employed on the first two volumes, he might have accomplished a very useful and interesting series of specimens. He confesses, however, that he does not present these volumes as a work of much research; that he has examined scarcely at all into MS. stores; and has been more solicitous to give an account of authors who possess a permanent

manent value, than of productions valuable only as *curious* relics of past literary ages; and he concludes his prefatory address by admitting, with due humility, that "in a work of this kind fame is entirely out of the question; and that, if the public shall think proper to call for a second edition, he will readily adopt any suggestion, either from friend or stranger, which in his opinion can add either to its utility or entertainment."

As we clearly think his work capable of improvement, he is heartily welcome to such suggestions as may occur in the following sketch of its contents.

His specimens commence with the reign of EDWARD III. which presents us with Sir *John Mandeville* only; RICHARD II. *Trevisa*, the translator of the *Polychronicon*, in whose article we find an original story of witchcraft, by Mr. Burnett, which we would recommend to be omitted. *Wickliffe* and *Chaucer*, the latter taken very inconsiderately from Godwin's overgrown romance. Under HENRY VI. we have Bishop *Pecock*, Sir *John Fortescue*, and extracts from Sir John Fenn's Letters, published in 1787, an obvious breach of Mr. Burnett's plan, the consequences of which we need not point out: *Caxton*, to whose history is prefixed a brief and well-written view of the literature of France: the *Chronicles of England*, and the *Golden Legend*. RICHARD III.'s reign yields only the *Book of the Order of Chivalry*, and *Morte Arthur*. Under HENRY VII. we have the *Book of the Feats of Arms and of Chivalry*, by Christian (or rather *Christine*) of Pifa, concerning whom Mr. Burnett might have found some information in Lord Orford's *Royal and Noble Authors*; *Anthony Widville*, *Lord Rivers*. Under this reign also Mr. Burnett presents his readers with a dissertation on the old romances, compiled from various authors, whose opinions are judiciously combined, but perhaps too implicitly adopted.

"Romances not only merit attention, as enabling us to enter into the feelings and sentiments of our ancestors—a circumstance in itself curious, and even necessary to a complete knowledge of the history of past ages: they may still be successfully employed to awaken the mind—to inspire genius; and when this effect is produced, the power thus created may be easily made to bear on any point desired." P. 289.

All this is doubtful. Romances were certainly the amusement of unenlightened ages, but how far they exhibit either the real feelings or sentiments of our ancestors we cannot ascertain. It is certain that the real history of those times,

as far as we can find, presents us with no examples of extraordinary virtue or valour (such as these romances contain) that are not to be found in modern times. It is evident, however, that romances were the popular books of those comparatively dark and ignorant ages, and it is a question worth asking in our days, of what the growing taste among us for such romances, or imitations of them, is a sign? and why, after being surfeited with our own novels, it becomes necessary to modernize Amadis de Gaul, Palmerin of England, &c.?

Under HENRY VII. also this author classes *Fabian*, and, what is more important, a discussion on the revival of classical learning. In the reign of HENRY VIII. we have Lord *Berners'* translation of Froissart; *Fisher*, Bishop of Rochester; Sir *Thomas More*, *Leland*, *Harding*, the chronicler, but who has no fair title to be introduced here, as his Chronicle is written in metre; *Hall*, *Tyndale*, *Coverdale*, *Rogers*, with a short narrative respecting the translations of the Bible, which alone, in our opinion, would exhibit an excellent sketch of the progress of the English language from Wickliffe to James I. *Latimer*, whose sermons afford some very characteristic extracts. Perhaps our female readers will like to know what was said of their ancestors' dress by so observant a critic on fashions.

“ In another sermon he addresses the ladies in a manner perhaps not over-gallant, and declaims against the vices of the age in general.

“ As it is a part of your penance, ye women, to travail in bearing your children: for * it is a part of your penance to be subject unto your husbands; ye are underlings, and must be obedient. But this is now made a trifle and a small matter. And yet it is a sad matter; a godly matter, a ghostly matter, and matter of damnation and salvation. And Paul saith that a woman ought to have a power on her head. What is this to have a power on her head? It is a manner of speaking of the Scripture; and to have a power on her head, is to have a sign and token of power, which is by covering of her head, declaring that she hath a superior above her, by whom she ought to be ruled and ordered. For she is not immediately under God, but mediately. For by this injunction, their husband is their head under God, and they subjects to their husbands. But this power that some of them have, is disguised gear and strange fashions. They must wear French hoods, and I cannot tell you what to call it. And when they make them ready, and come to the covering of their head, they will call and say, give me my French hood,

* So, in the original, as the sense requires.—*Rev.*

and give me my bonnet, or my cap, and so forth. I would wish that the women would call the covering of their heads by the terms of the Scriptures. As when she would have her cap, I would she should say, Give me my power. I would they would learn to speak, as the Holy Ghost speaketh, and call it but such a name as St. Paul doth. I would they would, (as they have much preaching) when they put un their cap, I would they would have this meditation: I am now putting on my power upon my head. If they had this thought in their minds, they would not make so much pranking up of themselves as they do now a-days. But now here is a vengeance devil: we must have one power from Turkey of velvet, and gay it must be—far fet, dear bought; and when it cometh it is a false sign. I had rather have a true English sign, than a false sign from Turkey. It is a false sign when it converteth not their heads as it should do. For if they would keep it under the power as they ought to do, there should not any such thussokes nor tufts to be seen as there be, nor such laying out of the hair, nor braiding to have it open. I would marvel of it, how it should come to be so abused, and so far out of order, saving that I know by experience, that many would be ruled by their husbands, as they ought to be. I have been desired to exhort some, and with some I could do little in that matter. But there be now many *Adams* that will not displease their wives, but will in this behalf let them have all their own minds, and do as them listeth. And some others again there be now a-days that will defend it, and say it may be suffered well enough, because it is not expressed in Scripture, nor spoken of by name. Though we have not express mention in Scripture against such laying out of the hair in thussokes and tufts, yet we have in Scripture express mention *de tortis crinibus*, of writen hair, that is *for the nonce* * forced to curl. But of these *thussokes* that are laid out now a-days, there is no mention made in Scriptures, because they were not used in Scripture time. They were not yet come to be so far out of order, as to lay out such thussokes and tufts. But I will tell thee, if thou wilt needs lay it out, or if thou wilt needs shew thy hair, and have it seen, go and poll thy head, or round it, as men do: for to what purpose is it to pull it out so, and to lay it out? Some do it (say they) of a simplicity. Some do it of a pride. And some of other causes. But they do it because they will be quarter-master with their husbands. Quarter-master? Nay, half-masters: yea, some of them will be whole-masters, and rule the roast as they list themselves. But these defenders of it will not have it evil, because it is not spoken of in Scripture. But there be other things as evil as this, which are not spoken of in Scripture expressly, but they are implied in Scripture, as well as though they were

* *for the nonce*—on purpose; *per force*. This expression is still used in Norfolk in the same sense.

expressly spoken of. For the prophet Esay saith, *Væ qui consurgitis mane ad comessandum, ad ebrietatem sectandam, et potando usque ad vesperum, ut vino aestuetis.* Wo unto you that rise early in the morning and go to drinking until night, that ye might swim in wine.

“ This is the Scripture against banquetting and drunkenness. But now they banquet all night, and lie a-bed in the day time till noon, and the Scripture speaketh nothing of that. But what then? The devil hath his purpose this way, as well as the other; he hath his purpose as well by revelling and keeping ill rule all night, as by rising early in the morning and banquetting all day. So the devil hath his purpose both ways. Ye noble men, ye great men, I wot not what rule ye keep: for God's sake hear the complaints and suits of the poor. Many complain against you, that ye lie a-bed till eight, or nine, or ten of the clock. I cannot tell what revel ye have over night, whether in banquetting, or dicing, or carding, or how it is. But in the morning, when the poor suitors come to your houses, ye cannot be spoken withal, they are kept sometimes without your gates, or if they be let into the hall or some outer chamber, out cometh one or other, Sir, ye cannot speak with my lord yet, my lord is asleep, or he hath business of the king's all night, &c. and thus poor suitors are driven off from day to day, that they cannot speak with you in three or four days, yea, a whole month—what shall I say more? A whole year sometimes ere they can come to your speech, to be heard of you. For God's love, look better to it; speak with poor men when they come to your houses, and dispatch poor suitors, as indeed some noblemen do, and would Christ that all noblemen would so do.”

“ Afterwards adverting to the nativity, he says:

“ I warrant you there was many a jolly damsel at that time in *Bethlem*, yet amongst them all there was not one found that would humble herself so much, as once to go see poor Mary in the stable, and to comfort her. No, no; they were too fine to take such pains. I warrant you they had their bracelets, and verdingals, and were trimmed with all manner of fine and costly raiment, like as there be many now a-days amongst us, which study nothing else but how they may devise fine raiment, and in the mean season, they suffer poor Mary to lie in the stable; that is to say, the poor people of God they suffer to perish for lack of necessaries:

“ But what was her swaddling clothes wherein she laid the King of Heaven and Earth? No doubt it was poor gear; peradventure it was her kerchief which she took from her head, or such like gear: for I think Mary had not much fine linen; she was not trimmed up as our women be now a-days. I think indeed Mary had never a verdingal, for she used no such superfluities as our fine damsels do now a-days: for, in the old time women were content with honest and simple garments. Now they have found out these

these roundabouts; they were not invented then; the devil was not so cunning to make such gear; he found it out afterward. Therefore Mary had it not. I will say this, and yet not judge other folks' hearts, but only speak after daily appearance and experience: no doubt it is nothing but a token of pride to wear such verdingals, and therefore I think that every godly woman should set them aside. It was not for nought that St. Paul advertised all women to give a good example of sadnes, sobernes, and godliness, in setting aside all wantonnes and pride. And he speaketh of such manner of pride as was used in his time: *non tortis crinibus*, not with laying out the hair artificially: *non plicatura capillorum*, not with laying out the thustockes. I doubt not but if verdingals had been used at that time, St. Paul would have spoken against them too, like as he spake against other things which women used at that time, to shew their wantonnes and foolishnes. Therefore, as I said before, seeing that God abhorreth all pride (and verdingals are nothing but an instrument of pride) I would wish that women would follow the counsel of St. Paul, and set aside such gorgeous apparel, and rather study to please God, than to set their mind upon pride: or else, when they will not follow the counsel of St. Paul, let them scrape out those words wherewith he forbiddeth them their proudnes, otherwise the words of St. Paul will condemn them at the last day. I say no more; wise folks will do wisely. The words of St. Paul were not written for nothing: if they will do after his mind, they must set aside their foolish verdingals: but if they will go forward in their foolishnes and pride, the reward which they shall have at the end, shall not be taken from them." Vol. I. P. 469.

Latimer was less a man of learning than any of the contemporary prelates, but his talents were probably more popular: this kind of quibbling about matters too mean to be introduced in the pulpit will to this day confer the character of a popular preacher among the lower class. We cannot therefore agree with Mr. Burnett, that "Cranmer conspired with his brother martyr, Latimer, to introduce a more rational and plain manner of preaching;" nor can we approve his passing over Cranmer's writings, so superior in themselves and so important in their consequences. But of omissions hereafter.

Under EDWARD VI. Mr. Burnett has enumerated Bishop Gardiner; the Complaynt of Scotland, written by Wedderburn, or Inglis, or Lindsay, but surely by no English author; Bishop Barletve; Sir John Cheke, one of those early scholars on whose history the researcher into literature rests with peculiar satisfaction; his English works, however, are the *pars minima* of his merit. In Queen MARY'S time we have only Wilson,

the ambassador, and *Grafton*, the printer and chronicler. In her sister's more glorious reign we have *Afcham*; *Fox*, the martyrologist, whose character Mr. Burnett seems to have taken from some popish biographer. That he is "in general a weak and prejudiced writer" is a calumny of our own days, in which some persons have thought proper to show an extraordinary partiality for the Roman Catholic religion; and that his history contains *several* accounts of the martyrdom of persons who were afterwards found alive, is one of those loose assertions for which there is no good authority. And here, by the way, we would ask in what school Mr. Burnett learned that a dispute about the immaculate conception is a *frivolous* dispute?

Under this reign also we have *Holinshed*, whose Chronicles the spirit of the London Booksellers is rendering a parlour book again; and Sir Philip *Sidney*, whose *Arcadia* might have been defended without a petulant and unjust attack on Mr. Todd, the acute and judicious editor of *Spenser*. *Spenser* follows next, on account of his tract on Ireland, which, however, is more valuable for matter than for style. It is an extraordinary circumstance in the history of language, that prose should be so far behind poetry in elegance; that what was common should be less cultivated than what was rare; that what was daily undergoing a polish by frequent use should yet remain more rugged than what was the province of the gifted few. But such was the case with English prose almost to the reign of Queen Anne.

Elizabeth's reign was farther enlightened by Sir Walter *Raleigh*, John *Lilly*, Cecil, Lord *Burleigh*, honest John *Stow*, *Knolles*, *Agard*, *Camden*, in whose writings, however, there is nothing that marks the progress of style. *Hooker*, himself a host, whose article, as well as that of *Camden*, Mr. Burnett has improved by extracts from Mr. Beloe's *Anecdotes*. We cannot resist giving Mr. Burnett's character of Ecclesiastical Polity, from whatever source borrowed.

"Ecclesiastical Polity contains the most profound, and the ablest defence of ecclesiastical establishments, which has ever appeared, and displays powers of reasoning of the first order, joined with an extent of learning rarely attained. With his own party, it gained the author an unbounded reputation, both at home and abroad; and even with his antagonists, the puritans, his profound learning, his talents, and unexampled candour, were objects of respect and admiration. Though it would be going too far to say that *Hooker* settled the controversy between the Puritans and the Church of England, it may be affirmed with truth, that no champion of equal ability was found to enter the

lifts in defence of the opposite cause. The style of this work, too, possesses some of the highest characteristics. It is perspicuous, forcible, and manly, and evidently flows from the pure source of an ingenuous and upright mind.

“ I consider the Ecclesiastical Polity as by far the most important work which had appeared prior to Lord Bacon. For extent and variety of learning, it is without a rival. There is no single book, which resulted from the reformation, to which the following assertion of M. Villers * is so strictly applicable. After taking a view of the progress of knowledge consequent upon the reformation, he remarks, ‘ Whoever wishes to be instructed in history, in classical literature, and philosophy, can chuse nothing better than a course of protestant theology.’

“ Accordingly, the work of Hooker is not to be regarded simply as a theological treatise, on a subject about which men's minds are pretty well settled in modern times. The author, in his zeal to establish his main point, and from his anxiety to distinguish what is *human* from what is *divine*, is led to examine into the principles of moral duty, and the laws of social union! and hence we find him frequently referred to, by subsequent writers, as authority for moral and political principles. No wonder, therefore, that Pope Clement VIII. after the first book only had been read to him, should exclaim—‘ There is no learning that this man has not searched into.’ As a composition too, it presents the first example in the language, of strict methodical arrangement, and of clear logical reasoning.” Vol. II. P. 311.

Under JAMES I. we have *Bacon, Speed, Daniel, Spelman, Andrews, Donne, Ben Jonson, Sir Robert Cotton, Purchas, Burton, Selden*, and the Monarch himself. The second volume concludes this reign, to which is very properly appended a glossary.

Vol. 3 begins with CHARLES I. and the Commonwealth. This period is prefaced by some remarks on the general state of politics and religion, in which are a few expressions that might be changed for better. We hear of Archbishop Laud's *absurd* attempt to establish uniformity of religious worship in the three kingdoms; but what was there absurd in the attempt? This prelate is likewise classed among *religious enthusiasts*, because he wrote a diary of his life. The writers from whose works specimens are produced, are Bishop Hall, Lord Cherbury, whose life is said to have been first printed in 1792 instead of 1770; *Hobbes*, whom Mr. Burnett admires so much as to assert, that “ his memory has

“ * Essay on the Spirit and Influence of the Reformation by Luther, &c.”

been traduced and blackened by the misrepresentations of *bigotry*." We would not willingly misrepresent Mr. Burnett's principles, but as he professes to be only a compiler, we suspect he has been misled by some improper authority. It is incontestible that Hobbes's writings strike at the foundation of all religion, both natural and revealed; and on this account we could have wished that Mr. Burnett had been more sparing of his extracts. May the poet, but here the historian; Bishop Jeremy Taylor; Lilly the astrologer, a preposterous addition to such a list; Whitelocke, whose writings are oddly enough specified by a speech of Oliver Cromwell's of unusual length; Sir Thomas Brown, Lord Brooke, Fuller; Milton, Clarendon, Howel, Harrington, Cleveland; Cowley; Algernon Sidney, from whose politics this compiler has drawn more than was necessary as to style, or reasonable as to matter.

IN CHARLES II.'s reign we have Quarles, Isaac Walton, L'Estrange, said here "to be famous as the editor of the first newspaper in England, begun in 1663;" a strange mistake, as there were an hundred newspapers before this, commencing from the year 1640; Andrew Marvel, Owen Feltham, "France to the Life," an anonymous pamphlet, very injudiciously introduced, if we understand Mr. Burnett's plan; Boyle, Barrow, Bunyan, Sir William Temple; Tillotson, Thomas Burnet, Sherlock, Dryden, South, at the end of which we are sorry to find the profane and indecent ballad of a "Dean and a Prebendary;" Barclay the quaker, and Tom Brown.—Under JAMES II. we have only Lady Ruffel's Letters; and under WILLIAM and MARY, Locke and Bishop Burnett.

Having incidentally offered some objections, and suggested some improvements to this work, we have only to add more generally, that the chief defect is what will readily occur to every person acquainted with the literary history of the sixteenth and seventeenth centuries, namely, the omission of many writers of equal distinction with those introduced. We at first intended to have given a list of these omissions, but as we advanced to the times of Charles I. and II. we found them so many that our leisure would not permit us to proceed farther. We shall therefore give only the following list, chiefly from memory, as a specimen of Mr. Burnett's oversights: Dean Colet, Dr. Borde, Cranmer and Parker, Archbishops; Sandys the traveller, Bishop Jewell, Dean Nowell, Dr. Bulleyne, George Gascoigne, Green (the poet and prose writer), Bishops King, Babing-

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ton, Godwin, Overall, Lake, and Carleton; Dean Boys, Dr. Willet, Preston, Sibbes, Taylor, Aviary; Drs. Denison, Slater and Sutton; Bolton and Stock, the puritans, Dod, Hilderham, Broughton; the lawyers Coke and Ley; Sir John Hayward, Wynn, Norden, Segar, Roe, Coryate, Lithgow, &c. &c. &c. &c. Had we gone on with Charles II. and James II. our list had been much greater.

If Mr. Burnett be of opinion that we are laying a burthen on him too heavy for one pair of shoulders, the fault is not ours; for complete specimens of the English prose writers, from the earliest times to the conclusion of the seventeenth century, can never be the production of any one man, were he to devote his whole life to it, and be the most insatiable *helluo librorum* that ever existed. We are inclined, however, to praise what Mr. Burnett has done; in the early part of his labours he shows great judgment in selecting his historical matter, as well as in his extracts; it is only when he comes to the vast mass of writers from James I. to James II. that he fails in regularity of plan, and all his resolutions are lost in the abundance of his materials. Mr. Ellis has something to answer for; not certainly because he gave the world his judicious specimens of the ancient poets, but because he did not inform young authors who might wish to tread in his steps, that poetry and prose are different things; and that the progress of the latter may be the subject of a grammatical or rhetorical discussion, but cannot afford materials for a history, of which the prose writers of all ages are to be the heroes.

ART. V. *Notes on all the Books of Scripture, &c.*

[*Concluded from p. 510.*]

OF the book of Deuteronomy Dr. P. says, "It is the address of an aged parent to his family, the affection and earnestness with which it is written making it peculiarly interesting; to my feelings no writings have so much of what is called *pathos*."—In this we cordially agree with him. On ch. xxxiv. 10. speaking of the superiority of Moses over the other Jewish prophets, he adds:

"But Jesus seems to have had a still more intimate kind of communication with God than even Moses, without any articulate voice or vision, in *some manner of which we have no information*, in a general way he seems to have performed his miracles as by a *power lodged in himself*; and it *only* appears from what he said

said at the resurrection of Lazarus, that mental prayer *always* preceded the working of his miracles, and by his general declaration, that of himself he could do nothing, but that the Father who was in, *or with* him, did these works."

We fear that here he made an inconclusive inference, respecting the original dignity of Christ. To the book of *Deuteronomy* is annexed a Dissertation, to show how the Mosaic institutions differed from those of the Egyptian and other ancient nations; and that being so much superior, they could not have been devised by Moses himself, but were evidently dictated by the Supreme Being.

"Nothing," he concludes, "can be said of Mr. *Langles* and others, who assert that the books of Moses were copied, or in any way derived, from the works of other eastern nations, more favourable than that they had never read them."

From Dr. P.'s note on Joshua, ch. x. 10. we collect that as a philosopher, he was inclined to agree with those who have judged the stones that have fallen from the atmosphere, at various times, and which have lately engaged so much the attention of naturalists, to be volcanic productions ejected from the moon.

We have nothing particularly to notice, from this part, till we get to the 2d book of Kings, ch. xi. 11. where we have the following odd and incautious remark.

"This is a second and the last instance of a person translated into another life, without dying, though it was perhaps the case with Moses: where these persons, *or our Saviour*, who was raised from the dead, now are, or how they are employed, is altogether unknown. But *as it cannot be supposed* that they have any relation to any other world or planet, they are no doubt in this!"

In the note on Daniel x. 20. Dr. P. also throws out an idea that the angels who are represented at various times to have appeared, were men in the same state with Jesus, and that Michael might possibly be Moses.

Great care is taken throughout the whole of these notes, to prove that the ancient Hebrews had a knowledge of a future state, and to overthrow the commonly received opinions of the existence of an Evil Being, and of an immaterial soul in man; but as Dr. P. has treated of these subjects much more at large in other publications, and our limits forbid our entering into such discussions, we shall only notice them with this remark, that while we agree with him in regard to the former, our faith in the latter is not by any means shaken by any arguments adduced against them in this work.

Dr. P. has very high ideas of the peculiar sublimity of many of the Psalms, but he is very unwilling to admit that any of them had an original reference to our Saviour, though he acknowledges that some were *literally* fulfilled in the case of our blessed Lord, and only *figuratively* in that of David.

Dr. P. conceives that the xviiiith chapter of Isaiah is unquestionably to be connected with that prophecy in the preceding chapter concerning Damascus, and that it does not refer to Egypt, as has been generally supposed; he agrees however that it has a manifest reference to the final restoration of the Jews. Dr. P. seems carefully to avoid *some* of the most evident prophecies of our Saviour in this book; he does not even appear to acknowledge him to be the proper object of that celebrated prophecy in the LIIIId chapter, and it is remarkable that no notice is taken of the 4th, 5th, and 7th verses of that very striking portion of scripture.

In his remarks on the xxxixth of Ezekiel, 17. Dr. P. very properly exposes the perverseness and disingenuousness of Voltaire in his construction of the passage.

“ This is fine imagery, an invitation to the beasts and birds of prey to come and feast on the carcases of the slain. But what must we say to the prejudice and malice of Voltaire, who could from this passage infer that the Jews were *cannibals*, and that the invitation was addressed to *them*; and who when the true sense was pointed out to him, could maintain that it was ambiguous, and that it would admit of *his* construction?”

On Joel ii. 30, Dr. P. observes,

“ This seems to be a figurative description of the great revolution, attended with much bloodshed, that is to precede the restoration of the Jews; *such as is perhaps now taking place in Europe.*”

Dr. P. seems to have been much inclined to give this interpretation to the extraordinary events of these remarkable times, and he expresses it to be his strong conviction that heavy judgments will be inflicted on those nations that have particularly oppressed the Jews. Upon which subject we have lately read some very sensible remarks in Mr. Witherby's “ Attempt to remove Prejudices concerning the Jewish nation,” on which we shall soon publish our remarks.

Dr. P. is unwilling to admit the Messiah to have been intended by “ the desire of all nations,” *Haggai* ii. 7. but the reasons he states are curious; first, that the Messiah could not properly be said to be the desire of any other nation than the Jews; and secondly, that the glory of *his* presence could not be greater than that of the Shechinah, the *token* of the

the divine presence. But undoubtedly the Messiah was to be as much a light to lighten the Gentiles, as the glory of Israel; and though the second reason may appear plausible to an Unitarian, it undoubtedly renders the prophecy a powerful evidence in support of the divinity of Christ; inasmuch as the *real* presence must exceed the *symbolic*.

