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THE  
BRITISH CRITIC,

FOR

JULY, AUGUST, SEPTEMBER, OCTOBER,  
NOVEMBER, DECEMBER.

MDCCCXI.

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Impatiens animus, nec adhuc tractabilis arte,  
Respuit, atque odio verba moventis habet.

OVID.

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VOLUME XXXVIII.

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## DIVINITY.

We refer to our last Preface for our general sentiments on *the Bishop of Lincoln's Work against Calvinism*, the analysis of which is concluded in our present volume\*. For proof of what is there said, we appeal to our three articles on the subject; and we trust that few persons will read those articles with attention, who will not also be desirous to read and to possess the work. The continuation of *Dr. Marsb's Lectures* † will be a gratification to all friends of biblical criticism; and we cannot but congratulate the rising generation, whether hearers or readers of the Lectures, on having obtained so able an instructor in so difficult and important a science. Professor *White's Synopsis of Griesbach* ‡ is the result of similar studies, and a very convenient assistant to beginners. In *Dr. Townson's Works* §; we see the reflection of a truly Christian character, where acuteness is chastized by unaffected humility, and the efforts of learning are invigorated by the ardour of genuine piety. He is an author from whom we differ with diffidence, and that very rarely; and with whom we agree with pleasure; because to think as he did, is so far to resemble him. The same sentiments appear to pervade the mind of Mr. *Dunster*, who, on one single topic, has ventured to argue against him ||. In Mr. *Watson's Plain Statement of Important Principles* ¶, some of the most difficult questions in theology are discussed, and so handled as almost to dispel obscurity, where it seemed to be inherent in the subject. Mr. W. is evidently a sound and able divine. The spirit of profound and accurate

\* No. I. p. 31.

† No. IV. p. 313.

The first part

of these Lectures was noticed vol. xxxv. p. 485.

‡ No. IV.

p. 395.

§ No. V. p. 493.

|| No. V. p. 493.

¶ No. I. p. 24.



criticism prevails in *Dr. Laurence's Reflections on the Unitarian Version* \*, and they, who are most averse to his conclusions, will find it very difficult to repel his arguments. Much younger in the fields of controversy *Mr. Rennell* displays the qualities of one who is formed to be a hero †. The more experienced divine may say to him with pleasure :

Well, brother (or son), full bravely hast thou flesh'd  
Thy maiden sword:

or,

Maeste nova virtute puer, sic itur ad astra;  
Diis genite, et geniture Deos.

Of its own kind entirely is *Mrs. More's* admonitory work, entitled *Practical Piety* ‡; the result of a profound study, not of books but of the human heart; not of "doubtful disputations," but of the dispositions which characterize religious sincerity. To write on such subjects, with an animation which attracts general attention, is to render a service for which more than mere inclination is required. It is to possess a talent, and to exert it in the most beneficial way.

To *Mr. Baber*, the English Divine owes considerable obligation, for putting him once more in possession of the venerable version of our first Reformer *Wiclif* §: which, together with the memoirs of the author, and the history of the Saxon versions, forms a book which every well afforded library must possess. Works of less importance, but still of utility, are *Mr. Adams' Religious World displayed* ||; *Mr. Milne's*, on the difference between the *Presbyterian and Episcopal Churches* ¶; and *Mr. Boyd's Selection of Passages from the Greek Fathers* \*\*. We

\* No. III. p. 254.      † In his *Animadversions on the Unitarian Translation.* Ibid.

§ No. VI. p. 623.

p. 304.

|| No. I. p. 63.

\*\* No. IV. p. 418.

‡ No. III. p. 234.

¶ No. III.

shall mention at present only two sets of collected *Sermons*, those of *Mr. Polwhele* \*, and of *Dr. Webster* †. Others, which we have noticed in our late Numbers, have merits, but are liable also to objections which do not apply to these.

Official charges and occasional sermons form usually the last division of theology, and among the former of these we feel that the first place is due, on various considerations, to the *Bishop of Gloucester's Charge* ‡. The importance of the subject is on all hands acknowledged; and the worthy Bishop's views of it are those which having been taught by severe experience, will not be despised by theory with impunity. The charge of *Mr. Archdeacon Vince* § takes an instructive view of the divisions in religion which prevail among us. When it will please the Great Shepherd to restore unity to his flock cannot now be conjectured; but it is a period for which all must wish, and to the hastening of which our efforts should always tend. *Mr. Daubeny* || takes up two or three important topics, and handles all, as usual, with ability.

The great and momentous subject of national education chiefly occupies the powerful sermon of *Dr. Marsh* ¶, preached at St. Paul's. The preacher there shows himself, what every intelligent patriot and Christian must be, a zealous friend to the instruction of the poor; but he contends, with more force of argument than had till then been applied to the subject, that national education ought to be founded on the national religion; and that it would be an absurdity to suffer our institutions to be at variance with our laws. These arguments, cooperating with the already settled opinion of our chief governors in Church and State, have given

\* No. II. p. 177.      † No. V. p. 482.      ‡ No. VI.  
p. 616.      § No. III. p. 246.      ¶ No. III. p. 307.  
¶ No. II. p. 158.

rise to a subscription of unparalleled liberality, for promoting this great object; and will end, we doubt not, in the establishment of proper schools in every part of the united kingdom. The same subject is discussed by *Mr. Bouyer* \* and *Mr. Grinfield* †, and by both with considerable ability. The discourse of *Dr. Goddard*, at the Bishop of Chichester's *Visitation* ‡, on the nature and effects of heresies, and on the true character of a Christian Church, is one of those that stand in the very first order of merit. We analysed it with proportionable care, and we trust that its value has thus been made known to multitudes, who had not the advantage of hearing it delivered. Other sermons have deserved commendation, as may be seen under their respective articles, but not sufficiently to come into competition with these; here therefore we shall close our present account.

#### PHILOSOPHY and MATHEMATICS.

After an interval, on many accounts to be lamented, we have resumed our reports on the *Philosophical Transactions* § of the Royal Society. That work, on which the eyes of Europe have been fixed so long, has produced very lately some of the most brilliant discoveries. The active spirit and unremitting attention of the President give vigour to the movements of the body; and every member is willing to exert his best efforts, where they are sure to meet with judicious favour and encouragement. May the Society long enjoy the same advantages! In the works of the late *Bishop of Ossory* ||, Dr. Hamilton, philosophy and mathematics are too closely united to admit of separation; and

\* No. II. p. 201.      † No. VI. p. 647.      ‡ No. V. p. 511.      § No. IV. p. 345, and No. V. 436.      || No. I. p. 51.

their union, like other well-afforted unions, is to the advantage of both. There is also some divinity; and every part is impressed with the characters of profound thought, and accurate judgment. The small but elegant volume of *Dr. Reeve* on the *Torpidity of Animals* \* gives a pleasing specimen of an union no less natural, that of medical and philosophical acuteness. In a very different region of philosophy, *Mr. Dugald Stewart* has long established his reputation; and his *Philosophical Essays* †, partly analyzed in our preceding volume ‡, and concluded in this §, are well worthy of that reputation. They are the work of an accurate and experienced metaphysician, and announce further designs, to which many students will look forward with eager expectation. *Mr. Cresswell*, of Trinity College, Cambridge, has completed the union between pure mathematics and the Elements of *Linear Perspective* ¶, begun by *Mr. Brook Taylor*. He is more neat and perspicuous in his theorems than his predecessor; and has, in fact, produced a much better elementary work. For another work of a similar kind, applied to the *Theory and Practice of Mechanics*, we are indebted to *Mr. Marrat*, of Boston \*\*, who, in five books, has given an excellent introduction to that study. In every science which admits of mathematical precision, it is of the utmost consequence to have introductions strictly elementary: and we rejoice, of course, to see the number of these augmented.

#### MEDICINE.

Our account of medical works must still be brief. It so happens at present, that the shortest among the

\* N. II. p. 196. † Called by mistake *Metaphysical Essays*, in our last preface (p. xi.), which, though they are so in fact, is not the actual title. ‡ Page 537. § No. II. p. 148.  
¶ No. I. p. 78. \*\* No. III. p. 220.

productions of that class is the most interesting. We allude to *Mr. James Moore's Letter* to Dr. Jones\*, in which the analysis of the famous *Eau Medicinale* is made out with the utmost probability of truth. From very sagacious conjectures, Mr. Moore proceeds to well-imagined experiments, and the result is nearly the same as we gave from report, in a note in our last preface (p. xix). *Dr. Curry's* tract on *Mercury* † is a valuable present to the public, from a justly eminent man; and it is received with the more pleasure, as the forerunner of a more important work on the Hepatic functions. The high merit of *Mr. Cooke's* publication on *Tinea Capitis* ‡ will suffer little degradation from the exceptions which we thought it necessary to make. It is still recorded in our pages as a work of much utility, and professional ingenuity.

#### HISTORY and BIOGRAPHY.

Not having much to say under either of these heads we unite them. To *Mr. Maurice* we may almost say,

Prima dicte mihi, summa dicende Camæna,

for, nineteen years ago our very first pages opened with an account of the first volumes of his *Indian Antiquities*; and here, at the closing of our 38th volume, we have to commemorate the completing of his *Indian History* §. That the same Author and the same Critics should travel so long together was little probable at the first; and we feel particular pleasure in saying, that as we opened his first books with good hopes of his success, so we have closed his last with strong

\* No. IV. p. 416.      † No. V. p. 529.      ‡ No. IV.  
p. 357.      § No. III. p. 273, and IV. p. 345.

approbation

approbation of his performance. He has laboured to do good, and we firmly believe that he has done it, to a considerable extent; though we fear that, from whatever cause, he has by no means reaped proportionable benefit to himself. This may be seen by some remarks in his concluding volumes, and it will be seen, by those who can duly estimate so much literary labour, with regret. The collection of *Essays*, which we have attributed to *Mr. Baron Maseres*\*, is chiefly historical, and contains several articles which the curious reader will be glad to find in the compass of such a volume.

Proceed we to biography, where we meet immediately with Bishop *Porteus*,

Sanctum et venerabile nomen!

The pen of his relation, *Mr. Hodgson* †, has done him justice, but it has done no more. Afraid of the reproach of partiality, he has restrained his pen, in our opinion sufficiently; for how could we have esteemed the biographer, who should have written the life of such a relation and such a man, without partiality for the subject? The life and correspondence of *Sir George Radcliffe*, published by *Dr. Whitaker* ‡, belong at least as much to history as biography. The work is one of those which throw light on an eventful, though melancholy, period; and for that reason must infallibly be acceptable to the curious. The elegant little volume of *Lord Woodhouselee*, on the Life and Character of *Petrarch* §, will be acceptable to every liberal reader, as a vindication of the poet and his mistress. The vanity of a French Abbé || had disgraced them with the imputation of a French intrigue; but from the investigation of the present author they come forth, he a

\* No. V. p. 527. † No. II. p. 135. ‡ No. VI. p. 561. § No. III. p. 284. || De Sade; whose object was to prove himself descended from Laura.

virtuous

virtuous lover, and she an innocent maiden, as every line of the author's poetry bespeaks them.

### TOPOGRAPHY.

This science, which has long flourished in England, has at length penetrated into the mountains of Wales, and has to boast of one or two very elaborate works, the result of much investigation in that country. We shall mention first *Mr. Carlisle's Topographical Dictionary*\*, because that extends to the whole principality. It is on the same plan with the Topographical Dictionaries of *England* and *Ireland*, published some time ago by the same author†, and is to be followed by a similar work on Scotland, which will complete the whole design; and will give such a picture of the whole United Kingdom as never before has been produced. The other book to which we alluded above, is the *History of Brecknockshire*‡, by *Mr. Theophilus Jones*; a work no less creditable to the accuracy than the diligence of the compiler. We take a very wide step to introduce our next specimen, the *Geographical and other History of Chili*§, translated from the Abbé Molina. It is a work of curious research, and contains many particulars little known before to the students of Europe. The *Ætis* of the ancients is the object of enquiry to *Sir Chr. Hawkins*||, and the circumstances of the trade for tin, carried on by the ancients in Cornwall. The brief sketch of the ancient seat of *Tattershall* in the County of Lincoln¶, gave us pleasure from the neatness of execution, and the accuracy of research, and will be sought by collectors of such works. The

\* No. I. p. 70.  
xxxvi. p. 369.

† See Brit. Crit. xxxii. p. 376, and

‡ No. I. p. 1.

§ No. IV. p. 377.

|| No. IV. p. 399. We had slightly noticed it before, No. III. p. 299.

¶ No. III. p. 299.

replication of *Carew's Survey of Cornwall*, with the additions supplied by the noble editor, *Lord De Dunstanville* \*, from the Tonkin and other MSS. obtains new value, and takes a higher place than before, among collections of topography.

### TRAVELS.

We have at length travelled with *Dr. Clarke*, through the frozen regions of the North †; and though we allow that deductions must be made, on account of prepossessions influencing the author's mind, in one part of his journey, yet we have found him on the whole an interesting and instructive traveller; and have derived, from the perusal of his work, no common share of entertainment. *Sir John Carr* is always entertaining, and his *Travels in Spain* ‡ contain delineations, which place his pencil at least on a footing with his pen. The *Travels of Mr. De Luc* §, in our own country, as well as those which we formerly noticed relating to the continent of Europe, have one principal object in view: that of refuting false theories of the earth, and establishing the true. But while he does this, and in our opinion with success, his works are not less interesting, on account of the curious facts and descriptions which they contain, than the accounts of less scientific travellers. Let it be remembered too, that he is the founder of a new science, *Geology*, which has been taken up by other able enquirers, and promises to produce the most important results.

The statistical account of *Tungquin*, or *Tunkin* ||, though written in French, was produced in England, and appeared to us to deserve particular attention.

\* No. III. p. 209.  
p. 603.

† No. V. p. 447.

‡ No. V. p. 484, and No. VI.  
§ No. VI. p. 536. See  
|| No. II. p. 97, and IV. p. 325.



In this instance, the writer (M. de Montyon, we believe) was not the traveller; but he worked from the papers of M. de la Biffachere, who had made the investigation, and we see great reason to rely on the accuracy of his reports; which are so minute, that we almost doubted whether the work should not be arranged under topography.

### POLITICS.

In the present anomalous and unheard-of state of Europe, we naturally look with curiosity into the interior of that country, which has changed the fortunes of the rest; and that, if we may believe *Mr. Faber*\*, who seems to have had all possible means of knowing the truth, is as bad as can be imagined. It is, according to him, a complete system of lying, emanating from the supreme head, and carried on, in regular gradation, through all the departments of the state; a system for which we have ventured to propose a new name, that of a PSEUDOCRACY, or government of lies. As we know who is the father of such arts, we can be at no loss to whom we ought to ascribe the whole plan. Similar views of the facts had before been given by *Mr. Walsh*, the American traveller †, who has since produced the *American Review*, noticed in this volume ‡; wherein the machinations of the Arch-tyrant are further developed and illustrated. An anonymous *Vindication of the present Reign* § has given in our opinion, very just views of the subject; and revived much truth, that too many are anxious to suppress. To the voluntary effort of a Dane, *Mr. Jorgensen* ||, we are indebted for a very striking justification of the mea-

\* No. I. p. 59. † See vol. xxxv. p. 433. ‡ No. II. p. 198. § No. VI. p. 637. || No. I. p. 88.

the fame. While he lived, indeed, his ears were not infensible to praife; but he had gained enough in his career to difpenfe with it in the laft inftance; and when his *Retrospection*\* was given to the prefs, he doubtlefs anticipated in imagination thofe commendations, which he muft have felt it to deferve.

Return we then to living bards; among whom the author of *Don Roderick's Vifion* † will always be honourably diftinguifhed. *Dr. Brown*, of Aberdeen, long diftinguifhed as a found and able writer, has now taken a respectable place as a moral poet; and his *Philemon* ‡ well delineates the career of an imaginary hero, in the paths of Virtue and Religion. The pleafing Mufe of *Mr. W. Spencer* § delights in sportive images and elegant turns of thought, by the employment of which ſhe never fails to gratify the reader. The *Crufade of St. Louis* || affords a new proof of the talents of *Mr. W. Roſe*, already celebrated for other poetical compositions. The well varied, and very ingeniouſly decorated poem of *Mr. W. Tighe*, entitled the *Plants*, is well completed in the part which we lately noticed ¶, and gives a new poetical wreath to the name of Tighe, already celebrated in theſe pages. *Miſs Milford*, whoſe miſcellaneous poems have already attained a ſecond edition \*\*, has been fortunate in her ſelection of a ſingularly intereſting tale for her *Chriſtina* ††; nor has the narrative failed to receive from her pen ſuch poetical decorations as were beſt calculated to embellish, and impreſs it on the reader. After the deſerved ſucceſs of the *Pleasures of Memory*, it is rather extraordinary that the *Pains* of that faculty ſhould have remained ſo long unſung. It remained, however, for *Mr. Bingham* †† to take this view of the

\* No. II. p. 129.      † No. III. p. 280.      ‡ No. IV. p. 388.  
 § No. III. p. 224.      || No. IV. p. 406.  
 ¶ No. II. p. 185.      \*\* No. II. p. 187.      †† No. V. p. 474.  
 †† No. IV. p. 403.

subject, and his success is creditable to him. Two different critics appear to have been equally pleased with the *Sonnets of Miss M. Johnson*, and the opinions of both were inadvertently published at different periods \*. To the distinction thus accruing to the poetess she is heartily welcome; and we are not at all ashamed to have said twice, what will always be true, namely, that she possesses considerable talent and ingenuity. An anonymous poem on the Battles of the *Danube and Barosa* † will conclude our present recapitulation, which evinces a poetical fertility in our countrymen that has not often been surpassed. We might have extended our list still further without impropriety, but the plan of our preface being selection, we have rather restrained than indulged our disposition to commend.

## THE DRAMA.

It would be worth while to make a separate division of the Drama, in this Preface, if it were only for the sake of commemorating *Miss F. Baillie's Family Legend* ‡. The local interest of this play might indeed be greatest in Scotland, but there is in it that which will be felt by all countries and all ages, as long as human nature is unchanged. A small volume of *Dramatic Romances* § seemed to deserve a better fate, than to be exposed without a parent to avow them. But one of them, we see, has since been produced at a London theatre, and seems to be obtaining applause. The *Pastor Fido* of *Guarini* || makes a respectable figure in English blank verse; and we could not but wonder, as we read it, that it had not been so translated before. The author, however, is at present unknown.

\* See No. I. p. 81, and No. IV. p. 401.  
p. 520. † No. I. p. 53.

‡ No. V.  
§ No. IV. p. 409.

|| No. VI. p. 632.

## NOVELS.

Of a novel which has entertained such multitudes of persons, as *Thinks-I-to-myself*\* has done, what shall we say? that they ought not to have been entertained? certainly not; for we have shared the common feeling about it. The author, we firmly believe, is more surpris'd than any other person at its success; and somewhat alarmed at meeting celebrity, where he only looked for pardon; this being so much out of the line of his usual compositions. But what is most surpris'ing is, that it should any where have excited anger and obloquy. Of this nothing can be said, but that, where the most innocent food turns to bile, the constitution must be in a dismal state. Could you feed a viper with nectar, his bite would still be poisonous. In the country where it was produced †, *Self-controul* ‡ is said to have excited almost equal attention. It has, however, with much merit, less originality, and faults of greater magnitude. The historical fiction of *Patriarchal Times*, written by *Miss O'Keefe* §, has legitimate claims to attention; but we do not yet hear that it has been equally successful in obtaining it. A small volume of French tales by *Mad. Montolieu*, entitled *Anecdotes Sentimentales* ||, has much originality and interest; and is worthy of the established credit of the author. The *Arabian Nights Entertainments*, in a new and much improved edition, by *Dr. Jonathan Scott* ¶, seem to have gained new life; and as we are now informed that neither embellishments nor illustrations are wanting, in the more expensive forms of the work \*\*, we have nothing further to ask of the publishers.

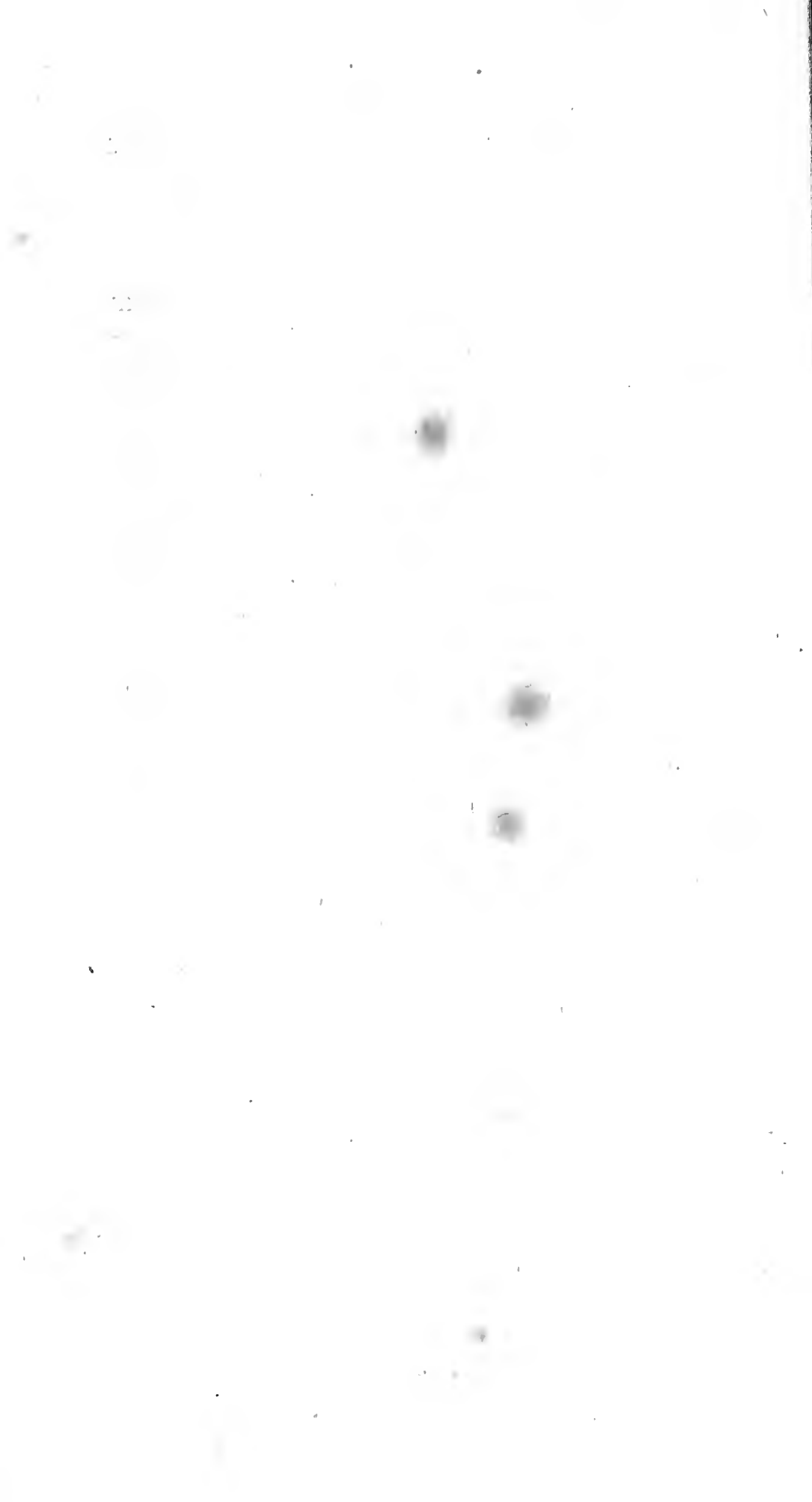
\* No II. p. 170. † Scotland. ‡ No. III. p. 213.  
 § No. IV. p. 372. || No. VI. p. 635. ¶ No. VI.  
 p. 556. \*\* See our Acknowledgments to Correspondents in  
 this month, Jan. 1812.

## MISCELLANIES.

We have so arranged our classes on the present occasion, that hardly any thing remains for this, excepting *Dr. Drake's* selection, entitled the *Gleaner* \*. To make a new periodical work, or rather collection of essays, out of multitudes that are forgotten, and seldom to be met with, required the taste and judgment of an author who, like Dr. D., had read every thing of the kind, and accustomed himself to appreciate what he read. Of the *Letters of Tippoo*, published by General *Kirkpatrick* †, we shall probably speak in our next preface, under the article of History. *Worgan's Agriculture of Cornwall* ‡ has merit in that line of compilation, where demerit has too often intruded. As a miscellany of instruction, *Mr. Millard's Pocket Cyclopædia*, may be recommended §; if science is to be squeezed into a nutshell, it requires some skill to get it in. Here then we close, saying with Spenser :

Now strike your sailes, ye jolly mariners,  
 For we be come unto a quiet rode,  
 Where we must land some of our passengers,  
 And light this weary vessel of her lode,  
 Here she awhile may make her safe abode.

\* No. V. p. 503.      † No. VI. p. 545.      ‡ No. IV.  
 p. 377.      § No. VI. p. 650.



# T A B L E

OF

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THE  
BRITISH CRITIC,

For JULY, 1811.

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Exultat levitate puer, gravitate Senectus,  
Inter utrumque manens stat juvenile decus.

CORN. GALLS

Here eager youth and solemn age appear,  
And genius well matured is pictured here.

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ART. I. *A History of the County of Brecknock. In Two Volumes* \*. Containing the Chorography, general History, Religion, Laws, Customs, Manners, Language, and System of Agriculture used in that County. By Theophilus Jones, Deputy Registrar of the Archdeaconry of Brecon. 4to. 7l. 9s. 6d. Brecknock, printed; London, J. Booth, 1805 and 1809.

WORKS of a description like the History of Brecknockshire by Mr. Jones, have in our judgment at least, a peremptory claim upon the public for protection and encouragement. They cannot be prosecuted to their successful termination without great expence, laborious exertion, and much careful research; they involve matters of universal importance to every branch of science, and contain objects of general interest and curiosity. The public, however, seem, in a great degree, to be duly sensible of the obligation; for, notwithstanding the unavoidable increase

\* N.B. The second volume may be bound in two, and has two title pages for that purpose.

B

of

BRIT. CRIT. VOL. XXXVIII, JULY, 1811.

of price annexed to such productions, as Shaw's Staffordshire; the History of Leicestershire by Mr. Nichols; of Monmouthshire by Mr. Coxe; the works of Manning, Lysons, and others are, after no long interval, exhausted, and called for in second editions.

This work by Mr. Jones was commenced so early as 1805; the second volume was printed in 1809. Both together comprehend every subject of interest in the county which it is attempted to describe; peculiar customs, manners, laws, agriculture, &c. and are embellished with numerous engravings by Basire, from drawings of Sir Richard Hoare.

The preface to the first volume is written with considerable vigour, and explains the difficulties incident to such an undertaking as this before us, from various and often from opposite causes. When the necessary enquiries for information are circulated, important matter is sometimes withheld; because that which is familiarly known in one district, is erroneously conceived to be of universal notoriety; other materials, from a mistaken conception of their value, are withheld till lost or rendered useless by the ravages of casualty or time.

The work properly commences with the ancient and present History of Brecknockshire, and exhibits a very honourable monument of the author's elaborate research, particularly in what relates to the early establishment of the Romans in this county. From this portion of the work, as it displays the various talents of the author, we subjoin an extract.

“ Cenai, Ceneu, or Keyna is the patroness of Llangency, in Brecknockshire; of this fainted lady, Cressy (the Coryphæus of monkish history) treats at large, and as her church, as well as the place of her habitation during the latter part of her life, are so well known and ascertained, she has some claim upon our attention as an old acquaintance and domiciliated countrywoman. I shall therefore make a short extract from the ponderous folio of this writer: ‘ she (St. Keyna, so he calls her) was of royal blood, being the daughter of Braganus, prince of Brecknockshire. When she came to ripe years, many nobles sought her in marriage; but she utterly refused that state, having consecrated her virginity to our Lord by a perpetual vow; for which cause, she was afterwards by the Britons called *Keyn wiri*\*, that is, Keyna the virgin: at length she determined to forsake her country, and find out some desert place where she might attend

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“ \* Ceneu, forwyn or vorwyn.”



to contemplation. Therefore directing her journey beyond Severn, and there meeting a woody place, she made her request to the prince of that country, that she might be permitted to serve God in that solitude. His answer was, that he was very willing to grant her request, but that the place did so swarm with serpents, that neither man nor beast could inhabit it: but she constantly replied, that her firm trust was in the name and assistance of Almighty God to drive all that poisonous brood out of that region. Hereupon the place was granted to the holy virgin, who presently prostrating herself to God, obtained of him to change the serpents and vipers into stones, and to this day, the stones in that region do resemble the windings of serpents through all the fields and villages, as if they had been framed so by the hand of the engraver.' Camden, who notices this story in his account of Somersetshire, says, that the place is now called Keynsham, between Bath and Bristol, where abundance of that fossil, termed by the naturalists Cornu Ammonis, is frequently dug up: he is not quite an infidel, though not perfectly convinced of the truth of the origin and cause of these petrifications of serpents, but calls them miracles of sporting \* nature, and seems to express some degree of surprize at one which he saw dug up from a quarry near the place he has been describing, 'which (says he) represented a serpent rolled up into a *spire*; the head of it stuck out into the outward surface, and the end of the taylor terminated in the center.' A similar miracle is related of St. Hilda, at Whitby, in Yorkshire. But to return to our holy virgin: Cressy proceeds to tell us, upon the authority of Capgrave, that 'after many years spent in this solitary place, and the fame of her sanctity every where divulged, and the many oratories built by her; her nephew Saint Cadoc, performing a pilgrimage to the mount of St. Michael, met there with his blessed aunt St. Keyna; at whose sight, he being replenished with joy, and being desirous to bring her back to her own country, the inhabitants of that region would not permit him; but afterwards, by the admonition of an angel, the holy mayd returned to the place of her nativity; where, on the top of a hillock, seated at the foot of a high mountain, she made a little habitation for herself, and by her prayers to God, obtained a spring there to flow out of the earth, which, by the merits of the holy virgin, afforded health to divers infirmities.' She is said to have departed this life on the eighth day of the Ides of October, A.D. 490, and to have been buried in her own oratory by her nephew St. Cadoc. Sometime previous to her death, we are told, she had a prospect of her eternal happiness in a future world in a vision; being ministered to

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"\* The idea of *nature's* working or sporting a *miracle*, is certainly Camden's own; though it must be admitted that the sports of nature are sometimes most whimsical."

and comforted by angels : to her nephew St. Cadoc, she thus prophesied : ‘ this is the place above all others beloved by me ; here my memory shall be perpetuated ; this place I will often visit in spirit, if it may be permitted me, and I am assured it shall be permitted me, because our Lord hath granted me this place as a certain inheritance. The time will come when this place shall be inhabited by a sinful people, which, notwithstanding, I will violently root out of this seat. *My tombe shall lye a long time unknown until the coming of other people, whom by my prayers, I shall bring lither ; them will I protect and defend, and in this place shall the name of the Lord be blessed for ever.*’ These good strangers are not yet arrived, as her tomb has not hitherto been discovered ; though the well of St. Cencu is known and the situation of her oratory may be traced, but a description of them is reserved to that part of this work which relates to the parochial history of the county.

“ Dwynwen, the youngest daughter of Brychan, according to the MS. in the British Musæum, though omitted by Llewelyn Offeiriad, was a saint of such celebrity, that the shade of David ap Gwylym, frowning while I hesitate, imperiously requires me to notice her, as some atonement for the silence of Llewelyn the priest, who for this instance of his inattention will be consigned to eternal infamy, unless he avails himself of the benefit of clergy. A church, from her called Llanddwyn\*, was built and dedicated to the saint in the isle of Anglesea, in the year of Christ 590 ; she is the Welsh Venus, or goddess of love. ‘ Dwynwen Santes, Duwies y cariad, merch Brychan !’ holy Dwynwen, goddess of love, daughter of Brychan, says David ap Gwylym. Her shrine was much resorted to by desponding swains and love-sick maidens, who with many a suppliant offering, intreated her propitious smiles and solicited her intercessions and good offices with the objects of their affections.

‘ These garlands ever green and ever fair,  
With vows were offer’d and with solemn pray’r  
A thousand altars in her temple smok’d ;  
A thousand bleeding hearts her pow’r invok’d.’

“ The bard of Glamorganshire † has a poem in invocation to Dwynwen, which has been translated by Owen, and is inserted in Jones’s second volume of the reliques of the Welsh bards : not being at this moment in the same predicament as the British poet, or feeling upon the subject, as he probably did, when he wrote it, it appears to me to be an unconnected rhapsody, and little better than nonsense, either in Welsh or English. I would not here, however, be understood to depreciate the writings of

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“ \* Rowland’s Mon. Antiq.”

“ † David ap Gwylym’s poems, p. 154.”

David ap Gwilym, or be supposed to be insensible to the beauties or even the sublimity of most of his poems: that upon thunder can hardly be equalled in any language; and another upon the wind is not excelled by any composition yet known to the public: I cannot resist the temptation of recommending it to the attention of my countrymen, accompanied with nearly a literal English translation. I once intended to have given it a metrical dress, but that would only be an attempt to clip the wings of the wind, or to confine their flight with a cobweb. The poet employs this messenger to convey his sentiments to his mistress.

' Yr wybrwynt helynt hylaw,	Wind of the sky of fleetest course,
A gwrdd drwft, a gerdda draw,	Of awful sound, who roamest abroad :
Gwr oerias wyd, garw ei fain,	Chilling champion of tremendous voice ;
Drud byd, heb droed heb adain ;	The mighty one of the world, though without wings or feet :
Uthr wyd mor aruthr i'th roed,	Most wonderful art thou ; how marvellously extended thy circuit
O bantri'r wybr heb untroed,	When thou comest from the storehouse of the firmament, thou art footless,
A buaned yr 'hedy	And yet how swiftly dost thou fly
Yr awr hondros y fron fri !	At this hour over yonder hill !
Dywed i'm diwyd emyn,	Declare to the constant theme of my song,
Dy hynt ryw ogleddwynt glyn ;	The purpose of thy journey, thou northern blast of the vale.
Och wr ! dos o Uwchaeron	Oh my man ! Hie thee from Uwchaeron *,
Yn glaer deg, yn eglur dôn	With uninterrupted course and audible voice :
Nag aro' di, nag, eiriach,	Stop not, hesitate not,
Nag ofna, er y Bwa-bach.	Fear not little Crook-back †.

Noethid

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“ \* In Caerdiganthire. Och Gwr. This is a peculiarity of expression, which, though not *improper* in Welsh, will not bear translation.”

“ † This was his rival, and, unfortunately for him, the husband of his mistress Morfydd. It must be acknowledged that in these

Noethid dwyn cyd nithid dail ;	Thou who sweepst the high ground, and scatterest the leaves ;
Ni'th ditia neb ni'th attail	No one can question, none impede thee,
Na l'ur rh 1, na llaw'r aglaw,	No! not the willing host, or the arm of the leader,
Na llafn glas, na llif, na glaw,	The bright sword, the torrent, or the rain.
Ni'th boddid ni'th rybuddiwyd.	Floods cannot overwhelm thee, no one can say to thee 'depart hence.'
Nid ai ynglyn, diongl wydd :	Bonds cannot confine thee, thy course cannot be described by angles :
Ni'th ladd mab mam, o amhwyll,	The fury of man cannot destroy thee,
Ni'th lysg tân ni'th lysga twyll ;	Nor can fire burn or stratagem mislead thee.
Nid rhaid march buan danad,	Thou lackest not the swift- of the steed to convey thee,
Neu bont ar aber na bâd.	Or bridge or boat to carry thee over the deep waters,
Ni'th ddeil swyddog na theulu	The officer cannot arrest, or the householder compel thy appearance
I'th dd, dd, nithwydd blanwydd blu.	On a day certain ; Oh thou that fannest the leaves on the tops of the trees.
Ni'th wyl drem i'th wâl dra-mawr.	The eye cannot follow thee to thy distant couch.
E'th glyw mil, nith y glaw mawr	And yet a thousand hear thee ; * nest of the mighty rain !
Neitiwr wybr ; natur ebrwydd	Thou who vaulest along the firmament of nature impetuous ;
Neitiwr gwiw, dros naw tir gwydd ;	Who lightly springest over the forests :

lins there is something of the anticlimax : the bard here *wan-toeth* with the wind, and the greatest poets when in love, must be allowed 'desipere in loco ;' Anglice, to be sometimes very insipid. I omit the two next lines, as they seem to be totally unconnected, and to be thrust in, head and shoulders. In the two, beginning with 'Noethyd dwyn,' the poet is himself again."

"\* 'Ni'th y glaw mawr.' This epithet, uncouth as it may appear in the English language, is peculiarly happy in the Welsh. No Briton can hear it without rapture."

Rhâd Duw wyd ar hyd daear :	Thou art the gift of God upon the face of the earth :
Rhuad blin doriad blaen dâr ;	With roaring force thou breakest the tops of the oak ;
Sych natur, creadur craff	Desiccating is thy quality, thou active created one
Séreniog wybr siwrnai gobraft	Of the starry sky ; in thy wide excursions
Seuthydd ar foreuddydd fri	Thou often does blast the hopes of the rising dawn.
Seithug ar eifingrug songri :	With thy loud voice thou scatterest the heaps of huiks :
Saer dryghin ym môr y mor,	Thou art the fabricator of the tempest on the shores of the ocean,
Drythyll fab ar draethell fôr.	And sportest as a wanton o'er the beach.
Awdwr blinderodd ydwyd,	Thou art the author of great forrows,
Heu-wr dylydwr dail wyd.	Thou sower and pursuer of the leaves.
Hoywddwr breiniwr hyrddiwr bryn.	Ruler of the troubled waters, assailant of the mountain,
Hwyl bronwyllt heli bronwyn.	How resistless thy force, travelling o'er the white-bosom'd deep.
Hydoedd y byd a' hedy.	Thy flight expands over the the whole face of the earth.
Hin y fron, bydd heno fri.*	Gale of the mountain, Oh this night be fleet !

“ The author then becomes love-sick again, consequently stupid, and sometimes ludicrous for the remainder of the poem ; but I regret exceedingly that the idiom of the two languages is so different, that in many places the author suffers much by translation : it is hardly possible frequently to convey his meaning without much circumlocution, and the harmony of his metre, which is often inimitable, is entirely lost.” P. 54. Vol. I.

This early history is progressively and circumstantially detailed to the present period, and many curious, and to us original, circumstances of a local nature are communicated ; demonstrating great acuteness and taste, and very extensive reading. Many passages also from our more ancient authors, and from Shakspeare in particular, will be found to have received some happy illustrations.

At page 199, vol. i. begins the account of religion ; the various changes and revolutions of which are carried from

the times of the Druids to the introduction of Christianity ; thence to the Reformation and the present period.

At page 231, we have a detailed account of the local laws from Dyfnwal Moel-mûd, and from this part of the work we give the following :

“ The statute of Rhuddlan (12th Ed. 1.) recites that women were not then dowable, by the laws of Wales ; but though they were not entitled to dower of the lands of the husband, they possessed a proportion of his effects, and that not only upon his death, but immediately upon the marriage, and they had a separate controul, and the sole disposal of their property, even during the life of the husband, nay, so fully was this rite established, that the Welsh married ladies could not be prevailed upon to part with it for near two centuries after the English laws were introduced, as several of the wills of testators in Breconshire from 1500 to 1700 recapitulate and acknowledge debts due from, and to married women, and in others the husband admits that a sum or sums is due to *his wife*, by mortgage, bond, note, &c. ; yet still the British wives were in many cases in antient times very hardly used, and their countrywomen of this day, though they may smile, and perhaps *some* of them tacitly approve of the causes for which it was lawful to separate from a husband \*, will all of them exclaim against the inequality of the crimes for which they might be chastised by him.