We are now arrived at the end of the two first volumes; and at the termination of the commentaries or annotations on the Old Testament. The reader who has any recollection of the religious opinions of the author will readily anticipate the continual attempts made in the Notes on the New Testament to get rid of the doctrines of the Trinity, and atonement by the blood of Christ. It will be impossible for us to notice the many passages in which these great truths have been held to be conveyed, and which are therefore in our estimation entirely misrepresented. References are continually made to the Theological Repository, where the author's opinions being more fully stated, and supported by all the weight of argument he could apply to the several subjects discussed, have heretofore engaged the attention of the most celebrated biblical scholars and critics of the age.

The Notes on the Evangelical Writers are in the order of the doctor's own "*Harmony of the Gospels*;" from whence also are inserted paraphrases of the discourses of our Saviour recorded by St. John, and of many of the Epistles. To several of these paraphrases we can by no means give our assent, as they certainly appear to us to be no better than *perversions* of the text; it would be endless to attempt in such a work as this to set these matters right, and we are almost compelled, from the multiplicity of remarks that appear to us objectionable, to confine ourselves to one general expression of dissent as to all those passages that bear a reference to the person and character of our blessed Lord, and the nature and design of his ministry and passion. A few things however we shall notice as we pass along.

The beginning of the Gospel of St. John is of course entirely referred to the Evangelist's strong desire to oppose the Gnostic and Platonic errors, though we cannot help agreeing with Dr. Doddridge in thinking that his adoption of their terms for this purpose would rather have been laying a stumbling block in their way. The co-eternity and personality of the divine Logos, as well as his incarnation, are so plainly expressed by St. John, that we cannot wonder that every attempt should be made by Unitarians to get rid of the literal terms, and to find some plausible excuse for the Evangelist's adoption of them; how freely they convert any terms to their

own meaning, has been often shown by many excellent writers, and we have a striking example of this in the following paraphrase on the 15th verse of this first chapter of St. John.

“ It was to him that St. John referred when he proclaimed saying, this was he of whom I spake, he that cometh after me is preferred before me, *For he was before me, that is, My chief, and him to whom I am subservient.*”

It is well known that Socinians and Unitarians have always been puzzled to know when our Lord was in heaven with God, and fully instructed in his will ; Dr. P., by an *easy* hypothesis as he calls it, has solved this difficulty ; it seems it happened during his forty days sojournment in the wilderness, when being “ without food, and probably also without sleep,” he imagined himself to be in what is commonly called *heaven*, where God is supposed to reside. And to this it is likely he alluded, when he said “ he had come down from heaven, and was to ascend up to where he had been before.” This is Dr. P.’s *easy* hypothesis ; and we must really admit it to be quite as easy as the conceit of *Schlictingius* of Christ’s being taken up into heaven to be instructed in the will of God, and being sent down again to declare it to the world. But no easier certainly. The representation that is given of Satan, Dr. P. pronounces to be a mere allegory, and in so doing has a double aim, first to get rid of the personality of the evil spirit, and through that of the personality of the Holy Ghost. For after contending that the Devil has no real existence,

“ As many persons,” says the doctor, “ will after all think it unnatural to suppose that speech and action should be ascribed to a mere allegorical person, *let them consider* in what manner the *Comforter*, or Spirit of God, is described by *our Saviour*. For *in his representation*, words and actions are ascribed to him, *as if he had been a real person*, distinct from God whose Spirit he is ;” and in proof of this he cites John xiv. 26, and xvi. 13, 14. It is true indeed Dr. P. subjoins, “ Notwithstanding this *strongly figurative* language, it is evident from the apostle Paul, 1 Cor. ii. 11. that the Spirit of God is no more a being distinct from God, than the spirit of man is a being distinct from man.”

But indeed this is *not so evident* from the passage referred to, or if it did appear to be the sense of that verse, the verse preceding might serve to help us to a different understanding of it, where it is said, “ But *God* hath revealed them to us by *his Spirit* ; For *the Spirit* searcheth all things, yea the deep

deep things of God." Dr. P. often directs us to observe that Christ *must be* a distinct being from God, because God is represented to have *sent* him to instruct the world; but when we read of his sending his Holy Spirit, so far from this being any token of a distinction, it is plainly figurative, and implies no distinction whatsoever.—At p. 73, we have a pretty confident reference made to the history of the temptation in the wilderness, *as interpreted by Dr. P.* and are positively told, that whatever our Saviour is represented to have said of his having come down from heaven, or being there at present, "is by no means to be understood literally, as if he had been actually in heaven and came down from thence; though he might imagine so," as before represented. Surely this is a bold way of commenting upon Scripture. You are by no means to believe what our Saviour said in express terms, for depend upon it, though he might talk of having been in heaven, he only fancied he had been there. But what does our Lord himself say to Nicodemus, only two verses higher? "Verily verily I say unto thee, we speak that we do know, and testify that we have seen, and ye receive not our witness," John iii. 11. Our Lord's disciples were often amazed at the wonderful things he taught them, and with great reason would exclaim, What thing is this? What *new doctrine* is this? But Dr. Priestley would not have us believe that there was any real cause for this amazement, but that his followers only fancied so, as our Lord himself fancied he had been in heaven; for his comment upon this is,

"Not that Jesus taught any thing properly *new*, but there was a *novelty* and energy in his *manner* of teaching to which they had not been accustomed," p. 105, vol. ii.

Dr. P.'s remarks on John v. are certainly curious; he is of course eager to show against the Trinitarians, that neither Jesus intended to represent himself to be equal with God in the proper sense of that term, nor that the Jews understood him so. He says, had the Jews entertained any such idea, "would they have sought occasion for putting him to death, and merely for healing the sick on the sabbath day, when they had so much better a handle against him?" But what says the scripture: "Therefore the Jews sought the *more* to kill him, because he had *not only* broken the sabbath, but said that God was his *own* Father, *πατέρα ιδιον*, making himself equal with God." But a second proof Dr. P. brings forward in our Lord's own assertion, "Verily verily I say unto you, the Son can do nothing of himself;" "If Jesus," adds the doctor, "had an equally natural power of working miracles,

could he have said with truth, that *of himself* he could not heal the sick, and raise the dead?" But what says the Scripture here again, v. 21. "For as the Father raiseth up the dead, and quickeneth them; *even so* the Son quickeneth *whom he will.*" And again, v. 26. "For as the Father hath life *in himself*, so hath he given to the Son to have life *in himself!*" Nay, and what says Dr. Priestley himself in his own paraphrase following,

"The most extraordinary work that I do in imitation of God is raising the dead to life. This the Father does, and extraordinary as you may think it, *the same power* hath *the Son likewise.* He also brings to life *whomsoever he pleases.*" "For as the Father has the power of giving life, so has he communicated the same power to the Son."

Could any Trinitarian express himself more plainly? Nor is his paraphrase of John x. 30, 33, 37, 38. less particular.

"And in this respect I and my Father are to be considered as one and the same, since what I do is by power communicated to me from him." "They replied, it is not for any good work that we stone thee, but for a crime no less atrocious than blasphemy; because thou, who art but a man, hast the *assurance* to *arrogate to thyself all the power of God*, and therefore in fact makest thyself to be a God." "My works prove to demonstration that what I do is by the power of God himself; and therefore that what I said before is true, viz. that I and he are one, or in other words, it is *as if my Father was in me, and I in him*, so intimate is the communication that subsists between us."

On John xvi. we have the old story revived of the *acknowledged unitarianism* of the primitive christians, and the introduction of the doctrine of the Trinity by means of the Platonic philosophers, *long subsequent* to the times of the apostles. All which has been over and over again so ably answered by Bishop Horsley and others, that it is quite unnecessary for us to meddle with it. Dr. P.'s paraphrase of the 7th verse of this chapter, on the mission of the Holy Spirit, is however striking, being as follows:

"Be assured, however, that it is for your own advantage that I leave you; for if *I do not leave you*, the Holy Spirit, of whom I have told you, that *He will supply my place*, and that *he will be your advocate and assistant, in my absence*, will not come to you; and *I go*, in order to send him to you."

We have already remarked that Dr. P. insists upon God's having *sent* Christ into the world to be a certain evidence of his being a distinct person.

On Matthew xxviii. 20. Dr. P. observes,

“ That baptism in the name of Christ was not considered as any proof of his divinity, is evident from Paul's speaking of the Israelites as baptized unto Moses.”

But we would beg to ask whether the name of Moses was ever joined with that of the Father and the Holy Ghost in the baptism alluded to? That this makes a difference we may conclude from Dr. P.'s own suggestions, who for fear of *ill consequences*, would have the form of baptism prescribed by our Lord himself, “ *In the name of the Father, and of the Son, and of the Holy Ghost,*” actually and entirely laid aside! Vol. iii. 614, and in other places.

In the introduction to the Epistles we are *cautioned* not to look upon the apostolic writers as inspired, but liable, like all others, to imperfections and inaccuracies. We are taught not to look upon any thing as essential to christianity, but the motives it affords to a good life, and the revelation it gives of a future life proved by the resurrection of Jesus; “ every thing else is either of little moment, or some corruption of genuine christianity!” Vol. iv. 8. Dr. P. differs from other commentators as to the arrangement of the Epistles.

Having already far exceeded our usual limits in the review of these volumes, we shall be as brief as possible in regard to what remains; not but that almost every page contains something we could remark upon, was not Dr. P.'s mode of criticism already well known. Throughout the Epistles every opportunity is taken of insisting upon the mere humanity of Jesus, and of decrying the doctrine of atonement. All is figure, wherever the contrary seems to be expressed in Scripture. Thus we are confidently told, that the only “ reason why God treated Christ, who was an innocent person, as if he had been a sinner, suffering him to be put to an ignominious death, was, that we might by *his Gospel* become righteous.” Where can the connection be between these two things? Could not his Gospel make us righteous without his *suffering as a sinner*, even supposing his resurrection, and consequently his death, to have been necessary as a sanction and encouragement? Why should the blessed Jesus have been “ made a curse for us, to redeem us from the curse of the law,” merely that his Gospel, *as a rule of life*, might make us righteous? We can never suppress our astonishment at the blindness or perverseness of those who do not or will not see the true doctrine of atonement in almost every page of the apostolic writings. For as Mr. Soame Jenyns observes,

“ That Christ suffered and died as an atonement for the sins of mankind,

mankind, is a doctrine so constantly and so strongly enforced through every part of the New Testament, that whoever will seriously peruse those writings and deny that it is there, may with as much reason and truth, after reading the works of Thucydides and Livy, assert that in them no mention is made of any facts relative to the histories of Greece and Rome." Int. Evid. p. 29.

Throughout the Epistle to the Romans, St. Paul is represented sometimes as an inconclusive reasoner, sometimes as sacrificing the perspicuity of his reasoning to the love of Antithesis, and frequently as indulging himself in "a play upon words, which, though it may sometimes amuse and entertain, too often *misleads* the reader!" It is partly owing, (according to Dr. P.) to such carelessness on the part of St. Paul, that the Trinitarians have been led to form such exalted notions of the person of our Saviour, for he acknowledges on Ephes. i. 2. that "If the apostle *could* have foreseen how strangely the christian doctrine would have been corrupted in this respect, he *might* have taken *more effectual* methods to prevent it." Is not this as much as to say that it is not effectually prevented by the terms St. Paul uses, and yet there is nothing the unitarian party insist more upon, in all their references to the apostolic writers, than their extreme wariness and care to give the world proper ideas of the nature and person of Christ, so as to guard them against the errors of the Gnostics; one of which was, that of believing that he was an *Æon*, or God; but it seems St. Paul, so far from wishing to set people right, could upon occasion rather encourage them in their errors; for instead of telling his Ephesian converts there is no Devil, (as Dr. P. was certain there is none) in his paraphrase of Ephes. ii. 2. he makes St. Paul say,

"The power and goodness of God is manifested in raising up you Gentiles, who were so immersed in vice and wickedness as if you had been professed worshippers of the *Devil*, who is generally imagined to have at his devotion those mischievous spirits who are supposed to inhabit the air, and whose children, it is customary to say, all wicked men are."

Now besides that there is no positive contradiction in these qualifying terms, they are certainly all of Dr. P.'s own invention, for St. Paul's expression is strongly corroborative of the very notion Dr. P. pretends he meant to guard against.

"And you hath he quickened who were dead in trespasses and sins, wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience."

To which passage the very learned Mede expressly refers, to prove that St. Paul favoured the opinion prevalent among the Jews, that the evil spirits had their abode in the regions of the air. The paraphrase immediately proceeds (in explanation of verse 3,) as follows :

“ Indeed not the heathens only, but all mankind, including us Jews, *may be said* to have been devoted to sin, both that which has its seat in the body, and that which is more properly confined to the mind, and in consequence of this we were alike subject to the *divine wrath*.”

Now this “ *may be said*” is another qualification of Dr. P.'s invention, for St. Paul's terms are positive and express. Besides, how *may* a thing *be said*, by an *apostle*, that not only has no foundation, but is impious and blasphemous ; for so Dr. P. represents it to be upon other occasions, to talk of “ the *wrath of God* ;” as if he was a Being that need to be conciliated.

On Colossians i. 20, 21, 22, 23. “ And (having made peace through the blood of his cross,) by him to reconcile all things to himself, &c.” This whole passage bearing hard upon those who reject the doctrine of atonement, Dr. P. is careful to tell us that “ the *figurative* language of the apostle throws some obscurity upon his meaning,” and then of course follows an *elucidation* diametrically contrary to the express terms of the sacred writer.

After the specimens we have given of Dr. P.'s constant determination to resolve every expression concerning the atonement into a mere figure of speech, the reader will naturally expect to find the Epistle to the Hebrews represented as all figure and allusion, and this is just so, with the addition of its being managed very carelessly and inconsiderately into the bargain ; for at the outset we are told that

“ As to the *reasoning* in this Epistle it is much of a piece with that of the Epistle to the Romans and the Galatians, upon the same subjects ; and we *are not to expect perfect correctness* in any thing of *this nature*.” “ It may easily be supposed there is room for much *imagination in fancying* resemblances, where the appearances are very slight, so that much stress is not to be laid on arguments of this kind.”

The sum therefore of Dr. P.'s paraphrases of this whole Epistle may be collected from his usual qualification of “ it may be said,” for thus he actually begins,

“ God, &c. has in these last days spoken unto us by his Son, who having submitted to death, by which HE MAY BE SAID, in
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alluſion to the Jewish ſacrifices, to have offered himſelf for our ſins, is now ſat down at the right hand of God."

Such is the *avowed* purpoſe of Dr. P. throughout this whole Epiſtle, namely, to ſhow that whatever occurs in it of atonement by the blood of Chriſt, is only to be underſtood as ſomething that *might be ſaid*, in *alluſion*. And yet ſome of his paraphraſes would ſeem to contradict his own view of things; as for inſtance, on ver. 12, ch. ix.

"Nor did *his* ſacrifice conſiſt of ſuch animals as were ſlaughtered for this purpoſe in the earthly ſanctuary, *but of himſelf*. And having *offered his own blood*, by which a *real* and *not* an *emblematical atonement* was made, he entered into the true holy of holies, which is heaven."

So Dr. P. can read and render the language of the apoſtle, and yet inſiſt upon it Chriſt's death was *no* atonement, nor his body a ſacrifice! The paraphraſe of the 28th verſe is as ſtrong as the former.

"As it is ſufficient for men in general to die once, before the general judgment, ſo Jeſus died only once to atone for the ſins of all his followers, who expect his ſecond coming, *not for the purpoſe of offering himſelf any more*, but in a ſtate of glory, which he will ſhare with all his diſciples."

St. James, in Dr. P.'s eſtimation, introduces "illuſtrations that are rather trifling than ſolid," and has "too much of rhetoric in his ſtyle." Vol. iv. 510. And St. Peter, "not being accuſtomed to writing, does not do it in the happieſt manner," p. 520. St. John alſo, p. 555, is cenſured for the "little attention he gave to accuracy of compoſition;" but in the inſtances he produces, 1 John ii. 29. iii. 2. Dr. P. begs the queſtion, for if Chriſt is God, as we maintain, he may be the proper antecedent in both places, and being ſo, both the paſſages ſupply ſtrong proofs of his divinity, and the extreme accuracy of the inſpired writer.

We ſhall here cloſe our remarks on this voluminous Commentary, having already much exceeded our uſual limits, and not being diſpoſed to follow the author through his ſpeculations and conjectures on the book of Revelations; which however, except ſome unbecoming fallies of democracy, are perhaps as deſerving of notice as moſt other attempts to ſolve the myſteries it contains; we think it alſo due to the author, to ſtate his opinion of this marvellous book. After expreſſing his belief that it was written by St. John, about A. D. 96, he goes on to ſay,

“ Sir Isaac Newton, with great truth, says he does not find any other book of the New Testament so strongly attested, or commented upon so early as this. Indeed I think it impossible for any intelligent and candid person to peruse it without being struck in the most forcible manner with the peculiar dignity and sublimity of its composition superior to that of any writing whatever; so as to be convinced that, considering the age in which it appeared, none but a person divinely inspired could have written it.”

We have detained the reader much longer than we expected or intended, in our review of these volumes, but the great celebrity and known opinions of the compiler, induced us to read them with great care, foreseeing, that under the sanction of a name so well known, and so popular among a certain description of our cotemporaries, they might be the means of spreading and encouraging a set of doctrines, which we conceive to be totally contrary to the *literal* sense of scripture; of which literal sense we have the doctor's own sanction for being jealous, who speaking of the second coming of our Lord, as described in the Acts of the Apostles, i. 11. thus expresses himself, “ This is plain language, and if it be *not* to be understood *literally*, is a *deception*.” It is this alternative that precludes us from believing with Dr. P., that “ the Son” is *not* to be “ honoured even as the Father,” John v. 23, that Christ was “ no sacrifice for sin,” Romans viii. 3. No “ Propitiation,” 1 John ii. 2. No “ Ransom,” Matt. xx. 28. That we are *not* “ sanctified through the offering of the body of Christ,” Heb. x. 10, or “ reconciled to God by the death of his Son, who has redeemed us unto GOD by HIS BLOOD!” Rev. v. 9.

ART. VI. *Philosophical Transactions, &c.*

(Concluded from our last, p. 475.)

WE proceed to notice the remaining articles in this part, beginning with the seventeenth.

XVII. *Description of the Mineral Bason in the Counties of Monmouth, Glamorgan, Brecon, Carmarthen, and Pembroke. By Mr. Edward Martin.*

In a map of Carmarthenshire, Glamorganshire, and a few other adjoining counties, which accompanies this paper, an oblong

oblong irregular figure is delineated, which, this author says,

“ Shews nearly the inner edge of a limestone bason, in which all the strata of coal and iron ore (commonly called iron stone) in South Wales are deposited; the length of this bason is upwards of 100 miles, and the average breadth in the counties of Monmouth, Glamorgan, Carmarthen, and part of Brecon, is from 18 to 20 miles, and in Pembrokeshire only from 3 to 5 miles.”

He then proceeds to describe the strata of coal, iron ore, and other minerals that are contained in this bason; stating their various inclinations, their depths, and their extent. By collecting the sum total of all the strata or veins of coal which have been pursued to the depth of about 80 fathoms in this bason, and an average of their length and breadth amounts to about 1000 square miles, containing 95 feet of coal in 23 distinct strata, which will produce, in the common way of working, 100,000 tons per acre.

The greatest portion of coal and iron ore stands within Glamorganshire—the least within Brecknockshire. Besides the abovementioned map, a second plate accompanies this paper, which exhibits a section of the various strata of coal, iron ore, &c. as far as a course or stratum of very hard rock.

XVIII. *Observations on the Permanency of the Variation of the Compass at Jamaica.* By Mr. James Robertson.

The object of this paper is to prove, that the declination of the magnetic needle at the island of Jamaica is not subject to any variation, viz. that it is constantly the same; and, as this author has ascertained, it amounts to $6^{\circ} 30'$ east. Mr. R. considers this his observation as a discovery of importance, which may contribute to the benefit of navigation and commerce, as well as to the advancement of the knowledge of the magnetic variation. But let us state his manner of proving the abovementioned permanency.

“ In Jamaica,” he says, “ to every grant of land a diagram thereof is annexed to the patent. This diagram is delineated from an actual survey of the land to be granted, having a meridional line, according to the magnetic needle, by which the survey was made, laid down in it. No notice is taken of the true meridian.——Lands were granted from the Crown soon after the Restoration in 1660, and every succeeding year the number of patents increased. The old estates have been often re-surveyed, and plans of them made, and usually annexed to

deeds of conveyance, or mortgage, which must be enrolled, within a limited time, in the office of the Secretary of the island; where also all the patents, and diagrams annexed to them, are recorded."

Now Mr. Robertson having resided upwards of 20 years at Jamaica as King's Surveyor, has, on various accounts, often been under the necessity of re-surveying lands by the compass, according to the custom of the place, and of comparing his recent plans with those made formerly, which gave him the opportunity of remarking, that in those different plans of the same place the magnetic meridian was exactly the same; whence he was induced to conclude, that the declination on that island had not undergone any variation in about 140 years.

With respect to this conclusion it may be obviously observed, that in the common surveying instruments the compass-box is seldom, if ever, so well made, or so minutely divided, as to show the direction of the needle within a few minutes of the truth; and that this was particularly the case with the surveying instruments of 100 years ago can at present hardly be doubted. Therefore if during the abovementioned period the variation of the magnetic needle at Jamaica has not exceeded 20 or 30 minutes, (and it may even have gone forwards and backwards within that period) it is scarcely possible to ascertain the real quantity of it by comparing plans made with such instruments. But even if it be allowed that during the abovementioned period the direction of the magnetic needle has suffered no variation at Jamaica, it does not follow that there was no change in its direction previous to that period, or that there will be none hereafter. Upon these considerations, if Mr. R. wishes to acquire a distinct knowledge of the real state of the matter, he would do well to procure a proper variation compass from England; and having placed it in a proper place, to examine it daily for some months or years. We may also recommend Dr. Lorimer's Essay on Magnetism for his perusal, which contains a great deal of useful information respecting the variation of the magnetic needle, and wherein Mr. R. will find the following passage. Second ed. p. 39.

"From 1657 at London, and 1666 at Paris, a west declination began, and has ever since increased gradually, though not uniformly, or in the direct proportion of the times; for such is the nature of the magnetic declination, that, like the apparent motion of the planets, sometimes it is faster, sometimes slower, at other times it is stationary."

XIX. *Observations on the Camel's Stomach respecting the Water it contains, and the Reservoirs in which that Fluid is inclosed; with an Account of some Peculiarities in the Urine.* By *Everard Home, Esq. F.R.S.*

The singular configuration of the stomach of the camel, which enables that animal to drink a considerable quantity of water at one time, and to retain it for several days, during which period the animal wants no farther drink, has justly rendered the structure of that organ an interesting object to the eye of the anatomist. Mr. Buffon and other travellers have asserted, that when a camel dies in the desert the attendants generally open the animal, and take out the water which is contained in its second stomach, to quench their thirst. The late Mr. John Hunter was inclined to discredit this assertion; but he could not discover the real mechanism of the stomach of that animal, for Mr. Hunter had inspected dried specimens only of the parts in question, from which the true knowledge of their functions cannot be obtained. Lately, however, an opportunity of clearing this difficulty occurred in London, and an account of the particulars forms the substance of the present valuable paper. A living female camel, 28 years old, was purchased in December, 1805, by the Curators of the Museum belonging to the Royal College of Surgeons. They appointed a committee of four surgeons to conduct the dissection, &c. and among them the author of this account, as professor of comparative anatomy, was directed to examine the peculiarities of the stomachs, and to draw a report on that subject.

“ When purchased, this camel was so weak as to be hardly able to stand. It got up with difficulty, and almost immediately kneeled down again. By being kept warm, and well fed, it recovered so as to be able to walk, but was exceedingly infirm on its feet, and moved with a very slow pace. It drank regularly every second day six gallons of water, and occasionally seven and a half, but refused to drink in the intervening period. It took the water by large mouthfuls, and slowly, till it had done. The quantity of food it daily consumed was one peck of oats, one of chaff, and one-third of a truss of hay. Some of the urine was saved, and sent to Mr. Hatchett for the purpose of having it analyzed: his account of its component parts is contained in a report annexed to this paper.

“ In the beginning of February, 1806, it began to shed its coat. Towards the end of March the wind became extremely cold, and the animal suffered so much from it that it lost its

strength, refused its food, and drank only a small quantity of water at a time.