“ Much pains were taken in these laws to describe what articles of household furniture and other effects shall go to the husband and what with the wife in case of separation, and a laborious and impracticable attempt is made to fix a specific value upon every species of property, in case it should be lost, stolen, or injured : for instance, the king's blanket, (the effeminate luxury of sheets was then unknown) was worth one hundred and twenty pence, the queen's flesh-fork twenty-four pence, the king's chess-board one hundred and twenty pence, a bucket one penny, a pail to wash the feet in one penny ; a house-dog, even though he was the king's, only four-pence ; while a shepherd's dog was equal in value to an ox, if it could be proved by his owner and neighbours upon oath, that *he was accustomed to precede the cattle to the field in the morning, and bring them home at night* : the purloining, destroying, or injuring any of these effects or animals was punished in general by mulct, in the same manner, though in a lighter degree, with the death of the king ; the legislators have proceeded to recapitulate with a tedious mi-

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\* “ *Foul breath* was one of the causes for which a woman might separate from her husband, at the same time he might lawfully chastise her either for *reflecting upon his beard*, endeavouring to procure his death, or committing adultery.”

nuteness, and apparently with a peculiar whimicality, the remedies in case some of these animals did any mischief to the property of those to whom they did not belong; and it should sometime seem as if they meant to punish the fowl or beast himself, and endeavoured to make him sensible of his crime; as when they enacted, that if geese were found trespassing in corn, it was lawful to *kill* them with a stick as long as from the elbow to the tip of the little finger; if in a barn or rick-yard, to squeeze them to death with a forked stick placed on their necks; if a cock trespassed, one of his spurs might be cut off; if a calf\*, in corn, he might be kept a whole day from sucking, and then liberated; and if a hen was caught filching, she might be detained till she laid an egg. In all these remedies, as well as the recital of the damages to be paid when a cat is found mousing in a flax-plot, there is something extremely ludicrous and unaccountable at this distance of time; yet in one instance their law was superior to that of England at this moment; according to the latter, if beasts are impounded, which have been taken *damage feasant*, (anglice, trespassing; and why these French words should be introduced by the law authors cannot be accounted for) they can only be liberated, if a surly neighbour refuses to accept of amends, by what is termed a *replevin*, a species of action in which the owner of the cattle is obliged to complain of an injury done to him by their seizure and detention, though the law authorizes it, and in which he *must* proceed, though he is certain of having a verdict against him, subjecting him to the payment of costs on both sides, as well as the damages, to his adversary; and though he were always ready and willing, and may have offered a compensation for the injury sustained, both before and after the commencement of the suit; such is the law of our courts in the nineteenth century; by Hywell's code it was provided, that if a man impounded a beast, and amends were tendered and refused, and the beast died, the taker of it was obliged to pay the value of it to the owner, and (which was still more reasonable, though it differs in some respects from the law at present) if an animal was impounded, and he was permitted to graze by the person who impounded him, the taker did not (says one of these ordinances) lose his right to receive satisfaction, because he had behaved kinder than the law required." P. 234. Vol. I.

The laws and ordinances relating to Wales will be found particularly detailed, p. 249, et seq.

Chap. X. p. 270, commences with a description of the language, manners, popular opinions, prejudices, customs,

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\* " This punishment of the animal was probably taken from the code of Dyfnal moel-mûd, when the druidical doctrine of the transmigration of souls was the faith of Britain."

&c. &c. &c. will be found remarkably entertaining. The following is among the more singular of these local customs.

“ These weddings were formerly attended with some very extraordinary customs, all of which are now difused in the towns and their vicinities, but in the hills some few remain, particularly what is called the *bidding*, and we still occasionally see the herald of this event announcing it to the friends, relations, and acquaintance of the bride and bridegroom. He bears in his hand a long hunting pole or staff, to the top of which is nailed or tied a bunch of ribbons of various colours; after greeting the family as he approaches the house, leaning upon his support like the *datceiniad pen pastwn* of old, he with great gravity and solemnity, addresses them nearly in the words mentioned in the Gentleman's Magazine, of December 1791, page 1103, with this difference, that in Breconshire, fish is not enumerated among the dainties of which the guests are invited to partake: the form of this invitation I have endeavoured in vain to obtain, though it is still occasionally heard in the highlands, but the substance is a promise of cakes and ale, pipes and tobacco, chairs to sit down, &c. and an undertaking on behalf of the intended bride and bridegroom, that they will return the favour to such of their visitors as may thereafter claim it:

“ On the evening preceding the marriage, the bride's female friends bring her several articles of household furniture; this is called *stafell* \*. On the morning of the ceremony, the lady affects coyness and sometimes conceals herself, but is *fortunately* always discovered and rescued from the party who are resolved to carry her off. Upon approaching the church, another scene of confusion and bustle ensues; it should seem now, that some of the company are determined to prevent the celebration of the marriage; one of her male friends, behind whom she is mounted on horseback, though generally without a pillion, makes many attempts to escape and run away with her, but the companions of her future husband succeed in dragging her (‘nothing loath’) to the altar. Upon this occasion, the racings and gallopings on both sides are really alarming to by-standers unaccustomed to these exhibitions; and it is astonishing that more accidents have not happened in these sham fights and pursuits. Previously to the young couple's setting out for church, as well as at the public house in the village, where they generally retire for a short time after the ceremony is over, the friends of both parties subscribe, according to their abilities, each a few shillings, and the sum is particularly noticed by one of the company; as it is expected to be returned to every person then present who may thereafter be entitled to it on a similar occasion; for this contribution has been long settled to

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\* “ Literally the chamber, but it means here the furnishing or furniture for the chamber.”



be of the nature of a loan, and has been sued for and recovered at law" P. 287. Vol. I.

The general state of agriculture in Brecknockshire, soils, farms, cattle, manures, labour, &c. &c. occupies the remainder of the volume; to which a long appendix is added, containing the state of the population, tables of genealogy, lists of sheriffs, judges, representatives in parliament, &c.

The second volume commences with a preface, which contains some reflections on the guardians of literature (the Reviewers), for neglecting the former volume. With regard to ourselves, we frankly acknowledge that, except in particular cases, our rule is to wait for the final completion of a literary undertaking. We can have no scruple in affirming, that this work on Brecknockshire might well justify a violation of our ordinary proceedings. We have seldom perused a work combining so many just claims to commendation.

This second volume will, to the general reader, perhaps, afford less gratification than the first; but to the inhabitants of the county will be of constant and perpetual interest. It contains the topography and a parochial description of the county, a survey of the Archdeaconry of Brecon, and a correction of the errors in Ecton's *Thefaurus*.

The plates occur in great numbers, and there are also many portraits, armorial bearings, monuments, &c. Of these, some are very beautiful, which may truly be said of Cilhepste waterfall, engraved by Landseer. It seems a matter of justice to give a specimen of this part of the work, and with this we shall conclude.

“ LLANDDEWI-ABERGWESSIN.

“ I am now travelling into the wildest, most uncultivated, and uninhabitable parts of Brecknockshire,

‘ Where the gilt chariot never mark'd the way,’

“ And where no carriage, unless it be the small wheel cart and sledge, can pass with safety; a few narrow glens, (where small inclosures, low cottages, and one mansion house only excepted are interspersed here and there) intersect the dreary waste; man seems doomed here to surrender these regions to the sheep, and to those of his own race only, who are accustomed to collect the produce, watch the habits, and occasionally protect these useful and profitable little animals from the perils of the storm or snow. If I have been fortunate enough to retain the attention of my reader, and to lead him thus far ‘ into the bowels of the land,’

land,' I beg he will stop here, and meet me when I return to the more cultivated vallies of Breconshire; if, however, he perseveres, though my journey lies through several parishes, whose description must be nearly similar, I promise that I will detain him upon these bleak and dreary mountains for as short a time as I can.

“The parish and chapel of Llanddewi Abergweffin is appendant and appurtenant to Llangamarch, and is dedicated to Saint David, as its name (Saint David's on Gweffin-fall) clearly indicates. Llanvihangel Abergweffin is placed with tolerable accuracy, by Adams, in latitude 52 16, longitude 3 34; he has omitted Llanddewi Abergweffin; but the churches are so near one another, the latter being a few yards westward of the Irwon, and the former on the other side, just on the junction of the Gweffin, that the above distances will apply to both, as the space between is so small that is hardly worth noticing. There is nothing worthy of remark or observation in the church or church-yard, or indeed within this parish, which has come to my knowledge. Nant y Flaiddast, or the brook of the she-wolf, one of the Termini, mentioned in the charter of Rees ap Griffith to the monks of Ystradffur, is the name of a rill, and now also of a small farm within this precinct; on the western boundary was formerly the mansion of John Lloyd, who describes himself of Towy, but who very sensibly changed his residence and removed to a more sheltered spot; he was the son of Thomas Lloyd, the lineal descendant in the elder line of Elystan Glodrydd, by Angharad, his second wife, daughter of Morgan ap Evan Lloyd. This Thomas Lloyd was a partizan of the Earl of Richmond, afterwards Henry the Seventh, and probably joined him with a considerable body of men in Caerdiganshire, on his march to the battle of Bosworth Field; as a reward for his services, he had ample possessions bestowed upon him by the crown, and was appointed lord lieutenant of the county of Brecon, which office he held for forty years: his only son by the second wife, John Lloyd, went early into England, and served in the French and Scotch wars, under Henry the eighth; he was afterwards, as the inscription on a plate of brass in Builth church informs us, *Squer to the bodie*, (Esq. to the body) of Queen Elizabeth, the first sheriff and justice of the peace, who resided in the county after the union, and steward of the manor or lordship of Builth, under Walter, earl of Essex and earl marshal of Ireland, who was buried at Carmarthen.

“The public are indebted to the writer of this epitaph, whoever he may have been, for the account of the appointment or grant by the crown to the earl of Essex, of this manor, which has escaped the notice of historians, as well as antiquaries, and of the indefatigable and learned Dugdale among the rest. Upon the attainder of the gallant but eccentric and unfortunate Robert,

bert, earl of Essex, I presume, the lordship reverted to the crown.

“ Sometime previous to his decease, which happened in 1585, he resided at his mansion of Porth y erwys, or the gate of the cross, in Llanynis; no vestige of this house now remains, but its situation in a field, being part of a farm called Cefnllysgwin is very well known; and here a difficulty occurs, which I know not well how to solve. By his will in the register office, proved soon after his death, wherein he still describes himself as ‘ John Lloyd of Towy, esquier,’ though then living in a different parish, he gives his soul to God and his body *to be buried in the parish church of Llanynis*, yet the inscription in Builth church asserts that he lieth there; on the one hand it is hardly to be supposed that his son would have disobeyed an injunction thus solemnly imposed upon him, and in those days always religiously observed; and on the other, I am loath to disbelieve the assertion in his epitaph: upon the whole I incline to think that it was a mere inaccuracy, that instead of ‘ here lieth,’ *memoriæ sacrum*, or sacred to the memory, was only intended, and that this monument of gratitude to a benefactor to the town and country, was placed there at the expence of the inhabitants and his friends, as being a more public place than the church of Llanynis, where he was actually buried.

“ He proceeds by his will above noticed to give his second son, John Lloyd, Tyr Jeuan ap Gwilym Jeuan dew yn y Felindre, Tyr Brithwernydd, Tyr Jeuan with hîr, Cae Jeuan Llwyd, Gardd Meredith ap Morgan, Gardd Hugh ap Rhys, in the Castle-street, Ty Madoc David Morgan at Brigend, Ty yn y Fynwent, alias Ty Robert Dio ap Howel, Ty Howel Madoc, Ty Mallt verch Jenkin Owen, and Ty John Bannor\*, all in Builth, to be holden for twenty-one years, provided he gave his elder brother, David Lloyd, a band † to surrender it up at that time; he also gave his son, John, his dyrie, (dairy) cattle and chattels, at Cae du, to Gwenllian, viz. William, his woyre ‡, twelve heifers to Robert John, his woyre, and to his other grandchildren, other legacies. In his inventory, is a debt due from Robert Toy, of Carmarthen, merchant, of forty marks, given into the hands of Robert Kerver, his man, to be delivered over to him at a daie long past; and another from David ap Meredith, Esq. recovered at the last assizes for the county of Radnor, being nineteen pounds and six shillings, whereupon he says he had ‘ tow capiafes, one upon his bodie

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\* “ Corruptly for Barwn, a surname.”

† “ A bond, thus written in the reign of Elizabeth, and the Welsh still pronounce it band.”

‡ “ Wyr, a grandson. This Welsh word continually occurs in old wills, the remainder of which are written in English.”

and the other upon his goods.' The pedigree of this John Lloyd will appear in that of Lloyd of Rhosferig, from which it will be seen that his male issue failed with his grandson.

"Notwithstanding the distance from markets, the badness of the roads, and the inclemency of the climate, during the greatest part of the year, a gentleman, of the name of Jones, possessed of considerable property, real and personal, and a magistrate in the commission of the peace for the county, has built a handsome house, called Llwyndrw, or the oak grove, in this parish, where he resides, and pays his attention principally to rearing sheep, of which he is supposed to be the greatest proprietor in South Wales, if not in the principality; he is said to have upwards of ten thousand, worth upon an average ten or twelve shillings each. The Leicestershire farmer will smile at the individual value of each of these diminutive animals; but let him introduce his rank, overgrown stock to these mountains, and see what his profit will amount to at the end of the year.

"The river, which gives name to this and the adjoining parish, should correctly be written Gwefin, a streamlet, being the diminutive of Gwês, that which moves on or goes, (Owen sub verb.) as the Welsh seldom if ever double the letters which always bear a hard sound; I have, however, to accommodate English eyes, written it Gwessyn or Gwessin; after running a very few miles it loses itself in the Irvon.

"The nomination to this curacy, to which there is neither augmentation, parsonage house, or glebe, is in the vicar of Llangamarch.

"There are, as I apprehend, errors both in Ecton and the printed return of the commissioners in the time of Queen Anne, as to the certified value of the curacy. In the latter, Llanvihangel Abergwessin is said to be of the annual value of 18l. and Llanddewi Abergwessin is omitted in Ecton; Llanddewi Abergwessin is said to be 18l. and no value is annexed to Llanvihangel Abergwessin, and in both Llanddewi'r cwm is said to be of the annual value of five pounds, though the united curacies of Builth and Llanddewi'r cwm are valued in one sum at 10l. per annum, so that probably for Llanddewi'r cwm, thus separately calculated at five pounds, we should read Llanddewi Abergwessin.

"The register commences in 1740, and the curacy is not in charge." P. 229. Vol. II.

The execution of these volumes is very highly honourable to the state of provincial typography. They are remarkably well printed, and we have not had occasion to notice many errors. The work itself is one of the best of the kind we have perused. The style is vigorous throughout; the information of the author on all subjects various and extensive; his arrangements perspicuous; and his diligence indefatigable. If we have any fault to find, and indeed we have very little, it is that he sometimes is apt to dilate upon matters of little relative

relative importance; and sometimes goes out of his way to animadvert on opinions of cotemporary writers unworthy of his notice. As Mr. Jones will necessarily have reputation from his work, we trust he will also have, what does not always accompany literary reputation, emolument.

ART. II. *British Georgics*: by James Grahame. 4to. 350. pp. 11. 11s. 6d. - Longman & Co. 1809.

“ I HAVE not attempted,” says Mr. Grahame, “ to exhibit a system of husbandry. I have aimed, not so much to instruct as to amuse; not to teach a science but to recommend the study of it.”

This is the legitimate object of didactic poetry, which, when it heaps precept upon precept, in dry monotonous succession, fails as completely of its object as it departs from the example of Virgil.

Mr. Grahame apologizes also, with equal modesty and good sense, both for the title of his poem, and for the attempt itself, after those able writers who have preceded him. It would be injustice to him not to lay the whole of this passage of his preface before our readers, who will in general, we trust, become his also.

“ If the *title* which I have chosen should be deemed an assuming one, I beg leave to observe, that the word *Georgics*, though the title of the most beautiful and complete of Virgil's works, is as much the appropriate term for a poem on husbandry, as the word *Tragedy* is for a particular species of dramatic composition.

“ In having chosen a *theme* that has been illustrated by the genius of Virgil, I trust I shall be acquitted of temerity, when it is considered that the British isles differ in so many respects from the countries to which Virgil's *Georgics* alluded;—in soil, climate, and productions, in men and manners, that the art of *agriculture*, in reference to the one, may well be considered as quite a different subject from what it is in reference to the other.

“ That I have been preceded by Thomson, is a consideration of a more serious kind. He no doubt, with a genius and felicity which none of his followers need ever hope to equal, has described many of the most striking appearances of Nature, and many of the most poetical processes, so to speak, of husbandry. But though he has reaped, why may not others be permitted to glean?

“ On the topics of that faithful and amiable painter of rustic life, Bloomfield, I have rarely encroached; his allusions refer to a district of the island, and to appearances and customs, very dif-

different from those which I have had in my eye. My allusions relate chiefly to Scotland, to Scottish husbandry, scenery, and manners. At the same time, I will venture to say, that the modes of cultivation which I recommend are not, strictly speaking, *local*. That the scenery and manners *are local*, or rather *national*, is true; but the rules of agricultural improvement which I have inculcated, whether by description or direct precept, are equally suitable to both divisions of the island. It may here be remarked, that the crops, in many districts north of the Tweed, are at least equal to any that England can boast of; and that, in truth, Scotland has found a compensation for the inferiority of her soil and climate, in the skill and enterprise of her husbandmen." P. 3.

The truth is, that Mr. Grahame must always hold a respectable place among rural poets; and though the equable and moderate style of his Muse, seldom reaches the heights attained by some of his predecessors; yet so pleasing is the picture of real nature which he has exhibited, (as poetical pictures of real nature always are) that every lover of nature and of poetry will contemplate it with pleasure, and return to it with frequent satisfaction.

The poem is in twelve books, because the author does not, like Thompson and Bloomfield, take the seasons, but the months for his divisions. Nor is this difference without its advantage. It produces a more frequent change of character in the subject; and the books, being proportionably short, do not fatigue the attention of the reader. Each book has a few notes; not ambitiously accumulated, but usefully subjoined, either to confirm the author's opinions or illustrate his allusions. From these, as well as from the poem itself, we shall collect a few specimens.

As the Georgics here given are those of Scotland, a part of their merit is that of delineating the manners and customs of that division of our island. The scenery also is often improved by it. In the first books, after a solemn and poetical apostrophe to Night, the author thus describes the welcome given by his countrymen to New Year's Day.

“ Long ere the lingering dawn of that blithe morn  
Which ushers in the year, the roosting cock,  
Flapping his wings, repeats his laurum shrill;  
But on that morn no busy flail obeys  
His rousing call; no sounds but sounds of joy  
Salute the year,—the first-foot's\* entering step

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\* “ The first visitant who enters a house on new-year's-day is called the *first-foot*.”

That sudden on the floor is welcome heard,  
 Ere blushing maids have braided up their hair ;  
 The laugh, the hearty kifs, the *good new year*  
 Pronounced with honest warmth. In village, grange,  
 And burrow [borough] town, the steaming flaggon, borne  
 From house to house, elates the poor man's heart,  
 And makes him feel that life has still its joys.  
 The aged and the young, man, woman, child,  
 Unite in social glee ; even stranger dogs  
 Meeting with bristling back, soon lay aside  
 Their snarling aspect, and in sportive chace,  
 Excursive scour, or wallow in the snow.  
 With sober cheerfulness, the grandam eyes  
 Her offspring round her, all in health and peace ;  
 And, thankful that she's spared to see this day  
 Return once more, breathes low a secret prayer,  
 That God would shed a blessing on their heads." P. 4.

In the same book we have a lively description of the Scottish game of *Curling*, a game similar in its rules to Quoits, but played with large stones on the ice. In this game, neighbouring parishes hold contests of rivalry, as in England at Cricket, in a different season.

" Now rival parishes, and shrievedoms, keep,  
 On upland lochs, the long-expected tryft\*  
 To play their yearly bonspiel †. Aged men,  
 Smit with the eagerness of youth, are there,  
 While love of conquest lights their beamless eyes,  
 New nerves their arms, and makes them young once more.

" The sides when ranged, the distance meted out,  
 And duly traced the tees ‡, some younger hand  
 Begins, with throbbing heart, and far o'ershoots,  
 Or sideward leaves, the mark : in vain he bends  
 His waist, and winds his hand, as if it still  
 Retained the power to guide the devious stone,  
 Which, onward hurling, makes the circling groupe  
 Quick start aside, to shun its reckless force.  
 But more and still more skilful arms succeed,  
 And near and nearer still around the tee,  
 This side, now that, approaches ; till at last,  
 Two seeming equidistant, straws or twigs  
 Decide as umpires 'tween contending coits ||.

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\* " Appointment. † A match at the game of *curling* on the ice. ‡ The marks."

|| " In some parts of Scotland, the stones with which *curlers* play are called *cooting*, or *coiting stones*.

" Keen, keener still, as life itself was staked,  
 Kindles the friendly strife : one points the line  
 To him who, poising, aims and aims again ;  
 Another runs and sweeps where nothing lies.  
 Success alternately, from side to side,  
 Changes ; and quick the hours un-noted fly,  
 Till light begins to fail, and deep below,  
 The player, as he stoops to lift his coit,  
 Sees, half incredulous, the rising moon.  
 But now the final, the decisive spell,  
 Begins ; near and more near the founding stones,  
 Some winding in, some bearing straight along,  
 Crowd jostling all around the mark, while one,  
 Just slightly touching, victory depends  
 Upon the final aim : long swings the stone,  
 Then with full force, careering furious on,  
 Rattling it strikes aside both friend and foe,  
 Maintains its course, and takes the victor's place.  
 The social meal succeeds, and social glass ;  
 In words the fight renewed is fought again,  
 While festive mirth-forgets the winged hours.—  
 Some quit betimes the scene, and find that home  
 Is still the place where genuine pleasure dwells." P. 23.

This book concludes with a protestation from the author that he paints

" —no tale which fabling poet dreams,  
 No fancied picture of some former age  
 When truth, and plain though useful knowledge dwelt  
 With virtue, pure religion, simple joy,  
 And innocence, beneath the rustic roof :  
 No, 'tis a faithful portrait, unadorned,  
 Of manners lingering yet in Scotia's vales."

A part of this general picture is the love and practice of reading, among the lowest orders, arising from that admirable institution of parish schools, the benefits of which have been so long and widely felt in that part of the island. On this subject, the prose reflections of the author being still more important than his poetical effusions, we shall introduce them in this place. Who is there that dares, he asks,

" Deny the right of Englishmen to read."

On this he subjoins the following reflections

" It is perfectly plain, that without the institution of parish schoolmasters, supported partly, as in Scotland, at the expence of the public, a great proportion of the children of the lower classes of the people of England must, for want of the means of instruction, remain unable to read. I am far from asserting, that the

the



the plan of public instruction lately offered to parliament, by an able, an upright, and independent senator, was a perfect one. It was thought to be far too complicated in its details. The bill, however, was resisted on the *general principle*, that the populace ought not to receive school-education from the public; and, what is most strange, this resistance was made (if newspaper reports are to be depended on,) by a member whose benevolence is well known, and whose commanding talents have, in one eminent instance, been exerted in behalf of a numerous and most meritorious body of the people. I allude to the act of parliament introducing enlistment for limited service,—a statute which, while it is admirably contrived for improving the safe efficiency of the vast machine of our national defence, is (at least was) of more essential importance to the rights and liberties of the commons at large, as well as of the army itself, than any law that has been enacted for half a century.

“ It may not be improper here to mention, that the earnest desire of the people of England to avail themselves of opportunities, of instruction, as well as the miserable deficiency of such opportunities, is most strikingly illustrated by a circumstance that sometimes occurs, when detachments of English regiments are quartered in the small towns and villages of Scotland. It is then not uncommon to see (and a deeply interesting sight it is) the men, with their side-arms, sitting on the same forms, or at the same desks, with children, learning to read and write.

“ Some persons consider the general diffusion of a little learning as chiefly useful in enabling men to raise themselves above the condition in which they were born. I so far agree with this opinion, as to think that a general diffusion of learning gives genius a fair start, which otherwise it might not have. But I think the chief advantage of that state of knowledge which exists in Scotland, is the happiness which it tends to confer on men being and remaining in those spheres in which they were born and bred.

“ In the estimation of some persons, ‘ The great mass of the people are as so many teeth in the wheels of a piece of machinery, of no further value than as they serve to facilitate its movements.’  
*Mrs. Hamilton.*” P. 254.

Agreeing, as most heartily we do, in the principle of thus diffusing a certain degree of education, we cannot yet approve the manner in which the Lancastrian schools are gradually extended through the country. Their prevalence arises doubtless from a strong feeling of the want of some mode. But a mode not founded on the religious establishment of the country, in which religion and education are, in some degree at least, disjoined; a mode tending as much to relax the efforts of many who could give their children an education, as to assist those who could not, does

not exactly appear to be the thing wanted. Something more nearly resembling the tried method of the Scotch parish schools, founded on and connected with the public religion of the country, must be that which shall finally fill up the present acknowledged deficiency in our public institutions. Something of this sort, we trust, will yet be planned, and established, on the proper basis of parliamentary authority.

As we cannot give extended dissertations, even on meritorious works, we must content ourselves with a general view of this poem, and another specimen of its execution. The author conducts his reader through the successive months of the year, in a manner which few, we think, will consider as uninteresting: with powers of description, which occasionally remind us of our best rural poets, and with sensible, and sometimes philosophical reflections, on the changes of the atmosphere, and the practices of cultivators; interspersed and enlivened by views of local manners and customs. Having performed this circuit, with a very pleasing degree of success, Mr. G. closes his career by a striking contrast between the artificial delight of towns, and the more heartfelt pleasures of the country; which gives him occasion to describe the *Hoggmanay*, a Christmas sport of his country. In the former part he imitates, not unsuccessfully, the familiarly sarcastic manner with which Cowper occasionally gives variety to his *Task*.

“ Ah me! the rural vale deserted lies,  
 By those who hold the power to mitigate  
 The hardships of the peasant's humble lot:  
 To cities fled, they listless haunt the rounds  
 Of dissipation, falsely pleasure called.  
 The crowded route blazes with dazzling glare  
 Of multitudinous lights, a senseless shew,  
 Of insipidity the very shrine.  
 From groupe to groupe behold the trifler range;  
 Now listening to the nothings of the fair;  
 Now telling, o'er and o'er, to each new audience,  
 Some new intelligence which all have heard,  
 Or meagre jest, picked from the very crumbs  
 And scraps he gathered at some witling's board;  
 Or mark his counterpart, the languid maid,  
 Affecting apathy beyond that share  
 Which Nature, with no stinted hand, bestowed.  
 Another, sensitive all o'er, would shrink,  
 Or seem to shrink, from view, yet is attired,—  
 Like flower in hoar-frost veiled, whose every leaf,

And

And every tiny fold, and bosom fair,  
Is obvious to the eye, though hid its hue.

“ See some o'erlook the hushed divan, who stake  
A village on the turning of a card.

“ Or does the crowded theatre precede  
These midnight orgies? there, too, Folly rules,  
And crowns her votaries with ephemeral bays,—  
While far apart, the Tragic Muse, inspired  
By Shakespeare's spirit, speaking from a cloud  
Of thunder, meditates her lofty theme,  
And awes, or melts, by turns, a listening world.

“ Perhaps the feast of music draws the crowd,  
Who, glutted even to surfeit, still with praise,  
With yawning admiration, daub the man,  
That, with bold fingers, gloriously ascends  
Three straw-breadths higher, on the tortured string,  
Than his compeers, and thence extracts \*  
A squeak, a little squeak, that much delights,—  
Because less grating than most other squeaks.

“ Such are the scenes which rob the wintry months  
Of those, whom duty, interest, pleasure, call  
A country life to lead. How far surpass  
The pleasures which the few, who still observe  
The good old customs of the Christmas tide;  
Who see their halls with happy faces thronged,  
The rich, the poor, the old and young, all joined  
In social harmony,—how far surpass  
Their pleasures, those extracted from the round  
Of city life, from various sameness, dull  
Laborious merriment, and all the salves,  
The antidotes against the bane of Time!

“ Of all the festive nights which customs old,  
And waning fast, have made the poor man's own,  
The merriest of them all is Hogmanay†.  
Then from each cottage window, 'mid the gloom,  
A brighter ray shoots through the falling flakes,—  
And glimmering lanterns gleam, like Will-a-Wisp  
Athwart the fields, or, mounting over stiles,  
Evanish suddenly: no dread is now  
Of walking wraith, or witch, or cantrip‡ fell;

\* A defective verse.—*Rev.*

† “ In Scotland the last night of the year is called *Hogmanay*, most frequently pronounced *hockmanay*. For an ingenious account of the origin of this name, see Dr. Jamieson's Dictionary.

‡ “ *Wraith*, properly an apparition in the exact likeness of a person; supposed by the vulgar to be seen before or soon after death.”—JAMIESON.

“ *Cantrip*, a charm, spell, an incantation.”—JAMIESON.

For Superstition's self this night assumes  
 A smiling aspect, and a fearless mien,  
 And tardy Prudence slips the leash from Joy.  
 To meeting lovers now no hill is steep,  
 No river fordless, and no forest dark ;  
 And when they meet, unheeded sweeps the blast,  
 Unfelt the snow, as erst from summer thorn,  
 Around them fell a shower of fading flowers,  
 Shook by the sighing of the evening breeze.

“ With snuffed visages, from house to house,  
 In country and in town, the guifarts \* range.  
 And sing their madrigals, though coarse and rude,  
 With willing glee that penetrates the heart.  
 O! it delights my heart, that unstained joy  
 Of thoughtless boyhood. Spurn you from my door!—  
 No, no, rush freely in, and share my fire,  
 And sing through all your roll of jovial lilt.

“ But older folks their chairs and stools draw in  
 Around the fire, and form a circle blythe.  
 With riddles quaint, and tricks, and ancient tales,  
 They pass the time, while oft the reaming horn,  
 From hand to hand passed round, arrests midway  
 The story-teller in his long-spun tale,—  
 Which, not thus baulked, he soon again resumes,  
 And interweaves full many an episode.

“ The temperate banquet done, their several homes  
 Timely they seek, resolved, ere morning dawn,  
 With smocking pints, to greet friends, lovers, kin.

\* “ *Gyser, gysard*, a harlequin ; a term applied to those who disguise themselves about the time of the new year.”---JAMIESON.

“ Whan gloaming gray comes from the east,  
 Through a' the *gyfarts* venture,  
 In sarks and paper helmets drest.”---NICOL'S *Poems*.

“ The custom of disguising now remains only among boys and girls, some of whom wear masks, and others blacken their faces with soot. They go from door to door, singing carols that have some relation to the season, and asking money or bread, superior in quality to that used on ordinary occasions.”---JAMIESON.

“ On first coming to a door, they cry or chaunt,  
 “ Hogmenay Trololay,  
 Give us your white bread,  
 And none of your gray.” P. 341.

“ Some

“ Some blyther bexies, till the midnight hour,  
 Around the cheerful board their mirth protract,  
 To drink a welcome to the good new year ;  
 Then crossing arms, with hands enlinked all round,  
 All voices join in some old song, and full  
 The tide of friendly harmony o'erflows !” P. 230.

One note, on the fisheries of Scotland, seems to us, in a political light, too important to be omitted.

“ The theme of the British, and especially the Scottish fisheries, though thoroughly hacknied, is nevertheless a most important one. It is not the less important, that the opinions of the writers on political economy, and the firm conviction of the people at large, have produced little else than neglect on the part of government, or, what is worse, a mixture of wise and foolish regulations, in which the foolish greatly preponderate. The most neglected spot of the British dominions is the Shetland and Orkney isles. For a description of the miserable and grinding vassalage under which the inhabitants (who are almost all fishermen) of these islands exist, I refer the reader to a Tour through some of these islands by Mr. Patrick Neill. In this little book, which was violently, but impotently, attacked by some of the Shetland landholders, or rather slave-holders, there is a great deal of useful information, to which it would be well if some attention were paid by those who have the power to rectify abuses. While the conquest of a pestilential island on the other side of the Atlantic, costs the nation thousands of lives, and millions of money, the northern and western islands of Scotland, which are *demonstrated* to be encircled with a rich and inexhaustible mine of national wealth and strength, lie almost neglected. The sums applied out of the prices of the forfeited estates, towards the improvement of the fisheries, are a mere *sprinkling*, a *drop* in the bucket. To do any good, extensive tracts of the islands and of the shores of the Highland mainland, ought to be purchased by government, on the same principles, and according to the same regulations, as lands are purchased for canals or roads. These domains ought to be parcelled out in small portions of two or three acres, more or less according to the quality of the ground ; a small house should be erected on each parcel, and these little properties should be *given* in perpetuity to tenants or cottars, who have been turned out of their possessions. The way to make the seas productive is to make the shores populous, and for this purpose nothing can be so effectual as encouraging settlers with a gift of land. All other bounties are useless. If some such plan had been adopted twenty years ago, the miserable exiles from the Highlands and islands, instead of being under the necessity of transporting themselves to America, or indenting themselves at Cotton-mills, would have been covering the shores of their

their native country with a happy and virtuous population. As to expence, the cost of one of our expeditions would have defrayed it ten times over." P. 315.

Mr. Grahame's versification is in general easy and harmonious; in a few places rather prosaic, but not sufficiently often form a material objection. But it has a fault more extraordinary, which seems to be connected with some little defect of ear. When his poem of "the Sabbath," then anonymous, first appeared, we remarked, after praising the whole, that his lines were occasionally defective, which we were willing to attribute to the press. But the fault continues, and in every book of this poem we could produce five, six, or more lines either deficient in a foot, or redundant in the same degree; the redundant verses not being so placed as to claim the privilege of designed Alexandrines. This proves to us, that Mr. G.'s ear does not with sufficient correctness measure a verse, and that the test of the fingers is necessary to him to count the feet. We certainly did not appeal to that test to discover the fault, and therefore we conclude that he does not measure so completely by the ear as we do. The introduction of unexplained Scottish words is rather too frequent; nor do we always think them preferable. *Gloaming* is not so good, to our apprehension, as *twilight*. We can allow the northern poets to introduce their own words, but they must not attempt to make them English, and should recollect, that on this side of the Tweed, they are very little understood.

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ART. III. *A Plain Statement of some of the most important Principles of Religion, as a Preservative against Infidelity, Enthusiasm, and Immorality. By the Rev. Thomas Watson.*  
8vo. pp. 168. 6s. Longman. 1811.

IN proportion to the peculiar pleasure we receive from the perusal of such publications as this before us, must be the mortification and concern arising from the reflection, that out of the great mass of mankind, so very few are capable of seeing things in the same light in which the learned and worthy author of this work contemplates them. Little should we have of either infidelity, enthusiasm, or immorality, if men would but exert their reason and common sense, or apply their talents in the way Mr. Watson exerts and applies the same faculties and endowments.

ments. If Mr. W. had sought to display (as he is probably well qualified to do) any great superiority of learning in the arrangement of his arguments, or to dazzle his readers with any abstruse or laboured reasoning, we might wonder less at the aberrations of other men; but here we find some of the most important topics, that can engage the attention of men, discussed, and we think decided, in language so plain, simple, and unaffected, and yet with such weight of argument, that it is impossible to suppose that truth can be against him. In fact, Mr. Watson is a writer capable not only of giving to truth its proper colours, and setting it forth in all its native simplicity and grandeur, but of divesting it of the incumbrances and strange additions which men in general seem determined to heap upon it.

The work is divided into Seven Chapters, and those Chapters into Sections. We shall give only the heads of the Chapters.

On the Existence of God. On Providence. Importance of forming worthy conceptions of God. On Revealed Religion. On Religious Duties. On Internal Feelings. On the Sanctions of the Gospel.

Under the last Section of the first Chapter which treats of the Justice of God, Mr. Watson thus arraigns the doctrine of arbitrary decrees, as embraced by certain of the followers of Calvin.

“ There are many opinions however, which militate against this principle (namely the infinite justice of the Supreme Being), which are preserved and cherished as religious principles; and by men of great worth and great popularity; which principles, however, it is impossible to reconcile with the justice of God. And, if it could be established, that these principles were clearly taught in Scripture, it would be extremely difficult to persuade any rational person that such a book could come from God.

“ It is asserted and strenuously maintained by men of these principles, that God, from all eternity, selected a number of men, to raise them to eternal bliss; and that without regard to what should be the life and conduct of such men. And on the other hand, it is with equal positiveness insisted upon and taught, that the righteous Governor of the Universe appointed from all eternity another class of men to be doomed to everlasting destruction, and without any respect to their demerits.

“ It is astonishing how such doctrines could find, at any time, any abettors; for they destroy every principle of religion, and must scatter gloom and melancholy over all such as believe them.

If we believed such things, could we adore and love our Maker? How are we to serve him, and for what purpose? For if this be our condition, we can by no means, within our power, alter the decrees of Heaven. To what purpose is Christ preached to such men? for their everlasting fate is determined. Why urge diligence? for diligence and industry are of no avail: promises, threatenings, instructions, praying, preaching, and every religious and moral duty are unnecessary. We must cease every duty and every hope, and wait in gloomy silence the irrevocable decree of Heaven. If there be any who honestly and unfeignedly believe in such doctrines, they must be the most miserable of men. Only such people take care to work themselves by some principles or other into the number of the elect; and then, with a savage satisfaction, surrender the bulk of mankind to eternal misery.

“ I need not observe, that such sentiments are irreconcilable with the justice of God. By some kind of casuistry I know, that men attempt to reconcile this doctrine with the divine justice; but this is done by a species of reasoning dark and intricate, and which no man can understand.”

Mr. Watson insists upon it, that men have greatly mistaken the purpose of the predestination mentioned in the Scripture, which he contends, refers entirely to temporal privileges and distinctions. In another part of his work, Mr. W. notices the usual plea of the Calvinists, that by reducing man to a complete state of inability, they magnify *the grace of God* in those who shall be raised to everlasting life; and is equally animated in his appeal to reason, against a doctrine so preposterous.

“ By the very condition of their existence they have it not in their power, and they never had it in their power, to do any thing: and this condition is imposed on them by their Maker. Some of these, however, by his sovereign will and pleasure, he raised to everlasting life; but another part, what portion we are not permitted to say, are left to everlasting misery. And can this statement magnify the sovereign grace of God! Is this the God and Father of our Lord Jesus Christ, who, we are taught, is no respecter of persons? What idea could we form of a sovereign among men, who could set upon this principle? We could neither call him gracious nor just. We might fear him; but we could not love him. And is this to be called GRACE? How is language prostituted in such doctrines! What insults do men thus offer to their Father in Heaven!”

We have judged it right to insert these extracts from Mr. Watson's work, not merely as the sentiments of a very  
learned



learned and sensible man, but of a member of the Scotch Church, which agreeing in discipline with the great Reformer of Geneva, may be considered as the more impartial in rejecting any of his leading doctrines. Mr. Watson, to the best of our recollection however, does no where speak of them as peculiarly the doctrines of Calvin, but merely as the tenets of a certain set of professed Christians.

Mr. Watson has many excellent observations in the 5th and 6th Sections of Chapter II. on God's Care of Man, and on the doctrine of a *Particular Providence*. We wish our limits would admit of our making such extracts from this part of the work, as might do justice to the learned author. The distinction he draws between a miraculous and ordinary interposition of Providence is just and beautiful; and the reference he makes to the history of Joseph, and the case of Haman and Mordecai, is well managed, and exceedingly interesting.

In the IIIrd Chapter, there is much that is excellent on the propriety, duty, and utility of prayer; with some most judicious remarks on the ill use made by enthusiasts of the figurative language of Scripture, and the absurdity of applying some of the bold and exaggerated expressions of the Eastern languages to our own circumstances. There is nothing, perhaps, in which our modern enthusiasts transgress more than in this particular point; and what renders it more melancholy is, that there is nothing found more efficacious *ad captandum vulgus*, and, therefore, nothing more commonly resorted to, with the full effect of bewildering their understandings and confounding their judgements. "The popular and overwhelming system," says Mr. W., "is to teach any thing but morals;" and of the mode in which it is now common to form a doctrine from a metaphorical expression, he instances, with great effect, in the case of repentance, as represented in Scripture under the figure of the new birth.

"Repentance," says he, "is the new birth: therefore it must be, in general, a sudden work, and accompanied with labour and pain; and, as in the case of a common birth, there is a great variety in their sufferings, so it must be the same in the new birth."

There is a great deal that we could wish to extract upon this head, but we must content ourselves with referring our readers to the book itself. The arguments which are to be found in it against the doctrines and practice of modern enthusiasts are excellent, and we think too conclusive not

to command the assent of every rational and sober mind. The Chapter on Internal Feelings we consider as a most important tract in itself, and could well wish to see it generally circulated, either detached, or with the rest of this admirable book; for the whole is good, but there are parts more particularly adapted to the exigencies of the times. Mr. Watson has added greatly already to the stores of literature, by his "Illustrations and Evidences of a future State;" and by his "Popular Evidences of natural Religion and Christianity;" his present work deserves to rank with the former; and we can scarcely find any thing higher to say in its favour.

We note *one Scotticism* in the frequent use of *will* for *shall*; and we are not quite clear, that Mr. Watson is altogether correct in saying, p. 134, "that it never entered into the conception of any of the excellent moralists of the heathen world, to prescribe any duties, which should extend to the thoughts." How far any specific duties, expressly of that nature, may be said to have been *prescribed* by the heathen moralists, we shall not pretend to say; but that such duties did not escape their notice is plain. Juvenal expressly says,

"Nam scelus inter se tacitum qui cogitat ullum

"Facti crimen habet."—Sat. XIII. 209.

and *Democritus in Sententiis*:

"Αγαθον ἐ τὸ μὴ ἀδικεῖν, ἀλλὰ τὸ μὴδε ΕΘΕΛΕΙΝ;"

and again,

"Δόκιμος ἀνὴρ καὶ ἀδόκιμος ἐκ ἐξ ὧν πράσσει μόνον, ἀλλὰ καὶ ἐξ ὧν ΒΟΥΛΕΤΑΙ."

That they wanted the proper sanctions, however, to support and enforce such maxims is most certain, which is the chief purport of Mr. W.'s argument.