“ In this state it was thought advisable to put an end to so miserable an existence; and it suggested itself to the committee that if this was done soon after the animal had drank a quantity of water, the real state of the stomach might be ascertained.”

After its death the animal was carefully opened, the conformation, the state, the situation, and the contents of the stomachs, were attentively examined, and a very accurate description of them is contained in the paper; but of this (being unassisted by the drawings) it is not in our power to give a distinct and abridged account.

“ By this examination,” Mr. H. says, “ it was proved in the most satisfactory manner, that the camel when it drinks conducts the water in a pure state into the second stomach; that part of it is retained there, and the rest runs over into the cellular structure of the first, acquiring a yellow colour in its course;”

which confirms the assertions of Buffon and others, and shows that the peculiar construction of the stomachs of the camel renders it fit for the sandy deserts in which it lives, where a supply of water is extremely precarious. This is also the case with the dromedary and the lama.

In order to point out in a more satisfactory manner the peculiar nature of the stomachs of the camel, and their appropriate uses, this author thought proper to describe first the stomachs of the bullock, and then those of the camel. This description is illustrated by five elegant copper-plate delineations, which exhibit the configuration of the stomachs of the two animals. He then says,

“ From the comparative view which has been taken of the stomachs of the bullock and camel it appears, that in the bullock there are three stomachs formed for the preparation of the food, and one for its digestion. In the camel there is one stomach fitted to answer the purposes of two of the bullock; a second employed as a reservoir for water, having nothing to do with the preparation of the food; a third so small and simple in its structure that it is not easy to ascertain its particular office. It cannot be compared to any of the preparatory stomachs of the bullock, as all of them have a cuticular lining, which this has not; we must therefore consider it as a cavity peculiar to ruminants without horns; and a fourth, or true digesting stomach.”

The latter part of the paper contains the statement of the gradation of ruminating stomachs as seems to be established by the foregoing facts and observations.

The camel's urine, which had been sent to Mr. Hatchett, was, at his request, analyzed by Mr. W. Brande, of Ar-

lington-street, who subjected it to a variety of trials, which are described in the account; after which he says,

“ From the results of these experiments, and of some others, which I do not think it necessary to mention, I have drawn the following conclusions relative to the component parts of camel’s urine; but as the quantity upon which I operated was small, they must only be regarded as an approximation to the truth.”

“ Water	-	75
Phosphat of lime	}	6
Muriat of ammonia		
Sulphat of potash		
Urat of potash		
Carbonat of potash		
Muriat of potash	-	8
Urea	-	6
		—
		95.”

Mr. B. likewise examined the urine of the cow, the component parts of which he found to be as follows:

“ 100 parts contain,		
Water	-	65
Phosphat of lime		3
Muriat of lime	}	15
Muriat of ammonia		
Sulphat of potash		6
Carbonat of potash	}	4
Carbonat of ammonia		
Urea	-	4
		—
		97

“ The loss may be attributed to animal matter, probably albumen and gelatine.”

To the account of Mr. Brande’s analytical experiments Mr. Hatchett adds a few remarks, mostly of a comparative nature, relating to the ingredients of the urines of a few animals, and likewise of the same animal according to different analyses.

XX. *Observations on the Variation, and on the Dip of the Magnetic Needle, made at the Apartments of the Royal Society, between the Years 1786 and 1805 inclusive. By Mr. George Giltin.*

The Royal Society of London has long been in possession of a variation compass, with which observations have been constantly made. Some years ago those observations used

to be published annually in the *Philosophical Transactions*; but since that learned Society began to occupy its present apartments in Somerset House, and the abovementioned compass was put up in its meeting-room, the statement of the daily variation has been omitted in the *Phil. Trans.* In the present paper, however, Mr. Gilpin, Clerk to the Royal Society, gives a full and satisfactory account of his observations with the abovementioned compass, and likewise with the dipping needle, since the period already mentioned.

This compass having been described by Mr. Cavendish in the 66th volume of the *Phil. Trans.* Mr. Gilpin commences by describing the situation of the Society's meeting-room, and the manner in which he ascertained the errors arising from the situation of the magnetic axis in the needle, from the influence of the iron work of the building in the vicinity of the instrument, &c. In the first place he determined the angle which the commencement of the divisions of the compass made with the meridian, by means of a transit instrument, which was situated in the place of the compass. Secondly, he ascertained the error arising from a want of parallelism between the line joining the indices and magnetism of the needle. Thirdly, he found out the error arising from the influence of the iron in the building, which, from a mean of a great many observations, appeared to amount to $5'4$. This was obtained by observing the variation repeatedly, both in and out of the house, in a convenient place selected for the purpose. In stating the observations, the corrections, according to the above determinations, were constantly applied. Various tables, containing those correct observations, and likewise those made with the dipping needle, together with several useful deductions from them, and other pertinent remarks, form the bulk of the present very valuable paper. The following statement of the contents of the abovementioned tables is in Mr. Gilpin's own words.

“ Although a valuable paper on the diurnal variation of the horizontal magnetic needle, by the late Mr. J. Canton, F. R. S. was published in the first part of the 51st volume of the *Phil. Trans.* for the year 1759, containing a great number of observations made at different and irregular times of the day throughout the year, yet it appeared to me, that if the variation were to be observed at short but stated intervals of the day for one year, the results would perhaps not only prove more satisfactory in determining the times of the needle becoming stationary, but would show its progressive and regressive motions better than if observed at irre-

gular intervals; to effect which I imposed this laborious task upon myself for the space of sixteen months.

“ The observations contained in table I. in sixteen pages, viz. from September, 1786, to December, 1787, both inclusive, are the results made at many but stated times of the day, and so disposed that the progress or regress of the variation may be readily seen by mere inspection.

“ Table II. contains the mean monthly variation for the abovementioned times of the day contained in table I.

“ Table III. contains besides the mean monthly true variation, and mean monthly diurnal alteration of variation, for the sixteen abovementioned months the mean monthly true variation, and diurnal alteration of variation for many months in the year, between the years 1786 and 1805 inclusive.

“ Table IV. contains the differences for 12 years, viz. from 1793 to 1805, between the observations of the variation made in the months of March, June, September, and December, or at the times of the vernal and autumnal equinoxes, and summer and winter solstices: by a mean of these 12 years the variation appears to increase or go westward, from the winter solstice to the vernal equinox $0',80$; diminishes or goes eastward from the vernal equinox to the summer solstice $1',43$; increases again from the summer solstice to the autumnal equinox $2',43$; and continues nearly the same, only decreasing $0',43$, from the said equinox to the winter solstice.

“ Table V. contains the dip of the magnetic needle from the years 1786 to 1805. For the first sixteen months, viz. from September, 1786, to December, 1787, both inclusive, the dip was observed as frequently as the variation; *but as there does not appear to be any diurnal alteration in the dip to make it at all interesting to communicate so many observations as were made, the mean therefore for each month has been thought sufficient for insertion.*”

XXI. *On the Declinations of some of the principal fixed Stars; with a Description of an Astronomical Circle, and some Remarks on the Construction of Circular Instruments. By John Pond, Esq.*

Mr. Pond being possessed of an astronomical circle of two feet and a half in diameter, accurately constructed and divided by Mr. Troughton, wished to employ it in a useful manner for some important observations; and it occurred to him that it could not be used more advantageously than in endeavouring to determine the declinations of some of the principal fixed stars; considering that these are far from being accurately known, as it appears from their being differently stated in dif-

ferent catalogues. Accordingly, having put up the instrument at Westbury, in Somersetshire, Mr. P. began to make his observations in the manner practised at the Greenwich Observatory, viz. by observing constantly a few stars only;

“ And,” he says, “ for a considerable period I constantly observed them on the meridian, whenever they passed at a convenient hour; usually reversing the instrument in azimuth at the end of every day’s observation; never considering any observation as complete that had not its corresponding one in a short interval of time.”

When the declinations of a few stars were thus determined by means of repeated observations, Mr. P. compared them with the observations of other persons of acknowledged accuracy. These comparisons are stated in tables inserted in the paper.

“ In the first column,” this author says, “ are the observations made at Greenwich, as published in 1802 by the Astronomer Royal; the second column contains a catalogue deduced from some observations made at Armagh with a very large equatorial instrument constructed by Mr. Troughton. In the third column are the observations of Mr. Piozzi, of Palermo; and in the fourth those made at Westbury. All the abovementioned observations are arranged in the order of their polar distances, and the positive deviations separated from the negative, that the cause of error in any of the instruments may be the more easily detected, as likewise any mistake in the assumed latitudes of the respective places of observation.

“ A general catalogue is then added, which is deduced by taking the mean generally of the above four; but in some places a few detached observations that I have accidentally procured of other circular instruments have been included.”

This is followed by several apposite remarks on the mode of comparing different observations, for the purpose of detecting the accuracy or the defects of the instruments, as well as of the result of those observations. This author then describes his circular instrument, (and a delineation of the same is annexed to the paper,) together with some improvements made upon it since its first construction; likewise the method of adjusting it, of making the observations, &c. In reading this description it is extremely pleasing to consider with what wonderful accuracy astronomical instruments are at present constructed in this country, observing that in the abovementioned circular instrument, whose radius is 15 inches only, an angle may be read off to a single second.

In the course of this paper some improvements are proposed with respect to the adjustment, and some causes of error are pointed out; but with respect to these we must refer the reader to the paper itself.

The observations that are stated in the tables belong to the following stars, viz. γ Pegasi, α Arietis, α Ceti, Aldebaran, Capella, Rigel, β Tauri, α Orionis, Sirius, Castor, Procyon, Pollux, Regulus, β Leonis, Spica Virginis, Arcturus, α Coronæ, α Serpentis, α Ophiuchi, α Lyræ, α Aquilæ, α Capricorni, α Cygni, α Aquarii, α Andromedæ, Polaris, β Ursæ, and γ Draconis.

The titles of the two last tables of this paper are,

“ A Comparison of the Observations made at Greenwich, Armagh, Palermo, and Westbury; with a Catalogue deduced from the mean of these, and of some other Observations made with different circular Instruments;” and

“ The Greenwich Observations compared with those made by the circular Instruments, the Co-latitudes of the Places of Observation being previously corrected by means of their positive and negative Deviations.”

XIII. *Observations and Remarks on the Figure, the Climate, and the Atmosphere of Saturn and its Ring. By Wm. Herschel, LL.D. F.R.S.*

The preceding volume of the Phil. Trans. contains a paper of Dr. Herschel, in which he describes the peculiar shape of the planet Saturn, it being considerably flattened at its polar regions. And as this peculiarity of figure has in great measure excited the attention of philosophers, Dr. Herschel thought proper to give in the present paper such farther observations and remarks as might tend to elucidate the nature or the conformation of that planet. He begins with observing, that

“ As the axis of the planet’s equator, as well as that of the ring, keeps its parallelism during the time of its revolution about the sun, it follows that the same change of situation by which the ring is affected, must also produce similar alterations in the appearance of the planet; but since the shape of Saturn, though not strictly spherical, is very different from that of the ring, the changes occasioned by its different aspects will be so minute that only they can expect to perceive them who have been in the habit of seeing very small objects, and are furnished with instruments that will show them distinctly, with a very high and luminous magnifying power.”

This author, then, in order to explain the difference which some persons have remarked between the various figures of the same planet, as given in his different papers, which are inserted in the *Phil. Transf.* has annexed a plate to the present paper, exhibiting three figures of Saturn, the first of which represents its spheroidal form, as observed in 1789, at which time the singularity of the shape since observed was unknown; the second represents its form as it appeared on the 5th of May, 1805. The third figure represents the planet with the ring, and is given for the purpose of showing the proportion between the breadth of the ring and the space from the ring to the planet, which on the 9th of June, 1789, appeared to be as 5 to 4 nearly. Dr. H. observes, that a clear view of the singular shape of this planet cannot be obtained unless the observer be provided with a telescope which can bear a distinct magnifying power of 500 times.

After the explanation of the above-mentioned apparent irregularity, this author arranges his observations, which form the body of the paper, in three divisions, viz. I. *Observations on the Figure of Saturn*; these are pretty numerous. II. *Observations on the periodical Changes of the Colour of the polar Regions of Saturn*, which are less numerous; and III. *On the Atmosphere of Saturn*, which are very short.

The first set contains several observations made by himself at different times since the year 1787, respecting the apparent irregular shape of Saturn, which tend to corroborate his last determination of that shape. The second set contains observations, which seem to prove that an alternate periodical change takes place in the extent and brightness of the north and south polar spots of the planet, similar to those which this author has observed in the planet Mars, and which he thinks may be owing to a vivid reflection of light from frozen regions, more on one side than on the other, according as either of them may be more or less inclined towards the sun.

With respect to the atmosphere of Saturn, Dr. H. expresses himself in the following manner:

“ June 9, 1806. The brightness which remains on the north polar regions is not uniform, but is here and there tinged with large dusky-looking spaces of a cloudy atmospheric appearance.

“ From this and the foregoing observations on the change of the colour at the polar regions of Saturn, arising most probably from a periodical alteration of temperature, we may infer the existence of a Saturnian atmosphere; as certainly we cannot ascribe such frequent changes to alterations of the surface of the planet

planet itself: and if we add to this consideration the changes I have observed in the appearance of the belts, or even the belts themselves, we can hardly require a greater confirmation of the existence of such an atmosphere.

“ A probability that the ring of Saturn has also its atmosphere has already been pointed out in a former paper.”

After the above-mentioned papers, the present part of the Phil. Trans. contains a list of the presents made to the Royal Society from Nov. 1805, to June, 1806, with the names of the donors, and an alphabetical index to the whole volume for the year 1806,

ART. VII. *Archæologia; or Miscellaneous Tracts relating to Antiquity.* Published by the Society of Antiquaries of London. Vol. XV. 4to. 432 pp. Pr. 2l. 2s. White. 1806.

THE articles in the volume last published by the Society of Antiquaries, extend to xxxix, and many of them are curious and important. We shall take them in their order.

“ I. A Declaration of the Diet and particular Fare of K. Charles the First, when Duke of York. Communicated by Edmund Turnor, Esq. F. R. S. and F. A. S. in a Letter to the Rev. John Brand, Secretary.

Among the articles of diet enumerated in this paper are cheate bread and doulcets, neither of which are intelligible to the general reader. But it is proved from the Littleton MS. in the archives of the Society, that chet bread was made of wheat the same as the manchet, a term not altogether out of use. Doulcets mean a species of custard. Mention is also made of “ *chewets.*” This it seems was a dish made of the “ liver of a swyn and of hennes and capers,” mixed with hard yolks of eggs and powdered ginger.

“ II. An Account of the Revenue, the Expences, the Jewels, &c. of Prince Henry. Communicated by William Bray, Esq. F. A. S. in a Letter addressed to the Rev. John Brand, Secretary.

Some curious illustrations of customs which formerly prevailed will be found in this paper. At the end is an enumeration of the abuses discovered in the household, such as these:

“ The Fishmonger also being under the Greencloth serveth
very

very ill fish, and many tymes none at all, and that w^{ch} he sendes in is at such an exceffive price as yt is shame that his Ma^{tie} should be so much abused therein."

" III. Mr. Henry Yelverton (afterwards Sir Henry) his Narrative of what passed on his being restored to the King's favour in 1609, whom he had disoblged by his freedom of Speech and Conduct in Parliament. Communicated by James Cumming, Esq. F. A. S."

After the reconciliation detailed in the above narrative, Mr. Yelverton was knighted, and successively became Solicitor and Attorney-General, a justice of the King's Bench, and afterwards of the Common Pleas, and but for the death of the Duke of Buckingham, would have been Keeper of the Great Seal. It seems rather surprizing that the man who lost his sovereign's favour for his freedom of speech, should afterwards descend to such humble adulation and obsequious submission as is here represented in his own words.

" IV. The names of His Majesties Shipp, with the number of Men and Furniture requisite for the settinge forth of them;" also " The generall mustars taken throughout the whole Realme of England and Wales." Extracted from an original Manuscript of the beginning of the Reign of King James the First [a], preserved in the Library of the Society of Antiquaries. Communicated by the Reverend John Brand, Secretary."

The number of ships of war in the reign of James the First was twenty-five, exhibiting a curious contrast to the present navy of England.

The amount of the army was " 296,131 able men, 1,413,105 armed men, 16,345 pyoners, 935 dimillances, 6,777 high horses. Besydes what the noblemen, earles, barrones, lords, archbishopp, bishopp, and prelatts of England can make, which is supposed to be about 20,000 armed men, and about 4000 horses."

" V. An Account of the Greek Inscription on Pompey's Pillar, by Capt. W. M. Leake and Lieut. John Squire, in a Letter to Matthew Raine, D. D. F. A. S. and communicated by him in a Letter to the Rev. John Brand, Secretary."

" [a] This MS. is entitled, " A true collection as well of all the king's majesties offices and fees in any the courtes at Westminster, as of all the offices and fees of his majesties honorable howshould, together with all fees pertaineing to captains and souldiours havinge charge of castles, bulwarks, and fortresses, within the realme of England; and likewise the offices and fees of his highnes honorable howses, parks, and forests, within the said realme."

We think this a paper of great curiosity and interest, and therefore insert the substance of it.

“ Sir, London, Feb. 1, 1803.

“ Inclosed is the memoir relative to the inscription on the great column at Alexandria, which you had offered to present to the Society of Antiquaries.

“ When we left Alexandria with Mr. Hamilton, for the purpose of prosecuting our travels through Syria and Greece, we had been able to make no further discovery in the inscription; and we have never understood whether any more letters were decyphered after our departure. Before we embarked from Egypt we had begun to take an impression of the characters by means of melted sulphur; the length of the inscription (about 10 feet) was too great to allow of our making one cast of the whole: in the first attempt we had perfectly succeeded and had taken an accurate fac-simile of a third part of the tablet, beginning at the left hand extremity. Leaving Alexandria at the moment, Lieut. Dundas, of the Engineers, who had shewn much zeal on the occasion, and an inclination to assist us, was enjoined to continue the operation; and we trust that on his arrival in England you will see the exact impression of the character and of the form of the tablet.

“ In our observations on the inscription we have forbore to enter into conjectures on what we have not been able to discover; the epithets are easy and obvious, and probably the last line may have been *Και ὁ δῆμος ἐνεργετην* [a]; for in this kind of inscription the verb is almost universally omitted.

“ Until the present moment, we have had no opportunity of making the inscription public; and had not the ship, in which we were on our return from Athens to Malta, foundered near the shore of Ccrgo, when all our notes and journals were lost, we should have been enabled to present the Society with the progress of the discovery, and other interesting remarks on the pillar.

“ We are, Sir, your obedient servants,

“ W. M. LEAKE.

Dr. Raine.

“ JOHN SQUIRE.”

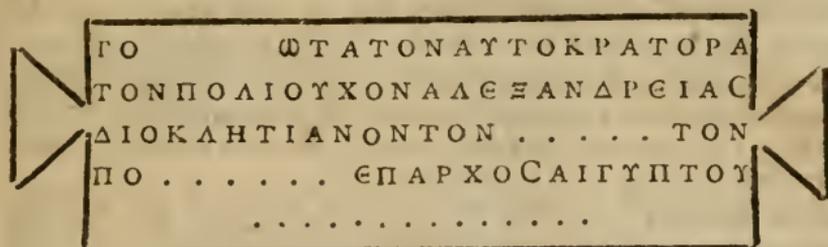
“ [a] *Οἱ και ἡ πολις του ενεργετην.* See an inscription found at *Sais* by Van Egmont and Heyman, and reported in their travels. If I recollect right, some in the same style are to be found in Chandler's inscriptions. W. M. L.

“ The following inscription is No. XXIV. of those from Byzantium in Brunck's *Analec̄ta*, Tom. III. p. 132.

*Ιουστίνου κατὰ χρέος τὸν δεσπότην
Ιουλιανὸς Ἐπαρχος, ὡς ἐνεργέτην.*

The omitted verb is *ἰσθῆσε*, or *ἀνέθετο*, and implies that the statue of the person mentioned was set up. M. R.”

Inscription on the Base of the great Column at Alexandria.



“ The prefixed Greek characters, which form the greater part of the inscription on the base of the column at Alexandria, commonly named Pompey’s Pillar, were discovered and copied by Captain Leake of the Royal Artillery, Lieut. Squire of the Royal Engineers, and Mr. William Hamilton, Private Secretary to his Excellency the Earl of Elgin.

“ It is unnecessary to enter into a detail of the situation and proportions of the column, or to recal to mind what has been said by different writers on the subject : for the former, it is sufficient to refer to Denon, and travellers who have preceded him : for the latter, to the learned work of Dr. White ; but as the inscription has been long deemed illegible, and as Pococke alone has ventured to give a copy of any of the letters, it is proper to describe by what means the above mentioned persons obtained those which are annexed.

“ In the course of last March, the words *επαρχος Αιγυπτου* having been distinguished by one of the party, they were encouraged to proceed with increased attention in their endeavours to discover the rest.

“ The inscription is on the western side of the base, and it is observable, that the letters are most legible when the rays of the sun first begin to cast themselves obliquely on that side of the pillar, (or between the hours of *eleven* and *twelve*). When the sun shines directly upon them, the characters are no longer so discernible. At that hour, therefore, the inscription was washed, in order to throw a still clearer light on the half-mutilated letters ; and as it is at the height of eighteen feet from the ground, first a ladder was procured, and afterwards a plank was suspended from the upper part of the base in order to obtain a nearer and more convenient inspection. *Πολιευχον Αλεξανδρειας* and *Αυτοκρατορα* were almost immediately decyphered : last of all *Διοκλητιανον*, and though the four dotted letters could never be accurately traced, yet from the number in the word, and from the preserved state of those at the beginning and end, it was evident that it could be the name of no other emperor than Diocletian.

“ Of the characters on the left of the first line scarcely any vestiges remain, nor could it be satisfactorily determined whether there were five or six letters in this *hiatus*. It was equally difficult to ascertain the epithet at the conclusion of the third line, but to complete the word there appeared to be five characters wanting.

“ The

“ The prefect’s name contains eight letters, and though they paid particular attention, on account of the importance of this word in the inscription, the concluding six they were utterly unable to decypher. Of the fifth line, which was in a smaller character than the rest, and occupies (as the dots express) only the centre of the tablet, they could not make any conjecture; it is so entirely destroyed, that no idea could be formed even of the number of the letters.

“ The inscription is on a tablet of the annexed shape, roughly sculptured, and occupying the whole length of the base. Though considerable pains have at some period been taken to efface the inscription, it is still evident that the letters were originally but rudely cut, and of little depth in the granite [b]. These circumstances, together with the style of the character, and (it may be added) the form of the tablet, found only attached to inscriptions of the declining æra of Rome, would be sufficient to fix the date of the inscription towards the latter ages of the *Roman* empire; if the proportions and execution of the capital, base, and pedestal, but particularly of the two latter, did not clearly indicate that taste and the arts were then in the decline.

“ The base and pedestal are too small in proportion to the diameter of the shaft, which seems to be of pure Grecian workmanship, and in almost every part preserves its original lustre; while the capital and the other two members, without any polish, are comparatively rough in their appearance. It is therefore highly probable that the shaft, once perhaps employed for a different purpose, was re-erected in honour of Diocletian, and a capital, base, and pedestal were adapted of the degraded taste and execution of the age.

“ The occasion may perhaps be found in that part of the history of this emperor, where, after having severely chastised the inhabitants of Alexandria who had rebelled against the government, he established a public allowance of corn for the city at two millions of medimni [c].

“ We learn also from a writer [d] of the ninth century, that, after the siege, Diocletian was highly honoured at Alexandria, for having checked the fury of his soldiers in the promiscuous massacre of the citizens; and that a brazen column was erected in gratitude to his horse, who was the cause of the clemency of the emperor: the same author observes, that this point of time was a commencement of a new æra with the Alexandrians.

“ [b] It must be observed, however, that we have never seen any other instance of a Greek inscription on red granite. It may perhaps be conjectured by some that the inscription was added at a period subsequent to the erection of the monument. W. M. L.”

“ [c] Chron. Pasc. 276. Procop. Hist. Arcan. c. 26.

“ [d] Joh. Malclas, Chron. P. 410.”

“ It

“ It is well known that Diocletian affected the titles of divinity : hence the word *Πολιθεος* was peculiarly appropriate ; as in the ancient authors it is an epithet constantly applied to some guardian Deity. Thus the history of Diocletian, and the events which took place at Alexandria, confirm in a very great degree, what may now be collected from the inscription.

“ W. M. LEAKE.

“ JOHN SQUIRE, Royal Engineers.”

“ VI. Account of the Entertainment of King Henry the Sixth at the Abbey of Bury St. Edmund's. Communicated by Craven Ord, Esq. F. R. S. and F. A. S. from an original MS. of the Register Curteys of that Monastery in his possession, in a Letter to the President.”

In the above paper, which describes the monastic manners of the times, Mr. Ord recommends the republication of some of the scarcest and most costly of chronicles and histories by the Society. Since the above was written the booksellers have republished Hollinshed, and if encouraged will probably proceed to others.

“ VII. Copy of a MS. entitled “ A true Collection as well of all the Kinges Majesties Offices and Fees, in any the Courtes at Westminster as of all the Offices and Fees of his Majesties honorable Household ; together with all Fees appertaining to Captaines and Souldiers, having charge of Castells, Bullwarkes, and Fortresses within the Realme of England : and likewise the Offices and Fees of his Highnes honorable Howses, Parkes, Forrestes, and Chases within the said Realme.” (Anno 1606). Communicated by the Right Hon. Sir Joseph Banks, Bart. K. B. P. R. S. and F. S. A.”

The Lord Chancellor's fee (Lord Ellesmere) was “ 23s per diem ; for attendance in Stare-Chamber 200l. ; annuitye, 300l. ; robes, 41l.”

“ VIII. Some Account of an Abbey of Nuns formerly situated in the Street now called the Minories in the County of Middlesex, and Liberty of the Tower of London. Communicated by Henry Fly, D. D. F. R. S. F. A. S. in a Letter to the Rev. John Brand, Secretary.”

This article exhibits profound antiquarian research and knowledge.

“ The founder of this abbey was the daughter of Robert Count d'Artois, and Maud of Brabant, married A. D. 1269 to Henry le Gros, king of Navarre, by whom she had Jane, afterwards the wife of Philip le Bel. The King of Navarre dying A. D. 1274, Blanch married Edmund of England.”

The nuns of this abbey assumed, in token of humility, the appellation of *Sorores Minores*, from whence the street in which their house stood was called "the Minorities."

"IX. Account of the ancient Rolls of Papyrus, discovered at Herculaneum, and the method employed to unroll them, in a Letter from the Hon. Grey Bennett to the Rev. Samuel Henley, M.A. F.A.S. Communicated by Mr. Henley."

As this paper is short, and of importance to classical literature, we insert the whole of it.

"Sir,

Walton, Nov. 23, 1802.

"In consequence of the conversation which I had the honor to hold with you, I take an early opportunity of explaining, as far as the want of an original MS. will admit, the process of unrolling the ancient *Papyri* discovered in Herculaneum.

"The *Papyri* of the Greeks and Romans are undoubtedly known to you, as the inside coating of a plant of the same name; it formerly was common in various parts of Sicily; a small river, now choaked up, near to Palermo, was called *The Papyrus*, probably from the number of that species of plant which grew in its bed: the same name was also given to various rivulets in the island. It is, however, I believe, most common in the neighbourhood of Syracuse, where a Sicilian has established a small manufactory of that article, more indeed to gratify the wishes of the curious, than to reap any immediate profit. The texture is not so fine as in the Egyptian or Eastern MSS. which exist in the libraries of Paris. This may be owing, probably, to the method of preparation, and not to any difference in the plant.

"The *Papyri* are joined together, and form one roll, on each sheet of which the characters are painted, standing out in a species of *bas relief*, and singly to be read with the greatest ease. As there are no stops, a difficulty however is found in joining the letters, in making out the words, and in discovering the sense of the phrase. The MSS. were found in a chamber of an excavated house, in the ancient Herculaneum, to the number of about 1800, a considerable part of which are in a state to be unrolled. You must be acquainted that Herculaneum was buried for the most part under a shower of hot ashes. The manuscripts were from the heat reduced to a state of tinder, or to speak more properly, resembling paper which had been burnt. Where the baking has not been complete, and where any part of the vegetable juice has remained, it is almost impossible to unroll them, the sheets towards the centre being so closely united. In the others, as you approach to the centre, or conclusion, the MSS. become smoother, and the work proceeds with greater rapidity. At present there are about fifteen men at work, each occupied at a MS.; and as practice has made them expert, we have a right to expect a copy more perfect than that of Epicurus, which was unrolled in

March

March last: twenty-seven sheets of which were taken off, not indeed so well as could have been hoped, but a great part sufficiently intelligible, to judge of the style of the author, and the nature of its contents. It unfortunately fell to the lot of a young beginner, who, in his hurry to conclude, spoiled much more than he saved.

“ The *Papyri* are very rough on the outside, and in some there are great holes. In the plan (that accompanies this paper, Pl. I.) is the general form of the inequalities, all of which are to be made smooth, previous to unrolling them with facility; in consequence much must inevitably be lost. Great care is taken however to preserve all the pieces, and when broken off, they are placed in the same sheet, preserving their original position.

“ When first Mr. Hayter began this process, there was one man tolerably expert, and three only who had ever seen the manner of it; consequently all were to be taught. This may serve as a reason why as yet so little has been done. One Latin MS. has been found, but it was in too bad a state to promise any chance of success. They are of different sizes, some containing only a few sheets, as a single play, others some hundreds, and a few perhaps two thousand. We may hope from the first, Menander, and from the others, the histories of Livy and Diodorus Siculus, perhaps the Doric poetry of the Sicilian muse, or the philosophy of the schools of Agrigentum, and of Syracuse. We are led then from the nature of the MSS. to trust that the indefatigable labours, the attention and industry of Mr. Hayter, will not be thrown away; and that the assistance to be derived from the English minister, Mr. Drummond, as well on account of his classical knowledge, and his love of literature, as the advantages arising from his situation, may command ultimate success, and secure the attempters the protection of the Neapolitan government, and the thanks of the literary world. I have inclosed the plan of the process, and have the honor to be

“ Your most obedient humble servant,

“ HENRY GREY BENNETT.”

“ X. An account of Antiquities discovered in Cornwall, by the Rev. Malachy Hitchins, in a Letter to the Right Hon. Sir Joseph Banks, Bart. K. B. P. R. S. and F. S. A.”

The County of Cornwall is perpetually yielding a supply of Celts and other antiquities. It is very probable that the Celts were hardened by some process at present unknown. Mr. Hitchins proposes to query whether the small bars of gold found in the bottom of one of the Celts at Lanant might not have been put there for fusion.

“ XI. Account of Tumuli opened in Wiltshire, in three Letters from Mr. William Cunnington to Aylmer Bourke Lambert, Esq. F.R.S and F.A.S. Communicated by Mr. Lambert.”

Various antiquities, such as Celts, eagle stones, bone arrows, lance heads, gold ornaments, &c. were found in these barrows, which are minutely and circumstantially described. The last, Mr. Cunnington conjectures to have been the sepulchre of some great chief, and probably a chief of the Belgic Britons.

“ XII. Copy of the original Death-Warrant of Humphrey Littleton, with Observations on it. Communicated by T. R. Nash, D.D. F.A.S. in a Letter to the Secretary.”

This warrant contains the autographs of the Privy Council who signed the death of Humphrey Littleton, with a sketch of their several lives and characters. The paper contains some curious historical anecdotes relative to the Gunpowder Plot.

“ XIII. Account of the Italian Game of Minchiate, by Robert Smith, Esq. F.R.S. and F.A.S. in a Letter to the Rev. John Brand, Secretary.”

Mr. Gough had before given an account of this curious game, but had assigned French names to the cards. This account accompanies a complete set of them. Which cards, with a treatise in the Italian language, containing the rules of the game, and directions for playing it. The game seems to require extraordinary powers of calculation, and a quick and ready memory.

“ XIV. Account of the Ruins of Carthage, and of Udena in Barbary, by John Jackson, Esq. F.A.S. in a Letter to John Wilkinson, M.D. F.R.S. and F.A.S.”

Among the most curious things in this paper, is a description of UDENA, a considerable place, twenty miles south of Tunis, which, though it contains the remains of a large Amphitheatre, lofty marble columns, and very curious and important fragments of antiquity has never been mentioned by Dr. Shaw, or by any modern traveller.

“ XV. Extracts from a MS. Book of Accounts, entitled “ Le Livre des Accouts pour Chevalier Jean Francklyn en son Maison au Wilsden *;” belonging to Sir John Chardin Musgrave, Bart. F.A.S. and by him communicated to the Society.”

In

* “ Some Particulars of the character of this worthy baronet may be learned from the following inscription on his monument in Wilsden church.

“ Here

In the items of this book of accounts, is one shilling given "to a boy who brought two capons." This was, anciently, the New Year's Gift of tenants to their landlords, and many church leases are still held on the same tenure of sending two capons annually to the granter of the lease. Bishop Hall's Satires are quoted in the note.

" Yet must he haunt his greedy landlord's hall
With often presents at each festivall,
With crammed capons every new yeares morn, &c."

" XVI. Copy of an Indenture, made in 1469, between King Edward IV. and William Lord Hastings, Master of the Mint, respecting the regulation of the Coinage in the Tower of London. Communicated by Taylor Combe, Esq. F.A.S. in a Letter to Rt. Hon. Sir Joseph Banks, Bart. K.B. P.R.S. and F.A.S."

This agreement between Edward IV. and William Lord Hastings, Master of the Mint, respecting the regulation of the Coin in the Tower of London, 1469, is not to be found in Rymer's *Fœdera* or elsewhere. It is truly curious, both as a specimen of the language and orthography of the time, and as illustrating the coinage and its regulations at that remote period. The murder of Hastings in the subsequent

" ' Here lyeth the body of Sir John Francklyn, late of Willden in the countie of Middlesex, knt. who had to wife Elizabeth, the eldest daughter of George Purefoy, of Wadley in the county of Berks, Esq. It was her happines to make him the joyful father of ten sons and seven daughters, and it is her pietie to dedicate this monument to the preservation of his memory. He died in the 48th yeare of his age, March the 24th, 1647. In fower several parliaments he sate as member of the House of Commones; three whereof as knight of the shire for this countie. He was never heard to swear an oath, never to speak ill of any man. He was wiser in the opinion of others, than his own. To publicke services no man brought more of integrity, of zeal, lesse of himselfe. To the publicke sins and calamities of the state, no man lesse of fewell, more of sorrow. To his wife a man could not be more loving, more faithful: to his children and servants more fatherly: to his friends more free, more firm. He was truly eminently pious, humble, sober, just, hospitable, and charitable. These things, reader, it concerneth thee to know of him, for that by these he still lives, and being dead, yet speaketh—Farewell.' See Lysons' *Environs of London*, Vol. iii. p. 618. J. B."

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and

and sanguinary reign of Richard III. is a memorable incident in English history.

“ XVII. Observations on the ancient Inhabitants, Roman Stations, and Roman Roads, in and near Berkshire, by the Rev. Henry Beeke, D.D. F.A.S.”

This paper determines the situation of many places mentioned in the Roman Itinerary of Richard of Cirencester, and particularly of Reading, which clearly appears to have been the ancient Caleva, from which name also the author derives the great Manor of Coley, on the west of Reading.

“ XVIII. Some Remarks on the different kinds of Trial by Ordeal, which formerly prevailed in England. By Robert Studley Vidal, Esq. In a Letter to Henry Wansey, Esq. F.A.S.”

The author has taken great pains to elucidate this curious subject, and communicated some interesting particulars.

“ XIX. An Inquiry respecting the Site of Kenwith or Kenwic Castle, in Devonshire. By Robert Studley Vidal, Esq. In a Letter to Henry Wansey, Esq. F.A.S.”

The same writer seems to have ascertained that Hennebrough was the site of Kenwith Castle, a place very memorable in our earlier history.

“ XX. Copy of an original Charter of Exemption from the Forest Laws, granted by K. Hen. the 3d. to Stephen de Segrave, in the possession of Philip Hammersley Leathes, Esq. F.A.S. Communicated by Mr. Leathes, with Observations on the same.”

Contains remarks and explanations of terms in the old forest laws, and demonstrates much knowledge of the subject.

“ XXI. Some Remarks on the ancient Ceremony of the Feast of Fools, and on a sculptured Girdle worn at its Celebration. By Francis Douce, Esq. F.A.S.”

The Feast of Fools has often been confounded with the ceremony of electing a boy-bishop, which prevailed in Cathedrals. This paper, which evinces great knowledge of ancient customs, demonstrates the contrary. It ends thus :

“ This festival has by many writers been strangely confounded with the ceremony of electing a boy-bishop in cathedrals and other places. Ducange, followed by Du Tilliot, quotes from
Dugdale’s

Dugdale's Monasticon, an inventory of ornaments, &c. belonging to the cathedral of York in 1510, wherein are mentioned a small mitre and a ring for the "Episcopus puerorum," from which he has inferred that the *feast of fools* continued till that period in England: but it is evident that this refers to the election of a boy-bishop, a ceremony not only of a serious nature, and instituted in honour of Saint Nicholas, or as some have, I think erroneously conceived, in remembrance of the massacre of the Innocents, but which uniformly took place on the 6th of December, Saint Nicholas's day, from which time to the feast of the Innocents, this boy-bishop remained in office. But I purposely wave any further discussion of this subject, because I feel much pleasure in reflecting that it will most probably find a place amidst a general exhibition of our popular customs and antiquities by the masterly hand of my valuable and learned friend the Secretary of this Society *; and shall conclude my remarks on the *feast of fools* with stating that numerous imitations of it arose in various places and on different occasions. These were, the feast of the as; the electione of an abbé des conards or cornards, of an abbé des esclafards; of an abbé de malgouverne, whence our abbot or lord of misrule; of a prince des sots, sometimes called mere folle, or folie; of a prince de plaissance; a prince de l'estrille; a prevôt des etourdis; a roi des ribauds, and some others of a similar nature. It is now time to advert to the more immediate subject of the exhibition which has given rise to this imperfect communication. It is a girdle which tradition reports to have been worn by the abbot of fools in the cathedral of Dijon on his election into office. From the stile of its sculpture I conceive it to belong to the fourteenth century. It consists of thirty-five square pieces of wood so contrived as to let into each other, by which means it easily assumes a circular form. On these are carved a variety of ludicrous and grotesque figures, consisting of fools, tumblers, huntsmen, and animals, with others that, from their licentiousness, do not admit of a particular description. They bear, on the whole, a very striking similitude to the sculptures on the seats of the stalls in our cathedrals and monastic buildings, which were, no doubt, conceived in ridicule of the clergy in general, but more particularly of the friars; or, as I have already observed, they may, in some instances at least, refer to the mockeries that were practised in celebrating the *feast of fools*. It only remains to add, that for the possession of this, perhaps unique, curiosity, I am indebted to the liberality of Monsieur l'abbé de Tersan of Paris." P. 231.

"XXII. Memoir on the Vicissitudes of the Principality of Antioch, during the Crusades. By F. Damiani. Communicated by the Rev. Samuel Henley, A.M. F.A.S. in a Letter to the Rev. John Brand, Secretary."

* This alas! is prevented by the death of the worthy Secretary; but we trust his papers will be published. Rev.

This memoir was occasioned by an error of Denina, in his *Rivoluzioni d'Italia*, and by a still greater mistake of the compilers of the *Universal History*. It principally treats of the renunciation of the kingdom of Jerusalem and principality of Antioch on the part of Mary, daughter of the Prince of Antioch, in favour of Charles of Anjou. The paper is distinguished by much acuteness of remark, and contains many historical anecdotes hitherto but imperfectly understood. The author also detects some fallacies in the "*Art de Verifier les Dates.*"

"XXIII. Extracts from an Ancient MS. remaining in the Archives of the Dean and Chapter of Westminster, concerning the Manor of Paddington, in the County of Middlesex. Communicated by the Rev. William Vincent, D.D. F.A.S. Dean of Westminster."

A description of the manner in which the anniversary of Walter, Abbot of Westminster was solemnized. The manor of Paddington was assigned for this purpose.

"XXIV. An Inventory and Appraisement of the Plate in the Lower Jewel House of the Tower, Anno 1649. Communicated by the Rev. John Brand, Secretary, from the original MS. in his Possession."

"XXV. Observations on the Monument in Canterbury Cathedral, called the Tomb of Theobald, and an Account of two ancient Inscriptions on Lead, discovered in Canterbury Cathedral, by Henry Boys, Esq. in a Letter to John Latham, M.D. F.R.S. and F.A.S."

This is, by an error of the press, called the 24th article. The monument here described is of very singular construction, and has much engaged the attention of Antiquaries. It is shown as the tomb of Archbishop Theobald, and may probably be so.

"XXVI. Account of the Discovery and interment of the Heart of Arthur Lord Capel. In a Letter from the Rev. Anthony Hamilton, F.R.S. V.P.S.A. to the Rev. John Brand, Secretary."

The heart, when first discovered, was in a large silver cup. This, on the wise suggestion of Dean Stanley, was sold, the money given to the poor of the parish. The heart was enclosed in an iron box, where it still remains, in the family vault.

"XXVII. Account of an engraved Brass Plate, from Netley Abbey, by John Latham, M.D. F.R.S. and F.A.S. in a Letter to the Rev. John Brand, Secretary."

The plate here engraved came from the ruins of Netley Abbey, and is very curious.

“ XXVIII. Conjectures respecting the ancient Sculptures and Inscriptions on two Pillars in the Abbey Church of Rumsfy. By William Latham, Esq. F.R.S. and F.A.S. in a Letter to the Rev. John Brand, Secretary.”

The sculptures and inscriptions which are the subject of this paper, appeared in the last volume of the Archæologia. Mr. Latham conjectures the figure on the left to represent King Edward, who began, and that on the right to be King Edgar, who completed the building of the Monastery of Rumsfy. The author is of opinion that this place should be spelt *Rumsfy*, and not *Romsfy*. Somner, Skinner, and Lye derive it from the Saxon word *Rume*. Baxter alone derives it from *Romes-ey Romana Insula*.

“ XXIX. Notices concerning the Dormitory of the Cathedral-Monastery of Norwich, by F. Sayers, M.D. Communicated by the Rev. Samuel Henley, A.M. F.A.S.”

Of no great importance.

“ XXX. Remarks on the Fortresses of ancient Greece. By William Hamilton, Esq. Junior, F.A.S. in a Letter to the Rev. John Brand, Secretary.”

This is a very interesting and truly classical paper, the result of the intelligent author's own observations in his Tour through Greece. It is, in some degree, a new subject, but justly deserving the attention of the antiquary, and indeed, of all men of taste and learning. From these masses which so often occur to the inquisitive traveller, Mr. Hamilton draws the obvious inference, that the population of the ancient Greeks, and their proficiency in mechanics must far have exceeded what modern scepticism thinks proper to concede. We gladly insert the latter part, and wish we had space for the whole.

“ The materials of which these walls were built, were of a silicious and calcareous nature. In the neighbourhood of Helicon and Parnassus, the stone employed has a great mixture of marble; and marble forms the greater portion of the walls of the town and theatre of Thoricum, in Attica; the walls of Athens were chiefly of pudding-stone, or a coarse Breccia; and those of Assus on the south-west slopes of mount Ida are of Granite.

“ Arches * were unknown to the Greeks ; the door ways and windows are furmounted by single architraves.

“ No kind of cement appears ever to have been used by them. The interior of the walls was generally filled up with rude and looser materials : though an example to the contrary is to be seen at Ænoë, where the whole wall is equally finished throughout.

“ The ordinary width of the walls, is from eight to nine feet ; their height from twenty to forty feet.

“ Square and round towers were frequently used ; the former at the angles, and at the distance of about every fifty feet in the straight walls ; the latter, at the angles, where these were very acute.

“ The Grecian fortresses are invariably placed on high and commanding rocks ; their form was decided by the nature of the ground, and their foundations rested on the bare rock, in which excavations were made, to serve as wells, and as granaries. This rational mode of adapting the works of art to those of nature, obviated the necessity of ditches, which indeed do not seem to have been used, even where the ground was level. Vallies, ravines, and the beds of torrents, generally form their dykes and intrenchments, and the precipices above them are nearly as inaccessible as the walls which they support. The abrupt heights of Philæ, Ænoë, Panopæa, Daulis, and Chæronæa, presented formidable obstacles to an invader unprovided with cannon, and a secure protection to the towns situated on the slopes below them.

“ The positions of the strong cities of Greece, have usually something in them very remarkable. An insulated hill, or a steep and difficult rock, commanding a rich plain, and at a small distance from the sea, was the situation to be preferred ; as conveniences for trade, facility of procuring the necessaries of life, and security against pirates and banditti, were the objects to be attained.

“ I cannot close this subject without referring to two very important objects, with a view to the fortifications of ancient Greece ; I mean, first, the Phocian wall, which is said to have extended from the pass of Thermopylæ to the gulf of Crissa, and of which some traces are yet to be found, in ascending the heights of Oltra, immediately above the rock of Hercules Melampyx. The second, is the Lacedæmonian wall built across the isthmus of Corinth, by the Peloponnesians, as a defence against the Persians. This is still very entire, in its whole extent of six miles ; is built of

“ * N. B. The only specimen of an arch I have seen in the Grecian buildings, is the doorway of a small detached fort on a rock above Ephesus, where it seems to have been hewn out of the solid wall, in the form of a gothic arch.”

rectangular

rectangular stones in horizontal courses, and will be a lasting monument of indefatigable exertions in the cause of freedom.

“ As I have already alluded to the opinion generally entertained of the Egyptian origin of the arts and sciences of Greece, I will add, that the walls of the Egyptian cities, though they are not built of stone, but of large crude bricks baked in the sun, have yet, from their thickness, and the favourable climate in which they were raised, been preserved in many instances unhurt, notwithstanding their frail materials. From this circumstance, however, they cannot be compared with those of Greece. Grecian masonry can only be put in comparison with the masonry of Egypt, i. e. with its temples, pyramids, &c. and this comparison presents us with an extraordinary and interesting result.

“ In Egypt, from the cataracts to the sea, architecture and sculpture are seen in one uniform state of excellence; there is no variety: there is no barbarous rudeness on the one hand, no perfection on the other*. In Greece, on the contrary, we trace almost at every step, the slow but marked progress of practical science, from the rude invention of the untutored peasant, who piled up unformed masses of stone, to support upon the precipices his vineyards, or his cottage; to the polished and finished works of a Phidias, or a Polyclete.” P. 322.

“ XXXI. Observations on the Remains of the Dormitory and Refectory which stood on the southern side of the Cloisters of the Cathedral Church of Norwich, by the Rev. W. Gibson, A.M. F.A.S. In a Letter to the Rev. John Brand, Secretary.”

This has reference to the 29th article, and contains ingenious observations on the fragments of the Dormitory there described.

“ XXXII. Description of the ancient Building at Norwich, which is the subject of the preceding Paper. By John Adey Repton, Esq. F.A.S. In a Letter to the Rev. John Brand, Secretary.”

On the same subject as the above, accompanied by some elegant plates of the architecture of the said ancient building, very creditable to Mr. Repton.

“ XXXIII. Further account of Tumuli opened in Wiltshire, in a Letter from Mr. William Cunnington, F.A.S. to Aylmer

“ * Is this a fair argument that Egypt was not the birth-place of arts and sciences ?”

Bourke Lambert, Esq. F.R.S. F.A.S. and F.L.S. Communicated by Mr. Lambert."

Some curious discoveries were made in these barrows, and they are described with much acuteness and great antiquarian knowledge. Representations of the Tumuli are annexed, with two very curious cups or vases. In the larger barrow at Sherrington, a skeleton was found of a very stout man, with his sword and other antiquities near him, together with two other skeletons, one of an adult, the other of a child. This the author conjectures to be a British Tumulus, and that after all the labour, the primary interment remained undiscovered.

"XXXIV. Copies of Writs preserved among his Majesty's Records in the Tower, from King Edward the First, to the Chief Justice of Chester, and the Bishop of Carlisle, on the occasion of the Marriage of the King's eldest Daughter. Communicated by Samuel Lysons, Esq. F.R.S. Director, in a Letter to the Rev. John Brand, Secretary."

The first of these writs directs the Chief Justice of Chester to invite the Knights of that County to attend the marriage of the King's eldest daughter Eleanor to the Earl of Barr. at Bristol. The second is to the Bishop of Carlisle, inviting him also on the same occasion.