ART. IV. *A Cornish-English Vocabulary; a Vocabulary of Local Names, chiefly Saxon; and a Provincial Glossary. By the Reverend R. Polwhele, of Polwhele, and Vicar of Manaccan.* 4to. 65 pp. 10s. 6d. Truro, printed; London, Cadell and Co. 1808.

**T**HIS publication, which accident has caused us to defer beyond the regular time, is only a specimen of a larger work intended by the author. "For a Cornish-English Vocabulary.

Vocabulary," he says, " I had thrown together the dictionaries of BORLASE and PRYCE, not omitting a single word; to which I had added a large collection of words from WHITAKER'S invaluable papers \*. But the vocabulary must remain in MS. till curiosity shall call it into notice. For the present, I have made such a selection of words as I think may amuse the reader; in which I had chiefly a view to the Greek and Latin languages, to the etymology of local names, to natural history, and to the occurrences of ordinary life."

For the vocabulary of Saxon names, Mr. P. professes himself chiefly indebted to the MSS. of Dean Milles, and Mr. Whitaker. Of the Provincial Glossary he thus speaks.

" With respect to the Provincial Glossary, it consists of words which are at this time current in Cornwall and Devon, and are almost confined to the vulgar, although of no mean origin. The greater part of them I have, from time to time set down in writing, almost immediately as I heard them uttered: for the rest I am obliged to the MSS. of Bishop Lyttelton and Dean Milles, to my ingenious friend Mr. James, of St. Keverne, and to ' a Dialogue in the Devonshire dialect, between Robin and Betty, in three parts, by a Lady of the North of Devon; a MS. in which rustic characters and manners are delineated, with much simplicity and humour.' "

We regret to add to this account, that the volume here announced contains only the first of these portions; and that the Saxon and Provincial Glossaries remain to be published in a second part. We much fear that Mr. Polwhele, whose labours have been indefatigable, and whose consequent works are of considerable magnitude, has had to struggle with the want of patronage and public encouragement; an evil which too often damps the ardour of those who are most zealous in the prosecution of literary objects. Yet local history, one great object of his research, and abundantly illustrated in his Devonshire and Cornwall, is generally considered as a popular science; and philology, which here is seen to arise out of the other, has many professed, if not so many real admirers. Provincial Glossaries have been desired by many, and attempted by some eminent scholars; and every step gained in so difficult a pursuit will be thought material, by those who know how much is required, and how little has been hitherto effected. All these things being considered, we cannot but hope that public favour, though it

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\* In the author's possession. *Retv.*

may come tardily, will come surely, to an author so diligent and meritorious as Mr. Polwhele; and we shall be happy to contribute our share towards fixing him in that rank of authorship which he justly deserves to hold.

From the Glossary here presented to the public it would be evident, if it had not been before known, that the ancient Cornish language was a pure dialect of that Celtic tongue which, with some variations, is heard in North and South Wales, in the Highlands of Scotland, and in some parts of Britany, Thus *bara*, with its variations, in Welch at this hour. Ex. *BARA*, *bread*; *bara can*, *white bread*; *bara gwidn*, *the same*; *baragwanath*, *wheaten bread*; *bara haiz*, *barley bread*; *bara kerh*, *oaten bread*; *bara sugall*, *rye bread*; *torth a vara*, *a loaf of bread*. It is evident also that it has the same peculiarity which marks the other Celtic dialects; that of changing the initial letters of words, when they follow other letters. Thus, in the above instance, *bara* becomes *vara* when it is in construction with *torth a*; *bennen*, *woman*; *an venin*, *the woman*, &c. &c.

We will subjoin a small specimen of the Glossary as it stands, with a few remarks.

- “ *BASKET*, *Bascauda*, *a basket*; *basket dorn*, *a hand basket*; an ancient British word. See Martial: *Barbara de pictis vcru Bascauda Britannis*.
- “ *BASNET*, *shame, disgrace*.
- “ *BAT*, *a dormouse*.
- “ *BATH*, *money, coin*.
- “ *BATHON*, and *Bathyn*, *a basin*.
- “ *BATTYZ*, *staves*.
- “ *BEALTINE*, *fires lighted to Belus*. Tr. The Cornish for fire is *tan*; but to *tine*, or light a fire, is still used in Cornwall; whence, *Bartine*, the *fiery top*, i. e. *the bill of fires*.
- “ *BEARN*, *Bern*, *sadness, regret*.
- “ *BEARN*, *a child*.
- “ *BECH*, *a voyage*. Ar.
- “ *BEDEROW* *prayers*; *Bafadow*, *id.*
- “ *BEDEWIN*, *a poplar, an aspen tree*.
- “ *BEDGETH*, *a face*; *Badgeth*, *id.*
- “ *BEDH*, *Beth*, *pl.* *Bedhou*, *a grove*.
- “ *BEDHO*, *a birch tree*; *bezo*, *idem*. Qu. if *Bezo*, in St. Piran Arwithal, anciently written *Bedow*, be not derived from hence?
- “ *BEDIDIO*, *to baptize*; hence *bed-ale*, i. e. *christening-ale*.
- “ *BEDZHIDHIA*, *a christening*.
- “ *BEFER*, *a beaver*. Lost Gdan, *id.*”

In this short list there are several remarkable words. We may instance the unaltered form of *basket* during so many centuries; and from the mode of changing letters above mentioned, it is not unlikely that *flasket* and *flask*, which are the same in French, originally were formed from it: a *flask* being a wicker bottle, very like a basket. If *bat* meant only a dormouse, and not also what we now call a *bat*, it is singular. On *Bealtine*, much has been written, by Mr. Polwhele himself and others; but by no person more learnedly, or in a manner more satisfactory than by Dr. Jamieson, in his admirable Scottish Dictionary, under *Beltane* or *Beltein*; a specimen of which part we gave in our Review of that work, vol. xxxii. p. 5. *Bearn* is well known to be preserved not only in Scotland, but in the North of England. *Bederow* has a remarkable resemblance to *bead-roll*, an English word not very long obsolete, and their origin is doubtless the same. *Bead* being a prayer in Saxon also, it may not be easy to ascertain which people took it from the other, unless it can be traced in the British or Celtic, before the arrival of the Saxons in England. But it is curious enough that our common word *bead*, as an ornament; should be derived from prayer, by means of the custom of using beads to number prayers regularly repeated. Qu. How old is the custom of so using beads? We do not recollect, and have not leisure at present to enquire. *Bed-ale* is probably a term comparatively modern, as *ale* itself does not appear in the Cornish Glossary.

These brief remarks may serve at least to give an idea how much matter for observation may be found in this Glossary. On some words Mr. P. himself has subjoined notes, which will generally be found pertinent and instructive.

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ART. V. *A Refutation of Calvinism, &c. &c. &c.*  
(Concluded from Vol. xxxvii, p. 600.)

WE now enter on chapter the fourth, of which the subjects \* are Universal Redemption, Election, and Reprobation. The Bishop begins with stating, that

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\* The extracts from the works of Calvin relative to UNIVERSAL REDEMPTION, ELECTION, and REPROBATION, are numerous:—(529) Inst. II. 3. 8. (531) II. 5. 17. (534) III. 2. 11. (537) III. 15. 5. and 21. 1. 5. (538) 21. 7. (539)

“ The doctrine of Universal Redemption, or that every man is enabled to attain salvation through the merits of Christ, was directly opposed by Calvin; who maintained, that God from all eternity decreed, that certain individuals should be saved, and that the rest of mankind should perish everlastingly, without the possibility of attaining salvation. These decrees of Election and Reprobation suppose all men to be in the same condition in consequence of Adam's fall, equally deserving of punishment from God, and equally unable of themselves to avoid it; and that God, by his own arbitrary will, selects a number of persons, without respect to foreseen faith or good works, for eternal happiness through the merits of Christ; while the greater part of mankind are infallibly doomed to eternal misery.”

The Bishop proceeds:

“ Among Scripture proofs of Universal Redemption, the original promise † of a Redeemer, made by God to Adam, the representative of mankind, may be considered as an intimation, that He would be a common blessing to the whole human race; and that He would defeat the consequences of Adam's transgression upon his posterity; which was the sole cause of the necessity of a Redeemer. It is natural to conclude, that the remedy, proposed

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III. 22. 7. 11. III. 23. 1. (540) III. 23. 4. 6. 7. (541) III. 23. 7. 9. III. 24. 1. (543) III. 24. 3. 8. 12. (544) III. 23. 13. 14. (545) III. 24. 15. III. 25. 12. (547) In Rom. viii. 23. 28. 29. (548) Rom. ix. 11. (549) Rom. ix. 16. (550) Rom. ix. 18. (551) Rom. ix. 20. 23. (552) Rom. xi. 7. (553) In Gal. i. 15. (554. 555) Ephes. i. 4. 11. (556) Ephes. i. 11. In 1 Pet. i. 1. and 2. (557) De Præd. 690, 691. (558) De Præd. 694. De Occ. Dei Provid. 735, 736. 738. Christ. Libert. 142. (559) Ep. ad Melanct. 146.

The quotations from the Fathers, in which the Calvinistic sentiments, respecting these doctrines, are opposed, appear to be the following:

ON UNIVERSAL REDEMPTION.

Clem. Rom. 288. Just. Martyr, 298, 299. Irenæus, 303, 310. Clem. Alex. 316, 117. Orig. 332, 336. Cyprian, 341. Lactantius, 342, 343. Athanasius, 345. Cyril of Jerus. 349, 354. Hilary, 363. Greg. Naz. 371. Ambrose, 377, 378, 379, 380. Jerome, 386, 387, 391, 393, 400, 402, 411. Aug. 443. Chrysoft. 453, 501. Theodor. 503, 504, 505, 506, 507.

ON ELECTION AND REPROBATION.

Justin Martyr, 291. Irenæus, 310. Clem. Alex. 310. Ambrose, 382. Jerome, 405, 407, 412. August. 423. Chrysoft. 466, 471—474, 486, 487, 495.

† Gen. c. 3. v. 15.

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by a Being of infinite power and infinite mercy, would be commensurate to the evil; and therefore, as the evil operated instantly in producing the corruption of Adam's nature, which was soon transmitted to his offspring; we may infer, that all, who were to partake of that corrupt nature, were to partake also of the appointed remedy.

“ The Almighty Father declared more explicitly afterwards his design; and pointed out the family from which the Saviour of Mankind was to be descended, in words of the most comprehensive signification; to Abraham, to Isaac, and to Jacob, he successively said, ‘ In thy seed shall all the nations of the earth be blessed \*.’ Salvation was not confined to any particular description of persons: ‘ All nations of the earth,’ past, present, and to come, without any exception, shall be blessed in the promised Messiah, that is, for his sake, and through his mediation. The benefits of Christ's incarnation are spoken of in the same language throughout the Old Testament. In these prophecies †, the universal depravity of mankind is asserted, and the expiation of Christ is declared to be as universal as the depravity of man.

“ In the New Testament, every expression which can denote Universality is applied to the merits and sacrifice of Christ: at his birth, the Angel of the Lord declared ‘ the great joy, which shall be to all people ‡.’ The aged and devout Simeon, in the spirit of prophecy, pronounced the infant Jesus to be the ‘ Salvation of God, prepared before the face of all people §;’ and John the Baptist afterwards called him ‘ the Lamb of God, which taketh away the sin of the world ||.’ Christ denominated himself the ‘ Son of Man,’ as bearing in his mediatorial capacity an equal relation to the whole human race; and in allusion to the nature and efficacy of his death, he said, ‘ And I, if I be lifted up from the earth, will draw all men unto me.’ Such is the language of St. John ¶ in several passages. So also St. Peter \*\*; and St. Paul tells us repeatedly, that ‘ God will have all men to be saved ††;’ or that ‘ Christ gave himself a ransom for all.’

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\* “ Gen. c. 18. v. 18. c. 22. v. 18. c. 28. v. 14.”

† “ If. c. 52. v. 10. and If. c. 53. v. 6.”

‡ “ Luke, c. 2. v. 10. § Luke, c. 2. v. 30 and 31. || John. c. 1. v. 29. ¶ John, c. 12. v. 32. and in c. 1. v. 9; and in c. 1. v. 42.; and 1 John, c. 2. v. 2. \*\* 2 Pet. c. 3. v. 9, †† 1 Tim. c. 2. v. 4. and 1 Tim. c. 4. v. 10.; and Tit. c. 2. v. 11, which passage is stronger in the original than in our translation, *Επεφάνη ἡ χάρις τοῦ Θεοῦ σωτήριος πᾶσιν ἀνθρώποις*; it should have been translated, ‘ the grace of God, which bringeth (or offereth) Salvation to all men, hath appeared.’ So also in Heb. c. 2. v. 9; and 1 Tim. c. 2. v. 6; and 2 Cor. c. 5. v. 15.”

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“ To

“ To these positive declarations may be added the reasoning of St. Paul in his Epistle to the Romans. The Apostle first takes a view of MAN under the different dispensations of Providence; and shows, that all mankind, both Jews and Gentiles, were under sin, and liable to the wrath of God; so as all had sinned, all required to be redeemed. He then proves, that peace with God was now obtained for the whole human species, through the precious blood of Christ, by representing Adam as ‘ the figure’ or type of Christ. Next he describes the analogy between the first and second Adam; the former brought death upon all, the latter restored all to life. Universal sin and condemnation were the consequence of Adam’s disobedience, and universal righteousness and pardon the effect of Christ’s obedience \*. He pronounces the sin of Adam and the merits of Christ to be co-extensive: the words applied to both are precisely the same: ‘ judgment came upon all men,’ ‘ the free gift came upon all men’— ‘ Many were made sinners,’ ‘ Many were made righteous.’ If the words ‘ all men’ and ‘ many’ signify the whole human race, when applied to Adam, they must signify the same when applied to Christ. In Romans v. 20, it is said, where sin abounded, grace did much more abound. Could that be *if sin extends to all* †, and grace is to a part only of mankind?

“ Salvation was offered to the whole Jewish nation, without any discrimination, though it is certain that many of them rejected the offer ‡. Jesus told the Jews, that ‘ the work of God was, that ye believe on him whom he hath sent §.’ If God had decreed, that the Jews should not believe, it could not have been said, that it was his work, and that they should believe on him whom he hath sent. Again, Christ declared to them, ‘ These things I say, that ye might be saved ||.’ How could Christ endeavour to promote the salvation of men, in opposition to the decree of his Father, whose will he came down from heaven to fulfil ¶? The exhortations of the Apostles, after the ascension of our Saviour, speak the same language \*\*. The rejection of the Gospel by the Jews, was their own voluntary act, and not the consequence of any decree of God. If the Jews had no power of belief, how could our Saviour have upbraided the chief priests and elders ††, and the inhabitants of Chorazim, Bethsaida, and Capernaum ‡‡, for their unbelief? Or how could it have been said,

\* “ Rom. c. 5. v. 18 and 19.”

† “ Περὶ κασὶ τε ἅπαντες, καὶ ἰδίᾳ καὶ δημοσίᾳ ἀμαρτάνειν.”

Thucydid. Γ. 45.

‡ “ Acts, c. 13. v. 26, 38 and 39. § John, c. 6. v. 28 and 29.

|| John, c. 5. v. 34. ¶ Consult likewise John, c. 8. v. 43 and 46. \*\* Acts, c. 3. v. 19 and 26. and c. 13. v. 46.

†† Matt. c. 21. v. 23. ‡‡ Matt. c. 11. v. 21.”



that the Pharisees and lawyers rejected the counsel of God against themselves \*? How could the Jews be convinced of sin because they believed not †, or how could that sin be 'without cloke ‡' or excuse, if belief were impossible?

“ The same offer of salvation was made to all Gentiles, as well as to all Jews §. Belief or Faith is the condition on which salvation was offered both to Jews and Gentiles, and as a just and merciful God could propose only a practicable condition, it follows, that all to whom the Gospel has been made known, since its first promulgation, have had it in their power to obtain eternal life, through the precious blood of Christ. Those who deny this conclusion, maintain, that God offered salvation to men upon a condition, which it was impossible for them to perform; and that he inflicts punishment for the violation of a command, which they were absolutely unable to obey. Is not this to attribute to God a species of mockery and injustice, which would be severely reprobated in the conduct of one man towards another ?”

The Bishop then produces a variety of passages, from the New Testament, in which || all men,

“ Jews and Gentiles, are encouraged to believe the Gospel, by the promise of eternal salvation; while condemnation is denounced against all who shall refuse to believe. Christ's last declaration to his Apostles was, ‘ He that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned ¶.’ The doctrine which Paul and Silas preached was, ‘ Believe, and thou shalt be saved \*\*;’ and the Evangelists wrote their Gospels for the instruction of future ages, ‘ that they might believe, and that believing they might have life ††.’ Thus men, without any exception, were required to believe; and the reason assigned was, that they might be saved; but if all men were required to believe, that they might be saved, we again infer, that salvation was attainable by all.

“ In St. John iii. 16, it is said, God so loved the world, that he gave his only begotten Son †††, that whosoever believeth in him,

\* “ Luke, c. 7. v. 30. † John, c. 16. v. 9.”

‡ “ John, c. 15. v. 22. § Acts, c. 11. v. 18 and 20. So Rom. c. 1. v. 16. and Acts, c. 20. v. 20 and 21.”

|| John, c. 1. v. 7 and c. 3. v. 14 and 15; and Acts, c. 10. v. 43; and John, c. 8. v. 24; and John, c. 3. v. 18.”

¶ “ Mark, c. 16. v. 16.”

\*\* “ Acts, c. 16. v. 31. †† John, c. 20. v. 31.”

††† “ Ουκ ἀνθρωποφιλία ἐνόμισαν ΤΟΝ ΘΕΟΝ, καθάπερ ΟΙ ΑΜΦΙ ΣΩΚΙΝΟΝ, εἶναι ΟΙ ΕΥΑΓΓΕΛΙΣΤΑΙ.”

HERODOT. *Mutat. Mutand.* A.

should not perish, but have everlasting life. In this and in many other passages of the New Testament, relating to the design of Christ's Advent, God's love for the world is declared in general terms. How can God be said to love those to whom he denies the means of salvation; whom he destines, by an irrevocable decree, to eternal misery? The Gospel, instead of being a proof of God's 'good-will towards men,' would rather shew his determination, that they should add to their guilt, and increase their condemnation. Instead of raising us from a death in sin to a life of righteousness, it would be the inevitable cause of more heinous wickedness, and of sorer punishment, to the greater part of mankind. Does an earthly master punish his servant for not doing that which was impossible? and shall we ascribe to God a conduct which would be esteemed the height of cruelty in man! 'Go ye, says Christ to his Apostles, into all the world, and preach the Gospel to every creature \* : ' here the precept is universal, without any limitation: but can it be supposed, that the blessings of that Gospel which was to be preached 'to every creature in all the world,' were confined to a few? that the Apostles should be commanded to promise to all, what God had decreed should be enjoyed only by a small number?

"Christ is represented as having died not only for those who are saved, but also for those who perish; and therefore we may conclude, that he died for all †. 'If thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died.' It is no where said, that Christ died only for a part of mankind; nor for one part more than for another. 'To the Jew first, and also to the Gentile ‡,' is the only preference we meet with in Scripture. Nor is there the slightest intimation of the impossibility of any one's being saved through the merits of Christ, except the impenitently wicked; and their wickedness is always ascribed to themselves. When St. Paul tells those who sin wilfully after they have received the truth, that 'there remaineth no more sacrifice for sins §,' it is surely implied, that a sufficient sacrifice had already been offered for the sins of these men, and that the 'neglect of this great Salvation,' was owing to their own obstinacy and blindness.

"St. John in the Revelation || shows, that all, who are willing, may drink of the water of life; that it is in the power of every one to attain eternal happiness.

\* "Mark, c. 16. v. 15."

† "1 Cor. c. 8. v. 11; and Rom. c. 14. v. 15; and Hebr. c. 10. v. 26. & 27; and 2 Pet. c. 2. v. 1."

‡ "Rom. c. 2. v. 10. § Heb. c. 10. v. 26 and 27."

|| "Rev. c. 22. v. 17."

“ The benefits of Christ’s death are not confined to those to whom the Gospel has been actually revealed. If the satisfaction of Christ does not reach to the times prior to his Incarnation, how came it that Abel and Enoch were justified \*? That Abraham, Isaac, and Jacob, are represented as sitting in the kingdom of heaven †? That Noah, Daniel, and Job, are declared to be righteous men ‡? All these, with a long catalogue of prophets and holy men, under the Mosaic Dispensation, partook of the guilt of Adam, and were therefore liable to the wrath of God; nay, they committed actual sin, for ‘ there is no man that sinneth not §.’ Yet who can doubt that these illustrious persons, the peculiar objects of God’s favour, are all written in the book of life. ‘ The promise of God comprehendeth all, within certain limits and bounds, the which if men pass over, they exclude themselves from the promise in Christ; as Cain was no more excluded, till he excluded himself, than Abel; Saul, than David; Judas, than Peter; Esau, than Jacob ||.’

“ A Redemption of this extent is perfectly consonant to the character of that gracious Being, whose mercy is over all his works, who pardoneth iniquity, and retaineth not his anger for ever ¶: who delighteth in exercising loving-kindness \*\*; and is equally the Maker and Lord of all men. He is ‘ no respecter of persons;’—in every nation, and in every age, ‘ he that feareth God, and worketh righteousness, is accepted with him ††,’ through the atonement of the blessed Jesus. It is to be expected, that this kind and benevolent Being would give to his creatures life, health, and all the good things of this world, and withhold from them the possibility of happiness in the world to come? ”

Our truly learned Prelate then as a further confirmation of the offer of Universal Redemption, examines into the opposite doctrines of Election and Reprobation, as maintained by Calvin. He begins with the texts of Scripture in which these words themselves occur.

“ In the Old Testament, the Jewish nation, including good and bad, is said to be elected or chosen by God; and the word is never applied exclusively to those who were obedient †††. It is plain then from the places mentioned in the note, that the collec-

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\* “ Heb. c. 11. v. 4 and 5. † Matt. c. 8. v. 11.”

‡ “ Ezek. c. 14. v. 14. § 1 Kings, c. 8. v. 46.”

|| “ Bishop Hooper.”

¶ “ Mic. c. 7. v. 18. \*\* Jer. c. 9. v. 24.”

†† “ Acts, c. 10. v. 35.”

††† “ Deut. c. 4. v. 37, and c. 7. v. 6; and Is. c. 43. v. 20, and c. 5. v. 9, and so c. 45. v. 4. Again Ezek. c. 20. v. 5. 1 Chron. c. 16. v. 13.”

tive body of the Jews, all the descendants of Abraham, Isaac, and Jacob, both the rebellious and the faithful, are denominated the chosen or elect of God, though in all these numerous passages there is not the slightest allusion to their predestination to happiness in the world to come; nor indeed will any one contend, that all the Jews were designed for eternal salvation. They were elected in this world only, as an introductory and preparatory step to the execution of God's merciful scheme of human Redemption, through the Incarnation and sufferings of Christ.

“ In the same manner the words, elect and chosen, are applied to collective bodies of men, who were converted to the Gospel; without any restriction to those, who were obedient to its precepts, and will hereafter be saved. An infallible certainty of salvation, in consequence of a divine decree, is not attributed to any number of Christians, or to any single Christian, throughout the New Testament.

“ St. Peter tells the ‘strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,’ that they are ‘elect, according to the foreknowledge of God \* , who hath called them out of darkness into his marvellous light †.’ The Apostle here refers to the calling of these men to the knowledge of the Gospel, which was foreknown by God; but did not mean to assert, that they would all be saved. Hence it is that the same persons, whom in his first Epistle he addresses as ‘elect, according to the foreknowledge of God,’ in his second Epistle he addresses as ‘them that have obtained like precious faith with us, through the righteousness of God, and our Saviour Jesus Christ ‡:’ to be elect, and to be a believer in Christ, are therefore the same thing. Peter could not consider that the persons, to whom he writes, must necessarily be saved; for among other exhortations he says, ‘Give diligence to make your calling and election sure §; for if ye do these things, ye shall never fall ||:’ therefore the salvation of these *elect*, far from being certain, depended upon their own ‘diligence;’ their ‘not falling’ was so far from being infallibly decreed, that it depended upon their doing those things which the Apostle commanded. He even predicts, that ‘false teachers ¶’ should seduce them from the true faith in Christ, and consequently defeat their salvation. Some, therefore, of these **ELECT** persons were not saved.

\* “ 1 Pet. c. 1. v. 1 and 2. † 1 Pet. c. 2. v. 9.”

‡ “ 2 Pet. c. 1. v. 1.”

§ “ Election in the Calvinistic sense includes an infallible decree; but the Apostle could not call upon the Christian converts to make an infallible decree sure.”

|| “ 2 Pet. c. 1. v. 10. ¶ 2 Pet. c. 2. v. 1—3.”

“ At

“At the close of his first Epistle, St. Peter calls the whole Church of Babylon also elect. Here again the word is applied generally to collective bodies of Christians, who in one or more cities or countries professed Christianity. It is not confined to individuals predestinated by God to certain salvation, nor even to those, who will actually be saved.

In the beginning of St. Paul's Epistle to the Ephesians, the terms Election and Predestination relate to God's eternal purpose to make known to the Ephesians the mystery of his will \*, in the blessings of the Gospel, and he calls them ‘Saints’ and ‘faithful,’ because of their constancy in their faith. Instead of representing their salvation as certain, he exhorts them to ‘walk worthy of the vocation wherewith they were called † ;’ guards them against those deceits which bring down ‘wrath upon disobedience ‡ ;’ and commands them ‘to put on the whole armour of God, that they may be able to stand against the wiles of the devil §.’ It was therefore possible for those, who are called ‘Saints,’ ‘faithful,’ ‘chosen,’ and ‘predestinated,’ to walk unworthily, to incur the wrath of God by disobedience, and to yield to sinful temptations, and consequently to fail of salvation.

“Jesus, knowing from the beginning who should betray him, answered them, Have not I chosen you twelve, and one of you is a devil?”

The Bishop's words then are,

“Jesus called, chose, elected these twelve to be his peculiar disciples, his Apostles, his constant companions, his friends. He gave them power to work miracles, to preach the Gospel, to become witnesses of, and sharers in, his glory, to sit upon twelve thrones in his kingdom, judging the twelve tribes of Israel—Yet one of these men he declared to be a devil; one of them he knew would betray him; one of them he knew to be ‘the son of perdition ||,’ about to suffer such punishment, that it ‘had been good for him if he had not been born ¶.’ Since then Judas was one of the chosen, one of those ‘whom God gave to Christ \*\*,’ and since ‘Jesus knew from the be-

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\* “This does indeed express God's taking such methods to answer his purposes, as he knows will in fact be successful. But it does not prove any thing like an overbearing impulse on men's minds, to determine them in such a manner as to destroy the natural freedom of their volitions, and so to prevent their being justly accountable to God for such actions.

Doddridge in loc.”

† “C. 4. v. 1. ‡ C. 5. v. 6. § C. 6. v. 11.”

|| “John, c. 17. v. 12. ¶ Matt. c. 26. v. 24. \*\* John, c. 17. v. 12.”

‘ginning that he should betray him,’ and consequently be re-  
 ‘jected and ‘lost\*,’ it is clear that the chosen may deprive  
 ‘themselves of the advantage of ‘this excellent benefit’ of  
 ‘being placed in a state most favourable for the attainment of  
 ‘Salvation, and that foreknowledge does not imply control or  
 ‘influence. The observation of our Saviour, ‘When I was  
 ‘daily with you in the temple, ye stretched forth no hands  
 ‘against me †,’ appears to indicate that there were other means  
 ‘by which the Son of Man might have been delivered unto  
 ‘death; so that the treason of Judas cannot be considered as a  
 ‘necessary part of the scheme of man’s redemption. It pleased  
 ‘God to make use of Judas, as of other wicked men on other  
 ‘occasions, as instruments to fulfil his purpose, but they first  
 ‘made themselves fit agents. If the Calvinists say, that Judas  
 ‘was never in reality one of the elect, we may ask what proof  
 ‘they can bring of any difference between him and the other  
 ‘eleven Apostles, except works? And to grant that this is the  
 ‘only difference, is to grant that works are necessary evidence of  
 ‘the security of any man’s election.’”

“St. Paul in the first Epistle to the Thessalonians, ‘knowing, brethren beloved, your Election of God ‡.’ This is addressed to the *whole* body of Christians at Thessalonica; and Election means their being called to the knowledge of the Gospel. In the following Epistle §, the sanctification of the Spirit and belief of the truth, which were common to every true convert, are denominated the ‘being chosen to Salvation;’ that is, the Thessalonians, by embracing Christianity, were now enabled to obtain Salvation; but that this Salvation was not certain and infallible, is evident from the numerous exhortations and precepts contained in these Epistles ||. It appears also, that some of them did ‘walk disorderly,’ and that St. Paul doubted whether they would obey his precepts ¶, that is, whether they would be saved; and consequently the being from the beginning chosen by God to Salvation, the sanctification of the Spirit, and the Belief of the Gospel, did not prevent disorderly behaviour, or necessarily cause obedience to an inspired Apostle.”

We must now refer the Reader to the REFUTATION itself, for some illustrations of the eleventh chapter of the Romans; after which the tenth verse of the second chapter of the second of Timothy is produced, in which St. Paul, by mentioning his sufferings for promoting and securing the Salvation of the Elect, proves that

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\* “Ibid. † Luke, c. 22. v. 53. ‡ 1 Theff. c. 1. v. 2, &c. § 2 Theff. c. 2. v. 13 and 14. || 1 Theff. c. 4. v. 1. ¶ 2 Theff. c. 3. v. 11 and 14.”

“ he did not consider their Salvation as certain, but as depending upon the success of his exertions. The Elect are Christian converts in general, who might or might not be saved; but the Calvinistic notion is, that *the Elect* are persons infallibly destined to Salvation.

“ Next, in St. Matthew, c. xxiv. v. 21—24, the word *saved* does not relate to eternal salvation; but to preservation in this world; as our Saviour is here describing the distresses which would attend the destruction of Jerusalem; and the Elect must mean those Christians who adhere to their Faith in the midst of trials, for whom God will shorten this tribulation; during which, impostors, pretending to be the Messiah, will practise every art to deceive, if they possibly can, even those faithful, even the very ELECT.”

The note, p. 213, on εἰ δυνατὸν is good; and in v. 29 and 31 of the same chapter,

“ when the ELECT are to be gathered together from the four winds, teaches, that after the destruction of Jerusalem, his messengers or ministers will be sent into every quarter of the world to preach his Religion, who will gather into one holy Catholic Church all who shall sincerely believe it; and that thus the dissolution of the Jewish polity, ecclesiastical and civil, would be succeeded by the formation of the Christian Church; and the kingdom of Christ and the worship of God in spirit and in truth immoveably established. In this passage, which is prophetic of the destruction of Jerusalem by the Romans, and of the subsequent propagation of the Gospel among the Gentiles: the Elect cannot be spoken of as persons selected by an irreversible decree of God for Salvation in the life to come; and indeed such an idea is not reconcileable with the cautions which our Saviour gave to his disciples upon this occasion.

“ In Colossians iii. 12, 13, the Apostle applies the word ELECT to all the Colossian Christians; ‘ called in one body to the peace of God,’ through the knowledge of the Gospel. Their Salvation is represented as depending upon themselves, upon their ‘ continuing in the faith, grounded and settled, and not moved away from the hope of the Gospel.’

“ In Romans ix. 10—13, the purpose of Election, which is mentioned, has no relation to a future life, but refers to the Election of the descendants of Jacob to be God’s peculiar people, in preference to the descendants of Esau. Hence the expression: ‘ Jacob have I loved, but Esau have I hated.’

The Bishop then considers the word Reprobate or Reprobation. Calvin refers it to a supposed decree of God; but its sense is very different both in the Old and New Testament.

“ In the Old Testament, Jeremiah vi. 30, in the Original and in the Septuagint, our translators have rendered the same word ‘*reprobate*,’ when applied to silver, and ‘*rejected*,’ when applied to the Jews: from which it is evident that ‘*reprobate silver*,’ means rejected silver, silver rejected as not being good, in the same manner as God was about to reject the Jews on account of their wickedness. In the Septuagint, the word ἀδόκιμος occurs twice, although it is not rendered reprobate in our translation\* ; and here again the word is applied to base silver, to silver rejected as not genuine.”

The curious reader must consult the learned notes in p. 218 and 225. In the New Testament, the word *Reprobate* occurs in 2 Timothy, c. iii. v. 8, men reprobate concerning the faith:

“ who, in respect of their Faith, are precisely what bad money or metal is with respect to its quality, unable to stand the δοκιμή, or proof, and therefore rejected as base and worthless. Here is no intimation of any decree of God, by which the greater part of mankind, are consigned to eternal misery; but it is a description of persons who will ‘in the last days’ resist the truth of the Gospel, and reject the Faith of Christ.

“ In Romans i. 21 and 28, the same Apostle says of the Gentiles prior to Christ, God gave them over to a reprobate mind. This reprobate mind is not represented as the consequence of any antecedent decree of God, but as resulting from man’s wilful blindness.

“ So in Titus i. 16, ‘unto every good work reprobate.’ This expression relates to certain Cretans, whose lives did not correspond with the purity of that Faith which they professed; but their perseverance in sin, and their perdition, were not irreversibly decreed. Again: in Hebrews vi. 7, 8, the original ἀδόκιμος is translated rejected, when applied to the earth, which brings forth briars or useless herbs: so men who profit not by religious instruction, but bring forth only the fruit of unrighteousness, are rejected by God.

“ St. Paul says of himself, ‘lest I myself should be a cast-away †,’ or reprobate. The word in the original is ἀδόκιμος: he could not mean, lest he should be a person destined by God from all eternity to everlasting punishment; for, on other occasions he expresses a confident hope in his own Salvation; on the contrary, had he conceived himself to be one of the elect, could

\* “ Prov. c. 25. v. 4. and II. c. 1. v. 22. The Hebrew word in both these passages is the same, and is rightly translated dross.”

† “ 1 Cor. c. 9. v. 27.”



have admitted the possibility of his becoming a reprobate in the Calvinistic sense of those words?

In 2 Corinthians xiii. 5—7, the words 'Reprobates' and 'approved' are opposed; and consequently the word 'reprobates' signifies disproved or rejected; but the application of the word 'reprobate' by St. Paul to himself is of itself a decisive proof, that he did not mean by it a person to whom the capacity of salvation was denied."

From the usage of Ἀδόκιμος and Δόκιμος, in the Scriptures, after an examination of these passages in which the words occur, the Bishop \* states, that the former signifies *rejected after trial*, and the latter *approved after trial*; and that the prominent idea in both is "*probation with its probable results*;" he then adds,

that the Calvinistic doctrines of Election and Reprobation can receive no countenance from the passages of Scripture in which these words occur, since they are used in senses very different from those which the advocates for absolute decrees affix to them.

"The Jews first, and the Christians afterwards, were the elect people of God. God gave the Law to the Jews by the hands of Moses, and the Gospel to the Christians by his own blessed Son Jesus Christ, as their rule of life. God was pleased, both by the Law and by the Gospel, to enter into Covenant † with his chosen people the Jews and Christians; to promise reward to the obedient, and to threaten punishment to the disobedient. Yet neither in the Law, nor in the Gospel, does he pro-

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\* We shall produce the passage from the Ulpian, to which he refers, *Lib. 24.* 'Qui reprobos nummos solvit creditori, an habet pignoratitiam actionem, quasi soluta pecunia, quæritur?—et constat, neque pignoratitia eum agere, neque liberari posse, quod reproba pecunia non liberat solventem, reprobis videlicet nummis reddendis.' Ulpian. *Lib. xxx. ad Edict. in Digest. Lib. xiii. Tit. vii. 24. p. 223. Col. 1. CORP. JURIS CIVILIS Edit. Elzev. Amstel. 1663. Fol.*

The Bishop's explication may be further defended by H. Steph. *Lex. Græco Latin. p. 365.* Ἀδόκιμος. REPROBUS. Aburdus. *Gloss. D. H. Steph.*

† "The very idea of Covenant is inconsistent with the Calvinistic system. Covenant implies conditions; absolute decrees reject all conditions. A Covenant says, you shall have such or such a reward, if you act in the manner stipulated; absolute decrees say, that it is irreversibly determined by the arbitrary will of God, that you shall or shall not be saved, without any respect to your conduct."

mise certain Salvation; or threaten inevitable perdition, to any persons, except as they shall, or shall not comply with the expressed conditions. There is a mutual connexion and exact consistency between these two Covenants; they are indeed parts of the same system decreed by the inscrutable counsels of God, before the world began."

The Bishop then proceeds to examine some other texts, which are urged by Calvinists as favourable to Election and Reprobation, although the words themselves do not occur in them.

They are Proverbs xvi. 4.—St. John xii. 37, on which the excellent remarks are accompanied by an admirable quotation from Bishop Bramhall.—Acts xiii. 48. [The passage, p. 234, 5, given as from *Stebbing*, should rather have been cited as from *Clugget against Owen*, on the Operation of the Holy Spirit; incorporated with *Stebbing*, on the same subject, p. 21. Works. Folio. 1737.—B.C.] Romans viii. 28.—ix. 18—24. 1 St. Pet. ii. 7, 8.—St. Jude, 4.—2 Tim. i. 9.

"From this examination of the passages of Scripture," the Bishop then adds, "in which the words Elect and Reprobate occur, and also of those texts which are generally quoted in support of the doctrines of Election and Reprobation, it appears, that elect and reprobate persons, in the Calvinistic sense, are not even known in the Old or New Testament."

He goes on:

"To send Christ into the world that mankind might be saved, was the purpose of God from the beginning; but in making this decree, he appointed, that the benefits of Christ's mission should extend to all who believed and obeyed. There was a conditional offer of salvation to all. If Redemption be confined to the elect, Christ came into the world to save the elect only; and not 'to save sinners' \* in general. In Scripture, however, not a single text restrains the object of Christ's Incarnation. The impenitently wicked are alone excluded from 'the blessed hope of everlasting life which God has given us in our Saviour Jesus Christ.'"

He then discusses Calvin's notion of God's Decree. This part of the work is forcibly argued and eloquently written.

[In p. 247, note (s), the citation from GERHARDUS is to be found in the learned professor's *Loca Theologica, Geneva*,

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\* "1 Tim. c. i. v. 15."

fol. 1639. *De Provid.* Cap. III. n. 29. That from *Whart*, in the second volume of his *Theologia*, Edinburgh, 1716. Discourse XVIII. p. 606. *Of the Decrees of God.* B. C.]

Well does his Lordship in p. 249 assert, that

“ There is a great difference between the not being able to comprehend the divine œconomy, and the ascribing to the Deity a mode of acting inconsistent with his attributes. Thus, I cannot,” he says, “ explain, nor understand, how the free-agency of man is reconcileable with the prescience of God. It is still a just exercise of my faith, on a subject above, but not contrary to, reason; but that God should, without any respect to their conduct, irreversibly predestinate one part of mankind to eternal happiness, and the other part to everlasting misery, is a doctrine so inconsistent with the attributes of infinite justice and infinite mercy, that I cannot bring myself to believe it. Further, the Calvinists say, that God acted thus to promote his own glory. How dreadful an assertion! Who could have conceived it possible, that it should be made by persons calling themselves Christians? This is not a difficulty in the dispensations of God towards men, which relates to this world only, and may be corrected in that which is to come; it comprehends both worlds, both states of human existence, present and future; it is a decree extending to all eternity, absolute and irreversible; nor is it a system partially and imperfectly described, in which we may be at present deceived, but which may hereafter appear wise, just, and merciful, when completely revealed, and fully understood—an irrevocable sentence of everlasting torment is of itself a Whole, and open to no misconception—endless and irremediable pain, known by the sufferers to be such, admits of no palliative, no consolation, no hope.”

The reader must consult the *Refutation* for the explanation and defence, which immediately follow, of his reasoning in the Exposition of the xviii<sup>th</sup> Article, in the Elements of Christian Theology. [The extract from Grotius, note (u) pag. 251, is taken from the 4th volume of his theological works, p. 351. *Concil. Dissident. de Re prædestin. et Grat. Opin.* B. C.]

We are then taught to distinguish between doctrines, which are incomprehensible, and doctrines, which are irreconcilable with any revealed truth, or the attributes of God: the former are not to be rejected, but the latter ought to be embraced.

“ We are called on to exercise caution and humility in judging of the mysterious dispensations of God, and of his in-

comprehensible attributes, as a part of the trial to which we are subjected in this probationary state. Such knowledge is too wonderful for us: we cannot attain unto it: we are not to imagine that we have searched out God \*."

We are next taught, that those who maintain Calvinistic Election cannot but admit also Calvinistic Reprobation. They cannot be disjoined. He is in truth a feeble reasoner, who persuades himself, that he may abhor Reprobation; and yet cherish the flattering notion of Election. If Reprobation be unfounded, Election must sink with it: if the one is confuted, the other cannot exist.