"XXXV. Extracts from the Rotulus Familiæ in the eighteenth Year of the Reign of K. Edw. I. preserved among his Majesty's Records in the Tower. Communicated by Samuel Lysons, Esq. F.R.S. Director, with a Translation and Notes, by the Rev. John Brand, Secretary."

The roll from which these extracts are made, contains an account of the expences of the King's family for seventeen weeks, beginning at Midlent Sunday.

"XXXVI. Account of some Remains of Gothic Architecture in Italy and Sicily, by Robert Smirke, Esq. jun. F.A.S. in a Letter to Samuel Lysons, Esq. Director."

The examples of his style in Germany are very frequent; there are many in Italy, though of a more mixed and unformed character. This paper is accompanied with beautiful plates of a window in the cathedral church of Messina, in Sicily, and the baptistery at Pifa.

"XXXVII. Observations on the preceding Paper respecting the remains of Gothic Architecture in Italy, &c. By Sir H. C. Englefield, Bart. F.R.S. and V.P.A.S."

Sir H. Englefield thinks, and very justly, that in reasoning from the specimens in the preceding paper, as to the style of architecture in use at different periods, much caution is requisite. Repairs and additions of later date may be confounded with the original structure.

“XXXVIII. Further Remarks on the Remains of Gothic Architecture in Italy and Sicily, by Robert Smirke, Esq. Junior, F.A.S. in a Letter to Samuel Lysons, Esq. Director.”

This article is erroneously printed as article XL.

This paper is a reply to the remarks of Sir H. Englefield, detailed in the preceding article, and is accompanied with a beautiful plate, representing the upper part of the west front of the cathedral at Pisa, and of the tower of the church of Li-frari, at Venice.

“XXXIX. Remarks on the Seal of the Bailiffs of the Liberty of Bridgnorth. By Francis Townsend, Esq. Windsor Herald, F.A.S. in a Letter to the Rev. John Brand, Secretary.”

This paper exhibits much, and very curious antiquarian research and knowledge.

This volume contains, as in our opinion it ought to do, an interesting and agreeable mixture of antiquarian, classical, and topographical information. The plates, which are intended to illustrate the subjects of the different articles, are executed with remarkable neatness and elegance; and the whole may claim an equal share of praise with any of the preceding volumes published by the Society. The Appendix, as usual, contains the list of presents given to, and works published by the Society.

ART. VIII. *Journal of the Transactions in Scotland, during the Contest between the Adherents of Queen Mary, and those of her Son, 1570, 1571, 1572, 1573.* By Richard Bannatyne, Secretary to John Knox. 8vo. 540 pp. Constantable, Edinb. and Murray, London. 1806.

THAT John Knox, who never rose to any higher dignity in the church than that of a parish priest, was attended by a domestic, or officer, known by the title of his *Secretary*, is a fact so extremely improbable, that it will not be readily admitted without some farther evidence than the title of this volume.

volume. The protestant clergy in Scotland—even such as were mere parish ministers—seem indeed, towards the close of the sixteenth century, to have been *addressed*, by those who adhered to them, in terms sufficiently respectful; but the extreme poverty, in which it is well known that they were all kept by the noblemen who professed the reformed religion, must have prevented them from retaining SECRETARIES in their families. Knox, and some other reformed ministers are, in this volume, addressed as *right honourable*; but they all complained, not without reason, of the sacrilege of the nobles, and of their own want even of the comforts of life; and though Richard Bannatyne is repeatedly mentioned in the Journal as a domestic of Knox's, he is never called his *secretary*, but merely his *servant*. He seems indeed to have been a sensible man, entitled, by his attachment to his master, to all the confidence which could be reposed in a secretary; but if he was not known by that title when he lived, he should not have been so denominated two hundred years after his death. The controversies that were excited by the revolutions, civil and ecclesiastical, which took place in Scotland during the disastrous reign of Mary, and the minority of her son, have been so rancorous, and of so long duration, that the impartial part of the public expects the minutest accuracy from the editor of every ancient work relating to that period; for inaccuracy in any matter, however trifling, excites suspicion respecting others of greater importance.

Whether Richard Bannatyne was or was not the secretary of John Knox, is indeed a matter in itself of very little moment; but it would be of some consequence to know on what evidence the editor of this volume attributes it to him. With this evidence however we are not favoured; while one or two circumstances mentioned in the preface, as well as the internal evidence afforded by the volume itself, strongly incline us to think that of by much the greater part of it Bannatyne was *not* the author. Mr. Dalzell the editor acknowledges that of the author so little is known as to be unworthy of repetition; that Calderwood, who so early as 1604 was minister of a parish in Scotland, and soon afterwards a voluminous ecclesiastical historian, though he founded part of his own history on this journal, seems to have been ignorant of its author's name; that Spottiswoode, in like manner, follows it almost implicitly, without mentioning the name of the author; and that a small portion of the volume is not the work of Richard Bannatyne.

These are very suspicious circumstances; but still stronger suspicions are excited by the Journal itself. At page 100, &c. the

the author gives the following "tenor" of what he terms "a lybell" against John Knox, which, in the month of March, 1571, was thrown into the house of the lords,* and fell, he says, into the assembly house.

"Vnto you, ryght honorable superintendentis, ministeris, and kirk of God, presentlie assembled within this burgh for reformatione, humblie meanis and compleanis your fellow-members of Jesus Christ, professing ane self religione with you, vpon Jhone Knox, minister of this burgh [*They were not Gentiles that accused poor Jeremy*]. That whare, vpon Sunday last by past; and dyvers vtheris tymes of before, the said Johne, contrare to his professione, opinie, in this kirk of Edinburgh, maist seditiously [*salstie lybellit*] detracted, rayled, and inveyed against our soverane ladie [*No soverane ladie is scho to me, nor yet to this realme, and so ye are traitoris*], the nobilitie, and vther subiectis of this realme, professing her Grace's obedience, naming her an idolatres, and murderer, and ane adulteres: [*I grant the accusatiome, bot realing I deny*], and her subiectis, meanteaneris of adulterie and idolatrie, with mony utheris iniurious, and sklanderous wordis, as is not ourlie knawin to this whole burgh. Attore, whaires of dewitie [*I deny dewitie in that part*], not onlie he suld have prayed for hir, but exhorted the whole kirk to pray for her weilfair, repentance, and conversione to God, not only doeth he omit the same, but contrariewayis vses all maner imprecationes and execerationes against hir [*What I have vsed, man has not stopped, nor sall stop*], and vtherwayis speakis of hir as scho were a reprobat, saying scho repentis not, nor can not repent [*Thou art ane impudent liare, I said, and say, that pryde and repentance abyde not in a hart*], because scho desyres, most ressonable, to be restored to hir awin realme and authoritie, iustlie apperteaning to hir, both be Godis ryght and menis, and whairfra scho was vnnaturallic deiefted, and is wrangoussie debarred."

We forbear to quote the remainder of this charge or indictment, because it is impossible to read thus far, without being convinced that it was inserted into this Journal by Knox himself, who appears likewise to be indisputably the author of the following passage:

"Now Lord be mercieful to thy pure flock within this realme, and chieflie within this citie, give me strenth, Lord, to fight my battel lauchfullie, and welcome be thy mercifull providence with thy gude pleasure: for in death I doubt not to overcome

* Court of Session.

death, and to get entrance in eternall lyfe be Jesus Christ, in whose handis I comend my spreit.

“ Lord provyde for thy flockes trew pastouris; reas thou vp the spreitis of some to observe thy notable workis, faythfullie to comit the same to writ, that the prosperities (posterities) to come may praise thy holie name, for the great graces plentyfullie powred fourth vpon this vnthankfull generacione. Jhone Knox trusting end of trawell.” P. 129.

There is not the smallest intimation that these two extracts were written by any other person than the author of the Journal; and no man, we should think, can doubt of *their* having been written by Knox himself, or by some person employed by him, not as his secretary, but as a mere amanuensis. The author of the Journal likewise introduces himself (p. 143) as employed by one of the magistrates of Edinburgh, which was then under the controul of the Queen's adherents, in a kind of embassy to the Regent—an office which no man in his senses could have thought of conferring on the servant of John Knox!

But farther, in the month of May, 1571, certain commissioners were sent from the general assembly of the church, then sitting in Leith, to treat with Kirkaldie and the famous Secretary Lethington, who, with various noblemen of the highest rank, kept the castle of Edinburgh for the Queen. Of these commissioners the author of this Journal represents himself as one, and gives the following account of what passed between him and the secretary on the occasion. The superintendent of Fife having mentioned the purpose for which they had come to the castle, silence was kept for a short time, after which, our Journalist said,

“ ‘ My Lordie, I think ovr comissione extendis this farre, that seing your lordschips are willing we suld travell as ye have declared be your wryting to our brother heir, Mr. Craig, and we are also verie willing to bestow our labouris. Then it restis to knowe and heir of your lordschips what heidis or articles ye will offer vnto vs, as ane grund whairvpon we may travell.’ To this answerit the Lord Secretare. ‘ Mr. Jhone ye are ower vyse, we will mak no offeris to them that are in the Canogait, for the principalis of the nobilitie of Scotland are heir, to whome they that are in the Canogait are far inferiouris in that rank.’” P. 157.

Here it is evident that the Journalist was a clergyman, and that his name was *John*. Through the whole conference, of which this is but a very small part, he reasons indeed with a coolness

coolness which we should little have expected from Knox, whom we have seen not presuming to deny, that, in his prayers, he used all manner of *excerations* and *imprecations* against his unfortunate sovereign; but what other clergyman of the name of John, not dignified with the rank of a superintendent,* was of sufficient weight to be sent by the assembly on such an embassy as this? Knox too appears to have been at one period strongly attached to Kirkaldie; and as that gallant chief seems to have treated the deputation with a degree of respect, which from the other nobles in the castle it did not experience till he appeared among them, the recollection of former friendship, uniting with this circumstance, might mollify in some degree even the ferocious spirit of Knox. On other occasions the ferocity of the Journalist appears sufficiently conspicuous.

"God confound," says he, (p. 19), "his (the secretary's) malicious and politicke head." "God fall recompence the Lord Boyd according to his wicked mynd and workis," (p. 22). "God confound him (the secretary), and his malicious mynd," (p. 22). It is as difficult to reconcile the calm reasoning of the commissioner with the malignity which deliberately *wrote* these *curfes*, and affirmed (p. 67) that certain adherents of the queen were not "worthie of the societie of men, but ought to be send suddanlie' to the devill with whome they most burne without end," as it is to reconcile it with the ferocity of Knox; and yet there cannot be a doubt but that the commissioner was the author of that part of the Journal which mentions the deputation from the assembly at Leith to the Queen's adherents in the castle of Edinburgh.

From page 291 to p. 302, we find two very curious letters from Alexander Hey, an adherent to the King, and apparently a retainer of the Earl of Merton's. These letters had unquestionably been addressed to John Knox; but they are inserted in the Journal as if they had been addressed to its author, while they mention Richard Bannatyne as a person occasionally employed to carry letters and other things from the one correspondent to the other. Bannatyne himself does not appear as writing in his own name till about three months before Knox's death; and we first observed him in that cha-

* The superintendent of Lothian was John Spottiswood, father of the archbishop of that name; but he does not appear to have busied himself with the factious politicks of the age, and cannot be supposed to have employed Knox's servant as his amanuensis.

rafter on an occasion on which Knox could with little propriety continue the Journal himself, and when, it is probable, he was unable to continue it.

He had been accused, in November 1571, of subscribing with the Earl of Murray to the death of Lord Darnley, "Quhilk suld have been done in St. Jhonfloune."* This wordis, "says Bannatyne, (p. 381), Mr. James Hamilton declared to me, beand Mr. Knoxis servand;" and like a faithful servant, he reported them to his master. Knox being then in great bodily distress, wrote to the author of the calumny a letter, which receiving no satisfactory answer from him, "the tryall of the mater," says the Journalist, (p. 382), "was referred to me, RICHARD BANNATYNE, be comand of my maister."

Bannatyne's part of the Journal begins with recording this transaction, which, though it took place in the end of the year 1571, appears, by the editor's chronological references in the margin, not to have been recorded in this work before the month of August, 1572. As Knox died on the 24th of November, in the same year, it seems to us in the highest degree probable, that he is the author of by much the greater and more valuable part of the Journal; that he had employed Bannatyne merely as an amanuensis till the month of August immediately preceding his death; and that Bannatyne, from that period, when his master was unable to proceed, continued the Journal in his own name.

If this reasoning be conclusive, as to us it appears to be, the value of the Journal will not surely be lessened by being proved to be the work of Knox himself, and not, as the editor supposes, of his servant. Knox had many faults, which it is needless here to enumerate; but he had likewise many virtues, and possessed no small portion of the literature of the age. He was indeed the slave of spiritual pride and prejudice, which often clouded a perspicuity naturally keen, and sometimes made him utter predictions as if he had been inspired; but we are persuaded that he *meant* to be honest, and recorded nothing as a truth which he did not *himself believe* to be true. Into the secrets of Murray, Morton, and Lethington, he was certainly never admitted; and as zeal for the reformed religion, called in the cant of the party the *gude cause*, was the ostensible motive of all the plots and rebellions which they fomented against their unfortunate sove-

* This probably refers to what was called the *Reid of Baith*, See Brit. Crit. vol. xxv. p. 242.

reign, it is not wonderful that a zealot in the same cause, like Knox, who believed, that to lodge the sovereignty of any nation in the hands of a woman is contrary to the order of nature and the revealed will of God, admitted without examination all the artful calumnies which those profound politicians invented and circulated against a popish queen. She is accordingly in this Journal frequently called an *idolatre*, an *adulteress*, and a *murderer*—nay, the *queene murtherar of Scotland!* but at the same time several facts are recorded, which a future champion of the unfortunate Mary may employ successfully in aid of the arguments which have been already urged to prove the fallhood of those accusations.

It repeatedly appears from this Journal, that Elizabeth, in her interference in the affairs of Scotland, had not the smallest regard to justice: that she preferred not either of the parties to the other for the goodness of its cause; that she supported the party of the king and the regents only because it was more subservient to her views than she had reason to suppose that the government of Mary would be; that she wished not *either* of the parties to be annihilated, lest her interference should become unnecessary to the other; and that her conviction of Mary's guilt was not even her *pretended* motive for keeping her out of the throne which her infant son had been made to usurp. All this is as evident as any thing can be, from her long letter to the nobleman who had solicited her *directions* in the choice of a regent on the death of the Earl of Murray. In that jesuitical performance, which extends from page 23d to page 28th of this volume, she makes no allusion to Mary's supposed guilt of murder and adultery; but says that,

“ Finding that realme rewled by a kyng and the same affirmed be lawis of that realme, and therefore invested be coronatione and other solempneties vsed and requisite, and generallie so reccavit be the whole estates. We meane not be yielding to heir the complementis or informationes of the queene against hir sone to doe any act whairby to mak conclusiones of governementis, but as we have found it, so to suffer the same to continuw: yea not to suffer it to be altered, be ony meanes that we may impefche as to our honour it doeth belong and as by our late actiones hath manifestlie appeared, &c. P. 26.

Here Elizabeth appears to be so far from convinced of Mary's guilt, that instead of having recourse to it as to the motive of her conduct towards that unhappy queen, she reasons like a modern whig about the rights of kings, though

nothing can be conceived to which her disposition was more abhorrent than the principles of a modern whig! True however to the maxim *divide et impera*, she frightens the young king's partizans by praying

“ Thame of thair wisdomes to think how unhonorablie and contrare to all humane order it were for vs, when the quene of Scotland doeth so many wayis requyre to heare hir caus and doeth offer to be ordered be vs in the same alsweill for materis betuixt our selvis and hir as betuixt hir self and hir sone and his partie of that realme: against which offeris, no reffone could move vs to refuse to give eare that we suld afoir hand opinlie and directlie *before hir causes be heard and considered*, as it were give a judgment or sentence eather for our selfis or for thame whome she maketh to be hir contraries.” (P. 27.)

Long before July 1570, when this letter was written, Elizabeth had heard and seen and considered all Murray's proofs of Mary's guilt, and yet she was not convinced. The conferences had been broken up; Murray had returned to Scotland with his casket and letters; he had governed that kingdom with despotic sway; and by his tyranny had provoked the Hamiltons to murder him. His adherents, however, remained, and Mary, we see, continued her importunities to have her cause fairly heard. To these importunities Elizabeth had determined to pay no regard; but she acknowledges that they were reasonable, and to keep the king's friends in due subjection to herself,

“ Ye fall admonis thame,” says she, “ that they doe not, by misconceaving of our gud meaning towards thame or by indirectt assertions of thair adversaries grunded upon vntreuthis, hinder or waiken thair awin cause in such fort as our gud meaning towards thame fall not tak such effectt towards them as they fall desyre or thamefelvis have neid of.”

To those who were in the secret this language was perfectly intelligible. Accordingly we are informed, that the “ kyng's freindis (Master Lennox and others, no doubt) thought the letter friendlie and plane enough,” but that “ vtheris (the dupes of the faction) compleanet vpon some conditionall-speaking tending to this end, that that crewell murtherer of her awin husband and most vile adulteres *myght be hard* (she was not even to have a hearing!) and vpon conditions receaved in this realme agane.”

It was the object of Elizabeth, and though not a *just*, a *political* object certainly, to keep Scotland, during the whole of her reign, in a state of vassalage; and how completely she succeeded is apparent from her conduct towards the
different

different factions, not on this occasion only, but on various others. Whenever she found the king's party not sufficiently subservient to her will, she alarmed them with hints of her intention to hear the cause of their much injured queen, and restore her, if found innocent, to the throne of her ancestors. By these means she contrived to treat Scotland as a fief of England; and of the arrogance with which she issued her commands, as well as of the deference with which they were received by the regents and their adherents, the reader will find abundant evidence in this Journal.

Thus, at p. 52, the parliament delays "things at the Quene of Englandis request;" at p. 89, we find her expressing her wishes that persons of credit may be sent to her, with whom she might confer on the *internal affairs* of Scotland; and to give weight to those wishes she puts them in mind of Mary's complaints and her own regard for justice! In a treaty entered into at Perth between certain leaders of the opposite factions, we find some matters referred to the Queen of England; and "whatsoever scho shuld advise and consult therant, the said Lord Regent shall performe, fulfill, and observe the same with consent of Parliament." (P. 463.) In a state paper published in this volume (p. 519) we find the regent Lennox accused of something like rebellion, for having caused "hald a pretendit Parliament, efter that he was required be the Erle of Suffex, in the *quenes maiestie of Englandis name*, not to hald the same;" and (at p. 524) the said regent makes the best apology that he can for his conduct, and such as it would have been proper to make only if Elizabeth had been his liege sovereign!

These facts prove sufficiently that the cruel treatment which Mary received in England proceeded from no conviction of her guilt, but from the politic and interested views of Elizabeth. If indeed a conclusion may be drawn from the facts recorded in this volume, the guilt of Mary seems to have made very little noise in England, till the government, alarmed by her intrigues with the Duke of Norfolk, employed every effort to ruin the reputation of both. In a ballad which is here published, and said to have been written in the name of Kirkaldie, the governor of the Castle of Edinburgh, we have the following stanza:

“ Thea dispard birdis of Beliall
Thought nocht but to advance thame fall;
Fra they had hir down thrawin,
With error and hypocrisie,
To commit open traitorie,
As cleirlic now is knawin:

Z z

But

But the grit God omnipotent,
 That secreitis thoghtis dois search
 Releivit hes that innocent
 Out of thare rage so scarce;
 Provydit and guydet
 Hir to ane vncouth lard,
Whare wander and selander
With enemies non scho fand." (P. 95.)

It is not probable that Kirkaldie himself was the author of these lines; but no man of common sense could have attributed them to him, had the supposed guilt of Mary made the same noise in England when they were written, that it made soon afterwards. This ballad first appeared in January or February 1571; and on the 14th of December immediately following, Hay, in one of the letters already mentioned, says to the author of this Journal,

"They have set out in England our quenis lyfe and proces, both in Lating and Englis, whairin is conteanet the discours of the tragical doingis; the proces of the Erle of Bothwellis elengine, her sonnettis and letteris to him; the depositiones of the personnes execute, and cartellis after the kingis murther. In appearance *they leive nothing unset out tending to hir infamy, and to mak the Duck of Norfolk odious, quha has a grit benevolence of the people.*" (P. 294.)

This, and not any conviction of Mary's guilt, was Elizabeth's real motive for at last employing the pen of Buchanan to render her infamous in the eyes of foreign courts and of the English nation. Knox and his adherents had in Scotland already accomplished this object, in a great degree, by the factious harangues, which, under the denomination of *sermondis*, they daily pronounced from the pulpit; but the people of England were not edified by those *godlie sermondis*, and it was likewise necessary to destroy the popularity of the Duke of Norfolk.

But this is not the only, nor even the most convincing evigence, which this volume furnishes of the guilt of the faction which precipitated Mary from her throne, and by consequences of her innocence of the crimes with which she was charged. In the conference already mentioned between Secretary Letkington and the commissioners from the general assenbly then sitting at Leith, the secretary puts the commissioner, who appears as the author of this Journal, in mind, that

"My Lord Lyndsfay being desyred by my Lord Regent (Murray), to therefter earnestlie to pass in England with him,

he refused altogether, whidder for laik of expenses or vtherwayis I can not tell. But at lenth, when my Lord Regent preisted him so earnestlie, being in ane hous in Leyth, before ane honorable cumpanie that he beloved to goe to England, then my Lord Lyndsfay swore ane grit oath, and said, my Lord, and ye caus me to goe to England with you, I will spill the whole mater, for, and they accuse me, of my conscience I cannot but confes the treuth." (P. 167.)

What truth had Lord Lyndsfay to confes that would have "spilled the whole mater?" Undoubtedly, that he and Ruthven had been employed by Murray to extort from the queen when a prisoner in Loch-levin, the resignation of her crown, and the appointment of that ambitious hypocrite to the regency of the kingdom, by threatening her with immediate death, should she refuse to comply. It has indeed been lately affirmed that she was threatened with nothing but a *judicial trial* for the murder of her husband, and that conscious of her guilt, she resigned her crown to escape such infamy. But had this been the truth, which, "of his conscience he could not but confes," Lyndsfay must have been perfectly aware, that by going to England he might promote, but could not "spill," the whole matter that Murray had in view. A resignation extorted by the dread of a *judicious trial*, which it was obviously Elizabeth's interest to prevent, would have been a plain confession of Mary's guilt, and done more for Murray's cause, than he was able to accomplish by his casket of letters and sonnets. The wild opinion that Mary was by Lyndsfay and Ruthven threatened with nothing but a judicial trial, in order to make her resign her crown, appears, from the Journal before us, to have gained no credit whatever among men of sense; indeed not to have been mentioned among such men, at the period when that resignation was made.

In a parliament held by the nobles of her party, it is repeatedly affirmed (pp. 224, 225, 226, 227) that

"Scho was advyfed to mak no difficultie" (about subscribing the paper containing a resignation of her crown) "as scho tenderit hir awin lyfe, and wald eschew present death;" that "quhen, as scho had a little mused with hir self vpon the dangeris imminent, and casting hir eye to viewe the place whair scho was for the tyme, and considered with all vnder whois rewle, keaping, and subiectione scho was, being persones lyk enough to put thair crewell mynassingis to executione, having had experience by some vther thair actiones, that they myght weill find in thair hart to sched blude, it is na mervell" "gif hir hart was stricken with a suddane feare, yea sic as myght fall in a constant man; by which feare, hir maicstie was inducit to subservye the said lettres (the form

of resignation) and vtheris, bering the establisment of a certane kynd of regiment during the minoritie of hir sone;" and that "upon this pretendit dismissiōne, subscrivit as said is, in the place of hir imprisonement, and extorted be iust feare of *instant death*, is grundit, and consequentlie followed the coronatiōne of hir derrest sone," &c.

These are indeed the assertions of the queen's partizans; but they are in perfect unison with Lyndsay's reply to Murray, and they are not contradicted by the author of this Journal, who was one of her most rancorous enemies. It appears likewise in this Journal, that Knox and his friends, though they believed the queen guilty of the murder of her husband, believed likewise that those by whom she was on that account driven from her throne, were just as guilty as she. Thus (p. 128) it is said that

"Poore Jhone Knox ceased not to doe according to his accustomed manner, publickly reproving (from the pulpit) the murther of King Harie Stewart, invented be the quene, *fortified be sic as after God made instruments to confound hir*, and put in executione be Bothwell and vtheris, whome God will yit disclose."

But who were the instruments employed to confound her? Not surely the Hamiltons and Huntly, who were accused as privy to the murder, but *Murray, Morton, and Lethington*; and though we have no evidence that this Journalist believed Murray to be one of the murderers, we have as little evidence that Murray did not "luik throw his fingeris thereto" (as Lethington said he would) "and beheld their doingis, saying nothing to the sermon;" whilst the other two are repeatedly charged with it in the strongest terms, one of the author's correspondents "hoiping in God that Morton—fall die mair perfitelie (than Argyle, Lethington, Bothwell, and Huntlie), and declaire he leavis deidis with his awin mouth, makand his repentance at the gallowes fute." (P. 492.)

In a complaint by some of the queen's most violent enemies "laid upon the burde, befoir the lordis of the articles at the parliament, quhilk began in Edinburgh the xv of Januar 1571," the complainers say,

"It falbe iudged be all natiōns that fall heir of your proceedingis in this part, that it was not the murther of the king that ye have sought the revendge of, when as ye fall schaik handis with the principall counfalloris therof, but YOUR AWIN PROMOTIONE, to the hurt and destructione of your native cuntrie.—For gif ye will say that it was for the revendge of the murther, it will be said, that MEANED YE NEVER; for ye have better

the principall doaris and counfalloris therof, (Bothwell unquestionably) whairfore your self or your posteritie may receive sic punishment as disturbaris of a comone wealthe and wrackaris of your native cuntrie merits." (P. 454.)

But the most remarkable fact in behalf of the unfortunate queen, which is recorded in this Journal, relates to the practice of forging letters in her name. That Lethington was in the practice of doing so, and that he actually forged the famous letters to Bothwell has been repeatedly affirmed, and indeed rendered in the highest degree probable; though the tale of his confessing his forgeries has lately been with great confidence pronounced a fiction. It appears, however, that the author of this Journal, as well as Camden, believed that there were persons capable of forging letters in the name of their sovereign.

"Tuisday, the xii of June, 1571, the castelis parliament begane, and the lordis came dovne vpon thair fute fra the castell to the tolbuith, to wit, the duck, lordis Huntlie, Home, Maxwell, the Bischop of Athenis, Lord Claud, Coldinghame, and the Abbot of Kilwinning, with dyvers vtheris lairdis, as Phernihert, &c. whair ane letter was presentit, be Garthlie from the quene (*devisyd in the castell of Edinburgh, as was iudged*) to the lordis thair assembled." (P. 222.)

That by *devisyd* is here meant *fabricated* is evident from the context; for all that the letter is said to have contained, the queen had proclaimed as soon as she made her escape from Lochleven, and long before she was connected with Lethington and Kirkaldie, the only two men of talents in the castle who were capable of devising any thing to the purpose. As every thing done in the castle against the usurped authority of the regents is, by the author, attributed to "the politicke head of Lethington the secretarie," whom he calls the *God* of the party, there is not the smallest room to doubt but that this fabrication was adjudged to *him*; and that therefore whether he really forged the famous letters to Bothwell or not, he was generally believed by his contemporaries to be capable of such forgery.

But this Journal is valuable not merely for the light which it throws on the political principles of the two great parties by which the kingdom of Scotland was then divided and the people oppressed; but also for the authentic information which it contains respecting the early constitution of the reformed church of Scotland. The zeal of the Scotch in the 17th century, for the presbyterian forms of church government, and their rooted abhorrence of liturgical worship,

worship, are facts which they took care to render incontrovertible; but from the first dawning of the reformation to the period at which this Journal concludes, neither of these novelties seems to have become an object of their adoration. Knox indeed liked not the name of *Bishop*, for he liked very little that had been revered in the church of Rome; but he introduced, himself, a kind of bishops under the denomination of *superintendents*, altering indeed, for the same reason, the limits of the ancient dioceses. Even to *bishops* and *archbishops* when promoted by the regents Lennox, and Mar, he seems to have made no objection; though he objected, apparently on very good grounds, to the promotion of Mr. John Douglas, through Morton's influence, to the archiepiscopal see of St. Andrews. Nay, we have here the *laird of Dun*, who was one of Knox's superintendents, pleading for the apostolical institution of episcopacy, and contending (pp. 279, 280,) by arguments which it would not be easy to confute, that the admission of men to offices of spiritual cure "pertains, be the scriptoris of God to the bishop or superintendent."

The Journalist has likewise presented us with a long account of the *edict*, or, as we should call it, *Conge de elire*, to "the Deane and Chapter of the Metropolitan kirk of St. Andrewes," to elect "Mr. Jhone Douglas" rector* of the university, archbishop; of the election and *consecration* of the said Mr. Douglas; and of the conduct of Jhone Knox, who preached on the occasion, but "refused to inaugurate the said bishop." The detail of those proceedings is too long to be inserted entire; and an abstract of it, could such an abstract be made, would be of very little value. It is proper however to observe that the archbishop was required to be obedient to the general assembly of the kirk, consisting of the archbishops and bishops and delegates from the inferior clergy sitting in one chamber. To us of the church of England this appears somewhat strange, because our convocation like our parliament sits in two houses; but the Scottish parliament never consisted of two houses, nor has the reformed church of that kingdom, we believe, ever assembled in an upper and lower house of convocation. Such a convocation of a presbyterian church would indeed be absurd.

* "The chief magistrate resident in the university answering to our vice-chancellor." Such is the account given of this magistrate by Johnson in his *Journey to the Western Islands*; but we mistake greatly, if the rector of one of the Scotch universities does not now live in the neighbourhood of London.—*Rev.*

What liturgy was made use of in the first reformed church of Scotland does not appear from this Journal; but that our brethren on the other side of the Tweed made use of *some liturgy*, probably the very meagre one that we have seen under the name of Knox, is indisputable; for we are told that, in March 1572,

“Mr. Patrik Creich, who before for iust causes was deprivit of all functione in the kirk, was admitted agane to read the prayeris in Hathingtoun kirk, gif he and the toun culd agree: yea, vtheris wald have had him reading whair ever he culd in any place.” (P. 330.)

On the whole, we have read this Journal with much interest, and perhaps with the more, that to us it appears to bear internal evidence of being the work, not of Richard Bannatyne, but of his master Knox. Be this, however, as it may, we request Mr. Dalzell to accept our thanks for the information and amusement with which he has furnished us, and to be assured, that we shall be glad to meet with him again as the editor of an ancient volume of equal value. We are inclined, by the terms in which he speaks of the Earl of Morton, to think that he favours the party, which we are compelled to condemn; but he betrays not the smallest symptom of *party spirit*, and has certainly as much right to differ in opinion from us, as we have to differ from him.

ART. IX. *Imagination, Poeme. Par Jacques Delille. Deux tomes. Imagination, a Poem. By James Delille. 2 vols. Paris. 1806. Dulau, &c. London.*

THOUGH we do not hold ourselves obliged to review foreign works, yet we have reserved the privilege of doing it, whenever we think it may be particularly conducive to the gratification of our readers. On the works of Delille we have a peculiar claim, because he was long resident in England, and because he has studied, imitated, or translated several British Poets. In the present instance, though he writes on a subject pre-occupied by a British author, he does not appear to have examined or followed him; which we think is by no means to be regretted. The metaphysical and wordy poem of Akenfide, on the Pleasures of Imagination, could have produced no advantage to such a mind as that of Delille, which was disposed and qualified to draw from original

ginal nature; and Akenfide, even if he had succeeded better than he has, took only the half, and we may say the least poetical half of the subject. If, therefore, we agree with Johnson, that "his subject was well chosen, as it includes all images that can strike or please," we must deny the remainder of his sentence, "that it comprises every species of poetical delight;" for the *pains of imagination* are certainly more exquisite subjects for the poet than the *pleasures*. Nor has the French poet failed to employ them with the most admirable force and effect.

We are informed, at the opening of the preface, that this poem was begun in 1785, and finished in 1794: we may add, that it was not published for more than ten years after. Here is an example on which we would lay the utmost possible stress, for the sake of our more fertile countrymen: who abounding in the vigour of genius, think that a great poem, calculated to give immortality to the writer, may be completed in a few months. Let them contemplate on the other hand the vivacity of a Frenchman, and beyond all doubt a true poet, waiting with patience more than twenty years to finish a favourite work, so as to present it to the public. To write rapidly is the proof of a fertile genius, but to correct at leisure, to retouch, improve, retrench, augment, are works of that judgment, which an author cannot fully exert upon his own compositions, till he has almost ceased to look at them as his own; at least till the partiality of production is moderated; and the fanciful reasons by which the writer has justified to himself his own faults or his own eccentricities, have lost their novelty, and in great measure their effect. It was of a dramatic poem, comparatively a very short work, that Horace spoke when he recommended keeping it back nine years. How much more time must then be required to give due perfection to a poem extended to eight, ten, or twelve long books, may easily be concluded from analogy. We honour Delille for his patience and forbearance as to this fine poem, which by its excellence so fully justifies the measure; and we strenuously recommend the imitation of his plan, to those writers who have the laudable ambition to please for ever, rather than to excite a superficial wonder for a month. That which is quickly produced, must generally, by a common law of nature, perish with equal rapidity. The oak and the cedar are the slowest growers in the vegetable world, but their duration is almost without limit.

Before we enter upon the poem itself, we must speak of the Ode prefixed, and addressed to Madame Delille. We are much mistaken if the Gallic Muses can boast of many

odes superior to this, for vivacity of lyric expression, and pathos of sentiment. He calls upon his wife, in the opening, as the person whose amiable qualities,

“ Quand du crime légal les sanglants attentats
Jetaient autour de nous les ombres du trépas,
M'ont tant de fois, dans ma mélancolie,
Consolé de la mort, et presque de la vie.”

This allusion to those horrible times of revolution, which he has elsewhere characterized with great force, is well introduced. He speaks of himself as grown old, and no longer able to paint from nature as in his earlier days, having to deplore, if not the total, yet nearly the total extinction of sight, which he does with much pathos.

“ Mais aujourd'hui, des arts, de la nature,
Vainement j'oserais essayer la peinture,
Sur mes yeux se répand un nuage confus ;
Et comment peindre encor ce que je ne vois plus !”

The latter part contains a very poetical anticipation of his own death, suggesting the kind of honours he would desire to have paid to his tomb, and a tender invitation to Madame to visit and decorate the place. It is, on the whole, such an ode as is not often produced in any language.

The Poem on Imagination is divided into eight books, of which the general subjects are these, 1. Man, considered as an intellectual Being; 2. Man, considered as a sensible Being; 3. Impression of Exterior Objects; 4. Impression of Places; 5. The Arts; 6. Happiness and Morality; 7. Politics; 8. Worship. Of these books, the four first are incomparably the most poetical: they are poetical indeed to a degree which cannot easily be rivalled. In an early part of his first book, M. Delille thus characterizes the power which is the subject of the whole:

“ Mais tandis que les sens nourrissent ce trésor,
Lui-même en remplit un plus admirable encor,
Qui sans cesse reçoit, et reproduit sans cesse ;
L'Imagination, féconde enchanteresse,
Qui fait mieux que garder, et que se souvenir,
Retrace le passé, devance l'avenir,
Réfait tout ce qui fut, fait tout ce qui doit être.
Dit à l'un d'exister, à l'autre de renaître.” P. 9.

Again, a little further on,

“ Toute fois triste, ou gaie, ou profonde, ou légère,
L'Imagination a plus d'un caractère ;

A a a

Dépendants

Dépendante des temps, et de l'âge, et des mœurs,
 Le jouet, le tyran et des sens et des cœurs,
 Des objets tour-à-tour esclave ou souveraine,
 Elle prend leur empreinte, ou leur donne la sienne." P. 11.

After opening the subject in various ways, the author concludes his first book with the story of Le Boo, beautifully told, as an illustration of the advantages and disadvantages of intellectual cultivation. The second book treats of the pleasures of memory and of hope, the impressions of fear, &c. and concludes with a tale illustrative of the influence of imagination on the mind of a lover. In the third book, speaking of the effects of novelty, the poet touches with grace upon the inconstancy of his countrymen; after noticing which, in more trivial matters, he proceeds to this appropriate and sublime apostrophe respecting their political versatility.

“ Trop heureux les Français si leur volage idole
 Bornait à ces vains jeux sa puissance frivole !
 Mais quels pays lointains, quels barbares climats
 De nos derniers malheurs ne retentissent pas ?
 A peine une secrète et vague inquiétude,
 Des antiques devoirs denouant l'habitude,
 Des folles nouveautés a donné le signal,
 Tout s'ébranle, tout marche. A cet ordre fatal,
 Hardis fabricateurs d'incroyables systèmes,
 Des novateurs fougeux ont tout mis en problèmes :
 Les arts, les lois, les mœurs, un superbe dégoût
 A tout dénaturé ; le temps qui change tout
 Se voit changé lui-même, et notre vieille année.
 Avec ses mois nouveaux marche tout étonnée.
 O mes concitoyens, dites-moi de quel nom
 Se nomment aujourd'hui ma ville, ma canton ?
 Dans un pays nouveau chaque jour je m'éveille ;
 Le lendemain insulte aux travaux de la veille ;
 La nouveauté qui suit vieillit la nouveauté ;
 Le désordre s'accroît par la rivalité ;
 On s'empresse, on s'élance, on court dans la carrière ;
 Hâtons nous, et gardons de rester en arrière ;
 Atteignons, devançons nos rivaux confondus :
 Les crimes surpassés font des crimes perdus.

Soudain les feux sont prêts, les haches étincellent,
 Sous la main des bourreaux des flots de sang ruissellent ;
 D'un massacre nouveau le massacre est suivi ;
 Le peuple est fatigué, mais non pas assouvi :
 Grands, petits, peuples, rois, trône, autel, tout s'efface.
 Ainsi, lorsque ligués, dans les champs de la Thrace,

De la Terre autrefois les fils audacieux,
 Sur des monts entassés escaladaient les cicux,
 Les yeux épouvantés, dans les vastes campagnes,
 Ne reconnaissaient plus ni vallons, ni montagnes,
 Et cherchaient vainement, à travers les débris,
 Les bois déracinés et les fleuves taris :
 Mais bientôt expiant leurs terribles maximes,
 Les sacrificateurs deviennent les victimes ;
 Sur le trône, en tremblant, chacun d'eux va s'asseoir :
 L'apôtre du matin est le martyr du soir.
 Comme le vieux Saturne, en son étrange rage,
 Dans ses propres enfans devorait son ouvrage ;
 Comme aux champs de Cadmus des frères malheureux,
 Au sortir du sillon, s'exterminaient entr'eux ;
 Sous ses propres fureurs chaque parti succombe ;
 Chacun brille et s'éteint, chacun s'élève et tombe :
 Tels roulent sur les flots les flots bruyants des mers,
 Ainsi la bombe suit la bombe dans les airs ;
 Partout les pleurs, le sang, la rage, la démence,
 Et l'empire n'est plus qu'une ruine immense.
 Pleurez donc, O Français, pleurez ces jours heureux,
 Ou de la nouveauté partisans moins fougoux,
 Vous l'adoriez sans crime, et ne demandiez d'elle
 Que la pièce du jour et l'actrice nouvelle." P. 147.

It cannot be necessary to point to the intelligent reader, how truly poetical a use is here made of the late calamities of France, how the images and illustrations are varied, and the whole with pathos applied to the subject. The same book furnishes a noble instance of allusion to scripture, and a very skilful imitation of an English poet. Speaking of the pleasure of imagination in contemplating objects, with reference either to their past or future state, the poet instances first in trees, old and young, of which he says,

“ L'un plaît dans le passé, l'autre dans l'avenir.”

He then continues :

“ Mais combien parmi nous sont plus touchans encore,
 L'être qui va finir, l'être qui vient d'éclorre.
 ‘ Laissez, laissez venir ces enfans jusqu'à moi,’
 Difait cet homme-dieu dont nous suivons la loi :
 Et qui sans intérêt peut voir le premier âge ?
 Il attire, il émeut, il attendrit le sage.
 Après tant de travaux et de périls divers,
 Hélas ! il craint pour lui les maux qu'il a soufferts,
 Quels pièges vont l'attendre au sortir de l'enfance !
 Qu'il voudrait lui léguer sa longue expérience !

Cher et fragile objet de tendresse et de soins
 Il plaît par ses défauts, règne par ses besoins.
 Hâtons-nous de le voir, tandis qu'à son aurore
 Tout est jeune et fleuri, frais et brillant encore.
 Qui fait ce que le sort lui garde de malheurs ?
 Quel qu'il soit, il paiera son tribut aux douleurs :
 Tout homme doit pleurer, tel est l'arrêt supreme,
 L'homme bon sur autrui, l'homme dur sur lui-même."

Neither Delille nor his commentator have here acknowledged the imitation, but every English reader will find in the last couplet even an exact translation of these well known lines of Gray.

"To each his sorrows. All are men,
 Ordin'd alike to groan ;
 The tender for another's pain,
 Th' unfeeling for his own."

Such use made of a foreign writer does honour both to the original and to the imitator.

It is impossible, in the space we can allot to it, to pursue the design and execution of this admirable poem. But we must give a specimen from the fourth book, on the impression made by places upon the imagination, which abounds so much with descriptive beauties, that nothing can be more difficult than to select one as superior to the rest. Passing by then several transcendant paintings, and particularly that of the author's native village, which is delicious, let us pause upon his description of an object so often met with in this country, a ruined Abbey.

" Dans le sein ténébreux, de ce bois écarté,
 Contemplez ces débris d'un abbaye antique,
 Monument oublié du faste monastique.
 Entrons. De ces vieux murs le deuil religieux,
 Ce chœur où raisonnaient * le cantiques pieux,
 Ces vitreaux colorés, précieux à l'histoire,
 Qui des faits du vieux temps ont gardé la mémoire ;
 Ces combles entreouverts, ces lugubres caveaux ;
 Dans cette vaste nef ce long rang de tombeaux,
 Ou, des saints fondateurs trompant l'attente vaine,
 Les noms presque effacés ne se lisent qu' à peine ;
 Ces dômes, ces degrés dans les airs suspendus,
 Conduisant au sommet d'une tour qui n'est plus ;

* Surely *resonnaient*.—*Re*..

Et ces autels fans culte, et leurs saints fans oracles,
Dont la vielle légende a vanté les miracles ;
Et ce lieu de l'offrande où de pieux tributs
Rachetaient les forfaits, suppléaient les vertus ;
Tout ces asile enfin, séjour de pénitence,
D'orgueil, de piété, de savoir, d'ignorance,
Dir plus dans ses débris que ce frais Panthéon,
Enfant fans souvenir, antique par son nom,
Où la voix du passé ne se fait point entendre,
Et qui n'ayant rien vu, n'a rien à nous apprendre ;
Ou m'instruit à regret qu'outrageant le tombeau
Toute la France en pompe y cacha Mirabeau." P. 224.

A ruined abbey must be a new object in France, consequently it is here described as retaining its painted glass in the windows, a circumstance which could not have been seen in England; and a consequent proof that the author wrote at home, and from objects actually existing. To the ruined abbey succeeds a description of a feudal castle, also in ruins, the sight of which produces an imaginary scene of the ancient tenants, restored in all their splendor of tilt, tournament, and military pomp. To crown the whole, this fourth book is concluded by a tale, illustrative of the terrific effects of solitude and darkness, so admirably expressed and worked up, that the reader of necessity participates, and strongly participates, in the feelings described.

We have not yet carried our account of this fine poem beyond the first volume, because the four books comprised in it are, to our feeling, by far the most poetical. In the four last, the author is more metaphysical, and less descriptive; yet he is still a poet, as may be evinced by the opening of his fifth book, where having to treat of beauty, he finely laments the decay of his sight, and compares himself, in that respect, to Milton.

“ Beauté! je te salue; hélas! d'épais nuages
A mes yeux presqu' étients dérobent tes ouvrages!
Voilà que le printemps reverdit les coteaux,
Des chaînes de l'hiver dégage les ruisseaux,
Rend leur feuillage aux bois, ses rayons a l'aurore;
Tout renaît; pour moi seul rien ne renaît encore;
Et mes yeux, à travers de confuses vapeurs,
A peine ont entrevu tes tableaux enchanteurs.
Plus aveugle que moi, Milton fut moins à plaindre,
Ne pouvant plus te voir, il fut encore te peindre;
Et, lorsque par leurs chants préparant ses transports
Ses filles avaient fait entendre leurs accords,

Aussitôt des objets les images pressées
 En foule s'éveillaient dans ses vastes pensées ;
 Il chantait ; et tes dons, tes chefs-d'œuvre divers,
 Éclipsés à ses yeux, revivaient dans ses vers.
 Hélas ! je ne puis pas égaler son hommage,
 Mais dans mes souvenirs j'aime encor ton image. Tom. 2. p. 9.

This noble tribute to an English poet, whose great work the author has aspired to translate, cannot but give pleasure to every British reader. When we say that these latter books are less poetical than the four first, we must not be supposed to assert that they do not furnish many instances of high descriptive and imaginative powers; or that they could have been produced by any but a genuine son of the Muses. The use the author has made of the various forms of religious worship, and the dignified manner in which he has given the preference to the true, both in the first and second revelation, would afford materials for admirable citations, if we could allow ourselves to extract any more. We must, however, content ourselves with the homage we have here paid to a living genius, who, during his residence in England, became acquainted with our best poets, and liberally paid to them that distinction, which ought in justice to be returned in ample measure to him.

BRITISH CATALOGUE.

POETRY.

ART. 10. *The Groans of the Talents; or Private Sentiments on Public Occurrences. In six Epistles, from certain Ex-Ministers to their Colleagues, most wonderfully intercepted. To which are added Notes, critical, explanatory, and edifying.* 8vo. 75 pp. 3s. 6d. Tipper and Richards. 1807.

We have just found a batch of these temporary satires, on both sides, which had been laid by together and forgotten. To preserve at least some record of them, we shall here notice them together. In some instances we may be able to see in them how first ideas upon the change of ministers have since been realized; therefore, though a little stale, they will not be without their use and amusement.

The "Groans of the Talents" are clearly the best of the whole set; a good deal of the spirit of the *Probationary Odes* prevails in them, though they cannot easily have any family relationship to those amusing compositions. Perhaps their more near connection may be with the *Anti-Jacobin Newspaper*, the most brilliant periodical work that ever shone for so short a period. The Epistles are from some of the most leading characters, and are supposed to have been *intercepted*; they favour however rather more of anticipation or conjecture than of intercepting. The following good humoured laugh at some of the eccentric notions of one ex-minister cannot offend any one, and may afford a fair specimen of the whole.

" I had prepared a glorious bill,
This sweeping clause containing,
That bull-dogs, bulls, and fighting cocks,
Should all be put in training.

" These roaring, barking, crowing corps,
Were all to have been taught,
A grand and novel kind of drill,
By men with science fraught.

" The bull corps should have been my own,
The cock corps, chicken T—yl—r's;
And H—w—ck should have taught the dogs
To fight like British Sailors.

" If P—y, prattling, pliant boy,
For a command had figh'd,
The geese should have been ballotted
Sooner than he denied.

" Of such a corps he'd surely prove
A very fit commander;
For geese would willingly be drill'd
By such an able gander.

" S—— W——d too, who of my friends
Among the foremost classes,
Should soon have been appointed to—
A regiment of asses.

" Just such a corps he headed once
Against a noble peer,
Then fiercely foam'd his fury forth,
Like froth of table beer." P. 33.

We cannot afford space for any specimens of the notes, but they are well worthy of the text. Let us only add, that the Epistles are written in different measures in blank verse, couplet,

stanzas, whether to imply that the writers were all for bringing forward *measures* of their own is more than we shall pretend to guess.

ART. 11. *All the Blocks! or an Antidote to "All the Talents," a Satirical Poem. In three Dialogues. By Flagellum.* 8vo, 76 pp. 3s. 6d. Mathews and Leigh. 1807.

Never was a fairer retort than this. Even the scale of merit, in the composition and notes, is preserved; and as "All the Talents" * was only a second rate poem, so does not this rise a hair's breadth above that class. The following summary attack of the present ministry, beginning with the first Lord of the Admiralty, will sufficiently confirm this opinion, if it prove not that second rate is rather a rank too high for the effusion.

"Tush, I forgot, he also knows a rope:
And did one grain of sense his noddle deck,
He surely would apply it to his neck,
And rid out Dutch-built vessel, Heav'n defend us,
Of one land-lubber, who cannot befriend us.
Yet hold, my Pegasus! a truce to lashing,
'Take breath, and then anew commence thy splashing;
'These Blocks, *à capite ad calcem*, spatter—
For faith, my muse it is no arduous matter;
So fully are their acts with folly fraught,
'To let them 'scape were to be void of thought.
And though all Poets are a-kin to crazy,
That rhymster would be most confounded lazy;
Who could not run and read, without his glasses,
And dub this Ministry a *batch of asses*." P. 14.