We then find some excellent remarks on the cause of man's being finally unhappy; and on the too frequent practice among theological writers of resting satisfied, whenever they can prove that their favourite system is compatible with some one of the divine perfections, although, perhaps, it may be utterly irreconcilable to the other attributes of the Deity.

Again his Lordship justly says,

"Divines seem to argue concerning the Deity, from what they observe to take place among men; among these, some exercise their power with an utter contempt of justice and mercy: others act according to rigid justice, without attending to mercy: a few yield to the impulse of compassion, without regard to the claims of justice: even the wisest and most conscientious are frequently at a loss how to act in strict conformity both to justice and to mercy. Such is the nature of a frail and imperfect being; but the Deity is entirely free from every defect and limitation. With Him there is no opposition, no clashing, no difficulty. His dispensations are the result of the concurrent operation of his attributes. The infinite wisdom of God contrived a scheme of Redemption which his infinite power executed: a scheme perfectly consistent with the best ideas which our narrow capacities, aided by Revelation, can form of infinite justice and infinite mercy. It vindicates the justice of God, by denouncing those who disobey his laws, to death and punishment; and his mercy by providing the means of avoiding due punishment. This is not done by the revocation of a Sentence: nor by the unconditional offer of pardon; nor by an inadequate compromise. A full satisfaction and complete atonement for the sins of the whole World are found in the precious blood of the eternal and only-begotten Son

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\* [Well says Philemon [Al. Philetas:]

Θεὸν νόμιζε, καὶ σέβου, ζήσεις δὲ μή.  
Πλεῖον γὰρ ἐδὲν ἄλλο τῷ ζητεῖν ἔχεις

Τὸ δ' ἐστίν, ὁ Θεὸς ἐθέλει σε μάθαιεν.

*Apud J. Stob. Eclog. II. 1. Rev.]*

of God! yet even this sacrifice, inestimable as it is, and universal as it may be, does not necessarily procure salvation for men: much remains to be done by themselves, before they can share in the benefits of their Redeemer's death. Were it otherwise, the hardened sinner would be confounded with the humble penitent—there would be no distinction between those, 'the imagination of whose hearts is only evil continually,' and those whose 'delight is in the commandments of God.' The depravity of man's nature prevents perfect obedience; nor could even that claim everlasting happiness. Sincerity of endeavour, founded in a true and lively faith, induces the gracious Father of the Universe, for the sake and through the mediation of his Son, to overlook deficiency in performance, and grants an incorruptible crown of glory. Thus is 'eternal life the free-gift of God through Jesus Christ.' What a sublime idea does Universal Redemption convey, of the goodness and wisdom of the Deity! It is the offer of everlasting happiness from the Creator to his creatures, without encouragement to their sins, or violation of his own laws. The execution of this plan God reserved for his own appointed time; but at no time has he left himself without a witness. At every period of the world, to fear God, and to work righteousness, have been discoverable and practicable duties. Men will be judged according to the light which has been afforded them; whether dispensed by the Law of Nature, of Moses, or of the Gospel. The virtuous Heathen, the obedient Jew, and the sincere Christian, will all owe their salvation to the precious blood of the Lamb slain, from the foundation of the world. Degrees of happiness, we are taught, will vary; but although they are all eternal, and all flow from the same divine source, the faithful disciples of the blessed Jesus may humbly hope, that a peculiar inheritance is reserved in heaven for them, as 'the prize of their high calling in Christ.'

After showing, that Universal Redemption is taught in Scripture, and is conformable to the attributes of the Deity; and after showing, that Calvinistic Election and Reprobation have no foundation in the written word of God, and are inconsistent with the Divine perfections; the Bishop proceeds to prove, that Universal Redemption is also the doctrine of our Church.

His Lordship begins with the Articles. After illustrating several passages in them, he explains the Predestination and Election, which in the XVIIth Art. our Church maintains and recommends to its members, as replete with comfort, he then subjoins, that in this same Article, we are informed, that

“ ‘ For curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of God's Predestination, is a most dangerous downfall, whereby the devil

cloth thrust them either into desperation, or into wretchedness \* of most unclean living, no less perilous than desperation.' What is this sentence of God's Predestination? It cannot be the sentence of Predestination we have been considering, by which God purposed and decreed to save all who shall believe and obey the Gospel; this merciful and consolatory doctrine cannot be the suggestion of the great enemy of mankind; it cannot drive men to 'desperation,' because it says to every one, Repent, and you shall be saved; it cannot lead men to 'wretchedness of most unclean living,' because it says, that without Good Works no man can be saved; and a real 'everlasting purpose of God' cannot be a 'dangerous downfall' to any part of his rational creatures. Where then are we to find this supposed 'sentence of God's Predestination,' which is attended with so much mischief and danger?—In the works of Calvin."

For Calvin's words, Institut. Lib. III. C. 21. sect. 5 and 7. the Reader must apply to the *Refutation*, or the original work. The Bishop gives a translation in his note, p. 268; and thus comments this passage in his text:

"Here Calvin maintains, that God has eternally fixed the future destiny of every individual; that he has irrevocably decreed *some* to everlasting happiness, and others to eternal misery, without regard to merit or demerit. Those who believe this doctrine, who have this sentence continually before their eyes, will either be in danger of falling into despair, from a conviction, that they must inevitably suffer everlasting torment; or they will be apt to practise every vice, from a persuasion, that they belong to the chosen few, who must necessarily be saved, whatever may be their conduct. It appears, then, that the Calvinistic doctrines of Election and Reprobation are not only *not maintained in this Article*, but that they are *disclaimed and condemned in the strongest terms.*"

The Bishop then pursues the subject through our Prayer-Book and Homilies; and proves, that they are perfectly inconsistent with the idea of partial Redemption, and clearly

\* The word is RECKLESSNESS. Dr. Johnson in his Dictionary refers to this XVIIth Article, and quotes a passage from Sidney. To which authority may be added the following from one of Hargrave's Law Tracts, p. 433, published from the Harl. MSS. in the British Museum. "If he be sent to be tried by the laws of the realm, it is upon weighty and important considerations, and not to be extended to every *wretched* and wilful person, lest a wide gate should be opened thereby to all licentiousness." *Ret.*]

simply, that God has afforded to every man the means of working out his own salvation:

It would have been gratifying to the *British Critics*, if they could have been allowed, by the limits of their work, to attend the Bishop of Lincoln step by step in his examination of our Liturgy and Homilies, respecting the doctrines of our Church, in regard to the OFFER OF UNIVERSAL REDEMPTION;—but ‘it may not be.’—We must hasten to close this article.

The Bishop terminates his IVth chapter by asserting,—and not without reason,—that

“In the foregoing explanation of Original Sin, Free-Will, the Operation of the Holy Spirit, Regeneration, Justification, Faith, Good Works, Universal Redemption, Predestination, Election, and Reprobation, it has been shown, that there is a strict conformity between Scripture and the Public Formularies of our Church, upon all these important points, and that the peculiar opinions of Calvin are not founded in the written word of God, or reconcileable with our Articles, Liturgy, and Homilies.” The Bishop then “compares the doctrines of the Church of England with the doctrines of the various sects of Christians which now prevail, or have formerly prevailed, and finds abundant reason to admire the wisdom and moderation of those excellent men, to whom, under Divine Providence, we owe our pure Establishment.”

“Hence does our Church,” (we use the learned author’s words,) “reject all those ‘erroneous and strange doctrines,’ which lead to scepticism, impiety, enthusiasm, superstition, immorality, hypocrisy, despondency, and spiritual pride; and inculcates the true and genuine principles of the Gospel, pious gratitude, fervent devotion, unaffected humility, godly sincerity, lively faith, cheerful hope, active benevolence, uniform integrity, and habitual virtue.”

“The preservation of this most pure and reformed part of the Christian Church, must ever, under the blessing of God, greatly depend upon the exertions of the Parochial Clergy. Not many years since, they were called upon to resist the open attacks of Infidelity and Atheism; and at present they have to contend with the more secret, but not less dangerous, attempts of Schism and Enthusiasm.——Let the Parochial Clergy, by persevering zeal, combined with knowledge, and tempered by charity, be instant in their endeavours to heal the divisions which rend the Church of Christ. Let them labour to understand and set forth the Gospel in its original purity; not by dwelling on a few detached passages, which have been, and ever will be, the subjects of controversy, when considered without reference to the general

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tenor of Scripture, or the peculiar circumstances and opinions to which they allude; but, guided by the light afforded them by our truly venerable Reformers in the Articles, the Liturgy, and the Homilies of our Church, let them take a comprehensive view of the whole of Scripture, and, 'rightly dividing the word of truth,' let them explain its doctrines and enforce its precepts in a manner consistent with the general design of Christianity, and the known attributes of God.——By temperate zeal, sound knowledge, persevering diligence, and fervent charity, they will best evince themselves genuine members of a Church, founded upon Apostolical Authority; and 'shewing their faith by their works,' they will most effectually reprove gainsayers, recal wanderers, and prepare themselves, 'in this day of trial which is come upon all the earth,' to give account of their stewardship when summoned before their Judge.'

Thus concludes this long article. It would have been no difficult task to enlarge it considerably by the insertion of collateral authorities, if we had not been desirous, that the Right Reverend Author of the Refutation should detail his opinions without interruption, and advance his arguments without assistance. The true friends of our Reformed Church will peruse this work with admiration; the Ministers of our Reformed Church will study it with gratitude; and every unbiassed reader, whatever may be his sentiments respecting her doctrines, must be persuaded, that they ought not to be termed Calvinistic. Firm in this persuasion, we shall adopt the words, with which the Bishop of Lincoln closes his volume, as the termination of our Review: "The prevalence of Calvinism, in any considerable degree, was subsequent to the beginning of Queen Elizabeth's reign, when all our public Formularies, our Articles, our Liturgy, and our Homilies, were settled as they now are, with the exception of a few alterations and additions to the Liturgy, not in the least affecting its general spirit and character. Our Reformers followed no human authority—they had recourse to the Scriptures themselves, as their sole guide. The consequence has been, what might have been expected: our Articles and Liturgy do not exactly correspond with the sentiments of any of the eminent Reformers upon the Continent, or with the creeds of any of the Protestant Churches which are there established. Our Church is not Lutheran—it is not Calvinistic—it is not Arminian. It is SCRIPTURAL: it is built upon the APOSTLES and Prophets, JESUS CHRIST himself being the chief corner stone."



ART. VI. *The Works of the Right Rev. Hugh Hamilton, D.D. late Bishop of Ossory; collected and published, with some Alterations and Additions from his Manuscripts. By Alexander Hamilton, Esq. his eldest Son. 8vo. Two Volumes. 11. 8s. Nicol and Co. 1809.*

WHOEVER is able to appreciate the writings of Dr. Hugh Hamilton, will be glad to see them thus collected in an uniform and correct edition. His elegant, and purely geometrical work on Conic Sections has long established him in the first rank of modern mathematicians, and in the class with Euclid, Apollonius, and all the best elementary writers of antiquity. His other works are all of distinguished merit, and will be briefly enumerated in the course of this article.

Dr. Hugh Hamilton, late Bishop of Ossory, was born in the county of Dublin, March 26, 1729; was entered at Trinity College, Dublin, Nov. 17, 1742; and in 1751, was elected a Fellow of that College. In 1758, he published his treatise "de Sectionibus Conicis;" and in 1759, was elected Erasmus Smith's Professor of Natural Philosophy. In 1764, he resigned his fellowship, having accepted a College living; and in 1767, obtained the living of St. Anne's, Dublin; which, in the following year, he resigned, at the proposal of Primate Robinson, for the Deanery of Armagh. In 1772, he married an Irish lady of good family, of the name of Wood. In 1796, he was consecrated Bishop of Clonfert, having been recommended to that dignity without his own solicitation or knowledge; and in 1799, was removed to the see of Ossory, where he continued to his death, which happened on the 1st of December, 1805, in his 77th year. His son, being the editor of his works, modestly declines the task of drawing up a character of his father, which might be suspected of partiality; but leaves it to be collected from the circumstances of his life, as he has related them; and to the care of a friend, who has thus drawn his literary character.

"In a portrait of the intellect of the late Bishop of Ossory, the distinguished feature is 'a patient manner of thinking.' Of this quality he has given a strong specimen in the account of his progress to the beautiful discovery he made (or at least, illustrated, and established beyond doubt the slight hints and conjectures of others) of the chemical solubility of water in air. It is not uncommon to depreciate sobriety of investigation, and

to extol comparatively the rapid glance, which, though it sometimes intuitively pervades the recesses of nature, yet oftener produces visionary and baseless theories. They, who adopt this judgment, should recollect that Sir Isaac Newton, when he was asked by what means he made his great discoveries, answered, with his characteristic modesty and observance of truth, ‘by a patient manner of thinking.’ ‘Multi mathematica sciunt, pauci mathesin,’ is an observation inapplicable to Dr. Hamilton; for he joined to an extensive knowledge of the science, a truly mathematical spirit, which guided his reasoning on other subjects; while, at the same time, he was free from any tincture of that indisposition or inability to attend to collateral considerations, which so often distorts the arguments of mere mathematicians. Though possessed of a mind strictly disciplined by demonstration, and invested with that sagacity and attention which such studies infuse, he never suffered his valuation of probabilities, in the judgment and conduct of life, to be warped or narrowed by his favourite study.

“Preserving a just estimation of the supreme merits of the great Dr. Clarke’s Demonstration of the Existence and Attributes of God, it may truly be said, that Dr. Hamilton displays a more succinct severity of argumentation: his work is more compact, and the parts are more closely condensed. Perhaps this difference arose from Dr. Hamilton’s work not forming part of a sermon, as Dr. Clarke’s did. In one point he was more successful than Dr. Clarke; he preserves an uniformity of argument, deducing both the physical and moral attributes from the principle of necessary existence; whereas Dr. Clarke, after proving the physical attributes synthetically, or *à priori*, when he comes to prove the moral (as intelligence), leaves his first process, and uses that *à posteriori*.” P. xx.

We may add to this, even from the modest narrative of his son, that in every office, whether ecclesiastical or otherwise, he seems to have been anxious to perform all the duties it imposed; and to have done good, not only with ability, but with zeal.

The Works of the Bishop of Ossory, as collected in these volumes, are the following: 1. De Sectionibus Conicis, tractatus Geometricus. In five books; of which the first treats of the cone itself, and the sections of it, generally. 2. Of the affections from which the conic sections derive their names; of their parameters, axes, foci, and description in plane. 3. Of the parabola. 4. Of the ellipse and hyperbola. 5. Of similar sections, harmonic sections, the comparison of other curves, &c. &c. This treatise occupies the whole first volume, and being of long-established character, requires no further description.

The second volume begins with his "Essay on the Existence and Attributes of the Supreme Being," improved by many additions and alterations, as prepared by himself for a second edition. To this is added, now first published, "An Essay on the Permission of Evil." It is, however, to be regretted, that the second part of this Essay, which he had planned, was never completed. Then follow the three "Philosophical Essays," long ago published; 1. On the Ascent of vapours, &c. 2. On the Aurora Borealis, and 3. On the Principles of Mechanics. To which are subjoined, "Remarks and Hints on the Improvement of Barometers;" and a paper "on the Power of fixed alkaline salts to preserve flesh from putrefaction;" both printed in the Transactions of the Royal Irish Academy. Lastly are reprinted his "Four Introductory Lectures on Natural Philosophy;" written originally in discharge of his duty as Professor of Natural Philosophy, and received at their first publication as the work of an acute and sound philosopher.

Such are the two volumes of Dr. Hamilton's Works; in which, if there is not much that is now new to the public, there is nothing that has not received from the author such corrections and improvements as it seemed to him to require; and the whole forms a respectable monument to a prelate of eminent merit and piety. A good portrait of the Bishop is prefixed to the first volume.

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ART. VII. *The Family Legend: a Tragedy.* By Joanna Baillie. The second Edition. 8vo. 96 pp. 2s. 6d. Longman and Co. 180.

WE have often had occasion to complain of the degraded state of our Drama, but we have now to lament a very different circumstance; that when there is an author living who is capable of giving to the public such scenes as are here printed, there should be no feeling or wish in the Managers of the London theatres, or their audiences, to give her honourable employment. This but too fully explains the latent cause of our former complaints. The British Public is not at present worthy of good Dramas; fighting horses and dancing dogs fill up all their wishes for theatrical amusement; and scenes, of which our best poets would have been proud, would be recited before such hearers like tales told to a dead Ass\*.

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\* Scriptores autem narrare putaret a fello  
Fabellam Surdo, \_\_\_\_\_

said Horace, upon a very similar occasion.

The Theatre of Edinburgh has rescued itself from any share in this censure, by receiving "the Family Legend" with enthusiastic applause; and a very pleasing part of Miss Joanna Baillie's preface is her acknowledgment to her countrymen, for the favour with which her play was distinguished by them. After apologizing for a part of the conduct of her Tragedy, she thus proceeds:

"A pleasanter part of my task remains behind; to express the deep and grateful sense I have of the very favourable—I must be permitted to say, affectionate reception this piece, which I have a pleasure in calling my Highland Play, has met with in my native land. It has been received there by an audience, who willingly and cordially felt that I belonged to them; and, I am well assured, had it been marred with more defects than it has, and I readily allow it has many, the favour so warmly bestowed upon it would have been but insensibly diminished. What belongs to me, therefore, is not triumph, but something far better. And could any one at this moment convince me that the work, by its own merit alone, had it come from the hand of a stranger, would have met with the same reception, I should give him little thanks for his pains. He might brighten, indeed, the tints of my imaginary wreath, but he would rob it of all its sweetness. I have truly felt, upon this occasion, the kindliness of kin to kin, and I would exchange it for no other feeling. Let my country believe, that, whatever may hereafter happen to shade or enliven my dramatic path, I have already received from her what will enable me to hold on my way with a cheerful heart, and the recollection of it will ever be dear to me." P. xi.

But, notwithstanding these right feelings in the North, the London Theatres remained in perfect apathy. Not a wish was expressed, that ever we heard, to be gratified with that which had been so justly applauded in the Scottish metropolis: and the same votaries of dulness who frowned away the inspired scenes of "De Montfort," sat gaping with stupid delight at the frolics of animals better taught than themselves; and envied not the public of Edinburgh, a treat of which they had no idea.

We should be little better than the beings we have censured, if we were capable of diminishing the satisfaction of a single reader of this Drama, by any affected display of our own critical skill. The chief objection, to which the conduct of the play is liable, has been felt and anticipated by the author herself; who sufficiently accounts for what she has written, and shows, at the same time, how she could improve it, if it were thought necessary. We are not quite clear that it is; and we much prefer the task of praising what is un-

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doubtedly good, to that of disputing upon the parts which might perhaps admit of improvement. Miss B. has made her heroine truly interesting, by giving her resolution to perform the duties of a political marriage, with strict honour and principle, and to resist an originally virtuous passion, when it could no longer be cherished with innocence. These parts of her character are beautifully opened to the reader or spectator in the scene between her and her brother the Earl of Lorne. Finding that he was not received as a friend in the island of Mull, of which her husband was Laird, he proceeds to urge her with questions as to the cause of it.

“ But as our boat

Lay waiting to receive us, warn'd by one  
Whom well I knew, (the vassal of a friend,  
Whose word I could not doubt,) that jealous rancour,  
Stirr'd up amongst the vassals of Maclean,  
Who, in their savage fury, had been heard  
To utter threats against thy innocent self,  
Made it unsafe in open guise to venture,  
Here in this garb we are to learn in secret  
The state in which thou art—How is it then?  
Morton's report has added to my fears:  
All is not well with thee.

*Hel.* No, all is well.

*Lorne.* A cold constrained voice that answer gave;  
All is not well.—Maclean—dares he neglect thee?

*Hel.* Nay, wrong him not; kind and affectionate  
He still remains.

*Lorne.* But it is said, his vassals with vile names  
Have dared to name thee, even in open clan,  
And have remain'd unpunished. Is it so?

*(Pauses for an answer, but she is silent.)*

All is not well.

*Hel.* Have I not said it is?

*Lorne.* Ah! dost thou thus return a brother's love  
With cold reserve?—O speak to me, my Helen!  
Speak as a sister should.—Have they insulted thee?  
Has any wrong—my heart within me burns  
If I but think on it.—Answer truly.

*Hel.* What, am I questioned then? Think'st thou to  
find me

Like the spoil'd heirefs of some Lowland lord,  
Peevish and dainty; who, with scorn regarding  
The ruder home she is by marriage placed in,  
Still holds herself an alien from its interest,  
With poor repining, losing every sense  
Of what she is, in what she has been? No.—  
I love thee, Lorne; I love my father's house:

The meanest cur that round his threshold barks,  
Is in my memory as some kindred thing :  
Yet take it not unkindly when I say,  
The lady of Maclean no grievance hath  
To tell the Lord of Lorne.

*Lorne.* And has the vow,  
Constrain'd, unblest, and joyless as it was,  
Which gave thee to a lord unworthy of thee,  
Placed thee beyond the reach of kindred ties—  
The warmth of blood to blood—the sure affection  
That nature gives to all—a brother's love ?  
No, by all sacred things ! here is thy hold :  
Here is thy true, unshaken, native stay :  
One that shall fail thee never, though the while,  
A faithless, wavering, intervening band  
Seems to divide thee from it.

*(Grasping her hand vehemently, as if he would lead her away.)*

*Hel.* What dost thou mean ? What violent grasp is this ?  
Com'st thou to lead me from my husband's house,  
Beneath the shade of night, with culprit's stealth ?

*Lorne.* No, daughter of Argyll ; when John of Lorne  
Shall come to lead thee from these hated walls  
Back to thy native home,—with culprit stealth,  
Beneath the shades of night, it shall not be.  
With half our western warriors at his back,  
He'll proudly come. Thy listening timid chief  
Shall hear our martial steps upon his heath,  
With heavy measured fall, fend, beat by beat,  
From the far-finiten earth, a fullen sound,  
Like deep-dell'd forests groaning to the strokes  
Of lusty woodmen, On the watch-tower's height,  
His straining eye shall mark our sheathless swords  
From rank to rank their lengthen'd blaze emit,  
Like streams of shiv'ring light, in hasty change,  
Upon the northern firmament.—By stealth !  
No ! not by stealth !—believe me, not by stealth  
Shalt thou these portals pass.

*Hel.* Them have I enter'd  
The pledge of peace ; and here my place I'll hold  
As dame and mistress of the warlike clan  
Who yield obedience to their chief, my lord ;  
And whatfo'er their will to me may bear,  
Of good or ill, so will I hold me ever.  
Yea, did the Lord of Lorne, dear as he is,  
With all the warlike Campbells at his back  
Here hostile entrance threaten ; on these walls,  
Failing the strength that might defend them better,  
I would myself, while by my side in arms

One valiant clan's-man stood, against his powers,  
To the last push, with desp'rate opposition,  
This castle hold.

*Lorne.* And would'st thou so? so firm and valiant art thou?  
Forgive me, noble creature!—Oh! the fate—  
The wayward fate that bind thy gen'rous soul  
To poor unsteady weakness!

*Hel.* Speakest thou thus?  
Thus pressing still upon the galled spot?  
Thou deal'st unkindly with me. Yes, my brother,  
Unkindly and unwisely." P. 26.

The probability that the heroine will, after all her sufferings, be at some future time united to the man of her choice is only suggested by the following scene, and by the contrivance of making the same person the preserver of her child.

"*Hel.* Alas! I see it is thy parting visit;  
Thou com'st to say "farewell!"

*De Grey.* Yes, Helen; I am come to leave with thee  
A friend's dear benison——a parting wish——  
A last——Rest ev'ry blessing on thy head!  
Be this permitted to me:

*(Kissing her hand with profound respect.)*

Fare thee well!

Heaven aid and comfort thee! Farewell! farewell!

*(Is about to retire hastily, whilst HELEN follows to prevent him.)*

*Hel.* O go not from me with that mournful look!  
Alas! thy gen'rous heart, depressed and sunk,  
Looks on my state too sadly.——  
I am not, as thou think'st, a thing so lost  
In woe and wretchedness.—Believe not so!  
All whom misfortune with her rudest blasts  
Hath buffeted, to gloomy wretchedness  
Are not therefore abandoned. Many souls  
From cloister'd cells, from hermit's caves, from holds  
Of lonely banishment, and from the dark  
And dreary prison-house, do raise their thoughts  
With humble cheerfulness to heaven, and feel  
A hallowed quiet, almost akin to joy;  
And may not I, by heaven's kind mercy aided,  
Weak as I am, with some good courage bear  
What is appointed for me?——O be cheer'd!  
And let not sad and mournful thoughts of me  
Depress thee thus.—When thou art far away,  
Thou'lt hear, the while, that in my father's house  
I spend my peaceful days, and let it cheer thee,  
I too shall ev'ry southern stranger question,

Whom

Whom chance may to these regions bring, and learn  
Thy fame and prosperous state.

*De Grey.* My fame and prosperous state, while thou art  
thus!

If thou in calm retirement liv'st contented,  
Lifting thy soul to heaven, what lack I more :  
My sword and spear, changed to a pilgrim's staff,  
Will be a prosperous state ; and for my fame,—  
A feeble sound that after death remains,  
The echo of an unrepeat'd stroke  
That fades away to silence,—surely this  
Thou dost not covet for me.

*Mel.* Ah, I do!

Yet, granting here I err, didst thou not promise  
To seek in wedded love and active duties  
Thy share of cheerful weal?—and dost thou now  
Shrink from thy gen'rous promise?—No, thou shalt not.  
I hold thee bound—I claim it of thee boldly.  
It is my right. If thou, in sad seclusion,  
A lonely wanderer art, thou dost extinguish  
The ray that should have cheer'd my gloom: thou makest  
What else had been a calm and temper'd sorrow,  
A state of wretchedness.—O no! thou wilt not!  
Take to thy gen'rous heart some virtuous maid,  
And doubt not thou a kindred heart wilt find.  
The cheerful tenderness of woman's nature  
To thine is suited, and when join'd to thee,  
Will grow in virtue:—Take thou then this ring,  
If thou wilt honour so my humble gift,  
And put it on her hand; and be assured  
She who shall wear it,—she whose happy fate  
Is link'd with thine, will prove a noble mate.

*De Grey.* O there I am assured! she whose fate  
Is link'd with mine, if fix'd be such decree,  
Most rich in every soft and noble trait  
Of female virtue is: in this full well  
Assured I am—I would—I thought—forgive—  
I speak but raving words:—a hasty spark,  
Blown and extinguish'd makes me waver thus.  
Permit me then again, (*Kissing her hand.*)

High heaven protect thee:

Farewell!

*Hel.* Farewell! and heaven's good charge be thou!  
(*They part, and both turn away to opposite sides of the Stage,  
when SIR HUBERT, looking round just as he is about to  
go off, and seeing HELEN also looking after him, sorrow-  
fully, eagerly returns.*)

*De Grey.* Ah! are those looks—

(*Going to kneel at her feet, but immediately checking himself  
with much embarrassment.*)



Alas! why come I back?  
Something there was—Thou gavest me a ring;  
I have not dropt it?

*Rosa.* (*Coming forward.*) No, 'tis on your finger.

*De Grey.* Ay, true, good *Rosa*; but my wit's are wilder'd;  
I knew not what I sought.—

Farewell! farewell!

(*Exit DE GREY hastily, while HELEN and ROSA go off by the opposite side.*)” P. 72.

The tale on which the Tragedy is founded is well related in the preface. It has certainly dramatic features of great strength, but such as it was difficult to weave into a regular drama. Most of these difficulties Miss B. has vanquished with great skill, and the whole is such as fully to justify the applauses bestowed at Edinburgh,

The language of this fair author is seldom open to criticism: but where she found, or why she made the unusual word *ertless* (p. 61,) we are at a loss to guess. It seems to mean *inert* or *heartless*. If a northern term, it is one unknown to us, and not contained in the common glossaries. If an error of the press, it is not easy to guess what would be the correction. We notice it rather to produce an explanation, than for any other purpose.

The merits of this poem, in many points of view, are of no common order: and the revival of dramatic taste, if ever it is to arrive, must begin by the general approbation of such productions. They who have a true feeling for poetry will quickly be supplied with it; but audiences that delight in pantomimes will form only carpenters and mechanists.

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ART. VIII. *Sketches of the internal State of France.* By *M. Faber.* Translated from the French. 8vo. pp. 300. 7s. 6d. London, Murray: Edinburgh, Blackwood; and Dublin, Mahon. 1811.

WE learn from the preface to this very able performance, of which in the original French, we gave some account in vol. 37, p. 488, that the author, M. Faber, was by birth a German; that at the beginning of the French revolution he was seized with the epidemic fanaticism of democracy, and repaired to Paris to promote, as he vainly imagined, the general happiness of mankind, by enlisting under the banners of the new republic. He so far succeeded, that he was appointed in succession to many offices of trust and importance, the duties

duties of which he continued to perform till the year 1807. After the accession of Bonaparte to the supreme power, and becoming an eye-witness of his tyranny, being, as he represents, from his situation, uniformly an instrument of oppression and never of benevolence, he was seized with remorse, and rejecting all offers and prospects of future advancement, he resolved to abandon his adopted country, and fled for refuge to Petersburg.

While in Russia, he wrote and attempted to publish "Sketches of the Internal State of France." They originally consisted of two volumes, one only of which was committed to the press; the influence of Bonaparte having been successfully exerted with the Russian monarch to suppress the second.

The circulation of the first, which is now before us, was immediately and effectually suppressed on the Continent, but it found its way to England.

The work consists of ten chapters, as enumerated on a former occasion.—I. The French. II. Administration. III. The public Opinion. IV. The Throne and the Altar. V. Old Times and New Times. VI. Public Instruction. VII. Justice. VIII. Bonaparte on his Travels. IX. The Conscription. X. The National Guard.

In these chapters, the impostures, delusions, oppressions, and tyranny of the ruler of the French nation are circumstantially explained, and commented upon with great acuteness and sagacity; and, let it be remembered, by one who acted no inconsiderable part in the complicated drama. The whole will be perused with the liveliest interest, and we seriously recommend it to our readers. We give the following as a specimen of the spirit and vigour which may be expected through the whole of the work. It is transcribed from the eighth chapter, where Bonaparte is represented on his travels; than which, nothing can be conceived more fantastical, preposterous, or contemptible.

"I have seen this man, whose name is Bonaparte; I have seen him an officer in the artillery, general in the army, consul, emperor! When yet the Italian *z* in his name gave him no concern, all then was Italian about him, his physiognomy, his complexion; he had neither the habits, the manners, nor the agreeable figure of a Frenchman; the rough motions and the sharp form of the foreigner displeased. A cold reserved air gave his exterior an appearance of indifference for all about him. He always walked concentrated in himself. Careless of the events which awaited him, but always occupied with his glory,

he appeared determined to perform whatever could conduct him towards it. Attached to no being but himself, he never joined any party but to serve his glory; he has been republican, conventional, directorial, moderate. The proofs exist in the public documents: he is accused of having been a terrorist; this is not proved; but it is proved, that he has sworn to all principles, and that he has abjured them all.

“ I have seen this man; in the midst of the greatest crowd and bustle, in all places and at all times, he appears to be alone and insulated. Nothing that surrounds him can reach him. He, alone, forms his world. Men are nothing to him; they are the means, himself is the end. His mouth is hideous when he smiles on them; it is a smile of contempt, a smile of pity, which cheers cowards in the terrible immovability of the rest of his features. This solitary smile has been given to him by Heaven.

“ I have seen this man; he is simple in his private manners, in his tastes, and in his wants. An uniform the least shewy: a black hat, without any other ornament than the cockade—this is his dress. His ostentatious splendour is not for himself, but for others. He is a slave to it in order to reign over others; he is a borrowed character in the imperial mantle, as in the hat *a la Henri IV.* as he is in all costumes; but it is better to be a borrowed character than not to have consequence—he has neither a taste for the table, nor for women, nor for the fine arts; these tastes would level him with other men: he has only one, that of being above them.

“ He speaks little, he speaks without selection, and with a kind of incorrectness. He gives little coherence to his ideas; he is satisfied to sketch them by strong outlines. His words pronounced with a sharp voice are oracles; he does not occupy his attention by the form in which he gives them, provided the thought is weighty, strikes, and overturns. Thus frequently something common appears in the turn of phrase he employs. He writes as he speaks. Flatterers have discovered in it the style of Montesquieu; this is comparing two men who have no points of resemblance. The public speeches of Bonaparte have been dry and cold. That which he addressed to the directory, when he presented the treaty of Campo Formio, was insignificant. On the 18th Brumaire, his inattention to the form of his thoughts had nearly changed the fortune of that day against him. Being in the court of the building in which the legislators were assembled, Bonaparte would harrangue the soldiers, to secure them for himself. ‘ Soldiers,’ (he said) ‘ you will not abandon your General, who has so often led you to victory? You will not lend your arms to the factious who are tearing the Republic? You will not uphold those who have occasioned the country to lose the fruit of so many triumphs?’ To these apostrophes, and several others, all expressed negatively, the soldiers near him answered

swered by 'No! No! No!' which filled the air. These *Noes*, repeated by a thousand mouths, spread farther among the ranks; and the distant bodies, supposing that their comrades were repelling by their *Noes*, propositions against their honour and their liberty, echoed alike their *Noes* with a tone of disapprobation and refusal. For some moments an hesitation throughout the ranks was becoming a strong opposition, and Bonaparte was near losing the fruit of that day. It was then that his brother Lucien, by his presence of mind, corrected the fault which had been committed by a want of attention to the form of expressing himself. Lucien mounted his horse, passed among the ranks, and addressed to the soldiers the questions his brother had asked; but in such a manner as to obtain an unanimous *Yes*. This *Yes* decided that day, and the future greatness of Bonaparte. After this critical moment, even in the hall of the council of Five Hundred he spoke without coherence and without dignity. His speeches from the throne—are speeches from the throne!

“ I have seen this man, when he was the hope of humanity—I have seen him, when he had preferred to be its scourge. It is terror personified, which accomplishes the prediction of heads criminally exalted, that the revolution would make a circuit through the universe, and overturn all the thrones of kings.

“ I have seen this man—I have seen him near; his head is a rare reunion of the most marked characteristics. Every portrait of Bonaparte will be known, even if it should not resemble him. In this they are like the portraits of Frederick the Great; he admits of an overcharged likeness. It requires only lips—where the contempt of men eternally resides—to be placed between the protuberance of such a chin and the concavity of such a transition from the nose to the upper lip. The full length, by Isabey, representing Bonaparte in the gardens of Malmaison, while it embellishes the form, strongly expresses the character of the original.

“ I have studied the eye of Bonaparte; that eye shuns inspection. A German observer, with the hand of a master, has pointed out the difficulty of describing it\*. This eye is represented lively, sparkling, open, and deeply arched. Engravings, medals, and coin, represent it at such, but all flatter in approximating the countenance to the antique.

“ This eye suffers nothing to escape of what is passing within; it appears dull and fatigued by the efforts to which it has served as the organ. Eyes I have found none in those deep sockets; I found two places where these had once been. They are two craters, bearing the traces of the lava which has issued from them, and announcing that frightful abyss, whose borders they form. Perhaps at the moment the volcano groans in its recesses,

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\* Reichard's Briefe-über Paris.

and prepares death and destruction, perhaps at the moment it is breaking out, and is about to annihilate all that is within its reach.

“How looked this eye when Bonaparte resolved on the destruction of the throne of Naples, the degradation of Austria, the extinction of the Germanic empire, the humiliation of Prussia? How looked this eye when Bonaparte resolved on the exile of his benefactor Barras?—the death of Moreau? How, when he ordered the young D’Enghien, just entering the suburbs of Paris, to be hurried away to Vincennes, and when Madame Bonaparte was drowned in tears at his knees? I should like to see this eye when it wants sleep.—Does it ever close?—How sleeps Bonaparte?” P. 118.

As what is called the Annual Exposé of the French Empire, under the direction of Bonaparte himself, has lately reached this country, we earnestly recommend the above work by M. Faber to be perused with it as a commentary. What is related in the above public instrument of the national works, instruction, finances, commerce, and the other articles there ostentatiously specified, will then be seen in their real colours, and excite commiseration for a people so deluded and oppressed, and a just indignation against their unfeeling tyrant. The chapter on the Conscription, more particularly, might well be printed in a cheap form by itself, to satisfy our countrymen how small are the sacrifices which they are called upon to make, compared with their degraded and insulted neighbours.

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ART. IX. *The Religious World displayed; or a View of the four grand Systems of Religion, Judaism, Paganism, Christianity, and Mahommedism; and of the various existing Denominations, Sects, and Parties, in the Christian World. To which is subjoined, a View of Atheism. In three Volumes. By the Rev. Robert Adam, B.A. Oxford; Minister of the Episcopal Congregation, Blackfriars Wynd, Edinburgh; and Chaplain to the Right Hon. the Earl of Kellie.* 473, 453, and 504 pp. 11. 11s. 6d. Longman. 1809.

A WELL digested and candid view of the principal religions of mankind is a work, which many persons must be desirous to possess, for reference or perusal, and the present is drawn up on a better plan than any we have yet seen. Smaller compilations of the same kind have appeared before, particularly one which was produced in America, by a female

male writer, whose name was almost the same with that of the present author. This was entitled, "A View of Religions. By Hannah Adams \*:" and after passing through several editions in America, was here republished, and noticed by us in our 27th vol. p. 437. But that was all comprised in 500 duodecimo pages. The old work of Alexander Ross, though it had some merit in its way, is now chiefly known by the reference made to it by the author of Hudibras.

That the author has drawn up his work with candour, and expects to displease those who wish only to see abuse of all opinions which they do not hold, is certainly much in his favour; for though we detest that pretended candour which really means nothing but indifference, we agree completely in the opinion, that he who either casts reflections, or thunders anathemas, against all who differ from him, does more harm to true religion, than he could possibly do good by making converts. The methods which Mr. A. describes himself to have taken in forming his compilation, are such as deserve praise; and when he looks towards a second edition, chiefly for the sake of correcting the unintentional errors, which he may have committed in this, we cannot but unite in the wish.

"On the principle of *Fleury*," he says, "that every one ought to be believed concerning his own doctrine, and the history of his own sect, I have not only had recourse to various works, wherein the practices of the several denominations, sects, and parties are detailed by themselves—but I have also invited to my assistance living authors, or other learned and distinguished characters of most denominations: and I am happy to say, that there are very few instances in which, on my stating the object and plan of the work, the invitation has not been very readily and cheerfully accepted." P. xi.

Of these volumes, the first, to page 87, treats of Judaism and Jews; to page 157, of Paganism and Pagans; to page 215, of Christianity and Christians; to page 289, of Mohammedism and Mohammedans. The author then proceeds to the grand divisions of christianity, which he thus states:—1. The Greek and Eastern Churches, p. 291. 2. The Church of Rome, and Roman Catholics, vol. ii. p. 1—3. Protestantism, and Protestants, p. 81. These, with their

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\* Of Hannah Adams's work, the present author speaks well, and mentions that he avoided the word *view*, in the opening of his title, that he might not interfere with it.

subdivisions, fill the remainder of the second volume, and the whole of the third; with the exception of a small part of the latter, in which the author treats of deism and deists, p. 449, and of atheism and atheists, p. 484.

A better arrangement than this cannot easily be imagined; and as the author every where cites his authorities for what he writes, the reader always has it in his power to ascertain how far his report is worthy of credit. As it is difficult in so great a variety of objects to make a selection of one part for a specimen, we will allow this author to speak of that which he personally knows best, the episcopal church of Scotland, to which he belongs.

“**DISTINGUISHING DOCTRINES.**—The church of Scotland had no regular confession of faith, nor any articles of religion in the beginning of our reformation; but in 1561, John Knox, assisted by some other divines, drew up a confession of faith, which was adopted, and afterwards ratified in 1567; and it continued to be the universal standard of her doctrine, under all her forms, for upwards of 80 years.

“This system, comprised in twenty-five articles\*, differs little in essentials from the articles of most other reformed churches; in every thing unconnected with popery is moderate, if not unexceptionable; and in those points, which are disputed among Protestants, is certainly less dogmatical than that of the Westminster assembly, which succeeded it, and which is now the legal standard in Scotland.

“It was indeed so well received by all parties, that it was constantly subscribed, both by episcopalians and presbyterians, till 1645, when some of the Scotch members of the Westminster assembly, who were violent in their tempers, and high in their notions, objected to it as favouring the Arminian scheme, but certainly without reason. The *Westminster Confession* was in consequence adopted, and was ratified by the parliament of Scotland in 1649, but was rejected at the restoration; though, when episcopacy was re-established in 1662, it is something remarkable that nothing was said concerning a system of articles; and yet this neglect was never called in question till 1682, when the *Test-Act* was proposed, and carried through Parliament by the influence of the Duke of York. It was then proposed in council, that a system of faith should be fixed on, to ascertain the religion *by law* established; and after much debate, that of 1561, which was all along acknowledged by the episcopalians, though not formally

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\* See “Knox’s History of the Reformation.”

adopted and subscribed, was made choice of, and continued to be the public formulary till the revolution.