What delicacy! and covert slyness of allusion!—How must such ingenious satire be felt! Mr. Flagellum has perhaps by this time considered whether the expeditions lately undertaken, and the state papers lately published have been the works of asses or of lions.

ART. 12. *Melville's Mantle: being a Parody on the Poem entitled "Elijah's Mantle†."* 8vo. 23 pp. 2s. 6d. Budd, 1807.

The parody, as it is a very easy, so is it, in proportion, an inefficient artifice of satire. It must, however, be acknowledged that the parody here given is executed with vigour and taste.

* See Brit. Crit. May, 1807, p. 558.

† See Brit. Crit. May 1807, p. 557.

As we cited the concluding stanza of the former, which celebrated Mr. Pitt, so we should here insert the corresponding stanza, here applied to his great rival, did it not appear that no change has been made in it, except that of inserting "honour'd Fox," instead of "honour'd shade." It is easy enough to parody in that manner.

ART. 13. *St. Stephen's Chapel, a Satirical Poem.* By Horatius. 8vo. 51 pp. 3s. Ridgway. 1807.

This poem is in some degree connected with the rest, for the author professes himself "desirous of shewing, that while the press swarms with productions of ministerial poets—one voice, however weak, has dared to lift itself in the cause of independence." *Independence*, it must be recollected, always means dependence on the party that is out, in opposition to that which is in; though the nation is collectively struggling for *independence*, and the ministry may be in the noblest manner supporting that general cause. After this declaration in the preface, the poem may be expected to contain high praises of the *outs* and violent censures of the *ins*. It does so, and with no extraordinary ability, though undoubtedly much superior to that displayed in "All the Blocks." Here is some invention, some originality; supposed parliamentary speeches are given in verse, and are conceived with a degree of ingenuity. How far the poet enjoyed prophetic gifts, like the bards of old, may be judged from this specimen. The genius of Britain addresses the bard *in his sleep*.

"Then* milder counsels reach'd the royal ear,
 And check'd injustice, bigotry, and fear.
 Domestic Wisdom propp'd my weak finance,
 And *foreign succour* † check'd the march of France.
 And now again the King's supreme commands
 Have call'd the signets from his servants' hands,
 And thou, in silence, solitude, and grief,
 Lamentest changes not without relief:
 For short and anxious shall the moments be,
 Of pride, and weakness, sloth, and tyranny,
 And royal goodness shall again restore
 The *wise and virtuous*, to depart no more.
 In either House, from ministerial ranks,
 Shall start a dupe, with some address of thanks,
 And soon, repenting of his bold intent,
 Shrink from the manly sense of Parliament,
 'To weak compeers a nation's voice convey,
 And strike his flying friends with ruin and dismay."

This close is not very clear, it might be asked, in the words of the farce, pray, "Who's the Dupe?" On which side?

* On the coming in of the *late* ministry. *Rev.*

† When and where? *Rev.*

ART. 14. *The Chimney-Sweeper's Boy. A Poem.* 8vo. 24 pp.
2s. Longman and Co. 1807.

This short poem (for the preliminary matter occupies nearly 13 pages) is devoted to a purpose which would completely disarm the severity of criticism. It is dedicated to the "Society for Encouraging a new Method of Sweeping Chimnies, and superseding the Necessity for Climbing Boys." After a short address "to the Reviewers," the author, in a sort of preface, sets forth the wretched condition of chimney-sweepers' "climbing boys," and the benevolent attempts of the Society for rendering such an employment unnecessary, or, at all events, diminishing the number of those who are devoted to it.

The poem itself merely relates an affecting story (how far it may be founded in fact we know not) of two affectionate parents whose child had been stolen by a gipsy, and was at length found in the occupation of a chimney-sweeper. It is affecting from the nature of the events, and not destitute of poetical merit. The description of the boy coming, in his new capacity, into his father's house is particularly well imagined.

"Now to Alcander's hospitable dome
The shivering Edwin and his partner come;
As on the marble hearth they barefoot stand,
The room spreads far in gloom on either hand,
The glimmering taper sheds a feeble light,
And faintly shows the gilding glittering bright,
The lofty mirrors long perspectives throw,
And other distant sweeps and glimmering tapers show.
The wondering Edwin silent stood, and threw
His eyes around, struck with the splendid view;
Strong recollection rush'd upon his mind
Of scenes like this, tho' faintly here defined,
Scenes far and distant, scenes whose memory dear
Drew from his eyes the silent trickling tear." P. 20.

If the circulation of this tale shall tend to promote the benevolent purpose of the author, he will undoubtedly feel a lasting pleasure in having produced it, and will deservedly receive an applause superior to that bestowed on mere poetry.

ART. 15. *A Select Collection of Epitaphs and Monumental Inscriptions, with Anecdotes of Distinguished and Extraordinary Persons.* 12mo. 230 pp. 5s. Ipswich, printed. Longman, &c. London. 1806.

A collection of Epitaphs is in itself an interesting collection, for though, 'to lie like an Epitaph,' be a proverb justly current, yet so many Epitaphs are in various ways epigrammatic, that the perusal of them cannot but afford considerable amusement. Of this kind,

kind, a very remarkable instance offers itself at the first accidental opening of the book.

“ ON SIR HORATIO PALAVICINI,

“ *Who was collector of the Pope's taxes in England, in the reign of Queen Mary, on whose death, and the change of Religion that ensued, he took the liberty of keeping the money for himself, and settling in England, built a House at little Shelford, in Cambridge-shire, and was also in possession of the Estate and House at Babraham in the same County.*

“ On July 6, 1600.

“ Here lies Horatio Palavazene,
Who robb'd the Pope to lend the Queene,
He was a thief: a thief! thou lyest,
For why, he robb'd but Antichrist.
Him Death with besom swept from Babraham,
Into the bosom of old Abraham:
But then came Hercules, with his club,
And struck him down to Belzebub.” P. 26.

It cannot be denied that many curious and entertaining Epitaphs are contained in this volume; nevertheless, it is equally true that the collection is ill made, and has many faults which it ought not to have. Some Epitaphs inserted are irreverend, and some are fanatical; nor is it easy to see to which of the two extremes, of infidelity and superstition, the compiler was inclined. At p. 24 is printed the cowardly attack of Soame Jenyns, against Johnson, when dead, against whom he did not dare to move a finger while the breath was in his body. At the same time, it is printed so carelessly, that we have “poor *John*,” instead of “Johnson,” to the destruction at once of the sense and metre. But, having mentioned this despicable piece of spite, we must not omit to print, as an antidote, the well deserved retort which it occasioned at the time.

“ EPITAPH.

“ *Prepared for a Creature not quite dead yet.*

“ Here lies a little, ugly, nauseous elf,
Who, judging only from its wretched self,
Feebly attempted, petulant and vain,
The *Origin of Evil* to explain.
A mighty genius, at this elf displeas'd,
With a strong critic grasp the urchin squeez'd.
For thirty years its coward spleen it kept,
'Till in the dust the mighty genius slept;
Then blinked and fretted, in expiring snuff,
And stunk at Johnson with its last poor puff.”

This

This collection is so carelessly made, that at p. 105, we have what is entitled *A Bard's Epitaph*, without the least intimation to what bard it belongs: though it is well known as the production of Robert Burns, and is in Currie's edition of his works, vol. 3. p. 344. Some other epitaphs, written by the same poet, and appearing in his works, are inserted as perfectly anonymous; and the mock epitaphs in Goldsmith's pleasant poem of *Retaliation*, are inserted as real inscriptions on the persons. At page 94 we have the inscription on a very celebrated personage, who cannot be mentioned, by the friends of wit, without much reverence, JOE MILLER; who is said to have been, and truly without doubt, "A tender husband, a sincere friend, a *facetious* companion, (foolishly printed *factious*), and an excellent comedian." He died Aug. 15, 1738, æt. 54. The Epitaph on a Scold (p. 99) has been well Latinized, with the turn, "Non *jacet* hic conjux mortua, sed *tacet* hic." In page 148 the Epitaph at the conclusion of Gray's Elegy is also given as a real one, *in a Country Church-yard*. Such absurdities prove the compiler to have been very unequal to the perfectly idle task of collecting such matters.

With the exceptions we have made, and others of a similar nature that might have been made, the collection is amusing, and in some parts instructive: but we cannot further enlarge upon it, from the pressure of other matter.

ART. 16. *A Moral Poetical Epistle addressed to Welma, on expressing to a Friend her Determination to retire to a Convent.* By the late Editor of the *Eye of Reason*. 4to. Hughes. 1s. 1807.

Welma is an imaginary character, who fatigued with the troubles and sorrows of life, wishes to retire into a convent. The poem is the remonstrance of a friend in an epistle combating such intentions. It is poetical in language and sentiment; there are many feeble lines, but on the whole some merit, as the reader will, perhaps, perceive from this specimen:

"How then fair Welma in these walls confined,
 Without expanding thought in sense refined,
 Where zeal mistaken binds the yielding sense,
 And words alone to virtue have pretence;
 Who talk of charity, and yet have none,
 Who talk of faith which no great act has shewn,
 Who talk of hope, and yet with trembling breath,
 Like mortals fear the certain stroke of death.
 Can you *there* Welma seek to sooth your woe,
 And there again returning peace to know;
 Where Prejudice o'er Reason e'er is bound
 In one continu'd dull and usefess round;

Where

Where prayers are said in one successive chine,
 And like life's index mark the fleeting time.
 No sentiment of gratitude behold,
 Raised by a view of 'Fields of argent, gold;'
 Or by the rising of the splendid sun,
 Or by its setting when its course is run," &c.

NOVELS.

ART. 17. *The Misanthrope; or the Guarded Secret. A Novel in Three Volumes.* 12mo. 15s. Appleyard. 1807.

In an introductory address to these volumes, written in easy good humoured verse, the fair author says:

"If no merit impure they can glean from my page
 To add to the many that fully this age,
 Where authors insidious endeavour to sow
 Their tares in the wheat like our primitive foe;
 Then obscure in the rear of the novelist cluster,
 Should ye deign to review me, O let me pass muster."

We can assure our readers that the lady may very well pass muster, if we cannot say that she is very beautiful, or a model of the graces, she has no deformity, is easy in her gait, and of very interesting appearance.

POLITICS.

ART. 18. *The Crisis. By the Author of Plain Facts; or a Review of the Conduct of the late Ministers.* 2d edit. 8vo. 79 pp. 2s. 6d. J. J. Stockdale. 1807.

Before we had been able to pay attention to this spirited political tract, its own merits had carried it to a second edition. It is therefore the less necessary for us to give a diffuse account of a work already, we may presume, generally known.

The Crisis takes a view of our present situation, and that of Europe, as the latter has been influenced by the late successes in war, and the still more successful intrigues of our enemy.

A want of vigour and decision in the councils of Austria, and her antipathy to Prussia, are considered as the chief cause why Buonaparte, when he had once been checked, was not completely overthrown. But the author also condemns the unaccountable remissness of our own government. "That force," he observes, "which, concentrated, might have been efficiently employed, has been either frittered away in the inanity of colonial expeditions, or has been cooped up in places, which, from their position, have deprived it of all possibility of active operation." "Had we," he subjoins, "kept our troops collected in some

convenient position at home, with transports ready to receive them, so as to have enabled us before, or even after the battle of Eylau to land forty or fifty thousand men in the rear of the allied armies, is there a military character in Europe who will estimate at so low a rate the value of such a detachment of British soldiers, as to maintain that Buonaparte would not have been exposed to the risk of total destruction?"

The author then justifies himself and all those who adopt strong language in speaking of Buonaparte, and again insists on the necessity for vigorous measures which existed immediately on the rupture of the late negotiation, and on the impolicy of our expeditions to Constantinople, Alexandria, and South America, particularly urging that the last should only have been undertaken on the principle of liberating the inhabitants of those regions from the Spanish yoke. He also censures the assembling of so large an army in Sicily, when they might have been usefully employed elsewhere.

He then considers what are "the means left to extricate ourselves from those augmented difficulties and dangers in which we have been involved."

The principal of those means, that of cutting off all commercial intercourse between our enemies and those neutrals who have lent themselves to their views, has at length been announced to the world by the dignified and energetic declaration of our sovereign. The writer before us has the merit of being one of those who, by their spirited exhortations and reasonable arguments, have prepared the public mind for this severe but necessary system of warfare.

Having discussed this subject at large, and justified the late expedition to the Baltic on strong grounds, the author adverts to our system of home defence, and recommends the plan of Lord Selkirk (suggested, we believe, in a parliamentary speech of his lordship), as the most complete. Not having that plan before us, or recollecting it accurately, we cannot form a judgment as to its expediency.

Upon the whole, however, this writer is well entitled to our praise and recommendation. His language is spirited, though sometimes a little too declamatory, and his motives appear to be patriotic and pure.

ART. 19. *Address to the People on the Maritime Rights of Great Britain.* 8vo. 19 pp. 6d. Budd. 1807.

In the present situation of public affairs, when the attacks of our enemy are directed chiefly against the commerce and naval pre-eminence of these kingdoms, the means of repelling those attacks, and of counteracting the unwarrantable measures adopted to enforce them, undoubtedly deserve the most serious consideration. His "plans against us" are stated by this author to have
developed

developed themselves in a three-fold direction; namely, “ in the decree for blockading the British isles; in the scheme, not yet matured, of a northern confederacy; and in the system long since begun, of American neutralization.”

In order to defeat these purposes, the author, before us recommends us to follow the line of conduct pursued by our great deliverer King William soon after the Revolution, when, by the Treaty of Whitehall (between England and Holland), “ it was declared, ‘ that it was agreed between the King of Great Britain and the States General that if, during the course of the war, the subjects of any other king, prince, or state, should undertake to traffic, or have any commerce with the subjects of the Most Christian King, or if their vessels, or shipping, were met in their passage to the ports, havens, or roads, under the obedience of the Most Christian King, the said vessels, shipping, merchandize, or wares, should, in the case above-mentioned, be attacked, and taken, by the captains of men of war, privateers, or other subjects of the King of Great Britain, and the Lords of the States General; and should, before proper judges, be condemned for lawful prize.’” P. 12.

Such a system, the author asserts, and we think proves, to have become indispensable, and refutes the arguments which he expects to be produced against it. As, however, this important subject must have been long under the consideration of Government we deem it unnecessary to say more than that the tract before us appears to have been dictated by patriotic motives, and is by no means deficient in good sense and sound reasoning.

DIVINITY.

ART. 20. *The Lunatic restored, or comforted: A Sermon; By the Rev. William Hett, M. A. Prebendary of the Church of Lincoln. The Profit arising from the Sale of this Sermon will be given to the Fund of the Lunatic Asylum.* 8vo. 23 pp. 1s. Brooke, Lincoln; Scatcherd and Letterman, Avemaria-Lane. 1807.

The most useful and just report we can make of this Sermon, will be, an extract of some length; which will at once, exhibit a specimen of the preacher's powers, and contribute (perhaps) to the general furtherance of his truly charitable design:

“ And I am persuaded, my brethren, that some of you, who now hear me, are not unacquainted with particular instances of that distraction of mind, the general effects of which I have been endeavouring to set forth. You may perhaps have seen a *young man*, in the full bloom and firmness of health, the joy, the comfort of his aged parents, rendered, by the prevalence of this malady, the victim of dissipation or of despair; a torment to himself, and the pity of all who know him. You may have seen a *young woman*, beautiful as the morning, and sprightly as
 6 the

the birds, by the same means, either become flippant and volatile in the extreme, or suddenly cast down into all the horrors of dependency: unconscious of her own charms, insensible of the caresses of her friends. You may have seen a *careful father*, utterly disqualified to perform the numerous attentions which he owes to his beloved offspring; unmoved by the kind endearments of his wife, untouched by the tender embraces of his children. You may have seen an *indulgent mother*, rent from all that was before her delight, her own dwelling, her husband, her children; and devoted to the vagaries of vanity, of anger, or of sorrow. If you have never seen, you may have read or heard of cases of insanity; during the malignity of which, a man has been impelled to lay violent hands upon *himself*, or even to become the determined executioner of his *own wife*, of his *own children*.

“To prevent and to remedy these sad and distressing calamities, as far as they are capable of prevention and remedy, by the skill and industry of human agents, aided by the blessing of God, is the object and the intention of those respectable and truly benevolent Christians, who now stand forward to promote, and by every means in their power to accomplish the building of a LUNATIC ASYLUM, a receptacle for the cure of those who are disordered in mind, within the precincts or in the neighbourhood of the City of Lincoln.” P. 15.

The erection of such asylums in different parts of the kingdom has lately been in the contemplation of Parliament; and a Report (now before us) from the Select Committee, appointed to enquire into the State of Lunatics, was ordered to be printed on the 15th of July 1807. On this subject it may be useful to observe, that, whatever shall hereafter be done by the legislatur, doubtless, *benefactions previous* to any Act of Parliament will be highly respected, and strictly applied according to the design of the benefactors; not in aid of any general rate, but for the purely charitable purposes intended. Let these benefactions, then, go on without delay: and let us do justice by expressing our belief, founded upon credible authority, that the County of LINCOLN, in point of charitable designs, well projected and conducted (particularly, of a Hospital, and of a Fund for the Relief of necessitous Clergymen, their Widows and Orphans) yields to few counties, perhaps to no county in England.

ART. 21. *A Sermon preached in St. Patrick's Cathedral, Dublin, July 13, 1806, at the Consecration of the Rev. Dr. Charles M. Warburton, Bishop of Limerick. By the Rev. Richard Groves, D. D. M. R. I. A. Senior Fellow of Trinity College, Dublin, and Chaplain to His Grace the Duke of Bedford, Lord Lieutenant of Ireland.* 8vo. Dublin, printed. Cadell and Co. London. 1806.

This discourse begins with a view of the episcopal office and authority, as constituted by the apostles themselves, and is very masterly

masterly in its deductions from Scripture, on that important subject. The preacher argues also from reason, with no inconsiderable force. "To suppose," says he, "that when the apostles were removed from their ministry, all authority to govern and direct the church of Christ was to expire along with them; and that the regulation of that society, so extended, so important, so sacred, was to be abandoned to the caprice of individuals, the unruliness of multitudes, the mere casual exertions of transitory feelings and undirected efforts; is as contrary to the dictates of reason, the analogy of nature, and the general œconomy of Providence, as to the direct declarations of Scripture, and the clearest records of ecclesiastical history." P. 8. Dr. Graves then goes on to specify and explain the injunctions given by St. Paul to Timothy and Titus, in doing which he certainly illustrates his subject with great skill. In the notes, he throws further light upon it, by references to those authors who have written on either side of the controversy. He particularly answers, not without affection for the pious and amiable character of the man, some prejudiced suggestions and furnishes of Doddridge. He refers, in the discourse, for further testimony, to the Epistle to the Corinthians, "by the truly apostolic Clement," and to the genuine epistles of "the pious and venerable Ignatius," productions, which next to the inspired epistles, undoubtedly deserve to be known, and considered by Christians; and might easily be much better known than they are, even to the unlearned of the English church, (were there the zeal for such knowledge which there ought to be) from the excellent and most accurate translation of Archbishop Wake. These epistles, as Dr. G. observes, recognize the order of bishops, and enforce its authority, but, as he properly adds, "without any the remotest hint, that among the bishops of these churches * or of Rome, any one possessed universal supremacy, much less infallible authority."—"In a word," he continues, "the Protestant † church appears, in this, as in every other point, to have steered the due medium, between the anarchy of indiscriminate equality, and the despotism of papal usurpation; preserving the gradations of ecclesiastical order, without encroaching on the essential rights of religious freedom; and providing in the most rational manner for accomplishing the views of that Holy Spirit, which from the first gave some apostles and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." [Ephes. iv. 11.] P. 17.

* "Magnesia, Philadelphia, Smyrna, Trallia [properly Tralles] and Ephesus."

† Rather the church of England, for some Protestant churches certainly have not done so. *Rev.*

The remainder of the discourse is occupied by a view of the dispensations of Providence towards the establishment of Christianity; and an exhortation to zeal and perseverance from considering the character and complexion of the present times. The Sermon is highly able and instructive in all its parts, and well deserving of the consideration of Christians of every denomination.

ART. 22. *Hewatt's Sermons on various Subjects. Vol. I. 1803. Vol. II. 1805. 8vo. Cadell.*

We know nothing of Dr. Hewatt, who he is or where he may live, nor can we tell by what means his former volume, and even his second, has been so long overlooked. His two volumes contain, the one sixteen, the other nineteen sermons; the topics are by no means ill chosen. The preacher appears to be orthodox and sensible, and we see no reason why his sermons should not be recommended to notice.

ART. 23. *Perfect Union with the Established Church of England recommended, in a Sermon preached before the Archdeacon of Wilts, in the Parish Church of St. Peter's, Marlborough, August 11, 1807. By Charles Francis, Rector of Mildenhall. 4to. Rivingtons. 1s. 1807.*

The preacher represents a parallel between the Church of England and the Church of Corinth, to which the Epistle of St. Paul cited in the text is addressed. As far as separation from the established church is concerned, and the number and variety of dissenters, there exists little doubt of the resemblance. This is a masterly discourse, and must have made a sensible impression on those who heard it, but we fear it will, like others on the same topic, have but little efficacy in its avowed object of reuniting to the church those who from education, connection, and habit, are estranged from it. It is dedicated to Archdeacon Coxé, at whose request this good and sound discourse was published.

ART. 24. *Cruelty to dumb Creatures a sinful Abuse of that Power originally delegated to Man, and inconsistent with the Christian Character. A Sermon preached in the Churches of St. John and St. Mary Devizes, on Sunday, August the 16th, 1807, at the Request of the Rev. Henry Brindley, of Laycock, Wilts. By the Curate of Devizes. 8vo. 1s. 6d. Rivington. 1807.*

This is a very animated and interesting discourse on humanity to animals, a subject which, to young people in particular, cannot be too often or too forcibly inculcated. At p. 11, is a complaint to the Bath Agricultural Society, who have offered a premium for a quick method of terminating the lives of animals killed

for food. The method is called *Pithing*, and is done by forcing a sharp instrument into the spine, which is said to cause instantaneous death. As some doubts have been suggested on the subject, we should like to know whether repeated experiment has ascertained the fact.

ART. 25. *Twelve Sermons, on important Subjects, addressed chiefly to the Middle and Lower Classes of Society.* 8vo. 352 pp. 6s. Cadell and Co. 1805.

Notwithstanding the declaration in the preface, that these sermons have been preached before various congregations, it has been said that they are the productions of a layman. The assertion may be true nevertheless, for Dr. Taylor's were certainly the compositions of a layman. But to us the enquiry is of little importance, by whom they were written, compared with that of what is their merit. The subjects are these, 1. Omnipresence; 2. The Cross of Christ the Christian's Glory; 3. Christianity consistent with Reason; 4. Christianity not seditious; 5. Wisdom and Power of God in Redemption; 6. Universal Judgment; 7. Hearing the Word of God; 8. Love of God; 9. Deceitfulness of the Heart; 10. Equality of Mankind; 11. Divinity of Christ; 12. Spiritual worship. The author certainly affects something of singularity in manner. He begins his first discourse: "What think you, my brethren, of the subject we have chosen to-night? Is it capable of transporting you?" &c. In the next page we have this odd expression, "We know not how to stretch out our minds to take in the *big idea* of a Being who spreads himself over immensity." That *big idea* is almost ludicrous. This incorrectness however seems accidental, and does not pervade the style of the sermons, which, though every where abrupt, is seldom improper. The author is a great quoter of poets, which perhaps was pleasing to the audiences for which these discourses were written. Congregations in general would not think them well placed, nor admire such quaint passages as this, "Let the *little* bee guard his *little* honey with its *little* sting; perhaps its *little* life may depend, a *little* while, on that *little* nourishment," &c. P. 62.

Yet the discourses may be pronounced at once sound and animated, and to those who are fond of a frequency of apostrophe, and all those artifices which are thought to give liveliness to a spoken address, they must infallibly be pleasing. It appears, by the frequent introduction of the expression "to-night," that they were written for an evening lecture, and we conceive that they could not be delivered without effect. In the composition of them the author confesses that he has "availed himself of the works of some of the most justly celebrated pulpit orators of the present age; and in several instances," he adds, "has given such ample and literal quotations from them as to leave him no claim whatever to the title of an original composer." The reasons

which he gives for this are not unsatisfactory; and on the whole it may be allowed that, whether as compositions or compilations, the discourses are of a practically useful nature, and well calculated to excite attention and enforce persuasion.

ART. 26. *Occasional Sermons and Charges.* By the Rev. Andrew Burnaby, D. D. Archdeacon of Leicester, and Vicar of Greenwich; late Chaplain to the British Factory at Leghorn. 8vo. 462 pp. 10s. 6d. Payne. 1805.

“Most of these discourses,” says the author, at the back of the title-page, “have already appeared in separate and detached publications.” It has not happened to us to have met with more than two* or three of them in that form, but we remember to have perused those with satisfaction. They ought not, in their collective shape, to have lain so long unnoticed, not being by any means of the common rank. Neither are the topics hackneyed, nor is the mode of handling them trite. Witness the first discourse, preached at Leghorn in 1766, on “the religious and moral advantages to be derived from travelling in Italy:” also another at the same place, a year later, on the “charity due to men of different religious persuasions.” They are chiefly discourses delivered on public occasions, so regularly indeed, that they almost form a chronicle of remarkable events happening within the preacher’s time. For example, the riots in June 1780. The fast in 1781, towards the end of the American war. The thanksgiving for peace, in 1784. The thanksgiving for his majesty’s recovery, in 1789. The general fasts on the war, in 1793, 1799, and 1800; and the attempt to assassinate his majesty at the theatre, in the same year. Besides these there are two or three visitation sermons; one before the Sons of the Clergy, and one before the university of Cambridge. The volume is closed by four charges delivered by the author, as Archdeacon of Leicester.

Among the occasions here recited, as well as the others stated in the volume, those chosen by the preacher himself prove his prudence and loyalty, and religious, ecclesiastical, and political knowledge, with his zeal for the right performance of his functions in every branch. Those in which he was called upon by any public authority, prove the estimation in which his abilities, sound principles, learning, and piety were held by those who appointed him to the office of preaching. To go no further than the threshold for a specimen of his merits, in the first sermon, “on travelling in Italy,” we have this patriotic passage, on which we have only to remark, that it was pronounced in 1766.

* The chief reason is, because the majority of them were first printed before the year 1793, when our critical labours began.

“ Great Britain, whence we derive and boast our origin, is now arrived at the summit of renown. The excellence of her government, the wisdom of her laws, the purity of her religion, not to mention her superiority in commerce, and in wealth and magnificence; all these, illustrated by an uninterrupted series of victory and success, are become a daily subject not only of the conversation, but of the wonder * of all Europe. We ourselves must be sensible of deriving considerable advantages from this circumstance; for I question whether the name of a Roman, while Rome was in prosperity, was more honoured and revered, than is that of a Briton at this time. There is an obligation, therefore, of a very singular nature, incumbent on us to act and conduct ourselves with suitable propriety and dignity of character.

“ Every one will naturally be observant of our manners and behaviour, and curiously examine, whether they correspond with that idea which they have formed of our national character; and if they find themselves disappointed in the comparison, they will not only gradually slight and neglect us, but in time less revere that country, of which, of course, they must consider us as constituent parts.” P. 18.

MISCELLANIES.

ART. 27. *An Epitome of English Grammar, with Exercises on false Syntax, erroneous Punctuation, incorrect Orthography, Scotticisms, vulgar Anglicisms, &c.* By William Angus, M. A. Teacher of English. 8vo. pp. 255. Vernor and Hood. 1807.

We should unwillingly have overlooked this respectable little volume on English Grammar. Not that we think the books already written to instruct our youth in the elements of their native language, defective either in number or ability; but because we think that every book which has that for its object ought to be carefully examined, and reported accordingly. This volume, however, has a double claim upon our attention. It is written by a professional teacher, who, being much in the practice of communicating elementary knowledge, may be supposed to be in possession of the most easy and successful methods of doing it; and who, when using the books of others, has had opportunities of discovering their defects, and in what points they are not calculated for the detail of teaching. We ourselves have been long convinced, that our best Grammars are not sufficiently practical, nor altogether adapted to the use of boys at an English school. Both Lowth and Murray wrote for more advanced pupils, and of course have introduced into their books more learning and disquisition than can be understood by those who are just beginning to study the laws of human thought. A principal defect, too, in the Grammars of these authors is, that there is

* We may now add the envy. *Rev.*

no part of them given in the form of question and answer. We know the reply that is generally made to this objection is, that if the teacher understands the subject it will be easy for him to form questions. This may be true; but we suspect that few, if any, can promise to themselves that they shall always put the question to their pupils in the same manner; and although varying the form of expression may be very advantageous to students who have made considerable progress, we fear it will, in general, tend to confuse the ideas of those whose knowledge is more limited. Mr. Angus, however, has made his Grammar not only a very useful school-book, but, by introducing copious notes and elucidations, has rendered it worthy of being recommended to the adult student.

The points in which we think he has improved upon his predecessors are the following: The arrangement and classification of the vocal characters, formed upon the principle of the simplicity or composition of the elements of sound—the mode of conjugating and exhibiting the verb, distinct from its nominative, a circumstance which will be found of great use in teaching.—The rules for forming the tenses appear to us to be original. The arrangement of the irregular verbs according to their terminations, will greatly facilitate the labour of committing them to memory. The notes on irregular verbs are copious and useful. We must set down under the head of improvement the Chapter on Derivation. It certainly contains something new. Prosody, though briefly handled, is simplified and well illustrated. In the examples of redundancy, false spelling, &c. Mr. A., by confining the error in every paragraph to *one* part of speech, unites the two advantages of leading the pupil to an easy acquaintance with parsing, and of improving him in correct writing and orthography. The Scotticisms, &c. are arranged in the same manner, and will be found to contain a far greater variety than is to be met with in any single book written on that subject. The Observations on poetical Orthography are just, and ought to be attended to by both writers and printers of verse. We shall transcribe one or two of them.

“ In consequence, I suppose, of a mistaken idea, that every line of the same kind of verse should contain the same number of syllables, we frequently meet with a syllable improperly cut off by an apostrophe. This occurs chiefly before *r*, sometimes before other letters, as *pow'r* for *power*, *cov'ring* for *covering*, *count'nance* for *countenance*. The insertion of the vowel, so far from injuring the melody of the verse, greatly improves it, as will be evident in reading the following lines both ways:—

“ Some to conceit alone their taste confine,
And glitt'ring thoughts struck out at ev'ry line.”

Corrected.

“ Some to conceit alone their taste confine,
And glittering thoughts struck out at every line.”

“ Another

“ Another error often occurs in poetry, namely, using an *apostrophe* instead of a vowel, even when the vowel in prose is never sounded, and by which the line, if properly read, is not the least shortened, as *ev'ning* for *evening*; *heav'n* for *heaven*. This error is apt to lead those who are not acquainted with correct pronunciation to sound the *e* in such words when they meet with them in prose. From observing the frequent and unwarranted use of the *apostrophe* in poetry, some printers have of late run into the opposite extreme, and dismissed it almost entirely, even in cases where it seems absolutely necessary. The following is an example:—

“ Ye nymphs! if *ever* your eyes were red
With tears *over* hapless favourites shed,
Oh! share Maria's grief.”

“ A third error which often occurs in verse (though it is not peculiar to it) arises entirely from ignorance both of orthography and of orthoëpy. It is contracting the *ed* of verbs after a sharp consonant into *t*. Thus we often, in verse, meet with *blest*, *adrest*, *fixt*, for *blest's'd*, *adrest's'd*, *fix'd*, &c. and in prose, *blest*, *adrest*, *fixt*, *slipt*, for *blest's'd*, *adrest's'd*, *fix'd*, *slipped*. A striking blunder almost always occurs of retaining *y* in the second and third persons of verbs which end in that vowel, instead of changing it into *i*; as *reply'd*, *deny'd*, *fly't*, for *repli'd*, *deni'd*, *fli'd*. To detect this impropriety we need only ask, of what vowel does the *apostrophe* denote the elision? The answer unquestionably is, *e*. Now let us insert the *e*, and we have *replied*, *denied*, *flyest*, which clearly shows the impropriety of retaining the *y*.”

The exercises interspersed throughout the volume are well chosen, and a key to them is given at the end. The Scotticisms must particularly enhance the value of the Grammar in that part of the island where it was composed; and, indeed, the whole of what forms the Appendix is so useful, that we would advise the learned author even to extend that department in his next edition.

ART. 28. *Cursory Remarks on a late curious Display of the Discretionary Powers vested in the Commanding Officers of Volunteer Associations, as contained in a Letter from Southampton to a Gentleman in London.* 8vo. 24 pp. 1s. No Publisher's Name. 1807.

This Letter details a transaction in itself of a private nature, relating to a dispute between certain individuals in a Corps of Volunteers at Southampton. Yet a public question arises from it, namely, whether it is proper that a discretionary power of dismissal should remain with the Commanding Officer of a Volunteer Corps? We incline to think that it ought not to be wholly

discretionary; and that in the case herein stated (though all the parties seem to have misbehaved themselves) this power of the Commander was too rigorously and perhaps somewhat partially exercised.

ART. 29. *Sketches of Human Manners, delineated in Stories intended to illustrate the Characters, Religion, and singular Customs of the Inhabitants of different Parts of the World.* By Priscilla Wakefield. 12mo. 2s. Darton and Harvey. 1807.

This valuable writer is indefatigable in her exertions for the benefit of youth, and has produced more salutary lessons of instruction for them than any of her contemporaries. This little volume contains a number of entertaining stories, replete with ingenious information, and each and all conveying a useful and impressive moral. They are very much in the manner of Florian's Tales, which have been so deservedly popular, and may in all respects endure a comparison with those of that elegant French writer.

ART. 30. *A Narrative of the Loss of the Ship Fanny, on her Voyage from Bombay to China, with an Account of the extraordinary Preservation of a Part of the Crew, after remaining several Weeks upon Rocks in the Centre of the Chinese Ocean. In a Letter from Thomas Page, Second Officer.* Second edition. 8vo. 2s. Symonds. 1806.

This is one of numerous instances where the persevering intrepidity of British Seamen has finally surmounted dangers and difficulties of the most extraordinary kind. The narration is very simple, but cannot be perused without the strongest emotions of sympathy and compassion.

ART. 31. *Observations on the Third Report of the Commissioners of Military Enquiry.* By Alexander Davison, Esq. 8vo. 2s. 6d. 1807.

As this important question still remains *sub judice*, it may not be proper for us to pronounce any decided opinion as to the contents and affirmations of this pamphlet. The representation is very favourable indeed to Mr. Davison; and one thing we may say without fear of contradiction, that it is written with extraordinary perspicuity and elegance.

ART. 32. *An Essay on Transparent Prints, and on Transparencies in general.* By Edward Orme. Fol. 2l. 2s. Orme: 1807.

Mr. Orme claims the invention of those Transparent Ornaments, of late so frequent, and many of which are exceedingly beautiful. Like other things of the kind, the discovery was made by the following accident.—“In trying experiments to improve the varnish generally used for oil paintings, some of it dropped unnoticed, upon the dark part of an engraving, which being afterwards exposed again to light, the spot where the varnish had been
split

split formed a light in the midst of shadow."—The author having experienced great success and encouragement in the publication of Transparent Prints, has been induced to print instructions and rules for all who wish to prosecute the art either for amusement or emolument. They are given in plain, unaffected language, and printed in French and English. His precepts are illustrated by various engravings of greater or less excellence, but all of considerable effect and merit. The work may be consistently recommended as an elegant, and, though high-priced, a cheap production.

ART. 33. *A concise Gazetteer of the most remarkable Places in the World, with brief Notices of the principal Historical Events, and most celebrated Persons connected with them; to which are added References to Books of History, Voyages, and Travels: intended to promote the Improvement of Youth in Geography, History, and Biography.* By Thomas Bourn, Teacher of Writing and Geography, Hackney. 8vo. 8s. Mawman. 1807.

This book seems exceedingly well adapted to answer its avowed purpose of satisfying the curiosity of young persons concerning the principal places which present themselves in the course of their geographical studies. It is, indeed, concise, which was unavoidable, but nothing of importance appears to be omitted. We should have recommended the insertion of a few maps, particularly of the four quarters of the globe, but the author obviates the objection, from there being so great a number both of excellent atlases, and of single maps recently published. Nevertheless the four above specified would, in our opinion, have added to the convenience and utility of the publication, which is yet, without them, entitled to considerable praise.

MONTHLY LIST OF PUBLICATIONS.

DIVINITY.

An Address to the Chairman of the East-India Company, occasioned by Mr. Twining's Letter to that Gentleman on the Danger of interfering in the religious Opinions of the Natives of India, and on the Views of the British and Foreign Bible Society, as directed to India. By the Rev. John Owen, M. A. Curate of Fulham, and one of the gratuitous Secretaries of the British and Foreign Bible Society. 1s. 6d.

A Letter to the Proprietors of India Stock, in Reply to Mr. Twining's Letter to the Chairman, recommending a Suppression of the Scriptures in India, and the Recall of the Protestant Missionaries now in that Country. 1s.

A Sermon on the Duty and Expediency of translating the Scriptures into the current Languages of the East, for the Use and Benefit of the Natives: preached, by special Appointment, before

before the University of Oxford, Nov. 29, 1807, by the Rev. Edward Nares, M. A. late Fellow of Merton College, and Rector of Biddenden, Kent. 3s. 6d.

The Expediency of translating our Scriptures into several of the Oriental Languages, and the Means of rendering those Translations useful, in an Attempt to convert the Nations of India to the Christian Faith; a Sermon, preached by special Appointment, before the University of Oxford, Nov. 8, 1807, by the Rev. W. Barrow, of Queen's College, LL.D. and F. S. A. Author of an Essay on Education, and the Bampton Lecture Sermons for 1799. 1s. 6d.

The Voice of Truth; or Proofs of the Divine Origin of Scripture. By Anne Fry. 2s.

A Sermon preached at the Cathedral Church of Winchester, on Thursday, Nov. 19th, 1807, being the Anniversary Meeting of the Charitable Society of Aliens, established for the benevolent Purpose of Apprenticing Poor Children. By the Rev. Frederic Fremonger, A. B. F. L. S. Minor Canon of Winchester Cathedral. 1s. 6d.

Strictures on Subjects chiefly relating to the Established Religion and the Clergy; in two Letters to his Patron, from a Country Clergyman. 3s. 6d.

An Answer to the Reply and Strictures contained in Mr. Bicheno's Supplement to the Signs of the Times; to which are added, Observations on certain Parts of an anonymous Pamphlet, entitled Remarks on a Charge delivered by the Bishop of Durham, in the Year 1806. By the Rev. G. S. Faber, B. D. Vicar of Stockton-upon-Tees. 3s.

A Letter to the Right Rev. the Lord Bishop of London, on the Subject of his Citation of the Writer before the Spiritual Court, on an unfounded Charge respecting certain Doctrines contained in his Visitation Discourse, preached before Archdeacon Gretton, at Danbury, Essex, July 8, 1806. By Francis Stone, M. A. F. S. A. Rector of Cold Norton, Essex. 1s. 6d.

HISTORY.

A Narrative of the Expedition to, and the Storming of, Buenos Ayres, by the British Army, commanded by Lieut. General Whitelocke. By an Officer attached to the Expedition. 1s. 6d.

An Authentic Narrative of the Expedition under Brigadier-General Crawford, until its Arrival at Monte Video, with an Account of the Operations against Buenos Ayres, under the Command of Lieut. General Whitelocke, with Remarks on that short but disastrous Campaign. By an Officer of the Expedition. 10s. 6d.

History of the Female Sex. Translated from the German of C. Memiers, Counsellor of State to his Britannic Majesty, and Professor

Professor of Philosophy at the University of Gottingen. 4 vols. 11. 10s.

The Sixth Portion of the History of Leicestershire, containing the Hundred of West Goscote. By John Nichols, F. A. S. Edinb. and Perth. 31. 13s. 6d.

BIOGRAPHY.

The Remains of Henry Kirke White, of Nottingham, late of St. John's College, Cambridge; with an Account of his Life by Robert Southey. 2 vols. 14s.

LAW.

The Short-Hand Writer's Notes of the Arguments of Mr. Scott, in the Exchequer Chamber, against Four Judgments of the Court of King's Bench, and of Mr. Hall, in Support of those Judgments, in this very important Question to the Shipping Interest of the Country. 2s. 6d.

Reports of Cases on Appeal from Scotland, decided in the House of Peers. Vol. I. Containing the Period from the Union to the Commencement of the Reign of George II. By David Robertson, of the Hon. Society of the Middle Temple. 11. 5s.

The Constable's Assistant: being a Compendium of the Duties and Powers of Constables, chiefly as they relate to the Apprehending of Offenders, and laying Informations before Magistrates. By the Society for the Suppression of Vice. 1s.

MEDICAL.

The Philadelphia Medical Museum. Conducted by John Uelman Coxe, M. D. Vol. III. 10s. 6d.

BOTANY.

An Introduction to Physiological and Systematical Botany. By James Edward Smith, M. D. F. R. S. President of the Linnæan Society. 8vo. 14s.

POLITICS.

An Address to the People on the Maritime Rights of Great Britain. Part I. and II. 2s. 6d.

Solid Reasons for a Continuance of War: with Means suggested to carry it on without additional Taxes, and Hints given to diminish the Rates of Mercantile Insurance; finally advising, for the general Repose of Nations, and the true Interests of both Countries, an immediate and firm Union between England and America. In five Letters. By Patrioticus. 1s. 6d.

A Letter on the Nature, Extent, and Management of the Poor Rates in Scotland, with a Review of the Controversy respecting the Abolition of Poor Laws. 1s. 6d.

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Emancipation in Disguise: or the True Crisis of the Colonies; with Considerations upon Colonial Monopoly, and upon the Advantages derived by America from Louisiana, &c. 5s.

An Exposition of the Nine Orders in Council, in four Classes, with Abstracts of the Free Port and Warehousing Laws. By D. C. Flowerden. 3s.

A Plan for Permanently Arming the Subjects of this Realm. By a Field Officer of the Line. 1s. 6d.

Observations on the Present State of the East India Company; with Prefatory Remarks on the Alarming Intelligence lately received from Madras, as to the General Disaffection prevailing among the Natives of every Rank, from an Opinion that the British Government were about to compel them to embrace Christianity. 5s.

An Argument against War with Great Britain. By an American Farmer. Recently published at Boston. 1s. 6d.

The British Treaty, with an Appendix of State Papers now first Published. America, printed, unknown in what part, or by whom. Reprinted, London. 3s. 6d.

An Essay on the Theory of Money, and of Exchange. By Thomas Smith. 7s.

A New System of Politics, or Sons against Fathers. Dedicated to the Rt. Hon. Lord Holland. 1s.

Truth and Reason, versus Calumny and Folly, in which the leading Circumstances of General Whitelocke's Conduct in South America are explained. 2s.

The Poll for Representatives in Parliament for the County of York, begun at the Castle of York, on Wednesday, May 20, and closed June 5, 1807. 8vo. 10s. 6d.

POETRY.

Love's Lyrics: or Cupid's Carnival: Original and Translated. By O. Scott Byerley, Esq. 7s.

Another Word or Two: or Architectural Hints continued, in Lines to those Royal Academicians who are Painters; addressed to them on the Re-election of Benjamin West, Esq. to the President's Chair, 10th of December, 1806. By Fabricia Nunnez, Spinster, with Dedication, Preface, Notes, and Appendix. 2s.

The Exodiad, a Poem, in Eight Books. By Richard Cumberland, Esq. and Sir James Bland Burges, Bart. 4to. 1l. 10s.

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Part First of Architectural Reliques: or the Present State of the most celebrated Remains of Ancient Architecture and Sculpture in Great Britain. By George Cooper, Architect. 4to. 10s. 6d.

Observations relative to the Divine Mission of Joanna Southcott, with a Detail of the Proceedings of the People called Quakers against a Member for his Belief. 2s.

ACKNOWLEDGMENTS TO CORRESPONDENTS.

Castigator remonstrates again with us, respecting the Poems which we determined, in June last (see p. 700.) to pass by; and which we now mention openly, as those of *Mr. Moore*. As our Correspondent is not satisfied with the reason we then gave, which we still think valid, we will add another. There are many poems in the volume (as *Castigator* is earnest to observe) of such a tendency, that no friend to public morals can review them without strong censure. They may, however, be considered as stamped with perpetual and dignified censure by the chief part of the 77th Rambler. They have also received particular and most just calligation by a modern Reviewer. Let no one suppose that
the

the absurd termination of that business could have the slightest influence on our minds. No; had we noticed the book at all, which, for the reason assigned, we neither did nor shall, we should have sought even for more vigorous terms of reprehension, if they could have been found. But our resolution is taken; and, instead of reviewing the book, we will offer a piece of friendly advice to the author, who, we trust, has long ago seen the impropriety of his conduct. Let him republish in a smaller size, all the poems in that volume, which are not morally exceptionable, and we will answer for an extensive sale. The author, we hesitate not to say, is, in many respects, a true poet, and we should be happy to praise his talents, and point out his merits, if he would give us such an opportunity. But his quarto is, in the language of Otaheite, *taboo*.

As we do not unnecessarily entangle ourselves in controversy, we shall not insert the paper sent by A. I. in that form; but if he will allow us, we will use it in such a way, as will equally answer the purpose of justice. For the correctness of the printing we will be responsible.

A Correspondent, who writes to us respecting a book not yet reviewed, must be aware that we cannot answer him distinctly at present, but he may be assured of our candour.

LITERARY INTELLIGENCE.

We have the satisfaction to announce, that *Dr. Shaw* has been prevailed upon to publish his *Lectures on Natural History*, delivered last year at the *Royal Institution*; and that they are now in the press. They will be illustrated with plates.

We are informed that *Miss C. Fanshawe* is not the author of *the Peacock at Home*, but *Mrs. Dorset*, a Sister of the late *Mrs. Charlotte Smith*.

We believe we have good reason to assert, that the anonymous translation of the *Elegies of Pede Albinovanus*, reviewed in our last number, p. 475, is the work of the *Rev. Mr. Plumtre*, of Worcester, author of many laudable publications.

Dr. Reece, author of the *Domestic Medical Guide*, (see *Brit. Crit.* April 1807, p. 447,) has issued proposals for a *Practical Dictionary of Domestic Medicine*, to be comprised in one large volume Royal Octavo.

We are informed of a new Edition of *Prideaux's Connections* in four Vols. Octavo; with Notes, Maps, and a Life of the Author. Also, to complete the work, *Shuckford's Connections*, revised and corrected by *Adam Clarke, A. M.* with Notes, in 4 Vols. Octavo, uniform with *Prideaux*, and with *Harmer's Observations*, enlarged by the same Editor. The two latter works were nearly completed in August last, but were destroyed by the unfortunate fire in Fleet Street at that time. They are now reprinting, and in some forwardness.

The *Rev. W. Davy*, of *Lustleigh in Devon*, has now completed his *System of Divinity*, the first volume of which, printed by himself, received our hearty commendation in our sixth volume, (1795) page 662, and proposes to publish the whole in an uniform manner, if a sufficient number of friends shall be found to authorize the undertaking. Persons so disposed may leave their names and address with any Bookseller in either of the Universities, or at *Mr. Hatchard's*, *Piccadilly*, where a copy of the work is left for inspection, It will now extend to twenty-six Volumes.

Mr. Walter Scott's edition of the *entire Works of Dryden* will very soon appear.

Also his poem of *Marmion*.

Lord Valentia's Travels, with numerous plates, have been now announced in a Prospectus from the author.

Edwy and Elgiva and *Sir Everard*, two Tales, by the *Rev. Robert Bland* are in the Press.

We are very happy to learn that *Dr. Jamieson's Etymological Dictionary of the Scottish Language* will be published in a few weeks.

A volume of *Sermons* by the *Rev. W. Agutter*, of the *Asylum* is in the press.

The Seventh and last Portion of *Mr. Nichols's History of Leicestershire*, is preparing for publication.

The Second Volume of the *New London Medical Dictionary*, which completes the work, will be published in March.

A new edition of *Miss Edgeworth's Irish Bulls*, altered and improved, will be ready in a few days.

A third and fourth volume of *Sermons* by the late *Mr. Walker*, of *Manchester*, will appear in the course of this month, and two Volumes of *Essays*, with some *Memoirs of his Life*, in a few months.

AN
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