“From that period which forms a memorable æra in the history of this church, no subscription was required from her clergy, to any regular system of christian principles, for upwards of a century. They were only required, at their ordination, solemnly to profess their belief of all the canonical books of the Old and New Testaments, and to declare their persuasion, that those books contain every thing necessary to salvation, through faith in Christ. This practice continued till 1792, when the act of parliament, which was passed in their favour, required them to subscribe the 39 articles of the Church of England; in dutiful compliance with which, as well as to exhibit a public testimony of their faith, and of their agreement in doctrine with the united Church of England and Ireland, they unanimously and heartily subscribed them, in a general convocation, called for that purpose, and holden at Laurence-kirk, in the county of Kincardine, on the 24th of October, 1801.

“No one, therefore, who is acquainted with the 39 articles can be any longer a stranger to the avowed principles of this Church. Or, if any thing further may be added on that subject, it is that her clergy subscribed them, I believe, *to a man*, in the *Anti-Calvinistic* sense; so that, whatever weight their opinion may be allowed to have in the scale, it is added to that of the *Anti-Calvinists* in England.” Vol. ii. page 419.

That this work is the result of much research, and gives proofs of respectable learning, is obvious on inspection; and we have every reason to believe, from a further examination, that the author is a man of excellent principles and sincere piety.

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ART. X. *An Account of the Introduction of Merino Sheep into the different States of Europe, and at the Cape of Good Hope; describing the actual State of these Animals, the Number of them, the different Modes of Treatment which they experience, and the Advantages which they render to Agriculture, Manufactures, and Commerce. From the French of C. P. Lasteyrie, by Benjamin Thompson. With Notes by the Translator. 8vo. pp. 245. Harding. 1810.*

THIS is, indeed, a very full and satisfactory account of the Spanish sheep naturalized in Europe; beginning with Sweden, into which they were first introduced, by M. Allstroemer, in the year 1715. It appears



from the translator's dedication of this work, that the exertions of the President of the Royal Society; "in furtherance of His Majesty's gracious and paternal views, first brought this valuable race to Britain; where it promises to become of such incalculable benefit." The author, M. Lasterie, sets forth very clearly the success which has attended the naturalization of this breed, in countries materially differing from each other; and also explains the obstacles which at first were opposed to a general adoption of this race. The translator, in his own style, says:

"The silly opposition to this race, founded on the idea, that Merino wool would degenerate for want of the Spanish climate, pasturage, and journeys, has dwindled into insignificance: while the aspersions on the quality of the mutton, refuted and crushed by the test of actual experience, have sunk into merited contempt." P. v.

The subject of this work being highly important to the agriculture of our United Kingdom; and having, therefore, most justly occupied a considerable share of the royal attention; we shall not hesitate to notice it at some length; producing such extracts as may induce our readers to peruse carefully the whole book; in every page of which, they will find useful and curious information.

"The Merinos preserve in Sweden their original form. Their fleeces are close and thick. The wool loses nothing in point of fineness, length, or elasticity; and the quantity of it is greater than in Spain, if the animal has had sufficient food. There are instances of rams, whose fleeces have weighed 13lbs. I have remarked that this naturalized race is larger and stronger than the sheep are in Spain.

"On Mr. Schulzenheim's farm, at Gronfoe, in the province of Upland, I found a flock, derived from sheep which had been imported from Spain 55 years before, the wool of which, on a comparison with that of Merinos recently brought from the same country, was not inferior to it either in beauty or fineness." P. 14.

"Upper Saxony is the country, into which, after Sweden, the Spanish race of sheep is of most antient introduction; and it is in Saxony that this naturalization has been marked with the completest success, and has produced the most advantageous results. The different indigenous breeds of that country, some of which produce valuable and others very coarse wool, have been equally improved by the Spanish sheep imported at two different periods, viz. in 1765 and 1768." P. 25.

“ I must confess that I have seen sheep, which had palpably degenerated ; but this was the result of bad selection, want of care, insufficiency as well as improper quality of food, and unwholesomeness of the sheep-houses, where, according to the custom of the country, the litter and dung are left throughout the whole year.” P. 28.

“ The price of Merino sheep has materially risen at Rambouillet, in the course of the two last years. It has even reached a height which appears extraordinary in a country where we are not accustomed, as in England, to stake considerable sums on the acquisition of animals calculated for our purposes. There are many owners of pure Merino flocks, who will not, at present, part with a single sheep for less than 150 or 250 francs. The applications, which are made on every side, justify the belief that these prices will, for a considerable time, be maintained. They may even be expected to increase, as the prejudices, still existing in the minds of many, die away, and make room for better calculations of profit.

“ I must here make mention of a deception introduced into this species of commerce, against which buyers ought to be on their guard. Many breeders sell sheep as being of the fourth or fifth cross, when they are only of the second or third, or even the first, and again deeply crossed sheep, under the false appellation of *pure*. These frauds may essentially retard the amelioration of our French breeds, as has been the case in other countries. Imperfect animals, however they may be apparently gifted with the requisite qualities, cannot impart perfection, when put to sheep of any common breed, or even to the purest Merinos\*.” P. 59.

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“ \* The same deceptions are not unfrequently practised in this country ; and cannot be too severely condemned. The breeder, who, in beginning his experiment, relies on the purity of the ram, which he has purchased, is, perhaps, using a Merino-Ryland of the second cross. The consequence is, that the offspring do not produce wool of the quality, which he was led to expect ; the price offered for it is not satisfactory, even if quite as much as it is worth, and the breed sinks into unmerited disrepute, not only in his estimation, but, from his report, among his neighbours. Every person, who thus imposes upon individuals, and through them the public, ought to be publicly exposed ; in order that those, who wish to give this race a trial, but are not completely acquainted with its distinguishing features, may not be the dupes of this narrow-minded traffic. He, who would really found a good Spanish flock, must, at the outset, resolutely put his hand into his purse, and pay his money at a market, where purity is indisputable.”

“ It was at first supposed that the Merino race would not be capable of producing, in France, as good wool as in Spain ; because France did not possess the same soil, or the same climate, as that southern part of Europe. It was also said, that the fineness of the wool being an effect of the journeys, no such quality could ever be obtained in France, because it was impossible that the animals could be similarly treated. All these arguments having been refuted by experience, certain persons have endeavoured to depreciate the Merinos, by maintaining that they were not of a nature to fatten, and that the mutton was of a very bad quality.

“ This objection, specious, perhaps, in some respects, is, nevertheless, completely annihilated by facts. It is true that the mutton in Spain is generally lean, tough, and of a disagreeable taste ; but I have observed, in my Treatise, that the bad quality of the flesh in Spain arises from the circumstance of none being consigned to the butcher until they are no longer of use for breeding, or begin to decay from old age. The butchers then convey them to the commons in the vicinity of towns, where the herbage is so scanty, that they can scarcely find enough to subsist upon. The Spanish shepherds keep very few wethers in their travelling flocks, and castrate the males in general only at an advanced age. Every breed, subjected to such improper treatment, would produce mutton of bad quality. The coarse-woolled sheep of Spain do not supply mutton more delicate than that of the Merinos ; and I have eaten Merino mutton in this country, as savoury as that of the French breeds.” P. 67.

“ Let us hope that, in future, we shall frequently read in our journals a paragraph similar to the following one, which is extracted from an English newspaper, dated 14th October, 1798 :

“ A ball will annually take place in the city of Lincoln, for the encouragement of the wool trade. Ladies will not be admitted, unless wearing stuff gowns and petticoats from wool, spun, woven, and manufactured in this country. Gentlemen will not be allowed to appear unless in woollen dresses, with the exception of stockings only : silk and cotton are proscribed.” P. 92.

“ Prejudice has, in England, as well as in the rest of Europe, opposed the improvement of fine-woolled sheep. The breeders have fancied that the quality of the fleece was dependent on climate, soil, and pasturage ; whence arose the erroneous supposition that the Merinos could not thrive in that Island ; or at least that they would only supply wool of an inferior kind. The merchants and manufacturers, imbued with the same prejudices as the breeders and farmers, embraced a similar opinion ; but they were led to it by different motives. They were afraid lest

success should cause a diminution in the profits afforded them by exterior commerce.

“ The English, who have not known this breed in its living state much more than a dozen years \*, have since that time imported a few of these valuable animals. When the interested and patriotic spirit, which animates this nation, is considered, no doubt can exist but that the Merino race will rapidly be spread through that country ; and become a new source of wealth to a people, who so eagerly avail themselves of every source opened to industry.” P. 112.

This work is divided into two general parts ; the second of which begins thus :

“ I believe that I have fully proved the success, attendant on the naturalization of Merino sheep in every country of Europe, which has made the attempt ; among them, several materially differing from Spain as to soil and climate. It remains for me to shew, in this second part, the methods, pursued in various countries, with respect to the treatment and preservation of so valuable a race.” P. 136.

In this, as in the former part of the work, we find an abundance of useful information. But probably, the specimens already produced will be sufficient to convince our readers, that this is one of the most important agricultural works which have lately been offered to the notice of the public.

ART. XI. *A Topographical Dictionary of the Dominion of Wales ; exhibiting the Names of the several Cities, Towns, Parishes, Townships, and Hamlets, with the County and Division of the County, to which they respectively belong. The Valuation and Patrons of Ecclesiastical Benefices, and the Tutelary Saint of each Church. The Resident Population, according to the Returns made to Parliament, in 1801 ; and the Amount of the Parochial Assessments, according to the Returns made to Parliament, in 1803. The Distance and Bearing of every Place from the nearest Post-Office, and of the Post-Offices from the Metropolis. Markets and Fairs. Members of Parliament, and Corporations. Free Schools. Petty Sessions and Assizes. To which is added, Miscellaneous Information respecting Monastic Foundations, and other Matters of Local History. Com-*

“ \* This was written in 1802.”

*piled from actual Inquiry, and arranged in Alphabetical Order. Being a Continuation of the Topography of the United Kingdom of Great Britain and Ireland. By Nicholas Carlisle, Fellow and Secretary of the Society of Antiquarians of London. 4to. 2l. 12s. 6d. Longman and Co. 1811.*

A MORE remarkable instance cannot easily be found, of diligence and activity in collecting, and accurately communicating to the public, useful information, than that which is presented to us in this work. In our 32d vol. p. 376, we noticed, with a degree of respect most justly due, the author's Topographical Dictionary of *England*; and in our 36th vol. p. 368, a similar Dictionary of *Ireland*. The former of these works (two volumes 4to.) was printed in January, 1808, and the other (one volume) in May, 1810. By a continuance of the same indefatigable exertion, the Topography of *Wales* is now presented to the public; and, we doubt not, will be received with the same favourable attention.

“ In omitting to incorporate the dominion of Wales in his Topographical Dictionary of England, the author assigned as the reason for so doing, that the orthography of the names and appellatives in that part of the kingdom appearing irregular, he could not prevail upon himself to throw them into alphabetical form, without having attained some knowledge of the language and of the country.

“ He now ventures to present the result of his labours to the public, prefacing his work with certain explanatory matter in the following order :

“ I. Of the manner and period when the principality of Wales became a part of England, and afterwards attained definite limits.

“ II. Of the method adopted to obtain accurate information.

“ III. Of the general arrangement and execution of the present work.” Preface, p. 1.

We cannot communicate to our readers a more clear and interesting idea of this work, than by setting before them extracts from the preface.

“ I. At the time of the Roman invasion by Julius Cæsar (54 years before the birth of Christ), Britain is said to have been divided into three parts, one of them called Cambria. Certain it is, that what is now called Wales was then occupied by the Silures, the Dimetæ, and the Ordovices. In process of time the Romans extended their conquests to this part of the island, which was formed into a Roman province, called Britannia Secunda, bounded by the Severn and the Dec.

“ After the departure of the Romans, this province was disturbed by intestine feuds, and subsequently by the predatory incursions of the Saxons: but, as it naturally became the retreat of the bravest of the Britons, remained unconquered, though lessened in extent by Offa's Dike,

“ The appellation of Wales and Welshman was imposed by the Saxons, meaning in their language, *Stranger* or *foreigner*. The natives themselves acknowledge no other name than Cymri, denoting their origin from the great family of the Cimbri.

“ About the year 876, Rhodri Mawr or Roderic the Great, being sovereign of all Wales, divided his dominion into three parts, and left them severally to his three sons. To Anarawd, he bequeathed the sovereignty of Gwynedd or North Wales, then comprehending the counties of Anglesea, Caernarvon, part of Merioneth, part of Denbigh, and part of Flint. To Cadell he bequeathed the sovereignty of Deheubarth or South Wales, then comprehending the counties of Cardigan, Pembroke, Caermarthen, Glamorgan, part of Brecknock, part of Radnor, part of Gloucester, part of Hereford, and Gwent or the county of Monmouth. And to Merfyn, he bequeathed the sovereignty of Powys, or The Middle Territory, then comprehending the county of Montgomery, part of Merioneth, part of Denbigh, part of Flint, part of Radnor, the Cantref of Buallt in the county of Brecknock, and part of the counties of Chester and Salop. In the year 877, Merfyn being dispossessed by his brother Cadell, the sovereignty of Powys and Deheubarth were united under his authority; and, on the death of Cadell, in the year 907, his son Hywel succeeded to his dominions. Anarawd survived his brother Cadell six years, dying in the year 913; when his son Edwal, surnamed *Foel* or *The Bald* succeeded to the sovereignty of North Wales; but, upon the death of Edwal, who was slain in the year 940, in an engagement with the English and Danes, his sons were superseded in the government by their kinsman Hywel, who, by this acquisition, again united the three principalities into one government, and ruled as sovereign of all Wales. The great attention paid by Hywel to the public weal, and the mild tenor of his sway endeared him to his people, and obtained him the enviable distinction of *Dda* or *The Good*, by which he is generally known: this celebrated prince died in the year 948. A horrid series of domestic feuds afterwards occurred: and, in 1091, we find the subjugation of Wales boldly determined upon by the enterprising spirit of ROBERT FITZHAMON, a Norman Baron, who having succeeded in the conquest of the great lordship of Glamorgan, other noblemen of the same nation were induced to engage in similar expeditions, in which they were equally fortunate. Hence the establishment of the Lords of the Marches! and to enable the English Lords to preserve the obedience of the people whom they had subdued, the kings of England allowed them to assume,

assume, in their several territories, an absolute jurisdiction. From this time, the struggles of the brave and independent natives hastened to a close. And, in 1283, Edward the First 'having at length reached the point of his ambition, in the entire conquest of Wales, annexed that country to the crown of England\*.'" Pref. p. i.

The three following pages are highly interesting, describing the state of Wales, from the time abovementioned to the 27th year of Henry the Eighth, "when a statute was enacted, (cap. 26.) which *entirely united* Wales with his other dominions." P. xi.

It appears from part II. of the preface, that great success attended the method, which the author adopted, to obtain accurate information. A circular letter, containing *fifteen appropriate questions*, was directed to the officiating minister of every parish in Wales.

"Of this letter one thousand seven hundred and fifty copies were printed and circulated: And, in the month of November following, an advertisement was inserted in all the newspapers, which are in use throughout Wales, respectfully thanking those clergymen who had warmly and liberally promoted the author's inquiries, by their very satisfactory and copious answers; repeating the questions to those who might not have received the circular letter, or, who might not have had leisure to comply with his request; and, at the same time, inviting the laity to co-operate in the completion of his views. The Rev. HENRY THOMAS PAYNE, of Llan Bedr, with a liberality peculiar to himself, sent at once a description of the deanery of the third part of Brecknock, together with his valuable observations on the pronunciation of the Welsh letters. Other friends transcribed the questions for the use of the clergy who had either mislaid, or not received the circular letter. The Rev. WALTER DAVIES, of Manafon, in the kindest manner requested answers in his own name. And latterly, The Rev. SAMUEL ROWLANDS, of Aberffraw, with true patriotic zeal, gave publicity to them in the North Wales Gazette, most handsomely prefaced by a letter of his own. It is a source of singular satisfaction in recording those transactions to observe that, although the author was a total stranger in Wales, and strongly *dissuaded against any reliance* on the issue of these topographical questions, he nevertheless remained convinced of success, and the event has confirmed his opinion of public sentiment. He can only by a pure and simple expression endeavour to convey his gratitude and respect, when he records,

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\* "Warrington's Hist. of Wales, p. 523. edit. 1786. 4to."

that concerning EVERY PARISH IN THE DOMINION OF WALES he has received not only information, but from many of their worthy ministers kind and encouraging offers of additional aid." P. xiv.

"Left any thing of consequence might have been omitted, as soon as the descriptions of each county were compiled, the manuscripts were then sent for revision to gentlemen well skilled in the Welsh language, and conversant with their respective counties." P. xv.

A remarkable note appears at the bottom of this page.

"It is proper to mention here, in justice to the worthy ministers of the counties of Caernarvon, Denbigh, Flint, and Merioneth, that those counties have not been revised, by reason of the extraordinary behaviour of a gentleman in Merionethshire; who, having voluntarily pledged himself to perform that office, not only *broke his promise*, but has *kept the manuscripts* which were confided to his care."

Before a second edition of this work shall appear, we trust that this *gentleman* (as he is tenderly called) will repent of, and make amends for, his conduct; otherwise, we hope that his *name* will be made known; and thus, if he be not utterly insensible, an adequate punishment will be inflicted on him.

The same should now be done with Dr. *Gomer*, (as he was nicknamed) who some years ago, in the Ashmolean Museum at Oxford, tore out of the volumes in which they were pasted several answers, returned in 1698 to *parochial queries*, circulated in Wales by an eminent antiquary and excellent scholar, the Rev. Edward Lhuyd. P. xii.

"III. The orthography of the name of each parish, township, and hamlet, is given from an examination of the returns made to Parliament, in the years 1776, 1786, 1801, compared with the answers received on the author's circular letter. Upon this point every particular attention has been bestowed."

"The valuations of the ecclesiastical benefices are taken from Mr. Bacon's *Liber Regis*, edition of 1786. To which are added, 'Returns of livings under 150l. *per annum*, made to the governors of the bounty of queen Anne, for the augmentation of the maintenance of the poor clergy, by the archbishops and bishops of their respective dioceses.' Ordered, by the House of Lords, to be printed, 17th of April, 1810.

"And here it may not be improper to advert to the proposed establishment for educating young men intended for holy orders, who are precluded the advantages of an university education, which will ever display the wisdom and philanthropy of its amiable



able and learned founder and president, The Right Rev. THOMAS BURGESS, D.D. Lord Bishop of St. David's,—THE SEMINARY AT LLAN DDEWI BREFI. Those who are sensible of the value of a liberal education, and of the importance of clear and enlightened views of religion in the ministers of the church, cannot but contemplate this admirable and excellent institution with feelings of the most sincere exultation, and with ardent wishes for its prosperity. As the benefits that will arise from it to all ranks of persons in the principality, both of the present and future ages, are so manifest, and are of a nature that nothing can come in competition with them, the plan now offers a fair opportunity for the exercise of praise-worthy liberality and pious benevolence; and it is firmly expected, that the virtuous and opulent will not pass it by with reproachable indifference, and irreligious avarice. The list of subscriptions and benefactions is already respectable, and is expressive of the good sense, and patriotic views of its promoters; and among them, the noble instance of public-spirited munificence by the Reverend THOMAS BEYNON, of Penboyr, claims particular attention, both as highly creditable to himself, and as an example most worthy of imitation.

“The resident population is taken from the abstract of the answers and returns made pursuant to an act, passed in the 41st Geo. III. ‘for taking an account of the population of Great Britain, and the increase or diminution thereof.’ Ordered, by the House of Commons, to be printed, 21st of December, 1801.

“The amount of money raised by the parish rates, and at what rate in the pound, for the year ending Easter 1803, is taken from the returns made by the overseers pursuant to an act, passed in the 43d of Geo. III., ‘for procuring returns relative to the expense and maintenance of the poor in England.’ Ordered, by the House of Commons, to be printed, 10th of July, 1804.

“The maps, which have occasionally been used for ascertaining the distances and bearings, are EVANS’S map of NORTH WALES, and BOWEN’S map, from actual survey and admeasurement, of South Wales.

“As much of the author’s preface to his TOPOGRAPHICAL DICTIONARY OF ENGLAND applies equally in explanation here, it has been thought unnecessary to repeat it. Many other remarks, as to the markets and fairs, the number of members returned to parliament, together with the state of each corporate body, notices of free schools, and the names of those places at which petty sessions are stated to be holden, are extracted from the answers to the author’s circular letter, from whence so much other valuable information has likewise been obtained.

“A list of the most important topographical and historical books, which have been consulted, is subjoined at the end of the preface; and to render the whole as complete as the author could devise, he has added directions to the reader who is a stranger to  
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the Welsh language; showing the right pronounciation of all the letters that differ from the English orthography: together with a copious glossary, or explanation of those descriptive Welsh words which most frequently occur in the names and appellatives of places." P. xviii.

Having thus enabled our readers to form a judgment concerning the *plan* of this work, we shall subjoin a specimen of its *execution*; adding our earnest wish, that a continuance of sound health, which will not fail to be accompanied with incessant diligence, may enable Mr. Carlisle to set before his countrymen an account of SCOTLAND, and of the ISLANDS in the BRITISH SEAS. Then will they become, with the aid of this indefatigable author, accurately acquainted with every part of our UNITED KINGDOM:—THAT KINGDOM, TO WHICH EVERY MAN, WHO POSSESSES THOUGHT AND FEELING, MUST NOW BE THANKFUL THAT HE BELONGS.

“LLAN DRINDOD, or, LLAN Y DRINDOD, i. e. The church of the Holy Trinity, in the Cwmwd of Is Mynydd, Cantref of Elfel (now called the hundred of Cefn Llys), Co. of RADNOR, South Wales: a curacy, not in charge, under the prebend thereof, of the certified value of 6l. patron, John Dale, Esq. Church ded. to the Holy Trinity. The resident population of this parish, in 1801, (consisting of the upper and lower divisions) was 192. The money raised by the parish rates, in 1803, was 127l. 5s. 1d. at 3s. 9d. in the pound. It is 7 m. N.E. from Bualt, and 8 m. S.E. from Rhayader. The fairs are holden annually on *Howey* Common in this parish, on Saturday before the 11th of February, on Saturday before the 11th of May, and on Saturday before the 11th of November. This parish contains about 1900 acres of land; of which, 1500 acres are inclosed and cultivated, and the remaining 400 are uninclused. There are several Tumuli, and ruins of ancient fortifications, in this parish: and a lead mine has been worked from the remotest antiquity, but discontinued at various times; it was worked as late as the year 1797, but is now deserted. The foundations of a very ancient chapel, called *Llan Faelou*, were lately dug up in the middle of a corn field, but nothing traditionary now remains respecting it. The prebend of Llan Drindod is valued in the king's books at 5l. 8s. 9d. and is in the patronage of the Bishop of St. David's. Of the celebrated springs here, it is proper concisely to mention, that the precise period when they were first used for medicinal purposes cannot be ascertained. According to Dr. Linden, the earliest particulars recorded of them are, that they were thus used about the year 1696, but at that time by

by the inhabitants of the neighbourhood only. In the year 1726, they begun, however, to come into repute, and to be visited by persons at a distance: what contributed in a great measure to this, was the re-opening of the saline spring, which had been for some time neglected, and the discovery of the sulphur spring about the same period. The merit of these things is attributed to the active exertions of Mrs. Jenkins, the tenant's wife, whose name is, therefore, deservedly commemorated. These waters consist of three springs, called THE ROCK OR CHALYBEATE WATER; THE SALINE WATER; and THE SULPHUR WATER. Several remarkable cures have been effected by them. And what from the salubrity of the air, and the virtues of these springs, Llan Drindod now ranks high among the places of fashionable resort. According to the Diocesan Report, in 1809, the yearly value of this benefice, arising from augmentation, and fixed stipend, was 35l. 1s. od."

"PENBOYR, in the Cwmwd of Elfed, Cantref Mawr (now called the hundred of Elfed), Co. of CAERMARTHEN, South Wales: a R. valued in the king's books at 9l. 9s. 4½d: patron, Lord Cawdor: Church ded. to St. Llawddog. The resident population of this parish, in 1801, (consisting of the hamlets Uwch and Is Brân) was 777. The money raised by the parish rates, in 1803, was 178l. 6s. od. It is 4 m. S.E. from Newcastle in Emlyn. The church of Penboyr, being in a very ruinous state, was re-built in the years 1808 and 1809, from the foundation, at the sole expence of the present munificent and pious rector, The Rev. THOMAS BEYNON, with a generosity and public spirit, which claim the gratitude and imitation of every benevolent mind; and who likewise inclosed the church-yard with a well cemented wall seven feet high. There is no endowed school in this parish, but the same liberal gentleman has had one constantly kept, for several years past, at his own charge. This parish contains about 8000 acres of land; of which, 5000 acres are inclosed, and the remainder are uncultivated and uninclosed. Here is a mineral spring, lately discovered, called *Rebecca's Well*, which is much resorted to. In the parish are several *Tumuli*, and also the remains of a Roman encampment, and of which the church-yard constitutes a part. At a farm, called *Brân Rbutfain*, a pot of Roman coins was discovered a few years ago; and there are still many traces of Roman vestiges and roads in this and the neighbouring parishes. There is also a chapel here, called *Trinity Chapel*, in which divine service is performed every Sunday, in the summer, and every other Sunday in the winter season. To conclude this most interesting article, 'In mentioning the liberality, which the society has experienced, I cannot refuse myself,' says the truly pious and most worthy Bishop BURGESS, 'the pleasure of selecting one instance of generous and appropriate munificence in a clergyman of this diocese, which does HONOUR to himself,

to his profession, to the church of which he is a member, and to the principality; I mean the exemplary goodness of the Rector of Penboyr, in devoting to the building of our college at Llan Ddewi Brefi a fine, accruing from his prebend in the church of Brecon, of the value of SEVEN HUNDRED AND FORTY-TWO POUNDS, besides his TENTH to the Exhibition Fund, and OTHER LIBERAL CONTRIBUTIONS."—*The Lord Bishop of St. David's Charge to his Clergy, 2d edition, p. 23.*"

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ART. XII. *The Elements of Linear Perspective, designed for the Use of Students in the University.* By D. Cresswell, A. M. Fellow of Trinity College. Cambridge, printed for Deighton, and sold by Longman, Hurst, &c. Octavo. 1811.

TO all who have ever contrasted the nice representations of modern delineators, with the irregular compositions of the ancients, which more modern discoveries at Pompeii and Persepolis have brought to light, it must be a matter of curious reflection, that in those schools where every other science seems to have been eagerly cultivated and advanced, the art of perspective should have been so lost, if ever known, or if unknown have never been invented among the nice speculations of their mathematical philosophers: whichever be the case, it was not till the sixteenth century that this art was revived or reinvented; for of the theory of this science as first taught, we know nothing, no writings on the subject having escaped the general wreck of literature during the dark ages. On the revival of painting at the above period, Pietro del Borgo an Italian, first attempted to lay down the rules of perspective, but with what success we cannot determine, as the book is no longer extant. Others of his countrymen Albert Durer, Balthazar Perussi, successively treated of and improved the subject, but more especially Guido Ubaldi in a work printed at Passaro 1600. As a distinct science the foundation was first laid by Gravesande professor of mathematics and astronomy at Leyden, who wrote a Treatise on Perspective. But to our countryman Brook Taylor, we are chiefly indebted for every thing which raised this art into science, and contributed to the philosophical explanation of its principles. In 1715 he published his well known and highly valued Treatise on the Principles of Linear Perspective, a work which was severely censured by Bernouilli, (in a treatise published in the Leipzig Acts,) as "abstruse to all, and as unintelligible

to artists for whom it was more especially written," but though not level to the capacities of practitioners, it was highly valued by all mathematicians. It passed through three editions which have now become extremely rare. Mr. Kirby, in a work entitled "Brook Taylor's Perspective made Easy," by simplifying, detailing and illustrating the principles laid down in the original work has rendered them plainer, and the work itself more popular among artists as well as men of science.

After thus much has been done, and thus ably, we entirely agree with Mr. Cresswell that little else is left for those who follow the above mentioned eminent writer, to aim at, but the merit of being more perspicuous and more extensively useful, "the following therefore is chiefly to be considered as a new work in what regards its language, the formation and connection of its propositions and its general arrangements." In pursuance of this end Mr. C. has attended with a precision peculiar to the university to which he belongs, to immediate references of the geometrical truths advanced, to the Elements of Euclid, and which indeed must ultimately be the truest standard of just reference, the first six books and part of the eleventh being alone sufficient for understanding whatever is here delivered.

As this subject is of such a nature that its greatest extent may be apprehended at first view, but its principles and deductions have been swelled to very considerable length; it was necessary, to examine and demonstrate the first, that the science might be understood, and yet to impose limits on the latter, to avoid the languor which tedious prolixity may bring on the student. Some selection therefore was to be made from the former valuable materials, which might contain all that was wanted for elementary instruction and common use. Accordingly the author has comprised in his first section the whole of those principles strictly mathematical which are necessary to the subject. The definitions are concise but sufficiently perspicuous, and the propositions are well arranged and demonstrated with neatness and precision. The other sections are allotted to the application of the foregoing principles, to the subject of pictures in general, and delineation of shadows, elucidated by examples, which as far as they go are excellent and highly useful, but the number is small, and as an excuse for not extending the limits of his work by a more copious selection, we have this authority of Condillac.

"Un exemple suffit pour donner la raison de chaque operation, de quelque espece qu'elle soit; si vous avez besoin de plusieurs,

ce n'est pas pour apprendre à opérer ; c'est seulement pour opérer avec plus de facilité et de promptitude ; et avec quelque lenteur que vous procédiez, vous savez faire, si vous savez ce que vous faites."

This assertion may be true among philosophers, but in a work to be placed as an elementary book in the hands of general practitioners we think not to be admitted as a principle. In no subject, may the union of the *dulce utili* find an ampler field than in the present, whilst by judiciously interspersing familiar or particular cases, with the conclusions of philosophic reasoning, the student may be allured to persevering application, and finally be able to advance to perfection in the science. Amongst the remarks, many we think are highly useful of which we give the following as a specimen ; in explaining some of the appearances of pictures seen from their points which are not their points of view.

" If the picture be hung up at too great an height, what was the vanishing line of the horizon becomes the vanishing line of an inclined plane, and what was intended for the ground will appear as an acclivity. This circumstance often gives an absurd appearance to portraits, where the principal figure is represented as in a room, the floor or carpet of which is also a part of the picture. The person drawn seems in this case to be in danger of slipping down the inclined plane presented to the eye. If on the contrary the picture be hung up below the usual height of the eye, what was intended for the ground plane will seem to be a declivity, and to slope from the eye, like the side of a mountain seen from its top." Again.—" It is most necessary for the eye to be situated in the true point of view, when the picture is drawn upon an inclined plane or upon a curved surface. In these cases, lines which are meant to be the copies of objects, which we know to be necessarily perpendicular to the horizon, will not appear to represent such originals, unless they be seen from the point assumed by the painter."

These may furnish some useful hints to the disposers of pictures in our modern exhibitions or collections, in which very frequently both the effect of the piece and merit of the artist are equally lost by injudicious arrangement, more attention being paid to local convenience than scientific dispositions.

If it be objected that the present is of too philosophic a nature for the use of practitioners in general, the very slight progress in mathematical knowledge required to understand the principles here laid down, is a sufficient answer ; that it does sufficiently hold out the amusement it is capable of, to induce more advanced mathematicians to pay attention to a  
branch

branch of science removed beyond the strict bounds of mathematical inquiry is perhaps its only fault; but in an age when every art has become systematised, and every aid afforded to elicit perfection, we are happy to see the foundation of any one laid in the correct and demonstrable authority of mathematical philosophy, and we venture to recommend the present treatise to the attention of every one who wishes to arrive at perfection in that department of his art, without which, however nicely his colours may be softened, or however delicate the touch of his pencil, his productions, as they must be unnatural, must instead of pleasure excite disgust in the spectator, and instead of the immortal fame of an Apelles or a Titian, consign the artist with his canvases to merited oblivion.

## BRITISH CATALOGUE.

## POETRY.

ART. 13. *Original Sonnets and other Poems, by Mary F. Johnson.*  
12mo. 5s. Longman. 1810.

We were not a little impressed with favourable sentiments of this author, from the unaffected modesty of her introduction, but we were much more so as we proceeded in the perusal of her elegant volume. These verses indicate a great deal of genuine taste and poetical feeling, and though perhaps some might as well have been omitted, the greater part will be read by the lovers of poetry with real gratification. We insert a specimen.

“ TO A CHILD.

While you blest Child with cares unburthened wend,  
 Chaunting wild ditties through the woodland bowers;  
 Why cull to cast away the flaunting flowers,  
 And gathering more, your arms and vestments rend.  
 Are those unpluck'd more fragrant or more gay  
 Than were the blooms now lying at your feet?  
 Ah no! they were as lovely fresh and sweet,  
 But gained with ease with scorn were thrown away.  
 The tempter of your more mature pursuit  
 I now behold in its expanding germ,  
 The object prized for expectations term,  
 For distant flowers forsaken present fruit.  
 Your life in quest of future goods employed,  
 And of the goods possessed not one enjoyed.”

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In transcribing the above we have rather considered our limits than the merit of this particular piece. Many pieces of greater claims to the praise of poetical taste and spirit, might have been easily found, and among them the Invocation to the Spirit said to haunt Wroxall Down, the verses to Sleep, "Do you forget S." To a Sigh, &c. Blest the Ode, p. 145, and indeed many others have considerable excellence. The complimentary verses to Miss Owen-son, p. 66. as far as we have been able to judge of the taste and talents of that lively lady, seem to us much overcharged.

ART. 14. *Milancor, or the Misanthrope, a Poem.* 12mo. 2s.  
Jones. 1811.

This is the production of no ordinary pen, though the poem in some places wants perspicuity, and it may be presumed that the character of Milancor, exists in imagination only. But that this author is capable of the higher orders of composition the following picture will demonstrate.

" Not long since  
A wan and tatter'd beggar-girl he saw,  
Not the mere mendicant from childhood taught  
To prey on weak credulity, but one  
Forlorn and, prais'd be public bounty, rare.  
She lean'd depress'd against a cold stone-wall—  
No other eye encounter'd her's : his sought  
To catch it—'twas a languid glimpse, indeed,  
That she allow'd him, and it seem'd a soft  
Electric flash upon the face of night  
That beauty veil'd : for dark affliction sat,  
Sweet as her visage was, on every trait  
Her smile had just illum'd. Vile shreds were hung,  
Scantily pendent from her virgin zone,  
Adown her form. Her right hand on her heart  
Enjoy'd no rest, her left was rais'd to where  
Half off her heaving bosom had been burst  
A rag ; and though her parted fingers rose  
A white, rebelling, mellow breast that show'd  
Their gentle pressure, and her modest wish  
Most wantonly deceiv'd. Her feet were bare  
But delicate ; and the full azure veins  
That stole along what of her limbs he saw  
Seem'd melting where they blended with her flesh,  
Which look'd as if it had been bath'd in streams  
Of luscious milk and honey. He approach'd,  
And with apparent interest ask'd her tale :  
She told in it griefs undeserv'd—her own—  
For every word, nay breath, he feign'd a throb  
Of wounded nerves, and she believ'd indeed  
He would be her preserver. But he look'd

When



When she had clos'd the story, in her face,  
And with a demon's smile—then walk'd away." P. 36.

## POLITICS.

ART. 15. *The Copenhagen Expedition traced to other Causes than the Treaty of Tilsit; with Observations on the History and present State of Denmark. By a Dane. 8vo. pp. 118. Wyatt, Picketstreet. 1811.*

It may seem perhaps extraordinary, and hardly credible, that a Dane should undertake to justify, in any degree, our seizure of the navy of his country; but such is literally the fact. Mr. Jorgensen, a native Dane, but long connected with our naval service, and now by a singular train of circumstances, held as a prisoner here \*, is the author of this publication; and as no man can better know the situation of both countries, he may surely obtain credit when he explains to the world the necessity by which we were driven to a measure so strong, and, as some persons have maintained, so unwarrantable. The imperfections of style, which mark this tract as the work of a foreigner, will therefore not be criticized; but regarded as a strong internal proof of its real origin. The reasonings will be estimated according to their weight.

Mr. J. begins by showing how entirely unprotected Copenhagen and all Scania [so he writes it] were left, at the time of our invasion. The army was stationed in Holstein, and though the Crown Prince returned to the capital for a short time, when the purpose of our expedition was understood, he took no effectual measures for its defence. The success of our enterprise followed of course, and Mr. J. gives a ludicrous picture of the attempt made to defend the place by a few raw troops without arms. He does justice to the care of our officers, in preventing all military excesses, and to the good faith of our commanders, whose orders evidently were not "to distress Denmark further than was absolutely necessary to prevent the fleet from being used against Great Britain."

After several observations not so strictly relative to his subject, when Mr. J. comes to speak of the necessity of the measure, he explicitly denies that it was owing to any secret article in the treaty of Tilsit, but he maintains that there was reason enough for knowing that it was the intention of France to employ the Danish fleet against England. He then mentions a most remarkable fact, that in 1806, it was actually proposed in Denmark, and there debated, to sell the whole Danish fleet: the reason of which was, that France had even then made such demands as could not be complied with, without incurring a war with England, and that this was thought to be the best way to "get rid of the business." This fact he defies any one to deny. He gives strong proofs that,

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\* Released since this article was written.

after this period, it was clearly the design of the Danish government to let their fleet be seized by France. The anecdotes which he then relates, of the devotion of a party in Denmark to Bonaparte, almost exceed belief; and yet he says that he suppresses more than he tells, for fear of not obtaining credit. He shows also the causes which had conspired to make Denmark unfriendly to Britain, and introduces some very sound and just remarks upon the famous "Armed Neutrality."

The latter part of the tract, from page 66, is very different from the former, but still more interesting. It consists of an historical account of Denmark, giving a sketch of its original constitution and character, and tracing the decline and loss of the true spirit of the nation from the surrender of its liberties to an absolute monarch in 1660. An affecting account is also given of the conspiracy against the innocent Caroline Matilda, queen of Denmark, and sister to our beloved king, which ended in the judicial murder of Struensee, and the imprisonment, and broken heart of the injured queen. The whole is written with the spirit of a man who knows and values the English Constitution; who loves his country also, could he see it blessed with freedom, under a limited monarchy like this. Nor do we see the slightest reason to doubt of the honesty of his principles or the sincerity of his declarations, though the peculiarity of his situation has sometimes thrown him into suspicious circumstances as to both countries. He concludes his tract thus.

"Let us therefore look forward with confidence, and hope that the wisdom, valour, and courage of Britons, governed by a just, pious, and good king, may be able, under his guidance, to relieve the rest of Europe from slavery, and to restore that independence, which is most consistent with the dignity of human nature, and without which life itself is misery."

**ART. 16.** *Journal of a Regimental Officer during the recent Campaign in Portugal and Spain, under Lord Viscount Wellington, with a correct Plan of the Battle of Talavera.* 8vo. 4s. 6d. Murray. 1811.

We did not see the first edition of this narrative, but we are very happy to give our testimony of approbation to the second. Indeed we are always pleased to see these detached memorials of personal service and experience, which often throw a light on circumstances of a campaign, which cannot be expected in the public documents. This officer gives a spirited account of the battle of Talavera, where he was present, and received a wound; but he neither speaks favourably of the English Commissariat, nor of the steadiness or indeed hospitality of our Allies. It is with pain that we read the following extract:

"About an hour before the close of the last engagement, it

was my chance to receive a wound ; in consequence I was carried to Talavera, and on my arrival, the Spaniards refused to let me come within their thresholds. Thus was I left bleeding in the street, surrounded by the most pitiable and horrid objects that can be imagined, who were lying on the pavement screaming and groaning, without the soothing of compassion or succour of any kind."

This is a horrid picture ; but it is consolatory to hear from all quarters, that the Spaniards are now disposed and eager to cooperate with the British troops on every service, and to consider them as brethren and fellow-soldiers.

The plan gives a distinct idea of the field of battle ; a battle in which the gallantry and exertions of our army, although successful, were followed by no permanent advantages.

ART. 17. *Hints to the Public and the Legislature, on the Prevalence of Vice, and on the Dangerous Effects of Seduction.* 12mo. 2s. 6d. Wilson. 1810.

The author of this tract, after many observations, alike creditable to his benevolence and good sense, urges the expediency of the magistrates putting systematically in force the laws actually existing against houses of ill fame, and prostitutes. What is said in this little and well-written tract seems highly to deserve praise, and serious consideration. The evil has risen to an alarming height, and seems yet in some respects progressively to increase. The streets might, in our opinion, be regularly kept clear of prostitutes by the activity of the police ; and houses of ill fame, which must necessarily be a nuisance, and a very intolerable nuisance too, to the neighbourhoods in which they are found, might, by that proper zeal which ought to characterize parish officers, be speedily suppressed. We are also of opinion, with this author, with respect to the punishment of another vice, too abominable to be named ; and think the pillory both inadequate and exceptionable. It leads to disgusting spectacles, and still more disgusting conversation.

## TOPOGRAPHY.

ART. 18. *An Englishman's descriptive Account of Dublin, and the Road from Bangor Ferry to Holyhead. Also, of the Road from Dublin, by Belfast, to Donaghadee, and from Portpatrick to Newcastle-upon-Tyne, by Way of Dumfries, Carlisle, and Gillsland. With Observations on the Society, Manners, and Customs of the Places described ; interspersed with historical and biographical Anecdotes of eminent Persons : partly compiled from various Authorities. To which is prefixed an accurate Plan of Dublin.*

By *Nathaniel Jefferys*. 12mo. 224 pp. 6s. Cadell and Co. 1810.

This title-page promises rather too much for the extent of the book, which, it is evident, can contain little more than a slight taste of each of the numerous ingredients there announced. It is, however, such a book as is always highly desirable to travellers, or to those who meditate such an excursion as that to Dublin; especially when accompanied, as this is, with a good plan of the city which forms its principal object. It has also an useful Appendix, of several matters necessary to be known, such as the sailing of the packets, the times and stations of the mail and other coaches, &c. Utility indeed is the chief object of such publications, and seems here to be kept very steadily in view.

## DIVINITY.

ART. 19. *The State of Morals in a Sea-port. A Sermon preached at the Holy Trinity Church, Kingston-upon-Hull, December 4, 1808, for the benefit of the Vicar's School, in Hull. By the Rev. Richard Patrick, A. M. Vicar of Sculcoates.* 12mo. 30 pp. 1s. Ferraby, Hull; no London publisher. 1809.

We cannot avoid considering it as a radical fault in this discourse, that the author has founded it upon a text which alludes solely to our Saviour; and is made general, only by a forced application, which seems to leave but too little distinction between him and others. "This child," says St. Luke, "is set for the fall and rising again of many in Israel." "Every child," says Mr. Patrick, "may be said to be born for the fall or the rise of many."—True, he may, *in some sense*, and Mr. Patrick makes it out well enough; but, where then is the wonder that it could be said of Christ? Diminished at least, if no more. He does indeed, mention the *peculiar sense*, in which the words are used in the Gospel; but he does not distinguish enough.

We could object also to the affectation of quoting poets, old and new, and to other trifling matters; but these are inferior considerations, and the preacher has, at the same time, merit sufficient to deserve much commendation. His views of life are at once striking and benevolent, and he pleads for the education of the poor, especially in the population of such a town as Hull, with an energy which must produce effect; and with all the arguments that either general or local circumstances can most powerfully suggest. One remarkable passage, by way of warning to hasty schemers, may particularly be noticed. The author speaks of a subscription school, for spinning, which was established in Hull, but of which the effects were almost uniformly bad. It has, therefore, we understand, been dropped. Very different is the

the effect of schools for necessary learning, which are here recommended with force and judgment.

The Vicar's school, of Hull, as here described by Mr. P., has subsisted from the reign of James the Second; and has been supported chiefly by annual subscription. "It approaches nearer," says the preacher, "to the plan of Dr. Bell, than to the system of Mr. Lancaster, and in my plain opinion," he adds, "an opinion founded, however, on a long superintendence of charity schools, it is superior to the Lancastrian scheme, *as the established religion is the foundation of it, and does not constitute an inferior and accessory part.*" To this opinion we most heartily accede.

The energy of the concluding addresses to the feelings of various classes, and particularly of such as are only to be found in places like Hull, deserves high commendation; and some of them might with propriety be inserted here, but that it would be to the exclusion of other publications, which have also a claim on our attention. We would advise our readers to buy the Sermon, if we could tell them where to meet with it.

ART. 20. *A Sermon occasioned by the Death of Mrs. Trimmer, preached at new Brentford, Middlesex. On Sunday, January 6, 1811, by the Rev. Thomas Tunstal Haverfield, A.M. Fellow of Corpus Christi College, Oxford. 8vo. 1s. 6d. Hatchard, 1811.*

The preacher taking as his text, psalm cxii. v. 6. "The righteous shall be held in everlasting remembrance," circumstantially details the employments, accomplishments, and virtues of the deceased Mrs. Trimmer. He has done her memory no more than strict justice, and we are happy to have also recorded in our pages, the strong and sensible impression we have uniformly entertained of her merits. The author in his dedication of this discourse to the Dowager Lady Spencer, speaks of his performance, perhaps his first of this kind, with great modesty and diffidence. But no apology seems to be necessary, we have met with no defects to provoke animadversion, and think the whole of this fervent address, and the concluding part of it in particular, deserving of much commendation.

ART. 21. *The Crown of Pure Gold, and Protestantism our surest Bulwark, being the Substance of two Discourses delivered in the Parish Church of All-Saints, Maidstone; the First on Sunday, October 22, the Second, on Sunday, November 5, 1809. By the Rev. R. Finch, A.M. of Balliol College, Oxford. 8vo. 33 pp. 2s. 6d. Hatchard. No date.*

The true date would probably be 1810, and we regret that we should have got so far into another year, without noticing two discourses of very uncommon merit. In the first, the preacher ex-

plains, very justly, why the Providence of God should have a peculiar vigilance over Kings; and in what manner the duty of subjects to their Sovereign, is connected with their duty to God. These things have been often explained before, but seldom with so much clearness and propriety. In the second discourse the author opens the causes of that atrocious conspiracy which is commemorated on the 5th of November, the spirit of bigotry which led to it, and the operation of the same spirit to this very hour. We will give, we could wish to do more, a short specimen from each discourse.

“As God is the author of power, and the director of kings, it is evident that by behaving ourselves disloyally to our prince, we are offending the Almighty\*. We are to obey the commands of our rulers with implicit deference, and submit to their judgment in all cases, where we ourselves may think differently, respecting measures proper to be pursued, and which depend upon opinion, and still more upon a knowledge of facts, and upon experience, which are not in general possessed by those who are most forward to arraign the measures of government. Loyalty to our king will make us obedient to the commands of our God; it will insinuate into us habits of meekness and submission; and render us quiet, peaceable, and contented with our several stations in life.”  
P. 12.

Then, after stating the difficulties attendant upon the kingly offices, and the candour that ought to be exercised in judging of its exercise, he adds, what is as true as it is displeasing to men of a factious spirit,

“He who is a true friend to his Country, and a sincere lover of Virtue, will never be disloyal to his King.” P. 13.

The principal part of the second discourse is employed in sketching some striking features in the history of the church of Rome; and in exemplifying the religious bigotry of James II. in opposition to the very false arguments of Mr. Fox, in his historical fragment. After urging these points, with ability and eloquence, he gives this very necessary warning to his hearers.

“But still it is our imperious duty, to exert our vigilance. Know you, that, although the temporal power of the church of Rome has crumbled under the gripe of infidel oppression, its spiritual pride is not abated; know you, that it may be still an instrument in the hands of a most dangerous and implacable enemy; know you that in these kingdoms, Romish bigotry and Romish ambition are not inactive; Romish persecution, and Romish cruelty, have not sheathed their daggers or quenched their fires. Witness the progress of proselytism; witness the establishment of convents; witness the dispersion of artfully penned pamphlets:

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\* These positions have been proved before, and not with any extravagant idea of divine right, &c. but temperately, and with due limitations. The same may be said of what follows. Rev. witness

witness the restless importunity of the malcontents in Ireland; witness their systematic counsels for the accomplishment of their artful purposes," &c. &c. P. 31.

We should be glad to be able to say, that this warning is superfluous. We think it, on the contrary, urgently necessary; and rendered more so, by the mistaken candour of those who are hurrying to destroy themselves, for the sake of indulging those, who for us have no indulgence.

## MISCELLANIES.

ART. 22. *The Moral or Intellectual Last Will and Testament of John Stewart, the Traveller; the only Man of Nature that ever appeared in the World.* 12mo. For the Author. 1810.

This only Man of Nature that ever appeared in the world commences his last Will and Testament as follows:—

“Be it known to all mankind, that the energies of manhood in the testator’s mind were developed not through the mystical means of inspiration or supernatural influence, but according to the laws of moral and physical nature, through the exercise and the increase of the faculties of sensation, perception, and reflection, directed by travels among the most interesting nations of the globe, to purify the medium of reason from the prejudices of local custom, education, and instinct, and thus *progressing in intellection* to invert the mind upon itself, and contemplate moral objects through distinction and difference, with the same useful comparison and conclusion as definition gives to physical objects by such exercise of the mind.”

From one passage, reader, disce omnes—yet one more we insert from the body of the book, for reasons which will be obvious.

“As my mode has exerted itself with an unparalleled degree of novel energy to effect my personal as well as integral interests of nature, I shall here endeavour to anticipate the censure of scientific blockheads called Reviewers, who, like grubs in the earth, labour to destroy the seeds of my intellectual cultivation, which is to form their own as well as the harvest of all nature in truth and good.”

Has the poor creature no guardian or friend to supply him with hellebore, or who will send him to Corcyra?

ART. 23. *The whole Art of Bookbinding, containing valuable Recipes for Sprinkling, Marbling, Colouring, &c. &c.* 12mo. 7s. Crosby. 1811.

If this book be intended for the use of gentlemen amateurs, it is hardly perspicuous enough, and if for the trade, much of it is unnecessary. The recipes, however, for sprinkling, marbling, and

and colouring must be universally acceptable, as also must many things which occur in passing through the volume. It is, however, no trifling objection, that for a very small duodecimo, not comprehending more than 60 pages, seven shillings should be demanded.

ART. 24. *Guy's New British Reader, a Sequel to his New British Spelling-Book, containing a great Variety of easy Lessons, selected from approved Authors, exhibiting a very easy Gradation, and adapted to the Junior Classes of Ladies and Gentlemen's Schools. By Joseph Guy, Author of the Pocket Cyclopædia, School Geography, &c. &c. and Professor of Geography, Great Marlow. 12mo. 4s. Cradock and Joy. 1811.*

This is one of the most simple, easiest, and useful guides to reading that we have seen, and the gradation from plain and familiar to the higher orders of composition is very judiciously contrived and executed. An agreeable variety both in prose and verse is also introduced, as are some interesting tales. The book is remarkably well printed, and of very moderate price.

ART. 25. *A Practical Essay on the Art of Flower Painting, comprehending Instructions in the Drawing, Chiaro-Scuro, Choice, Composition, Colouring, and Execution, on finishing of Flowers, together with general Observations and Directions, and Accounts of the Lives and Works of eminent Flower Painters. By John Cart Burgefs, Professor and Teacher of Drawing and Painting, and an Exhibitor at the Royal Academy of Arts, London. 8vo. 8s. Ebers. 1811.*

This elegantly printed volume will be found very convenient and very useful to those who cultivate the art of flower painting. The general observations and instructions with respect to the choice of paper, pencils, colours, &c. are pertinent and judicious. An interesting account is also subjoined of the lives and works of the most eminent flower painters, ancient as well as modern. We were exceedingly glad to see so numerous and respectable a list of subscribers, and sincerely hope, that Mr. Burgefs will receive such encouragement in the respectable profession, which he has undertaken, as his ingenuity obviously deserves.

ART. 26. *Simple Pleasures designed for Young Persons above Twelve Years of Age; by Miss Venning. 12mo. 2s. 6d. Harris. 1811.*

We are always glad of the opportunity to take notice of books, which are published for the express and salutary purposes of facilitating education; when particularly at this period they are so numerous, and so many occur of such excellent tendency, that it becomes difficult to pronounce which are to be preferred. We are  
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in every respect satisfied in recommending this book by Miss Venning, to those who desire to communicate to young persons, above the age of twelve, much information of utility and importance in a pleasing form. Some philosophical truth is explained and demonstrated in every chapter, and the most amiable lessons of piety and pure morality pervade the whole work.

ART. 27. *Anecdotes, &c. of Elizabeth Viscountess Mordaunt, commencing 1656.* 12mo. 3s. 6d. Rivingtons. 1811.

This lady was a distinguished beauty in the reign of Charles II, but unduced by the prevailing licentiousness of that profligate period, she was a conspicuous and admirable example of piety, modesty, and discretion. The anecdotes communicated in this little tract, if of no great value or importance, have at least the claim of authenticity, and have been transcribed from a manuscript in possession of the family. There are many prayers interspersed of real excellence, and extremely well calculated to assist any pious individual in the meritorious exercise of private devotion.

ART. 28. *Familiar Letters addressed to Young Persons of the Middle Ranks.* 12mo. Darton and Harvey. 3s. 1811.

The rising generation are much and seriously indebted to these publishers, who for many succeeding years have produced from time to time various books for their use, combining in an eminent degree entertainment with instruction. The present volume is of the graver cast, but most unexceptionable in its tendency, and may be recommended particularly to those for whom it is more immediately intended. It is, however, entirely didactic, and therefore better calculated to be perused under the eye of the teacher, than to be given to the pupil to amuse his hours of leisure. The letters which inculcate humane treatment of animals are excellent, and some pleasing specimens of versification are introduced. We do not entirely understand the introductory part of Letter XIII, nor clearly perceive why the maxim instilled into the minds of children, "Be good and every body will love you," requires to be exploded.

ART. 29. *Practical Arithmetic; or the Definitions and Rules in whole Numbers, Fractions Vulgar and Decimal, Mental Calculations; Rules and Tables for valuing Annuities, Leases, &c. exemplified by an extensive and select Variety of Examples relating Business; and Questions for Examination for the Purpose of instructing Pupils in Classes. With Notes.* By J. Richards. Second Edition. 8vo. 3s. Baldwin. 1811.

This appears both a convenient and judicious book. The author states, that the alterations in this second edition grew out of

of the instructions given to his pupils. The book also, under the title of mental calculations, communicates in a novel mode some very useful rules of arithmetic. Suitable exercises are also given in fractions, which we conceive to be very important; as Dr. Hutton observes, and truly, "that a person, who is well acquainted with fractions, will perform as many calculations as four or five persons who are not."

**ART. 30.** *Essays on Man, delineating his Intellectual and Moral Qualities.* 1. *On the Acquisition of Self-knowledge.* 2. *On the Elements of Human Nature.* 3. *On the Symptoms of Intellectual Degeneracy.* 4. *On the Characteristics of Personal Honour.* By Thomas Finch. 12mo. 6s. Sherwood & Co. 1811.

These Essays are very creditable to the writer, with respect to their good sense, correct sentiments and perspicuity, if not always elegance of style—this, the following short extract will demonstrate.

"But seriously let us ask, What is the real nature of personal honour? What kind of qualities and actions may we justly designate by this epithet? What are the general characteristics by which its proprietors must be distinguished? Honour is that dignity of mind and rectitude of conduct which adorns the character of a rational being. It is the union of intelligence and virtue, practically exemplified in every act of life. Idiots and madmen are strangers to its qualities, but reason is the basis on which it stands. Whatever therefore is irrational, mean, pernicious, or deceitful, has no claim in itself to the title of honour. But every thing reasonable, generous, substantial, and elevated, may be justly designated by this name. Honour, therefore, can never delight in the woes of others, but recoils at the thought of promoting oppression. It beholds nothing terrific in a tyrant's frown, nor is it allured to submission by his smiling blandishments. It disdains the appearance of meanness, and abhors the paths of duplicity and guile. Instead of yielding to the changes of instability, it pursues its course with a steady pace, and resigns the object of its solicitude only, when its attainment would be futile, or its pursuit vain. By cherishing the social affections, maintaining the rights of man, and observing the precepts of moral virtue, it beautifies the character of its possessor. Did we obey the native dictates of honour, it would raise our minds from barbarism and stupidity, ennoble the ruder passions of our nature with a thirst for glory, soften and direct our wit, our courage, and our strength, pervade the whole of our intercourse with man, and present to each beholder, an excellence worthy of universal esteem. It would not only procure for its votaries the outward embellishments of human applause, but command them likewise to regard those embellishments, with proper indifference, as nothing but the shadow of its inherent worth." P. 202.

Honour,

Honour, however, is but a wretched substitute for religion, which commands all these things, and many more, in a much more perfect way.

## MONTHLY LIST OF PUBLICATIONS.

### DIVINITY.

The Psalms Evangelized, in a continued Explanation, wherein are seen the Unity of Divine Truth, the Harmony of the Old and New Testaments, and the peculiar Doctrines of Christianity, in agreement with the Experience of Believers in all Ages. By Richard Baker, D. D. Rector of Calton in Norfolk. 8vo. 12s.

Sermons, Selected and Abridged, chiefly from Minor Authors, adapted to the Saints Days, Festivals, Fasts, &c. For the Use of Families. By the Rev. Samuel Clapham, A.M. Vicar of Christ Church, Hants, &c. Volume Third. 8vo. 13s.

Letters, elegant, interesting, and evangelical, illustrative of the Author's amiable Character, and developing many Circumstances of his History not generally known; never before published. By James Hervey, M.A. late Rector of Weston Favell, &c. 8vo. 7s.

A Letter concerning the two first Chapters of Luke; being the Expostulation of a Critical Reviewer, with a Vindicator of the Improved Version. 6s.

Religious Liberty the Offspring of Christianity; a Sermon preached at Worship Street, before the General Assembly of the General Baptists, June 4, 1811. By John Evans. 1s. 6d.

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A Sermon, preached on Thursday, June 13th, in the Cathedral Church of St. Paul, at the Yearly Meeting of the Children educated in the Charity Schools, in and about the Cities of London and Westminster. By Herbert Marsh, D.D. F.R.S. Margaret Professor of Divinity in the University of Cambridge. 1s. or 9s. a Dozen.

A comparative View of the two new Systems of Education for the Infant Poor, in a Charge delivered to the Clergy of the Officialty of the Dean and Chapter of Durham, at Berwick upon Tweed, April 23, and at Durham, May 12, 1811. By the Rev. R. G. Bouyer, L.L.B. Prebendary of Durham and Official. 1s.

### HISTORY.

Chronological Retrospect; or Memoirs of the principal Events of Mahomedan History, from the Death of the Arabian Legislator, to the Accession of Akbar, and the Establishment of the Moghul Empire in Hindustan. Translated from the Persian Authorities by Major David Price, of the Hon. East India Company's Service. Vol. I. 4to. 2l. 8s.

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*Thinks-I-to-myself; a serio-ludicro, tragico-comico Tale*, a second Edition, with Additions, will be published in a few Days.

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THE  
BRITISH CRITIC,

For AUGUST, 1811.

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Ἡ παρρησία δέχεται τὸ ἐπίδειξιν, καὶ τὸ ἀρεῖον, ἀν' ἣ χάρις τῆς  
σεμνότητος σωτη.

PLUT.

Freedom of remark does not exclude the kind and courteous style, if indulgence be united with dignity:

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ART. I. *Exposé Statistique du Tunkin, de la Cochinchine \*, du Camboge, du Tsampa, du Laos, du Lac-Tho. Par M. M—N. Sur la Relation de M. de la Biffachere, Missionnaire dans la Tunkin. 2 Vols. 8vo. Dulau, &c. 1811.*

THE ardour for geographical knowledge, which may justly be said to distinguish the present age, and more particularly the British Nation, has been amply gratified by the great extent of maritime discoveries; all conjecture concerning unknown continents, and the many coasts and islands which, till the commencement of this reign, were still unexplored, being now done away; and no uncertainty being left concerning the limits of the ocean. The same

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\* In the following abstract, we have adopted Sir George Staunton's orthography of three of the above names, viz. *Tungquin, Cambodia, and Tsampa*, as we consider him the best authority we have at present.

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ardour is now striving with renovated vigour to explore the interior of the several continents and larger islands, of which the coasts have been ascertained: and in this respect, we have now before us a work, which, we think, will gratify the precision of the accurate geographer, the investigating spirit of the philosopher and politician, and the curiosity of the multitude of readers, whose chief object is entertainment.

When we read what this author says in his Introduction, that

“ In most of the regions situated at a great distance from Europe, and to which Europeans have not yet extended their dominion, and commercial intercourse, little has been ascertained beyond the extent, figure, and bearings of their coasts,”

We could not help yielding to a wish that he had bestowed a few pages at least, on a catalogue of the writers who have preceded him in his career. His readers, we are inclined to think, would have been gratified in being reminded of the names of Marini, Tavernier, Dampier, and Baron; and he who derives his information from a missionary, might have noticed the previous endeavours, the dangers and the sufferings of Gemelli, Borri, and the pious Fathers, whose details have been edited in the “ *Lettres Edifiantes.*”

We admit, although without decisive evidence, the ability and veracity of the missionary, from whom the present account is derived; he, as we are here told, having resided 18 years in Tung-quin and Cochin-China, having visited every part of those extensive regions, obtained a familiar intercourse with the inhabitants of every description, been frequently admitted to the presence of the sovereign, and by him even raised to the rank of a mandarin.

The reader will find also in the writer of this work, a man of no ordinary description; a man of sagacity, information, and moral feeling; and though probably more of a philosopher than the missionary from whom he derives his narrative, yet certainly a rational and experienced statesman.

The work consists of three parts. The first treats of the geographical, physical, and commercial state of the country. The second dwells copiously upon its political and æconomical institutions, including its religion, literature, and customs; and in the third, we find a view of the history of the nations which now compose this monarchy; to which is added, a recapitulation of the whole, together with a prospective view of what may be the results of the data here laid before us.—In framing the following abstract of this



interesting work, we have felt a regret, which does not often affect us, at being compelled, in order to keep within reasonable bounds, to omit many details and observations, which would probably have gratified our readers. We trust, however, that what is here delivered will prove a sufficient inducement for them to peruse the work itself.

## PART I.

“ 1. *Names of the countries.* The natives of Tung-quin and Cochin-China call their country *Nuoc-Anam*, (the kingdom of Anam.) The former they distinguish by the name of *Dang-ngay*, (the outer kingdom) and the latter they call *Dang-trong* (the inner kingdom.) The capital of the former bore once the name of *Dong-Kinh* (the eastern town) whence the present appellation of that country seems to have been derived.—*Camboge* or *Cambodia* is the native name: and that of *Tsiompa* is *Binh Tuam*. Laos or Lao is likewise aboriginal, but sometimes it appears with an addition, making it *Muong Lao*. The name of *Lac-tho*, we are told, appears now for the first time in an European publication, nor is it as yet noticed in any map\*.

2. *Geographical survey.*—This whole empire is situate between  $9^{\circ}$  and  $23^{\circ}$  of north lat. and  $118^{\circ} 30'$  and  $127^{\circ} 30'$  long from Ferro Island. It borders on China to the north, on China also, and the Sea of China, a part of which is the Gulph of Tung-quin on the east. To the south, it has the same Sea of China, and to the west, the kingdom of Siam. Tung-quin, the northern-most of its six subdivisions, lies between  $17^{\circ}$  to  $23^{\circ}$  of lat. and the degrees of longitude abovementioned: having Cochin-China and Laos to the south, the province of Canton to the north, the same province of the Chinese Sea, here called the Bay of Tung-quin to the east, and Laos and Lac-tho, and the Chinese provinces of Yun-an and Kuan-si to the west. Its capital, which was formerly called *Keebo*, is now better known by the name of *Bac-Kinh* †. Towards China, a large tract of desert intervenes, together with a chain of mountains, through which there is only one passage, secured by a wall. Cochin-China, together with Tsiompa and a part of Cambodia, presents an extensive range of coast, the land being no where more than 70, and in some places only 3 miles in breadth, and stretching from

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\* In D'Anville's map of India, we find on the back of Tung-quin, a province called *Lao Tsbua*.—The resemblance of the name, however faint, and the coincidence of situation, lead us to suspect that this is the country mentioned in the text.

† *Gacho*, and *Ke-Cio* are the names we find in Tavernier, Dampier, and the accounts of the missionaries.

the 17th to the 9th degrees of n. lat. along the Sea of China. It is subdivided into the higher, middle and lower districts.—Of the first, *Pbu Suan* is the capital. *Qui-nhon*, *Qui-phu*, and *Say-gou* are considerable towns in the other parts. A chain of mountains separates this country from Tung-quin, which, like that towards China, is pervious only in one place, where a strong wall likewise secures the pass. Tsiompa is a district engrafted in Cochin-China, and crosses it from Cambodia in the west to the Sea eastward. It is a mountainous country, which intervenes between the higher and middle Cochin-China, and is partly inhabited by savages. Cambodia lies between the 12th and 9th degrees of lat. It is contiguous to Cochin-China and Tsiompa to the eastward, to Siam westward, to Laos in the north, and Cochin-China in the south. Laos and Lac-tho are inland provinces, lying to the westward of Tung-quin and Cochin-China: the latter is the northernmost.

“ Both these districts, especially Lac-tho, though of no great dimensions, were heretofore dignified by the appellation of kingdoms\*.

“ Various chains of lofty mountains intersect this country. The most considerable extends north and south, and divides Tung-quin and Cochin-China from Lac-tho, Laos, and Cambodia. Few countries, if any, have the advantage of so many, and some of them so considerable rivers; of which, above fifty in Tung-quin reach the Bay. One of the largest runs through Bac-Kinh, to which place it is navigated by the Chinese Junks. The Cambodia river is larger and more navigable than the last mentioned. Lac-tho and Laos have no rivers to boast of; and hence no commerce does, nor probably ever will extend to these regions. The Bay of Han or Thuron, well-known by the description of Sir Geo. Staunton, is allowed to be one of the best stations for large ships in any part of the world. The road of St. James in lower Cochin-China, is inferior, to that of Thuron, but is at this time mostly frequented by foreign vessels.

“ The island of Bien-Son has a safe road open to the westward. Mée is a woody island, which affords good shelter. Among a number of islands off the south of Cochin-China, Pulo Condor is the only one that is inhabited.

“ 3. *Meteorology.* The greatest commendation is here bestowed on the climate of these and the adjacent countries: ‘ Qui n’a pas habité ces charmantes contrées, qui ne s’y est pas trouvé au

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\* Defective as the maps now extant of these countries undoubtedly are, we cannot help wishing that the author had indulged us with a slight sketch, with such corrections as his information would enable him to adopt.

milieu des jardins couverts d'orangers et d'arequieres, qui n'y a pas respiré au lever de l'aurore les premières emanations de la nature renaissante, ne peut avoir qu'une idée imparfaite des sensations délicieuses dont nos organes sont susceptibles.—The extremes of heat and cold are seldom felt by the inhabitants of these happy regions. Periodical rains and the vicinity of the Sea, the number of rivers and canals, the wide spreading irrigations indispensably necessary for the cultivation of rice, all contribute to maintain a moderate temperature, which, while it is grateful to the human species, is singularly favorable to vegetation. An uncommon susceptibility has been observed in the atmosphere of these countries. The miasmata emitted by certain diseases, the effluvia of corpses, and various delectory exhalations often contaminate the air to a degree which proves detrimental both to animal and vegetable life, tarnishes metals, and even blunts the edge of sharp tools. The seasons, which with us are held to have quarterly periods, are here of unequal duration. December and January are the only winter months. Spring is confined to the month of February. The summer lasts through the seven months from March to September, and October and November are the regular autumnal months. The summer heat is tempered by the rainy season from May to August. The monsoons alternate in the north-east and south-west directions. The tides are irregular, and more slack than in Europe. The strongest are in November, December, and January; the least so in May, June, and July. Thunder storms are frequent and violent, but cause no apprehensions. The hurricanes, which are here called typhons, occur generally two or three times in the year, and are often destructive.

“4. *Geological view.* The eastern part of this country has an alluvial appearance, and on many parts of the coast of Tungquin there are manifest proofs of a retrocession of the Sea. The nature of the soil, as in all large countries, varies considerably, according to the high, low, or sloping nature of the situation. Curious caverns, some of them of great magnificence, are found in several of the mountains. The earth yields various metals, some gold and silver are found in the rivers and on the surface of the earth. Salt and saltpetre abound, the former being of a very good quality. The waters in the mountainous parts are hard, unpalatable, and generally unwholesome. A peculiar kind of worm rises in great multitudes out of the ground, after the periodical rains, and the retreat of the waters subsequent to the spring tides.

“5. *Anthropology.* Although it be generally allowed that mankind proceeds from one original stock, yet accurate physiologists have thought themselves authorized to distinguish the human race into five distinct species, viz. 1. the Caucasian; 2. the Mongul Tartar; 3. the Ethiopian; 4. the Malay; and 5. the Ameri-

cin. The Tung-quinefe are of the fecond fpecies. They have high cheek bones, a fmall nofe, and little eyes funk deep in the head. Their hair is long, lank, and black. Their fkin of a tawny olive color; but thofe who are not habitually expofed to the fun and open air, are nearly of the complexion of the fouthern Europeans. They ftain their teeth black, and their lips of a bright red, which, to thofe unaccuftomed to fuch difguifes, prefents a ludicrous appearance. The women are better featured than the men, and among thofe of Cochin-China, are many who may be confidered as beauties. Red hair is fingularly difliked by them: ftrangers of that complexion, who happen to be chiefly Englifh, are, by them, in derifion, called red heads. They are healthy, but lefs robuft than Europeans. They are not tall, but well proportioned. They love good eating, but they do not confume fo much as we do. On a journey, they will often faft 24 hours, and fometimes even two days, without feeling any ill effects from fuch long abftinence. They allow themfelves about 8 hours fleep.—The women are thought to exceed the males in number. They are marriageable at the age of 12 or 13. Marriages are prolific, twins are frequent, and barrennefs and mifcarriages very rare. Among the few difeafes they are liable to, ophthalmia is moft frequent, fevers, dyfenteries, and cutaneous eruptions alfo occur; but pleurify, gout, gravel, or plague are little known. The fmall-pox fometimes proves very deftructive; the modes of mitigating its feverity by inoculation or vaccine being unknown to them. Leprofy is often fatal; venereal complaints are known, but are not fevere. They have among them fome of thofe anomalies which have lately appeared among us under the name of Albinos. They are long lived, there being, perhaps, no country where fo many perfons may be found who have reached their hundredth year.

“6. *Population.*—The modes of eftimating the number of inhabitants, which, among the moft civilized nations, are in general fufficiently inaccurate, are in this country particularly erroneouf.—The empire is faid to contain 23 millions of inhabitants, whereof 18 millions are given to Tung-quin,  $1\frac{1}{2}$  millions to Cochin-China, 6 or 700,000 to Tfiompa, 1 million to Cambodia, and 6 or 700,000 to Lac-tho. The population of Laos is not mentioned. The province of Xunam, in the centre of Tong-quin, is the moft populous. Bac-kinh is thought to contain about 40,000, and Phu-Xuan in Cochin-China, the refidence of the prefent emperor, between 20 and 30,000 inhabitants. This being an agricultural country, the villages are more populous than the towns. Some of the former are faid to contain upwards of 3000 inhabitants. It is well afcertained, that if deftructive events did not intervene, the population would increafe rapidly, and fuch events have of late been frequent and fatal:—few live fingle, and illicit connections are not frequent. Men are very defirous of having large families, children being confidered as profitable acceffions.

accessions. Many are willing to marry young women pregnant by other men. Eunuchs having lately been banished from court, their number is considerably diminished. Polygamy is indulged chiefly among the higher ranks.

“7. *Zoology*. The author dwells largely upon the description of the elephant. It is no where in greater perfection than in the kingdom of Laos. At its birth, it is nearly of the size of a calf. It grows about 30 years, and then it generally measures 16 feet in height and 13 in length. It is said often to reach 150 years. We shall not dwell upon what is here said concerning the propagation of this animal: we wish it had been altogether omitted. The ox and buffalo are used both in agriculture and for food. Horses are small, feeble, and of no great utility. The country abounds in goats, and still more in hogs. They have the same kinds of poultry that are common with us, but their ducks are particularly numerous: they feed in the rice grounds after harvest.

“Among the wild animals we have to notice besides the elephant in the wild state, the rhinoceros, but they are not numerous: they are uncommonly quick scented; their horns are used medicinally, especially for the small-pox. Tigers abound, they are nimble and fierce, but cannot support much fatigue; a man on foot may easily overtake them.—Dogs in the wild state abound in the mountainous parts; they collect in droves two or three hundred in number, and are most formidable to the inhabitants. Lions, if there are any, are very scarce. No wolves have as yet been seen. Of bears, they have two varieties: their gall is applied as a topical medicine for the diseases of the eye, and against the extravasation of the blood in contusions. Of stags, they have four sorts, one of them beautifully marked. Various kinds of monkeys inhabit the woods; one species, about the size of a cat, has a peculiar quality in its voice; it is shrill, and at the same time soft and melodious, nearly equalling, it is said, the song of the nightingale. They are taken by alluring them with rice, which, it is said, intoxicates them. Rats are numerous in the mountainous parts; they are larger and more voracious than ours: the savages eat them. An animal, which they call *cété*, is of the size of a rabbit, with spines like the porcupine. They have no camels, sheep, asses, nor hares.

“Abundance of reptiles infest this country. Without naming it, the author seems to describe the *bou*. Various other snakes, some venomous and some harmless are common. They have two species of lizards, the largest being between three and four feet long. Bees abound in the woods, and produce better honey and wax than those of England. They have not many flies, but multitudes of gnats, and bugs; the latter of which are particularly noxious in rainy weather. A species of ants is described, which, probably, is the *termes*. Caterpillars often rise out of

the ground in prodigious numbers, and lay waste large districts: they do not eat the growing rice, but cut the stalk close to the ear, which destroys the annual crop.

“Fish are far greater articles of consumption than any other kind of animals. They have many of the same species which are common among us. A kind of sting ray is mentioned, the tails of which are used as whips. A species of lobster\* that contains a black liquid not unlike ink. Turtles are also plentiful; some of them uncommonly large. The coasts are infested by crocodiles, which are voracious and dangerous, and the people have great fear of them. Oysters, muscles, and various aquatics of the mollusca kind are articles of food chiefly among the Chinese.

“Among the birds, most of the species which are common with us, abound likewise in those regions. They have seven kinds of turtle doves, and a variety of humming birds; eagles also and large vultures, which are voracious, but fortunately not numerous. The most remarkable of this tribe is the small bird of the size of a swift, which constructs the well-known edible nest, so much prized in China, as well as in this region. They have no partridges.

“8. *Produce of the soil.* This chapter is prefaced by a general view of the uncommon fertility of this country, surpassing, in the author's opinion, that of every other part of this most luxuriant eastern Peninsula. ‘La munificence de la nature ne se manifeste que dans les contrées méridionales de l'Asie; parmi ces contrées, la presqu'île de l'Inde au-de là du Gange est une des plus avantageusement dotée; et on estime que des états situés dans cette presqu'île, nul n'est plus que le Tunkin investi d'une grande richesse territoriale: les entrailles de la terre, sa superficie, les eaux qui la couvrent ou qui l'environnent concourent pour fournir et les valeurs les plus réelles, et celles aux quelles l'opinion attache un grand prix; grains, légumes, fruits, plantes, arbres, métaux, depuis le plus nécessaire jusqu'au plus précieux. Les travaux de l'homme sont libéralement récompensés, et même sur nombre d'objets sont prévenus par des productions spontanées.’ The author acknowledges, that this profusion of nature, the reality of which is well ascertained, is as yet very imperfectly known; and he expresses an earnest wish that some able naturalist would ere long turn his thoughts towards a country which is so likely both to reward his labours, and to excite our gratitude for the goodness of the bountiful Creator †.

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\* We suspect some error here, as we know of no species of lobster that contains the black liquid found in some kinds of sepias.

† After this frank avowal we do not hesitate to caution our readers, that they are not to place much dependence upon the part of this work which relates to Natural History.

“ Rice is the principal produce of this country, as well as the greatest article of consumption. It is of the best quality: so rich is the soil in general, that it will yield two abundant crops in the year; and sometimes between these, a crop of pulse will be raised, which will occupy the ground only two or three weeks. The rice is of two sorts, the odoriferous and the spirituous; from the last of which, arrack is prepared. Maize and Turkey corn are successfully cultivated. Wheat would probably thrive, but the natives do not seem to understand the cultivation of it. Potatoes, yams, and other farinaceous and nutritive plants are plentiful, as also cucumbers, celery, cresses, a kind of gourd, ground nuts, and a great variety of excellent herbs grow spontaneously in the woods: as also a species of mushroom of the size of a wall-nut, which is reckoned so great a delicacy, that it is reserved for the table of the emperor. The fruit trees of Europe which grow in this country are the peach, the plum, the pomegranate, the citron, and the orange. There are vines also, but the grapes are of a very inferior quality. The oranges are far superior to those of Europe. There are no less than 20 varieties of them, some as large as a gourd, and others not larger than a walnut; the most delicate is the *cum-tien*, or royal orange, which is, in fact, reserved for the emperor. A tall tree called *vai*, supplies a fruit similar to our cherry. Their tree called *va*, answers nearly to our fig; on opening the fruit, a number of small flies appear, which take wing and disperse. The pine apple, the Banana, and the sugar cane are articles of cultivation. The Arek and Betel are held in much estimation: the former is a lofty palm tree, producing large clusters of berries, not unlike dates; the latter is a parasitical plant, bearing a very aromatic fruit. Coffee is cultivated, but is not in great request. Cinnamon grows on two mountains in Tung-quin: pepper is scarce in this kingdom, but more common in Cochin-China. Ginger is of spontaneous growth. The tea plant abounds, but it is not decided whether it be equal or preferable in quality to the Chinese. The Indigo here cultivated is not held in estimation. The cotton is a useful produce, which affords the chief articles of clothing to the inhabitants. They have abundance of timber trees, especially in the kingdom of Laos, among which, the tree they distinguish by the name of *zhi*, is the largest and most beautiful; and besides bears a wholesome fruit, not unlike a rennet, affords likewise a hard and compact wood, which turners prefer to all others. The iron wood, which is still more dense, grows only in three provinces of Tung-quin; as it is scarce, it is reserved only for the use of the emperor and the mandarins. The palm trees are of various sorts, from sixty to only four feet in height: the most valuable among them is that which bears cocoa nuts. The leaves of the species they call *cro*, which often measure four feet in diameter, are of great use for covering houses and for umbrellas. The bamboo, so generally

nerally diffused all over India, is very common, and of a very good quality in Tung-quin: it is of such quick growth, that in six months it reaches the height of 30 feet. The Tung-quinefe have such a high idea of the utility of this tree, that, when they hear of countries where it does not grow, they consider them as not habitable. Among these valuable products of vegetation, there are unfortunately some which have pernicious properties. An infusion of the leaves of the iron wood tree is decidedly poisonous. The leaves of a shrub, not unlike the fig, are corrosive to a dangerous degree, and the savages are known to use the sap of some trees and shrubs for poisoning their arrows. Of the flowers cultivated in Europe, the Tung-quinefe have only two kinds of roses, the jessamine and the mignonet.

“ Notwithstanding these advantages of nature, or rather in consequence of them, since great fertility is generally observed to produce habits of indolence, agriculture is at a low ebb in these countries. The culture of rice is here described in a manner sufficiently intelligible. The taste of these people for ornamental gardening is similar to that of the Chinese, but perhaps less extravagant.

“ 9. *Fisheries and navigation.* Fish being one of the principal articles of nourishment, the Tung-quinefe pay particular attention to the means of procuring them; and in fact, their various contrivances, on which we must not allow ourselves to dwell, bespeak a considerable degree of ingenuity. Their navigation, though limited as to extent since the Europeans have doubled Cape Malay, is conducted with much skill and sagacity; of the latter of which, we have a remarkable instance in their sailors being able to prognosticate storms or typhons 18 and even 24 hours before they arrive. Their boats of bamboo are extremely light; the rowers time their movements by songs. Their fleets consist of galleys and ships; the former mounting from 15 to 20 guns, the largest of which are 20 pounders. The ships are better constructed than those of the Chinese. They have of late adopted the European mode of construction; but they are still very defective in their rigging.

“ 10. *Arts and manufactures.* As the Tung-quinefe are unacquainted with most of the ingenious contrivances which facilitate and accelerate mechanical operations in the countries, we may well conclude, that the arts among these people and their neighbours, are comparatively in an imperfect state. They are not yet acquainted with the structure of wind-mills, nor do they know how to apply the effects of condensed vapour and the elasticity of air towards the contrivance of fire and steam engines. They are unacquainted with the use of ovens. The construction of their dams and bridges is very defective. In general, from a consequence of their inherent character, these people display far less imagination than sagacity: they have more aptitude for imi-  
tation



tation than invention, and therefore if a model be laid before them, they will copy it with sufficient dexterity.

“ The advantages of the division of labour have not yet occurred to them. Every family supplies its own domestic wants. They have no bakers, and they still grind their corn by hand. Their implements are all defective, which, however, they supply in a great measure by dexterity. Their paper is made of the bark of various trees, which they macerate, and work into a paste, and having added some glue, spread it on the wire frame; the sheets are then dipped in alum water and dried. With lard and lamp black they prepare a durable ink, and instead of pens they use hair pencils.—Silks and cottons are the manufactures in which their skill appears pre-eminent, and in which women are chiefly employed: an example which it were well if Europe would imitate. They are not yet acquainted with the vitrification of sands and other silicious substances. They have no clocks or watches, but such as are brought from Europe; and these, when out of order, they know not how to repair. The great impediment to the improvement of their arts and manufactures, is the most impolitic oppression of the government, which, whenever an artist excels in his profession, calls upon him to deliver gratuitously, a certain part of his work to the emperor, the governor of a province, or some mandarin.

“ 11. *The fine arts.* The author of this work admits, that although taste be founded on invariable rules, derived from the nature of our perceptions, and a due comparison of the effects produced upon them, yet the incidental varieties of climate, soil, diet, and government, but above all the wealth or penury of individuals, may so influence those perceptions as to produce a seeming deviation in the superstructure; which, however, if rightly considered, may still be reducible to the fundamental principles of the theory.—With this prefatory reservation, the author enters upon a detail of the state of music, eloquence, painting, sculpture, architecture, and dancing, without being shackled by the trammels of system.

“ Although the Tung-quinese have unquestionably very delicate ears, yet their *music* is as yet so defective, that it hardly deserves the name of an art. So little do they seem to have cultivated harmony, that the voice is never accompanied by instruments, but the two parts succeed each other alternately. The violin and the guitar, each with only one string; a fife, a hautboy, a cymbal, and a kind of drum, are their principal instruments. Noise is the great object of their performances, and the softer airs which we admire have no effect whatever upon them. They have no notation, and the musicians perform their parts extempore, without any preparation whatever. There being no debating senate, no pulpit oratory, and no pleadings, the parties being called upon to state their cases personally, it follows, that *eloquence* can meet with little encouragement among these people:

nor are they at all susceptible of its persuasive impressions. The effects of the modulations of the voice, which, with us, produce striking emotions, remain unperceived by them. Their actors have the reputation of being the best in India; but their excellence consists chiefly in gesticulation.

“As to *painting*; they are perfect strangers to the rules of design, to perspective, and the chiaro oscuro. Hence their delineations are more remarkable for their deviation from, than their resemblance to nature. Engraving, except for seals, is unknown among them. In one province, (Xu-thanh) a few families have addicted themselves to sculpture: they carve animals in wood; but so far from attempting to imitate nature, their endeavours seem to be to distort the beautiful forms they see daily before them. They seldom attempt to represent the human figure.

“Being strangers to the rules of mensuration, none of them are capable of delineating a plan. Hence in some measure, and for want of taste and genius, are there no edifices in this country that bespeak the least knowledge of the principles of *architecture*, or taste for the application of any correct rules. The restrictions of government are likewise a bar to any progress in this art. The emperor’s palace at Phu-xuam, and the remains of his former residence at Bac-kinh, bespeak a considerable degree of magnificence, but this is chiefly the effect of territorial extent; the latter spreading over a space no less than 5 or 6 miles in circumference;—the habitation is a square building two stories high; a distinction reserved for the sovereign. The Pagodas of Tung-quin are larger and more magnificent than those of Cochinchina. Their public works, their harbours, bridges, roads, and canals are all defective. The part of the great wall which separates this country from China, is 15 feet high, and about 20 in breadth; it is built partly of stone and partly of earth, but so ill constructed as to require continual repairs.

“*Dancing* in this country is a mere profession, and by no means a mode of social recreation. The people have no perception of the pleasures of an animated ball. The skill of the mercenary dancers consists chiefly in the twistings of the arms, while the body remains motionless and erect. A dancer who, while he performs his gestures, can carry a vessel full of liquor on his head without spilling one drop, is the object of the greatest admiration.”

The compiler of this narrative, who has no objection to deviate from common opinions, thinks the people of Tung-quin by no means to be pitied for their imperfect knowledge of the polite arts. He writes thus on the subject:

‘Doit on plaindre cette nation de ne pas mieux reussir dans la brillante, mais infructueuse et frivole carrière des beaux arts, qui quelque

quelque soit leur célébrité, ne sont que des amusemens ? A la vérité leur culture sert à adoucir les mœurs ; mais les mœurs du Tunkinois ne sont point assez dures pour qu'elles ayant besoin d'un tel lenitif ; et le succès dans ces arts n'est pas sans danger. Lorsqu'ils prennent une grande faveur, en adoucissant le caractère, ils l'amolissent ; ils ont été négligés ou dédaignés par les peuples qui ont déployé le plus grand caractère : les mœurs sont perdues quand le gout pour ces arts devient une passion nationale ; alors l'estime est pervertie, l'artiste qui crée des plaisirs, est mis au niveau de qui rend des services à la patrie ; et il s'en faut peu qu'un talent frivole ne soit prisé comme le génie ou la vertu.

That arts should be preferred to literature, to moral qualities, or patriotic service, we certainly disapprove, and are not, perhaps, quite pleased when we see singers and dancers much more highly rewarded than ourselves ; but, in opposing talent to genius, the philosopher seems to forget the creative powers that place the painter and the musical composer on a level with the poet, and to confound the invention with the execution.

“ 12. *Trade and commerce.* In an extensive population like this, a mutual accommodation by barter must have been practised from the earliest times, and a more accurate traffic must have gradually arisen out of that primitive intercourse. This mode, whatever improvement it may have obtained, was greatly disturbed by the late intestine commotions ; but on the return of tranquillity, it has not failed to resume its former operations.— As to their internal trade, rice is the principal article of purchase, and all the vegetable and animal substances are exhibited in their markets, according to the demand for them. The roads, except that between the two capitals, about 500 miles in length, are so ill-constructed, as to be a material impediment to the conveyance of merchandize : but the great rivers, the canals and coasts greatly facilitate their commercial intercourse. The want of a regular post compels the traders to dispatch special messengers on every mercantile transaction. The police has established standards of weights and measures, but the practical use of them is not strictly enforced, almost every dealer having his own implements for determining the quantum of his purchases and his sales. The gold and silver coins of this country are bars stamped at each corner, but their value fluctuates often in the course of the same day, and even at the same market. Their least and most current coin is a round piece of brass pierced through the middle, and stamped on one side with the name of the sovereign ; its value is about the  $\frac{1}{1200}$ th part of a piastre. The natives call it Doughtien, but the Europeans know it by the name of Sapee or Sapec. Six hundred of them are usually strung, and are current by the name of Quan-tien, and among the Europeans,

of Ligatures. It may well be imagined, that no great accumulation of capitals can take place where commerce meets with so little encouragement ; and that for want of these, no extensive enterprize, no hazardous speculations are likely to be undertaken. Cr dit must of necessity be very languid, and the interest of money very high.

“ The foreign commerce of Tung-quin is almost limited to a coasting trade ; the jealousy of government prohibiting a free intercourse with foreign nations, and keeping foreign ships at a distance from their harbours. The Chinese, indeed, are allowed to ascend some of the rivers, and the Portuguese from Macao, once obtained a somewhat similar indulgence ; but neither of them are suffered to remain long, nor are they allowed any fixt habitation or territorial acquisition.”

The author enumerates also the various articles of importation and exportation ; among the former of which, we find that fire arms are in the greatest request.

“ 13. *Food.* Rice and fish we have seen are the chief articles of food in these countries. Among the profusion of vegetables and fruits enumerated in a former chapter, a sea plant, known in China by the name of Chin-chou, is prized as the greatest delicacy. The pith of most trees of a spongy texture, and the leaves of many others, particularly the Arec and the Bamboo, afford a rich and wholesome nourishment. Most domestic quadrupeds, and among these horses and dogs, are relished by these people as food. The fleshy part contained within the hoof of the elephant, is here as well as elsewhere considered as a great delicacy. The Tung-quinese eat monkeys, rats, lizards, the large worms that rise out of the ground after rain, and some sorts of snakes. Even the hides of oxen and buffaloes are served up at their meals. They have an aversion to milk, which extends to butter and cheese. They eat poultry of all kinds ; and are fond of eggs ; but, what is very curious, they prefer them when they are near hatching ! The edible nest is one of their principal dainties. Tea is their most favourite beverage, and they drink it almost boiling hot. Their fondness for the enjoyments of the table is exemplified by the fact, that some years ago the emperor had fifteen dinners served up to him every day. He was wont to favour his grandees with dishes from his table, which custom still subsists, though the number of meals be reduced.

“ 14. *Clothing.* In so temperate a climate as that of Tung-quin, clothing is rather prescribed by decency than by necessity. Children go quite naked till the age of seven. Men within doors wear only a belt round their waists ; when abroad they wrap themselves in a long loose robe with broad sleeves, and some of them wear under this, besides the belt, loose trowsers and a vest or tunic. Women wear a loose gown with sleeves, the neck

neck and upper part of the back being left naked. Their petticoats are short, and to this they add, when they go abroad, a long cloke, which covers the whole body. Both men and women wear turbans. They go bare-footed; persons of consequence only wear sandals within doors. The dresses in the other kingdoms differ somewhat from these. The people of Laos and Tsionpa who are still savages, go naked, or if they occasionally wear some clothing, they do not adhere to any particular fashion. The colour of gold is reserved only for the emperor and his family; a paler yellow is used by the mandarins; and a still lighter shade of the same dye may be worn by the lower ranks: but the latter wear only cotton clothes. Only the emperor and the great mandarins use golden ornaments; silver may be worn by all. White is the colour of mourning.

“15. *Dwellings.* The use of houses in this mild temperature is chiefly to afford shelter from rain and sunshine. Cold is no object of consideration. The ground being in general moist, the houses are raised on platforms some feet above the common surface. They consist of an inclosure of wooden pillars, some of which likewise support the roof. The walls are of mud, or in the best houses, of planks; the windows shut with wooden lattices. The roofs are in general covered with leaves, some with rice straw, and some few with tiles. The houses may not be square, that form being reserved for the emperor; and unless the proprietors be men high in office, they may have only one story. Bamboo is the wood generally used; but some of higher rank prefer iron wood, which takes an uncommonly fine polish.”

*(To be concluded in our next.)*

ART. II. *An Essay on the Use of a regulated Temperature in Winter-Cough and Consumption: including a Comparison of the different Methods of producing such a Temperature in the Chambers of Invalids.* By Isaac Buxton, M. D. Physician to the London Hospital and to the Surry Dispensary. 12mo. 176 pp. Cox. 1810.

PROFESSIONAL readers will hardly be disappointed in not finding what they could not rationally anticipate, new facts respecting the class of diseases treated of in this essay. The author, indeed, from the popular style which he has chosen to adopt, and the truisms which he has advanced, would seem to court the attention of patients rather than of medical practitioners. These, however, may derive some useful information from the work before us, not from any description of the complaints in question, but from being made

made acquainted with a remedy which was recommended long ago by the late Dr. Beddoes, and in which Dr. Buxton has great confidence, the application of a regulated temperature. The author deems a temperature of from  $60^{\circ}$  to  $65^{\circ}$  the most favourable in these complaints. This is to be obtained in the cold season, by sending the patient to a warm climate; or when this is impracticable, by the artificial production of a moderate and regulated temperature.

The ninth section of the work contains the arguments in favour of this practice. With those which enforce the advantage of change of climate, we entirely concur, and conceive them to be so familiar to our readers, as not to require to be re-stated. We are not so firmly convinced of the utility of the *shutting-up* system, and therefore shall give our readers as much of the author's plan, and his arguments in support of it, as may enable them to determine for themselves.

“ But a thousand circumstances may frequently occur to hinder a patient's removal, who still is capable of employing the means now mentioned, and would gladly have recourse to them. And, surely, our incapacity of employing the best possible method, is no reason why we should not employ any method at all, to produce a nearly similar effect. Indeed it is a most severe task for a patient, who probably thinks he is almost dying, to tear himself from all whom he holds most dear, and from his native country, for the purpose of going among persons whose manners, habits, modes of thinking, and language, are strange. This is the more severe, when the individual is little able to take care of himself, his body weakened by disease, and his mind perhaps materially depressed by fears for the event of his expedition. A removal to such a distance, under such circumstances, surely requires no common effort of fortitude; so great an effort, as, in his debilitated state, may possibly have a very unfavourable effect on the complaint, and may not allow to change of climate its fair trial. The method of procedure here recommended, is, as I shall hereafter shew, comparatively easy and cheap. It requires no removal from friends, and no very great alteration of habits. I may likewise affirm, that if it is productive of no benefit, there is scarcely a possibility that it should be productive of disadvantage.” P. 66.

Dr. Buxton, after descanting on the usual means of heating rooms, introduces his own plan, which will be, perhaps, best illustrated by the description of a chamber and stove prepared for a patient by the doctor's directions.

The room described was thirteen and a half feet long, twelve feet wide, and eight and a half feet high.

“ A common

“A common ironing stove was procured, twelve inches long, nine inches wide, and nine inches high. This, by my direction, was placed as far as it conveniently could be from the walls of the room, in order that every part of the room might be the more equably warmed. It accordingly stood two feet from the chimney-piece, which projected ten inches from the nearest wall. Its distance from the next nearest wall was five feet. A chimney-board was made by a carpenter to fit into the fire-place vertically. In the upper part of this a hole was cut, through which the flue of the stove passed. The stove was fixed so low, that the flue, which had an elbow almost immediately after quitting the stove vertically, then passed nearly, but not quite, horizontally, as it gradually ascended from the stove to the hole in the chimney-board. The stove stood in a flat iron dish, with the rim very slightly raised.” P. 155.

By means of this apparatus the chamber could always be kept at a temperature from 60° to 65°. The stove never smoked, nor could any person on entering the room “perceive any unpleasant, *close*, or *confined* sensation.”

After this description of the stove, a case will elucidate its beneficial effects. The author has only stated two cases under his immediate attendance, of these we select the shortest.

“At the latter end of February, 1808, I was requested by Mr. Reed, of Mile End Road, Whitechapel, to visit Miss B. a patient of his, who lived not far from his own house. Miss B. was about thirteen years of age, of a thin delicate habit of body, and pale complexion. Her illness had continued about a month. She coughed frequently, and, occasionally, expectorated a small quantity of frothy phlegm. Her respiration was difficult. She complained of pains in her chest, which were aggravated when she coughed. Her appetite was much impaired, and thirst considerable. She was extremely debilitated. Her pulse was very rapid. Although her complexion was generally pallid, she had frequent flushing in the face. The palms in the hands and soles of the feet often burnt. Towards evening she became extremely hot; and, on falling asleep, perspired profusely. Since the commencement of the illness she had fallen away considerably. These symptoms sufficiently denoted that a consumption had commenced. And, as the symptoms were progressively becoming worse, immediate and active measures were absolutely necessary. Conceiving that the season of the year was much against this young lady, I very strongly urged a regulated temperature. I have every reason to think, that this remedy, as well as the others which I enjoined, (what were they?) was strictly pursued. In a short time I had

the pleasure of seeing Miss B. evidently improved. The latter end of March, although she was still weak, she was so far recovered as to enable me to take my leave. Miss B. has had no return of the complaint, on account of which I visited her. In this case it will be observed, that other remedies were employed besides a regulated temperature. And there can be no doubt, that they each contributed their share to the recovery of this young lady." P. 93.

We cannot doubt that in some instances, the plan may prove beneficial; but we very much doubt the beneficial tendency of the book which recommends it. Patients are invited to take the alarm on any accession of a cough, or when, to use a vulgar phrase adopted by this author, they have caught a cold; to shut themselves up in a room heated with a stove, where they must, in this changeable climate, remain the greater part of the year, at the mercy of their doctor and apothecary; and thus nurse themselves into a consumption, which by adopting an opposite plan they might have avoided. How are we to reconcile with this artificial exotic plan, the decided benefit consumptive patients (really consumptive) derive from sea-voyages and horse-exercise, when the temperature is even considerably below 60°. It is a fearful thing, that because occasionally a puny delicate youth, that would shrink from the external air, as the *mimosa sensitiva* from the touch of a fly, is preserved by hot-house confinement; people of all descriptions, who can afford to live idly in a stove-chamber, should be imprisoned and excluded from the cheering influence of fresh air, and varied scenery, on account of a slight cold. It deserves also to be carefully considered, whether, in any case, this method should be recommended, where the more efficacious plan of changing the climate can be pursued. We fear that many patients have already died, from the inefficacy of the artificial climate, whom a real mild country might have saved; and whatever tends to multiply these experiments, without necessity, is pernicious.

Dr. Buxton, as we have already mentioned, has stated only two cases of his own patients; and is so highly satisfied with the plan, that he would not delay the publication of this treatise for a few seasons, when he admits that he might "have had much greater experience of its powers." We see no cause for this haste; the plan, we again state, is not new, and if the genius of Dr. Beddoes has not succeeded in establishing the value of the remedy, surely Dr. Buxton might have waited till he had been in possession of more facts; than he has been able to adduce in its favour.



ART. III. *The Works of James Barry, Esq. Historical Painter; formerly Professor of Painting at the Royal Academy, Member of the Clementine Academy at Bologna, &c. containing his Correspondence from France and Italy with Mr. Burke. His Lectures on Painting delivered at the Royal Academy. Observations on different Works of Art in Italy and France. Critical Remarks on the principal Paintings of the Orleans Gallery. Essay on the subject of Pandora, &c. (Now first published from Manuscripts, and illustrated by Engravings from Sketches, left by the Author.) And his Inquiry into the Causes which have obstructed the Progress of the fine Arts in England. His Account of the Paintings at the Adelphi; and Letter to the Dilettanti Society. To which is prefixed, some Account of the Life and Writings of the Author.* 2 vols. 4to. pp. 1228. 5l. 5s. Cadell and Davies. 1809.

THERE are few subjects on which the opinions of artists and connoisseurs have more widely differed, than the merit of Mr. Barry. We know that during his life he filled a considerable space in the temple of living fame, and we have sometimes thought that his works even derived some advantage from a contrast with his personal eccentricities; but since his death, censure has perhaps been too busily employed, and has frequently confounded the oddities of the man with the genius of the artist. The volumes before us, therefore, are highly valuable, as affording that complete evidence which we did not before possess, and which will enable all who have a right to form their decision with strict impartiality. That the decision will, on the whole, be in his favour, we have little hesitation in affirming, while on the other hand we are willing to allow, as clearly proved, that his defects were numerous and conspicuous. If, however, we do not dwell on the latter at much length, it is because in many instances they appear to have arisen from that which ought always to prescribe tenderness and compassion; the irritations of a mind not sufficiently sound.

The life of Mr. Barry in these volumes is formed chiefly from his correspondence, a mode which has lately become common, although we think it may be necessary hereafter to prescribe bounds to it. The biographer, it is true, is hereby relieved from the trouble of *narrative*, but the reader's attention is too much distracted from the principal object, and such works, unless the compilers will take a little more pains, we must consider as materials for a life, rather than the life itself.

itself. The outlines of Mr. Barry's history appear to be these.

He was the eldest son of John Barry and Julian Roerden, and was born in Cork, Oct. 11, 1741. His father was a builder, and in the better part of his life a coasting trader between England and Ireland. James was at first destined to this last business, but as he disliked it, his father suffered him to pursue his inclination, which led him to drawing and reading. His early education he received in the schools at Cork, where he betrayed some symptoms of that peculiar frame of mind which became more conspicuous in his mature years. His studies were desultory, directed by no regular plan, yet he accumulated a considerable stock of knowledge. As his mother was a zealous Roman Catholic, he fell into the company of some priests, who recommended the study of polemical divinity, books, we presume, all on one side, for this ended in his becoming a staunch Roman Catholic.

Although the rude beginnings of his art cannot be traced, there is reason to think that at the age of seventeen, he had attempted oil-painting, and between the ages of seventeen and twenty-two he executed a picture, the subject "St. Patrick landing on the sea-coast of Cashell," which he exhibited in Dublin. This procured him some reputation, and, what was afterwards of much importance, the acquaintance of the illustrious Edmund Burke.

During his stay in Dublin he probably continued to cultivate his art, but no particular work can now be discovered. An anecdote, however, is preserved, which marks the character of the man.

"He had been enticed by his companions several times to carousings at a tavern, and one night as he wandered home from one of these, a thought struck him of the frivolity and viciousness of thus mispending his time: the fault he imagined lay in his money, and therefore without more ado, in order to avoid the morrow's temptation, he threw the whole of his wealth, which perhaps amounted to no great sum, into the Liffey, and locked himself up with his favourite pursuits."

After a residence of seven or eight months in Dublin, an opportunity offered of accompanying some part of Mr. Burke's family to London, which he eagerly embraced. This took place in 1764, and on his arrival Mr. Burke recommended him to his friends, and procured for him his  
first

first employment, that of copying, in oil, drawings by the Athenian Stuart. At this early age (twenty-three) we are here presented with letters from him which discover a taste, sentiment, and elegance of style, far superior to what could have been expected from his limited opportunities for observation.

In 1765 Mr. Burke and his other friends furnished him with the means of a trip to Italy, and his letters while there and in France, constitute no small part of the present memoirs. They abound in observations on subjects connected with his art, and particularly in criticisms on the great masters. The value of some of them to young artists may perhaps be doubted, but the principles which he appears to have laid down in his own mind, as his future guides, mark a quick discrimination, and an early habit of distinguishing styles, and of bringing them to the criterion of nature. In all matters, however, of individual opinion, there is scope for slight shades of difference as well as polemical contests, especially when the objects are not equally visible to the reader and to the traveller, and care must be taken to avoid imbibing opinions at second-hand. Of this he is himself duly sensible. In a letter to Mr. Burke (vol. i. p. 30,) he says,

“ I find there is little use to be made of the general remarks and criticisms of those who have written characters of the artists, and brought their merits and defects to a standard and fixed classes: it is liable to so many exceptions, that one is every day in danger of being misled, who lays any weight upon them. Men are not always the same, they are sometimes attentive to one manner, sometimes to another; different subjects, and a number of other things, often make them very different from themselves, &c.”

With these are interspersed letters from his correspondents, Messrs. Edmund, William, and Richard Burke, Sir Horace Mann, Sir Joshua Reynolds, Dr. Nugent, &c. a few of which might have been omitted as too little interesting in themselves, but those of the Burkes do great honour to their taste and judgment, and especially to their disinterested friendship for Barry.

In a letter to Barret, the artist, Mr. Barry gives the following account of one since well-known in this country.

“ I wanted to give you some account of Lutherbourg, a landscape painter here (Paris) whose pictures I had not seen till just now; and I have put off writing to you merely for that reason. It would have made me very happy to have had you with me;

&c. Lutherbourg is a young man about thirty, paints pretty much in the style of Berghem, except that the landscape part is more principal than Berghem's. In my opinion he cuts Vernet down all to nothing, so far as one may compare two people together so different in their walks. Lutherbourg has somewhat more dignity than Berghem, and is in every respect nearly as well in his cattle, figures, and other parts of his pictures."

But we hasten to a more valuable extract from a letter of Mr. Burke, an admirable specimen of friendship, candour, and taste.

"MR. BURKE TO MR. BARRY.

"MY DEAR BARRY,

*London, no date.*

"I am greatly in arrear to you on account of correspondence; but not, I assure you, on account of regard, esteem, and most sincere good wishes. My mind followed you to Paris, through your Alpine journey, and to Rome; you are an admirable painter with your pen as well as with your pencil; and every one to whom I shewed your letters, felt an interest in your little adventures, as well as a satisfaction in your description; because there is not only a taste, but a feeling in what you observe, something that shews you have an heart; and I would have you by all means keep it. I thank you for Alexander; Reynolds sets an high esteem on it, he thinks it admirably drawn, and with great spirit. He had it at his house for some time, and returned it in a very fine frame; and it at present makes a capital ornament of our little dining room between the two doors. At Rome you are, I suppose, even still so much agitated by the profusion of fine things on every side of you, that you have hardly had time to sit down to methodical and regular study. When you do, you will certainly select the best parts of the best things, and attach yourself to them wholly. You, whose letter would be the best direction in the world to any other painter, want none yourself from me, who know little of the matter. But, as you were always indulgent enough to bear my humour under the name of advice, you will permit me now, my dear Barry, once more to wish you in the beginning at least, to contract the circle of your studies. The extent and rapidity of your mind carries you to too great a diversity of things, and to the completion of a whole, before you are quite master of the parts, in a degree equal to the dignity of your ideas. This disposition arises from a generous impatience, which is a fault almost characteristic of great genius. But it is a fault nevertheless, and one which I am sure you will correct, when you consider that there is a great deal of mechanic in your profession, in which, however, the distinctive part of the art consists, and without which the first ideas can only make a good critic, not a painter. I confess I am not much desirous of your composing many pieces, for some time at least. Composition (though by some

some people placed foremost in the list of the ingredients of an art) I do not value near so highly. I know none, who attempts, that does not succeed tolerably in that part: but that exquisite masterly drawing, which is the glory of the great school where you are, has fallen to the lot of very few, perhaps to none of the present age, in its highest perfection. If I were to indulge a conjecture, I should attribute all that is called greatness of style and manner of drawing, to this exact knowledge of the parts of the human body, of anatomy and perspective. For, by knowing exactly and habitually, without the labour of particular and occasional thinking, what was to be done in every figure they designed, they naturally attained a freedom and spirit of outline; because they could be daring without being absurd: whereas, ignorance, if it be cautious, is poor and timid; if bold, it is only blindly presumptuous. This minute and thorough knowledge of anatomy, and practical as well as theoretical perspective, by which I mean to include foreshortening, is all the effect of labour and use in *particular* studies, and not in general compositions. Notwithstanding your natural repugnance to handling of carcases, you ought to make the knife go with the pencil, and study anatomy in real, and if you can, in frequent dissections. You know that a man who despises as you do, the minutiae of the art, is bound to be quite perfect in the noblest part of all; or he is nothing. Mediocrity is tolerable in middling things, but not at all in the great. In the course of the studies I speak of, it would not be amiss to paint portraits often and diligently. This I do not say as wishing you to turn your studies to portrait-painting, quite otherwise; but because many things in the human face will certainly escape you, without some intermixture of that kind of study. Well, I think I have said enough to try your humility on this subject. But I am thus troublesome from a sincere anxiety for your success. I think you a man of honour and of genius, and I would not have your talents left to yourself, your friends, or your country, by any means. You will then attribute my freedom to my solicitude about you, and my solicitude to my friendship. Be so good to continue your letters and observations as usual. They are exceedingly grateful to us all, and we keep them by us." P. 86.

If this letter shews Mr. Burke's discernment in what was necessary to Barry as an artist, the following will not appear less necessary for his consideration as a man. In both cases, indeed, as well as in the whole of Mr. Burke's correspondence, we must admire his judicious as well as friendly advice, and regret that it was not in all respects followed.

"As to any reports concerning your conduct and behaviour, you may be very sure they could have no kind of influence here; for none of us are of such a make, as to trust to any one's report,

for the character of a person, whom we ourselves know. Until very lately, I had never heard of any thing of your proceedings from others: and when I did, it was much less than I had known from yourself, that you had been upon ill terms with the artists and virtuosi in Rome, without much mention of cause or consequence. If you have improved these unfortunate quarrels to your advancement in your art, you have turned a very disagreeable circumstance, to a very capital advantage. However you may have succeeded in this uncommon attempt, permit me to suggest to you, with that friendly liberty which you have always had the goodness to bear from me, that you cannot possibly have always the same success, either with regard to your fortune or your reputation. Depend upon it, that you will find the same competitions, the same jealousies, the same arts and cabals, the emulations of interest and of fame, and the same agitations and passions here, that you have experienced in Italy; and if they have the same effect on your temper, they will have just the same effects on your interest; and be your merit what it will, you will never be employed to paint a picture. It will be the same at London as at Rome; and the same in Paris as in London: for the world is pretty nearly alike in all its parts: nay, though it would perhaps be a little inconvenient to me, I had a thousand times rather you should fix your residence in Rome than here, as I should not then have the mortification of seeing with my own eyes, a genius of the first rank, lost to the world, himself, and his friends, as I certainly must, if you do not assume a manner of acting and thinking here, totally different from what your letters from Rome have described to me. That you have had just subjects of indignation always, and of anger often, I do no ways doubt; who can live in the world without some trial of his patience? But believe me, my dear Barry, that the arms with which the ill dispositions of the world are to be combated, and the qualities by which it is to be reconciled to us, and we reconciled to it, are moderation, gentleness, a little indulgence to others, and a great deal of distrust of ourselves; which are not qualities of a mean spirit, as some may possibly think them; but virtues of a great and noble kind, and such as dignify our nature, as much as they contribute to our repose and fortune; for nothing can be so unworthy of a well composed soul, as to pass away life in bickerings and litigations, in snarling and scuffling with every one about us. Again and again, dear Barry, we must be at peace with our species; if not for their sakes, yet very much for our own. Think what my feelings must be, from my unfeigned regard to you, and from my wishes that your talents might be of use, when I see what the inevitable consequences must be, of your persevering in what has hitherto been your course ever since I knew you, and which you will permit me to trace out to you beforehand. You will come here; you will observe what the artists are doing, and you will sometimes speak a dis-

a disapprobation in plain words, and sometimes in a no less expressive silence. By degrees you will produce some of your own works. They will be variously criticised; you will defend them; you will abuse those that have attacked you; expostulations, discussions, letters, possibly challenges, will go forward; you will shun your brethren, they will shun you. In the mean time gentlemen will avoid your friendship, for fear of being engaged in your quarrels: you will fall into distresses, which will only aggravate your disposition for farther quarrels; you will be obliged for maintenance to do any thing for any body; your very talents will depart, for want of hope and encouragement, and you will go out of the world fretted, disappointed, and ruined. Nothing but my real regard for you, could induce me to set these considerations in this light before you. Remember we are born to serve and to adorn our country, and not to contend with our fellow-citizens, and that in particular your business is to paint and not to dispute." P. 154.

From other parts of this correspondence, it appears further that "more of ill will and wrangling passed and repassed between him and others at Rome, than his friends approved of." For this his biographer makes the following apology.

"Barry was a man who seldom saw with the eyes of others; his views and opinions were peculiar to himself, and as his own, often widely differing from those of ordinary minds, he had an unguarded force of language and manner to maintain them, which, with those who could not cope with him, created enemies; and when enemies once declare themselves, one must be cautious of reports; there is therefore nothing to say on this matter in addition to what the reader has found in the correspondence; who must have been delighted with the elegant and friendly exhortations often thrown out by Mr. Edmund Burke, not so much to curb the irritable and boisterous temper of the young artist, as to sooth and allay it."

After an absence of five years mostly spent at Rome, he arrived in England in 1771, and claimed the admiration of the public, not unsuccessfully, by his "Venus," and his "Jupiter and Juno," the former one of his best pictures. In his "Death of Wolf" he failed, principally from his introducing naked figures, and he yielded reluctantly to Mr. West's more popular picture. This which he painted in 1776, was the last he exhibited at the Royal Academy.

About 1774 we find him averse to portrait-painting, from a dread of being confined to the modern costumes of dress, which we can remember were at that time rather ungraceful. It is well known, however, that he violated his own principles

ples in some of the figures introduced in his great work in the Society's rooms, Adelphi, when he was under no kind of constraint; but this difference between judgment and practice was in many instances remarkable in Barry, as we shall have occasion to notice hereafter.

About this time likewise he began to be jealous of the extreme intimacy of the Burkes with Sir Joshua Reynolds, "which led him to suppose that those friends overlooked his merits to aggrandize Sir Joshua's." Some letters that passed betwixt him and Mr. Burke on this subject, place his temper in no very pleasing light, and although the Burkes never ceased to serve him when they could, it is evident that the mutual warmth of friendship was abated. The immediate cause of the breach was this: Dr. Brocklesby requested Mr. Burke to sit to Barry for a portrait; Mr. Burke made various applications to the artist for an opportunity during two years, all which Barry shifted off on pretence of business. At length Mr. Burke thought it necessary to apologize for his importunity in a very polite and complimentary letter. Barry, in his answer, mistook, or affected to mistake this for irony, and Mr. Burke rejoined in the following letter.

"TO JAMES BARRY, ESQ.

"SIR,—I have been honoured with a letter from you, written in a style, which from most of my acquaintances I should have thought a little singular. In return to an apology of mine for an unseasonable intrusion, couched in language the most respectful I could employ, you tell me that I attack your quiet and endeavour to make a quarrel with you. You will judge of the propriety of this matter, and of this mode of expression.

"When I took the liberty of offering myself to sit for my picture on Saturday last, I could not possibly mean to offend you. When you declined the offer in the manner in which you declined offers of the same kind several times before, I confess I felt that such importunity on my part, and on such a subject, must make me look rather little in the eyes of others, as it certainly did in my own. The desire of being painted is one of the modes in which vanity sometimes displays itself. I am however mistaken, if it be one of the fashions of that weakness in me. I thought it necessary, on being dismissed by you so often, to make you at length some apology for the frequent trouble I had given you. I assured you that my desire of sitting solely arose from my wish to comply with the polite and friendly request of Doctor Brocklesby. I thought I should be the more readily excused on that account by you, who, as you are a man informed much more than is common, must know, that some attention to the wishes of our friend even in trifles, is an essential among the duties of friendship:

Ship:



ship: I had too much value for Dr. Brocklesby's to neglect him even in this trivial article. Such was my apology. You find fault with it, and I should certainly ask your pardon, if I were sensible that it did or could convey any thing offensive.

“When I speak in high terms of your merit and your skill in your art, you are pleased to treat my commendation as irony. How justly the warm (though unlearned and ineffectual) testimony I have borne to that merit and that skill upon all occasions, calls for such a reflexion. I must submit to your own equity upon a sober consideration. Those who have heard me speak upon that subject have not imagined my tone to be ironical; whatever other blame it may have merited. I have always thought and always spoke of you as a man of uncommon genius, and I am sorry that my expression of this sentiment has not had the good fortune to meet with your approbation. In future, however, I hope you will at least think more favourably of my sincerity; for if my commendation and my censure have not that quality, I am conscious they have nothing else to recommend them.

“In the latter part of your letter you refuse to paint the picture, except upon certain *terms*. These terms you tell me are granted to all other painters. They who are of importance enough to grant terms to gentlemen of your profession may enter into a discussion of their reality or their reasonableness. But I never thought my portrait a business of consequence. It was the shame of appearing to think so by my *importunity* that gave you the trouble of my apology. But that I may not seem to sin without excuse, because with knowledge, I must answer to your charging me, that “I well know that much more is required by others,” that you think far too highly of my *knowledge* in this particular. I know no such thing by any experience of my own. I have been painted in my life five times; twice in little, and three times in large. The late Mr. Spencer, and the late Mr. Sisson painted the miniatures. Mr. Worlidge and Sir Joshua Reynolds painted the rest. I assure you upon my honour, I never gave any of these gentlemen any regular previous notice whatsoever.

“They condescended to live with me without ceremony; and they painted me, when my friends desired it, at such times as I casually went to admire their performances, and, just as it mutually suited us. A picture of me is now painting for Mr. Thrale by Sir Joshua Reynolds; and in this manner; and this only. I will not presume to say, that the condescension of some men forms a rule for others. I know that extraordinary civility cannot be claimed as a matter of strict justice. In that view possibly you may be right. It is not for me to dispute with you. I have ever looked up with reverence to merit of all kinds; and have learned to yield submission even to the caprices of men of great parts. I shall certainly obey your commands; and send you a regular

regular notice whenever I am able. I have done so at times; but having been, with great mortification to myself, obliged once or twice to disappoint you, and having been as often disappointed by your engagements, it was to prevent this, that I have offered you (I may freely say) every leisure hour that I have had sure and in my own possession, for near two years past. I think a person possessed of the indulgent weakness of a friend, would have given credit to the *irregularity* of the calls of my little occupations, on my assuring him so frequently of the fact.

“ There are expressions in your letter of so very extraordinary a nature, with regard to your being free from any misfortune, that I think it better to pass them over in silence. I do not mean to quarrel with you, Mr. Barry; I do not quarrel with my friends. You say a picture is a miserable subject for it; and you say right. But if any one should have a difference with a painter, some conduct relative to a picture is as probable a matter for it as any other. Your demanding an explanation of a letter, which was itself an explanation, has given you the trouble of this long letter. I am always ready to give an account of my conduct. I am sorry the former account I gave should have offended. If this should not be more successful let the business end there. I could only repeat again my admiration of your talents, my wishes for your success, my sorrow for any misfortune that should befall you, and my shame, if ever so trifling a thing as a business of mine should break in upon any order you have established in an employment to which your parts give a high degree of importance. I am with the greatest truth and respect, sir,

“ Your most obedient,

“ And most humble servant,

“ EDMUND BURKE.”

“ *Beaconsfield, July 13, 1774.*”

The consequence of all this was that the portrait was painted.

We have now some correspondence on a design of decorating St. Paul's Cathedral with the works of our most eminent painters and sculptors. How this scheme failed is well known, as far as painting was concerned. According to the plan then exhibited, Barry was to have been employed with Angelica Kauffman, Cipriani, Dance, Reynolds, and West; his subject was the “Jews rejecting Christ, when Pilate entreats his release.”

In 1775, he published his “Inquiry into the Real and Imaginary Obstructions to the acquisition of the Arts in England,” in answer to Winckleman. In this treatise, there are some fanciful opinions, but upon the whole it is the best and most dispassionate of the productions of his pen, and a masterly

masterly defence of the capabilities of English artists under proper encouragement; and it affords many just remarks on that state of public taste which is favourable to the perfection of art. Mr. Burke pointed out its principal defects in an able letter addressed to the author, and printed in these memoirs.

After the scheme of decorating St. Paul's had been given up, it was proposed to employ the same artists in decorating the great room of the society of arts, but this was refused by the artists themselves, for reasons not assigned here, but probably the principal objection was, that they were to be remunerated only by an exhibition of the pictures. It is easy to conceive that such a mode would lead to "delicate perplexities." Either the artists must have shared alike, or if their shares were to be different, who was to determine? Three years after, however, in 1777, Mr. Barry undertook the whole, and his offer was accepted. It would have been strange indeed if such an offer had been rejected, as his labour was to be gratuitous.

"He has been heard to say, that at the time of his undertaking this work, he had only sixteen shillings in his pocket; and that in the prosecution of his labour he had often, after painting all day, to sketch or engrave at night some design for the print-sellers, which was to supply him with the means of his frugal subsistence. He has recorded some of his prints as done at this time, such as his Job, dedicated to Mr. Burke; birth of Venus, Polemon, head of Lord Chatham, king Lear. Many slighter things were done at the pressure of the moment, and perhaps never owned: it would be vain, therefore, to make enquiries after them."

Of his terms we only know that the choice of subjects was allowed him, and the society was to defray the expence of canvas, colours, and models. During his labours, however, he found that he had been somewhat too disinterested, and wrote a letter to Sir George Saville, soliciting such a subscription among the friends of the society as might amount to 100*l.* a-year. He computed that he should finish the whole in two years, and pay back the 200*l.* to the subscribers from an exhibition, but he very candidly added that if the exhibition should produce nothing, the subscribers would lose their money. This subscription did not take effect, and it is well known the work employed him seven years;

"But," adds his biographer, "he brought it to an end with perfect satisfaction to the members of the society, for whom it

was intended; and who conducted themselves towards him throughout with every liberality and gratification within their power to fulfil: they granted him two exhibitions, and at different periods voted him fifty guineas, their gold medal, and again two hundred guineas, and a seat among them."

Of this great undertaking it would be unnecessary to offer a minute criticism. Perhaps we may say with the author of a long anonymous letter printed in this volume, and improperly, we think, attributed to Burke, that

"It surpasses any work which has been executed within these two centuries, and considering the difficulties with which the artist had to struggle, any that is now extant."

As the production of one man, it is undoubtedly entitled to high praise, but it has all Barry's defects in drawing and colours, defects the more remarkable, because in his correspondence and lectures, his theory on these subjects is accurate and unexceptionable.

"Of the profits arising from the two exhibitions, they are stated at 503l. 12s. and Lord Romney nobly presented him with a hundred guineas for the portrait which he had copied into one of the pictures, and he had twenty guineas for the head of Mr. Hooper. Perhaps he received other sums for portraits employed in the work, but of this there are no documents to speak from."

We have already noticed Barry's dislike to portrait-painting, but he certainly departed widely from his own principles when he introduced so many in these pictures. We need only notice the fifth picture, "The Distribution of the Premiums," in which the principal characters give way to the portraits of some ladies of distinction.

These pictures were afterwards engraven, but what they produced is not known. In 1792, however, he deposited 700l. in the funds, "and to this wealth he never afterwards made any great addition, for he never possessed more than sixty pounds a-year from the funds, a sum barely sufficient to pay the rent and other charges of his house." Those who remember his domestic arrangements will not be surprised that this sum should be sufficient:

In 1782 he was elected professor of painting in room of Mr. Penny, but did not lecture until 1784. His lectures, which are here printed for the first time, are unquestionably among the best of his writings, but the appointment was unfortunate, as we shall have occasion to notice.

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He had long meditated an extensive design, that of painting the progress of theology, or "to delineate the growth of that state of mind which connects man with his creator, and to represent the misty medium of connexion which the Pagan world had with their false gods, and the union of Jews and christians with their true God, by means of revelation." At the time of his death he was employed on etchings or designs for this purpose, but made no great progress. We much doubt whether such a subject could have been successfully illustrated by painting, and we recollect that one great defect in his paintings in the society's rooms was that the subjects wanted more explanation than the spectator could discover. With a very high opinion of Barry's talents, we suspect that if he had attempted the progress of theology, he must have often been reduced to the necessity of explaining his meaning.

In the mean time he published his "Letter to the Dilettanti," a work which his biographer justly characterizes as "not quite so tranquil or praiseworthy." We are not so certain that the academy was to blame for expelling him. It was plain he could not be permitted to lecture any more, and the middle course of permitting him to retain his seat would not have probably been very satisfactory. It ought not to be forgot that his expulsion was sanctioned by the highest authority; but we own we look at the whole transaction with regret.

Soon after this event, the earl of Buchan set on foot a subscription, which amounted to about 1000*l.* with which the committee of Barry's friends judged proper to buy an annuity for his life of Sir Robert Peel, Bart. but his death prevented his reaping any benefit from this design.

"On the evening of Thursday, the 6th of February, 1806, he was seized, as he entered the house where he usually dined, with the cold fit of a pleuritic fever, of so intense a degree, that according to the information of his friend Mr. Clinch, who found him in this state, all his faculties were suspended; and he himself unable to articulate or move; which probably gave rise to the reports in the public papers that he was seized with a palsy. Some cordial was administered to him, and on his coming a little to himself, he was taken in a coach to the door of his own house, which, the key-hole being plugged with dirt and pebbles, as had been often done before by the malice, or perhaps the roguery of boys in the neighbourhood, it was impossible to open. The night being dark, and he himself shivering under the progress of his disease, his friend thought it adviseable to drive away without loss of time to the hospitable mansion of Mr. Eonomi. By the kindness of

of that good family, a bed was procured in a neighbouring house, to which he was immediately conveyed. Here he desired to be left, and locked himself up, unfortunately, for forty hours, without the least medical assistance. What took place in the mean time, he himself could give but little account of, as he represented himself to be delirious, and only recollected his being tortured with a burning pain in the side, and with difficulty of breathing. In this short time was the death-blow given; which by the prompt and timely aid of copious bleedings, might have been averted; but without this aid, such had been the reaction of the hot fit succeeding the rigors, and the violence of the inflammation on the pleura, that an effusion of lymph had taken place, as appeared afterwards upon dissection. In the afternoon of Saturday the 8th, he rose and crawled forth to relate his complaint to the writer of this account. He was pale, breathless, and tottering, as he entered the room—with a dull pain in his side, a cough short and incessant, and a pulse quick and feeble. He related that his friend Bonomi had caused an arrangement to be made for receiving him in his house, and stated with great emotion, the satisfaction he expected from the kind attention of Mrs. Bonomi, who would supply him with those necessary aids which sickness required, and of which he must have been deprived, had he been under his own roof—destitute as he was of a servant, and the common conveniences of bed-linen. He was recommended to return immediately to those friends, as being more fit for his bed than for making visits.

“In the situation he was in, succeeding remedies proved of little avail; his danger was obvious: by the advice of his learned friend Dr. Combe, and of the writer of this account, he was once bled, but it afforded him little or no relief. With exacerbations and remissions of fever, symptomatic of effusion, and organic lesion, he lingered to the 22d of February, when he expired.”—  
P. 300.

The character his biographer gives of him from p. 303 to 338 is very elaborate, including disquisitions on his art, and comparisons with the talents of some of the great masters. In this prolix essay, the friendship of his biographer is sometimes apparent, but upon the whole we know not that many deductions are to be made on this account. To us it appears that with unquestionable talents, original genius, and strong enthusiasm for his art, he was never able to accomplish what he projected, or to practice all that he professed. Few men appear to have had more correct notions of the principles of art, nor to have departed more frequently from them. His lectures we have already mentioned as the most valuable of his publications, yet we know not that it would be possible to exemplify his rules by his practice. We shall  
instance

instance only in one subject, that of *colouring*; let his lecture on that subject be perused with a reference to his great pictures in the society's rooms, and the difference will be obvious. His ambition during life was to excel no less as a literary theorist, than as a practical artist, and it must be allowed that in both characters he has left specimens sufficient to rank him very high in the English school. Where he has failed in either, we should, as already hinted, be inclined to attribute it to the peculiar frame of his mind, which in his early, as well as mature years, appears to have been deficient in soundness; alternately agitated by conceit or flattery, and irritated by contradiction, however gentle, and suspicion however groundless. This was still more striking to every one conversant in mental derangement, when he exhibited at last that most common of all symptoms, a dread of plots and conspiracies. This went so far at one time that, when robbed of a sum of money, he exculpated common thieves and housebreakers, and attributed the theft to his brother artists jealous of his reputation.

Notwithstanding these defects in his character, these volumes must, we think, be regarded as a valuable addition to the library of every artist and student, and highly creditable to the talents of the author. No English artist has left behind him so large a mass of observation, or has shown more anxiety for the cultivation of his mind, or the advancement of his art.

ART. IV. *Retrospection, a Poem, in familiar Verse, by Richard Cumberland.* 4to. 71. pp. 10s. 6d. Nicols. 1811.

OF a veteran poet, who has amused or instructed the public for half a century, the last words must be peculiarly interesting; and these words of Cumberland were so nearly his last, of any kind, that the publication did not precede his death by many days. He had before given us the recollections of his life in prose; he here offers them in verse. The most melancholy part of the consideration is, that these effusions were not, in either case, voluntary. They were forced from him by the pressure of necessity; and a necessity, the severest part of which appears to have been brought

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with cruelty upon him \*. The hand of friendship alleviated, as far as was practicable, his misfortune, of which kindness he speaks with enthusiasm. (in p. 54.) The voice of friendship, which he could not foresee, sounded over his grave. The place, the speaker, and the eulogium would all have given him sincere delight, could any anticipation have brought them to his knowledge.

It is a pleasing circumstance, and favourable to the character of Mr. Cumberland, that, with all his reasons for complaint, many real, and some, perhaps, imaginary, there is very little of a querulous cast in his *RETROSPECTION*. His imagination delighted rather in lively images, and he even felt a degree of anger against Young for the gloomy cast of his *Night-Thoughts*; of whom he says, with no small humour, that he

“ To earth’s inhabitants denouncing woe,  
Came riding on his *night-mare* to their beds.” P. 64.

His own thoughts, whether they were called up by night or day, dwelt more upon pleasing recollections; or if they deviated into censure, it was usually rather playful than severe; allied more to his comic than his tragic Muse. From satirists he suffered occasionally, nor can it be denied, that in some points, his character was rather open to their attacks; but we are willing to believe that he had too much good nature to desire to inflict the degree of pain, which sometimes he must have felt from such attacks. In society, his evident desire was to give pleasure to those present; so much, sometimes, as rather to astonish those who had heard his opinions of the same persons absent. But his object was to please, and in that he very seldom failed. His foibles, however, whatever they were, have been at various times sufficiently blazoned; our present business is with his *RETROSPECTION*, certainly one of the most pleasing of his productions.

Mr. Cumberland has here borrowed a title from Mrs. Piozzi †, perhaps unconsciously, for we do not at present recollect any mention of that lady, or her writings, in his

\* We dare not tell the tale, lest we should be mistaken in any of the circumstances; but, if it was as we heard it from an intimate friend of the sufferer, there must have been, somewhere, a great want of feeling.

† See the account of Mrs. Piozzi’s “*Retrospection*,” *Brit. Crit.* Vol. xix. p. 355.



works. That he has stamped a new value upon the title by his use, will not, we conceive, be denied by many who shall read the present poem. It opens in a pleasing manner: and when we consider how much nearer the event alluded to in the two first lines, proved, in reality to be, than the author probably supposed, it has something in it of the pathetic.

“ World I have known thee long, and now the hour,  
 When I must part from thee, is near at hand:  
 I bore thee much good-will, and many a time  
 In thy fair promises repos'd more trust  
 Than wiser heads and colder hearts would risque.  
 Some tokens of a life, not wholly pass'd  
 In selfish strivings, or ignoble sloth,  
 Haply there shall be found, when I am gone;  
 Which may dispose thy candour to discern  
 Some merit in my zeal, and let my works  
 Outlive the maker, who bequeaths them to thee;  
 For well I know, where our perception ends,  
 Thy praise begins, and few there be who weave  
 Wreaths for the poet's brow, 'till he is laid  
 Low in his narrow dwelling with the worm.

Mr. C. was always an advocate for encouraging the living poets, and, to say the truth, was usually as ready to bestow as to demand that encouragement. The intelligent reader will have seen already, that the style of Cowper's *Task* is that to which this composition most nearly approaches, familiar blank verse, with occasional elevation. Cumberland would have disdained the idea of imitating Cowper, but resemblance may easily exist without imitation. Among the most delightful objects of his recollection are those illustrious friends, with whom he lived so much, Johnson, Burke, Reynolds, Goldsmith, and others, whom he characterizes with much elegance and force. Yet he laments their loss with temperance, and allows that they may possibly have successors worthy to supply their places.

“ Virtue will still be lovely, wit will charm,  
 Learning be honour'd, eloquence admired,  
 Tho' Johnson, Burke, and hundreds more be dead:  
 There yet remains an under growth to spring,  
 And flourish in the late o'er shadow'd space,  
 Which these tall monarchs of the grove engross'd.  
 Did genius perish in the grave with Fox,  
 Integrity with Pitt? Though (grief to tell)  
 Those stars that late with rival lustre shone,

And by their influence alternate rul'd  
 The hearts of men, are set to rise no more,  
 Yet Heav'n above us is not "hung with black;"  
 Still there is light by which the pilot steers  
 The vessel, freighted with the sacred trust,  
 Of all that to a British heart is dear,  
 Ev'n while the Tempest rages at its height.  
 Oh! may the Genius of our isle protect  
 And guard that chosen Man, who'er he be,  
 Whom, in this perilous and awful hour,  
 The Monarch, or the Regent of the realm  
 Dooms to the arduous duty! May his hand  
 With all the strength of temper'd steel be nerv'd,  
 And firmly may he grasp the lab'ring helm  
 In the deep swell of waters! With his eye  
 For ever on the faithful compass fixt,  
 Undaunted may he stand, and keep his course  
 Right onward, in that heav'n directed track,  
 Which holds the tyrant of the earth in chace;  
 And leads, thro' sufferings only for a time,  
 To that true glory which shall never fade." P. 9.

This is patriotic, as well as poetical; and so is much more that follows in the ensuing pages. We could have wished that no repining at the success of a younger poet had disgraced this farewell poem. But such is human nature. Cumberland, pinched by poverty, at the close of a life distinguished by much literary fame, could not see with a tranquil eye the immense success and profits of a writer, whose style appeared to him irregular, deviates confessedly from the classical models, and follows rather the effusions of a ruder age. Galled by these feelings, and blinded by these prepossessions, Cumberland could not appreciate the powerful and original genius which animates the lays of Mr. Walter Scott; and speaks rather with peevishness of his witches and goblins. Mr. Scott, who has all the liberality of true genius, will doubtless pardon this slight injury, and allow to the Muse of Cumberland all that true criticism, (of which he is no less a master than of numbers) can allow. He will feel with us the effect of the invocation, when the poet thus calls upon the worthies above-named.

"Friends of my better days, awake, arise!  
 From your gay circle round the social fire,  
 Johnson, and Burke, and Garrick draw your chairs,  
 And let us hear the moral master talk!" P. 15.

We go with him, upon the well-considered report of all

who knew both, when he decides that Johnson would have been greater in the senate than Burke, who was so great.

“ Nature gave to each,  
 Pow’rs, that in some respects may be compar’d  
 For both were orators—and could we now  
 Canvass the social circles where they mix’d,  
 The palm for eloquence, by general vote,  
 Would rest with him, whose thunder never shook  
 The senate or the bar. When Burke harangued  
 The nation’s representatives, methought  
 The fine machinery, that his fancy wrought\*,  
 Rich, but fantastic, sometimes would obscure  
 That symmetry, which ever should uphold  
 The dignity and order of debate :  
 ‘Gainst orator like this had Johnson rose, [risen]  
 So clear was his perception of the truth,  
 So grave his judgment, and so high the swell  
 Of his full period, I must think his speech  
 Had charm’d as many and enlightened more.  
 Yet, that the sword of Burke could be as sharp  
 As it was shining, HASTINGS can attest ;  
 Who thro’ a siege of ten long years withstood  
 “ Its huge two handed sway,” that stript him bare  
 Of fortune, and had cut him deeper still,  
 Had INNOCENCE not arm’d him with a shield  
 Which turn’d the stroke aside, and sent him home  
 To seek repose in his paternal farm.” P. 31.

In the course of his reflections, which are desultory and without method, Mr. C. returns once more to the defence of his grandfather Bentley, which he handles with the eloquence of affection.

“ Still, still, by Retrospection’s magic pow’r,  
 Tho’ threescore years and ten have interven’d,  
 I’m waded back to boyhood, and behold  
 To mental clear as to my natural eye  
 The honour’d form of Bentley.—At his desk  
 Beside his garden window, deep in thought  
 With books embay’d, the learned Master sits :  
 Unaw’d I run to him, around my neck  
 He throws his arms ; methinks ev’n now I feel  
 Their pressure, and his kifs upon my cheek :  
 And lo ! at once the page of ancient lore,  
 That offers no amusement to my sight,  
 Is shut, the golden chain of his bright thoughts

\* Unintentional rhyme. *Rev.*

Is snapt without a murmur——palsy-struck,  
 And halting, see! he rises from his chair,  
 And spreads before me what his shelves can show  
 Of prints, to gratify an idle boy.  
 And will the world persist to call him stern,  
 Morose, and cynical, who never turn'd  
 From misery that sought him, never frown'd  
 'On the repentant slanderer that had wrong'd him?  
 When bold impugners of the Gospel truth  
 Essay'd to shake the pillars of his faith,  
 Then he was stern; then arm'd and amply stor'd  
 With learning, wit, and eloquence sublime,  
 He beat their contumacious dulness down.  
 But when the blush of diffidence bespoke  
 His favour and forbearance, then the brow  
 Wrinkled by deep research and thought intense,  
 Was smooth'd, and kindness brighten'd in his face."

P. 43.

This clear and pleasing picture places the venerable critic and divine completely before our eyes. What follows, of retort against the poet who attacked him, is neither equally gratifying, nor equally just. In English criticism, Bentley was certainly vulnerable.

Thus have we given sufficient specimens of a poem, in which there is no plan to develope, no artificial arrangement of parts to consider. Altogether, it is sufficiently characteristic of the mind which produced it, and interesting both from the circumstances, under which it was written, and from the pictures of illustrious characters interwoven. Of the authors living at the time, Mr. C. speaks well in general, but particularly of none, except Mr. W. Scott, whom he censures unjustly; and Mr. Rogers, of whom he speaks like a very warm friend. Why he says nothing of his former friend and fellow-labourer, Sir James Burges, does not appear. Two other friends he mentions by their initials; of whom one is, by his description, a very eminent lawyer. The other is only spoken of with affection, but not described. We have often enjoyed his society; let us kindly dismiss his last production. Peace then to his manes!—We have generally admired his writings, though seldom with any enthusiastic admiration; but we can fairly conclude, in the words of a friend before alluded to; "none have written more, few have written better."

ART. V. *The Life of the Right Reverend Beilby Porteus, D.D. late Bishop of London. By the Rev. Robert Hodgson, A.M. F.R.S. Rector of St. George's, Hanover-square, and one of the Chaplains in Ordinary to his Majesty.* Svo. pp. 319. 7s. Cadell and Davies. 1811.

IF we expatiate somewhat more at large upon the subject of this article than its extent may seem to justify, something must be conceded to strong personal attachment and emotions of private gratitude. If any individual be entitled to a place of honourable distinction in these literary memoirs of the times in which we live, none can possibly be more so than the venerable Bishop Porteus. When we first presented ourselves to the public at a period of national danger and universal alarm; when they who were animated by principles of loyal attachment to our constitution, and of unshaken fidelity to our ecclesiastical establishment were awed by menaces, and sometimes overpowered by insolence and clamour, the late Bishop of London was among the first to cheer and encourage our exertions. In the course of our progress we uniformly experienced the same kind and friendly support; we personally knew his virtues, respected his abilities and learning, and admired the amiable, pious, and unblemished tenour of his life.

Can it therefore be matter of surprise that we are proud to record in our pages the principal incidents of his life, and features of his character, as we find them delineated and represented in Mr. Hodgson's biographical sketch, prefixed to a complete collection of the deceased prelate's works. First, however, let us premise, as a matter of justice, that perhaps no work of the kind has of late appeared deserving of warmer praise or greater credit, for the unaffected good sense and simplicity of the narrative, or for more judicious discrimination. In the whole narrative it is obvious that the principal care of the editor was to prevent the powerful emotions of personal attachment and private gratitude, from operating to the prejudice of the grave and sober dignity of truth.

Many erroneous representations have been circulated with respect to the place of this excellent prelate's birth. The truth is that he was born at York, and was the youngest but one of nineteen children. His father and mother were natives of Virginia, but retired to this country, much to the injury of their private fortune, solely for the honourable purpose of giving every possible

advantage of education to their children. Dr. Porteus received the first rudiments of his education at York, from whence he was removed to Ripon, and from this place at a very early age, became a member of Christ's College, Cambridge, where he was admitted a sizer. This latter fact is mentioned not only as an encouragement to humble diligence, as a sizer is a student of the lowest rank, but because it is in our judgment one of the mistaken errors and prejudices of modern times, to consider such a situation as mean and contemptible. The annals of our country will exhibit an honourable catalogue of names in every department both of church and state, who imbibed the instructions of Alma Mater in the same humble class.

The private merits and studious accomplishments of Dr. Porteus advanced him as might naturally be expected to a fellowship of his college, and the active exertions of his friends soon afterwards procured him the situation of squire Beadle, an office of the university, both advantageous and honourable, but not precisely adapted to the character of his mind or habits of his life. He did not therefore long retain it, but wholly occupied himself with the care of private pupils, among whom was the late Lord Grantham, who distinguished himself not only as Secretary of State, but as ambassador in Spain. Whilst employed in this meritorious office, he had some difficulty in obtaining a curacy, and the writer of this article has heard him facetiously declare, that he thought it an extraordinary piece of good fortune, to receive an invitation to go over every Sunday to the house of Sir John Maynard, at Easton, a distance of sixteen miles from Cambridge, to read prayers to the family.

In the year 1757 he was ordained deacon, and soon afterwards priest. His first claim to notice as an author was his becoming a successful candidate for Seaton's prize for the best English poem on a sacred subject. Upon the great and superior merit of this composition, of which the subject was "Death," Mr. Hodgson might with great propriety and justice have further dilated. It is an admirable poem, characterized by extraordinary vigour, warm sensibility, genuine piety, and accurate taste.

So much talent was not doomed long to remain in the silent and monastic obscurity of a college. In 1762 he became chaplain to archbishop Secker, and in 1765 married Miss Hodgson, the eldest daughter of Brian Hodgson, Esq. of Ashbourne in Derbyshire. His first church preferments were two small livings in Kent, which he soon exchanged for Hunton, in the same county, and a prebend

in the cathedral church of Peterborough, an option of the archbishop, and he not long afterwards was promoted to the rectory of Lambeth. In this same year, 1767, he took his doctor's degree at Cambridge, and on this occasion preached the commencement sermon. He availed himself of this opportunity to recommend to the university to pay a little more attention to the instruction of their youth in the principles of revealed religion. He wisely proposed that these should have a place in their initiatory studies, and have similar encouragement given them with the other studies.

It is greatly to be lamented, that this salutary advice has not apparently made the impression which its importance deserves; it was, however, the means of a great and lasting benefit to the university \*. Mr. Norris, a gentleman of fortune in Norfolk, was so satisfied of the wisdom and expediency of such precepts, that he was induced by them to found and endow a professorship at Cambridge, for the purpose of giving lectures on the doctrines of Christianity. If these had produced nothing of greater utility and importance than the celebrated lectures of the first Norrisian professor Dr. Hey, the founder would have been well entitled to the nation's gratitude.

From this period Dr. Porteus became more and more an object of public esteem and attention; he divided his time between Hunton, which place he always visited with delight, and left with regret, and Lambeth; and in 1769 he was made chaplain to his Majesty, and master of the hospital of St. Cross, near Winchester. In the year 1773 he united with some other highly respectable individuals in respectfully recommending a revision of the liturgy and thirty-nine articles, and as this part of his conduct has been misrepresented and misunderstood, we insert his biographer's explanation of it.

“About this time a circumstance occurred, which then excited considerable interest, and in which the part that Dr. Porteus took has been much misinterpreted and misunderstood. The following statement, in his own words, will place the fact in its true point of view. ‘At the close of the year 1772, and the beginning of the next, an attempt was made by myself and a few other clergymen, among whom were Mr. Francis Wollaston, Dr. Percy, now Bishop of Dromore, and Dr. Yorke, now Bishop of Ely, to induce the bishops to promote a review of the liturgy and articles, in order to amend in both, but particularly in the latter, those parts which all reasonable persons agreed stood in need

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\* See Mr. Cockburn's “*Strictures on Clerical Education*,” *Brit. Crit.* xxxvii. p. 416.

of amendment. This plan was not in the smallest degree connected with the petitioners at the Feathers tavern, but on the contrary, was meant to counteract that and all similar extravagant projects; to strengthen and confirm our ecclesiastical establishment; to repel the attacks which were at that time continually made upon it by its avowed enemies; to render the 17th article on predestination and election more clear and perspicuous, and less liable to be wrested by our adversaries to a Calvinistic sense, which has been so unjustly affixed to it; to improve true christian piety amongst those of our own communion, and to diminish schism and separation by bringing over to the national church all the moderate and well-disposed of other persuasions. On these grounds, we applied in a private and respectful manner to archbishop Cornwallis, requesting him to signify our wishes, (which we conceived to be the wishes of a very large proportion both of the clergy and the laity) to the rest of the bishops, that every thing might be done, which could be *prudently* and *safely* done, to promote these important and salutary purposes.

“ The answer given by the archbishop, February 11, 1773. was in these words: ‘ I have consulted severally my brethren the bishops, and it is the opinion of the bench in general, that nothing can in prudence be done in the matter that has been submitted to our consideration.’

“ There can be no question that this decision, viewed in all its bearings, was right; and Dr. Porteus, and those with whom he acted, entirely acquiesced in it. They had done their duty in submitting to the bench such alterations as appeared to them to be conducive to the credit and the interest of the church of England, and of religion in general; and their manner of doing it was most temperate and respectful. At the same time, as it appears to me, the proposal was rejected on very satisfactory and sufficient grounds. That in our established liturgy there are some redundancies which might be spared, and some changes which might be made with advantage, few will be disposed to deny. That in the articles also, a clearer and more intelligible mode of expression might in parts be introduced, and some passages amended or expunged, which give a colour to false interpretation, may equally be conceded. But the main part to be considered is, whether, however desirable it may be to remove all possible ground of separation and schism, such alterations as those suggested, or even any at all, would produce that effect. It has been said by an eminent divine, and I perfectly agree with him, that ‘ it is not in the wit or in the power of man to prevent diversity of opinion, since this is the unavoidable result of human imperfection and human liberty, and is not to be removed, unless we had more light or less agency.’ Suppose the liturgy and articles to undergo a revision, would the consequence be an union of sentiment? What one approved, there would be still another to condemn; and even ‘ amongst the moderate and well-disposed of other persuasions,’ I fear the church, with all her concessions, would gain few converts.



It is always dangerous to innovate, more so in things connected with religion than in any other; and after all, is there any absolute need of change? 'The men,' says Dr. Hey, 'who were at the head of the reformation, were men of the first ability. As scholars, we are mere children to them. They were conversant in scripture to a degree, of which few now have any conception. Ecclesiastical history lay open before them. Yet they were not mere scholars, nor monks, nor monkish men; but skilled in government, knowing men and manners, liberal in behaviour, free from all fanaticism, full of probity, yet guided in their measures by prudence. None then could be chosen more likely to frame a good set of forms and articles. They would fall short of nothing attainable, through indolence or cowardice. They would set down nothing carelessly, on the presumption of its passing unexamined. They would overshoot nothing, in the hope of catching a few. They had in short nothing for it, but to fix on that which right reason and good feelings would embrace.' Surely then in the labours of these illustrious men we may contentedly acquiesce. They were the result of fervent piety, profound learning, consummate prudence, long, anxious, and patient deliberation; and I should therefore think any change inexpedient and unwise, which was not demanded by a strong necessity, and justified by the clear and certain prospect of some decisive advantage."—P. 38.

In 1776 Dr. Porteus was promoted to the bishopric of Chester, where he immediately and effectually distinguished himself by a faithful discharge of the duties of his high station. It would be unjust to his memory to withhold the following anecdote.

"Towards the conclusion of this year, 1778, the bishop had an opportunity of very highly gratifying his own feelings, by being enabled to relieve the distress of a poor clergyman in his diocese, whose situation and circumstances were made known to him in the following letter;

"My Lord,

"Impelled by a gloomy fit of reflection (and many I have, God knows) on my condition, I prostrate myself at your feet, imploring in the humblest manner compassion and regard. If distress has eloquence, and may be permitted to plead, I have, alas! but too powerful an advocate in my favour.

"I am, my lord, the curate of Wood Plumpton, near Preston, where I have served, as such, for about forty-two years successively, and led withal an obscure contemplative life. I am now in the sixty-seventh year of my age, and have brought up six sons and six daughters to men's and women's estate, and am grandfather to twenty-seven children. All my annual income is only something more than forty pounds, I had a small tenement  
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here that came by my wife, but, as I had contracted small debts time after time, in so long a series of family occasions, have sold it to discharge those engagements; so that my bare salary is all that I now enjoy for the support of myself and family: and such is the indigence I am reduced to at present, that were it not for religious prospects, I should be wretched beyond the utmost energy of language to express. Although poverty and old age together be but a mortifying fate, yet as to any personal misery, I hope I could defy it to touch me with impatience. But, oh! my lord, the thing that enervates all my fortitude and cuts me to the heart, is to see my poor family in want, and to be a spectator of their misery without the power of relief!

“ ‘ As you may have the direction of some charities, be pleased to use your influence in the case of

“ ‘ Your lordship’s

“ ‘ Faithful servant,

“ ‘ MATHEW WORTHINGTON.’ ”

“ It will easily be imagined, that a letter such as this, written with all the pathetic eloquence of undissembled distress, could not fail to make a strong impression on a feeling mind. The bishop was exceedingly struck by it; and with the assistance of the Chancellor, Dr. Peplow, immediately opened a subscription, towards which he contributed largely himself, as a temporary relief: soon after which, the living of Childwell, a vicarage in his gift, becoming vacant by resignation, he immediately presented it to Mr. Worthington.” P. 52.

In the interval between this period and his promotion to the see of London, the bishop evinced his zeal and ardour for the promotion of piety, benevolence, and the public good, by the part which he took in various matters which were objects of popular discussion. The principal among these were the Protestant association against Popery; the Sunday debating society; the civilization of the negroes, and the establishment of Sunday schools. In the first of these, at the same time that the bishop demonstrated his universal charity and candour, he was not negligent in guarding those committed to his care against the dangerous and delusive tenets of popery. In the second, his exertions effectually put a stop to a very alarming evil, to meetings which were calculated to destroy every moral sentiment, and extinguish every religious principle. With respect to the civilization and conversion of the negroes, he indulged the feeling nearest to his heart, but although he had the happiness to see the final accomplishment of his wishes, his first endeavours were not effectual. The plan of Sunday schools was first introduced by Mr. Richard Raikes, of Gloucester, and as soon as ever the bishop was convinced by time and experience of their real utility and importance, he promoted them in his diocese, and by an admirable letter which he addressed to his clergy, he

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explained their advantages, and recommended their universal adoption.

Dr. Porteus was now to be exalted to a still more conspicuous situation in the church, in which the sphere of his benevolence, liberality, and piety, was still more extended; and where he was enabled to indulge one of the warmest wishes of his heart, in becoming the friend and protector of literature. The times also were at that period such as to require a vigilant, active, and pertinacious attention to the duties of his high office. The first thing which engaged the bishop's attention on his promotion to the see of London, was the king's proclamation against immorality and profaneness. The good effects of his exertions on this subject were immediate and important. Many salutary acts of parliament were obtained, and many mischiefs injurious to good morals restrained and punished. The next great popular event, was the measure which finally led to the abolition of the slave trade. To promote and accomplish this truly benevolent object, the good bishop spared no exertions, or fatigue either of mind or body. We pass over the circumstances of his first visitation of his diocese, as described at p. 106, referring the reader to the bishop's admirable charge, which will be found in his works. We come now to that horrible and destructive tornado, the French revolution, which shook thrones and empires with dreadful convulsions, and introduced a malignant poison into the moral state of things, the pernicious consequences of which seem not yet to have reached their height. Mr. Hodgson has expressed himself on this subject with so much judgment, and indeed pathos, that his words are subjoined, as fully expressive of our own feelings and sentiments.

“During the interval which elapsed between the bishop's first and second visitation of his diocese, the French revolution burst forth: overturning from its very foundation one of the most powerful governments in Europe; substituting a republic in the room of an ancient monarchy, and overwhelming all law and order in one wild, sanguinary scene of anarchy and confusion. In a convulsion such as this, which threw down every barrier, that the wisdom of ages had raised for the consolidation of a great empire, it was not to be expected that religion would pass unmolested: and in fact it very soon appeared, that the revolutionists of France aimed at nothing less than the utter subversion of all moral principle, and the complete abandonment of public worship. Their object was to degrade and vilify the truths of revelation, and to propagate in its place a blasphemous and infidel philosophy. The attempt succeeded but too effectually in their own country, and the contagion soon spread to this. No efforts were spared,  
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which could tend to contaminate the public mind, and obliterate from it all reverence for our civil and religious establishments; and had it not been for the vigorous measures of that great minister, who was then at the head of the administration, and to whom, under providence, we owe our preservation, we might have witnessed here the same frightful scenes, which convulsed and desolated a neighbouring kingdom.

“At a crisis such as this, in which all that is dear to us hung suspended on the issue, it was plainly every man's bounden duty to exert himself to the utmost for the public welfare: and, in a situation so responsible as the see of London, comprehending a vast metropolis, where the emissaries of infidelity were most actively occupied in their work of mischief, the bishop felt himself called upon to counteract, as far as in him lay, the licentious principles which were then afloat, and to check, if possible, the progress they had too evidently made in the various ranks of society. The best mode, as he conceived, of doing this, was to rouse the attention of the clergy to what was passing around them; and nothing surely was ever better calculated to produce that effect, than the charge which he addressed to them in 1794. I know not where, in a short compass, the character of the French philosophy is more ably drawn, or its baneful influence more strikingly developed. He had marked its course with an observing eye. He had read all that its advocates could allege in its favour. He had traced the motives which gave it birth, the features by which it was marked, and the *real* objects which it was designed to accomplish. It was not therefore without much deliberation and a full knowledge of his subject, that he drew up for his second visitation that eloquent and most impressive address, in which he gave such a picture of the infidel school of that day, and of the industry which was then employed to disseminate its principles in this country, as at once carried conviction to the mind, and most powerfully awakened the attention of every serious and thinking man. But it was on the clergy, in an especial manner, that he was anxious to leave a strong and fixed persuasion of the necessity of increased assiduity and vigilance in the discharge of their religious functions. Christianity, attacked as it was on every side, required more than common efforts, and more than ordinary zeal on the part of its natural defenders; and he therefore called upon them ‘to repel with vigour and effect all those charges of fraud, falsehood and fanaticism, which had been so liberally thrown upon it; at such a perilous crisis to contend with *peculiar* earnestness for ‘the faith once delivered to the saints’, and to shew that it is not, as our enemies affirm, ‘a cunningly devised fable,’ but *a real revelation from heaven.*

“In particular he recommended it to them, with the view of stemming more effectually the overwhelming torrent of infidel opinions, ‘to draw out from the whole body of the christian evidences the principal and most striking arguments, and to bring them down to the understandings of the common people.’ ‘If this,’ says he, ‘or any thing of a similar nature, were thrown into

a regular course of sermons or lectures, and delivered in easy, intelligible, familiar language to your respective congregations, I know nothing that would, in these philosophic times, render a more essential service to religion, or tend more to preserve the principles of these entrusted to your care, uncorrupted and unshaken by those most pernicious and dangerous publications, which, I have too much reason to apprehend, will very soon be disseminated with dreadful industry and activity through every quarter of this island.' " P. 117.

To demonstrate that he was willing himself to take his full share of the burthen which he imposed upon others, he in 1794 undertook to prepare and deliver at St. James's church, his justly celebrated Lent lectures. These are far beyond our praise. The public received them with enthusiastic gratitude, and we doubt not with the most beneficial impression; and they who can peruse them, and in particular the introductory preface, without being improved as christians, must be beyond the reach of human argument, or human eloquence.

We should have made some remarks on his memorable contest with an Essex clergyman, on the subject of a very valuable living, as described at p. 143, but as the matter is from circumstances again a subject of discussion, it would be unreasonable. The anecdote of the princess Charlotte of Wales, as it occurs at p. 160, must by no means be omitted.

" In the autumn of 1801, a very interesting scene took place, which, though strictly of a private nature, I cannot forbear from mentioning. It is thus related by the bishop:—'Yesterday, the 6th of August, I passed a very pleasant day at Shrewsbury House, near Shooter's Hill, the residence of the Princess Charlotte of Wales. The day was fine; and the prospect extensive and beautiful, taking in a large reach of the Thames, which was covered with vessels of various sizes and descriptions. We saw a good deal of the young princess. She is a most captivating and engaging child, and, considering the high station she may hereafter fill, a most interesting and important one. She repeated to me several of her hymns with great correctness and propriety; and on being told, that, when she went to South-End in Essex, as she afterwards did for the benefit of sea-bathing, she would then be in my diocese, she fell down on her knees and begged my blessing. I gave it her with all my heart, and with my earnest secret prayers to God, that she might adorn her illustrious station with every christian grace; and that, if ever she became the queen of this truly great and glorious country, she might be the means of diffusing virtue, piety, and happiness through every part of her dominions!'"

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This excellent prelate continued to exert all the influence of his high office, and to display all the energies of his character in whatever comprehended the extension and benefit of religion, morality, and literature. But we are fearful of extending our article to an undue limit; we must, therefore, briefly refer our readers to other parts of this biographical narrative, upon which, if it were possible, we would gladly dilate at length.

His address to those who came to him for confirmation when he visited his diocese for the fourth time in 1802, is an admirable piece of eloquence, and will be found in detail at p. 165. His charge on his last visitation, the substance of which is given at p. 175, is more particularly deserving of attention, as it demonstrates the malignity and falsehood with which some persons were base enough to asperse his character, by representing his lordship as friendly to sectaries. The part he took on the subject of the Curates' Bill, and residence of the clergy, (p. 179—80, et seq.) evinces his tenacious zeal in whatever seemed in his opinion to be connected with his duty. This is still more obviously exhibited in p. 189, where the letter which he sent to certain ladies of high rank who held Sunday concerts alternately at each other's houses, is transcribed at length. To show that he was not influenced in this by any over rigid or fanatical prejudices, appeal may securely be made to the following paragraph.

“ ‘ But let me not, madam, be misunderstood. I am no friend to a pharisaical or puritanical observance of the Lord's day. I do not contend, that it should be either to the poor, or to the rich, or to any other human being whatever, a day of gloom and melancholy, a day of superstitious rigour, a day of absolute exclusion from all society. No, it is on the contrary a festival, a joyful festival, to which we ought always to look forward with delight, and enjoy with a thankful and a grateful heart. It is only to those amusements, which partake of the nature and complexion of *public diversions*, on the Lord's day, that I object; to large assemblies, for instance, and large concerts consisting of hired performers, where numerous parties are collected together, occasioning a great concourse of servants in one place, employing them at a time when they have a right to ease and rest, and producing much of that noise and tumult in the public streets, which are so opposite to the peaceful tranquillity that should prevail on that day—a day which the Almighty himself has distinguished with a peculiar mark of sanctity, and which he claims *as his own*. It is against these open infractions of the Lord's day, that I think it my duty to remonstrate. But in hearing sacred music on  
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the Sunday evening; confined to a small domestic circle of relations and friends, without any hired performers, I am so far from seeing any impropriety, that it appears to me a relaxation well suited to the nature of a christian sabbath, perfectly congenial to the spirit of our religion; and calculated to raise our minds to heavenly thoughts, and sublime and holy contemplations.' "

The distressing and perilous question of Catholic Emancipation presented itself in 1805, upon which the good bishop's sentiments are so entirely in unison with our own, to which we constantly adhere, and shall vindicate with all the vigour in our power, that we shall be satisfied with transcribing them without comment.

" I am and ever have been a decided friend to liberty of conscience, and a full and free toleration of all who differ in religious opinions from the established church. It is a sentiment perfectly consonant with the spirit of the gospel, the principles of the church of England, and every dictate of justice and humanity. It is a sentiment deeply engraven on my heart, by which I have ever regulated, and hope I ever shall regulate my conduct. But this was not an application for liberty of conscience, and freedom of religious opinion and religious worship. The truth is, it is an application for political power; and that power I, for one, am not disposed to grant them: because, I believe that it would be difficult to produce a single instance, where they have possessed *political power in a Protestant country*, without using it cruelly and tyrannically. And this indeed follows necessarily from the very doctrines of their church, several of which are well known to be hostile not only to the Protestant religion, but to a Protestant government. It has been said, indeed, that these are not *now* the tenets of the church of Rome; that they may be found perhaps 'in some old musty records,' but that they are now grown obsolete and invalid, and are held in utter detestation by the whole body of Roman Catholics both in England and Ireland. But those 'musty records,' in which these doctrines appear, are nothing less than the decrees of general councils confirmed by the pope; and Dr. Troy, titular archbishop of Dublin, in his pastoral instructions to the Roman Catholics of his diocese, published in 1793, tells his flock that 'they must adhere implicitly to decrees and canons of the church assembled in general councils and confirmed by the pope;' and the celebrated lay Roman Catholic writer, Mr. Plowden, in his 'Case stated,' published in 1791, maintains the same doctrine; and the infallibility of general councils. These therefore are unquestionably at this day the tenets of their church; they have never been renounced or disavowed;

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and, till they are so disfavoured by authority, every good catholic is bound to obey them." P. 200

We now approach the termination of an unblemished, useful, and religious life. The part which Dr. Porteus took in the English and Foreign Bible Society is ably vindicated at p. 211, also his final triumph and becoming exultation at the successful termination of the question on the Slave Trade at p. 217, and his liberality in building and endowing a chapel at Sundridge, his favourite place of summer residence at p. 227. His munificent patronage of a foreigner, the Rev. Mr. Usko, was perhaps the only incident which excited discontent among his clergy. This it seems a matter of justice to transcribe.

"Soon after his arrival, about the end of October, he was surprised by the unexpected visit of a Prussian clergyman, the Rev. Mr. Usko, who had been for upwards of twenty years chaplain to the German factory at Smyrna, and for the last eight to the English factory in the same place. This gentleman had been introduced to him before, when on a former visit to England; and, both then and on this last occasion, he considered him as a man of high character, and of astonishing attainments in the eastern and European languages. A passage, written at the time I am now speaking of, very strongly marks his anxious wish to fix Mr. Usko in this country, in a station of all others best adapted to his talents.

"'As such a man,' he says, 'may throw much new light on those treasures of oriental MSS. which are now shut up in our libraries public and private, and especially in the British Museum, I have strongly recommended him to the trustees of that national establishment; and I shall do every thing in my power to place him in a situation, where he may have the best opportunity of displaying his prodigious stores of oriental learning, to his own honour and advantage, as well as to the benefit of the literary world.'

"Unfortunately no vacancy occurred, so as to enable the bishop to carry into execution this judicious intention: but as he felt the utmost solicitude to manifest in some way or other his respect for a clergyman, from whom he expected such essential benefit to the cause of christianity; and as, not long after, the valuable living of Orsett, in the county of Essex, fell to his disposal, he eagerly seized an opportunity, which might not, and in fact *did not*, again occur, and immediately presented him to that benefice. It has been thought, I well know, that he acted in this instance with too little consideration; but I also know, that he did it in the warmth of his heart, and with the best and purest



purest design of rendering a most important service to the church of England. I trust it will soon appear, that the hope he so fondly cherished, has not been forgotten. Mr. Usko stands solemnly pledged in honour and in duty to fulfil the engagement which he made with his deceased and venerable patron. The public look with no small anxiety to some production illustrative of the christian scriptures, and worthy of his own superior erudition; and he cannot, I should think, satisfy his own mind, certainly he will not satisfy the expectation which has been excited, unless he give this substantial and unequivocal proof of his gratitude and sincerity." P. 233.

The last public act of his life was his interfering to prevent a meeting of military gentlemen, which was held every other Sunday, under the patronage of the Prince of Wales. The conduct of the prince on this occasion was very highly to his honour. His Royal Highness immediately entered into the bishop's views, and voluntarily proposed to change the day from Sunday to Saturday. After representing the substance of what passed at the interview, the bishop thus concludes his memorandum of it, to the whole of which, and from the bottom of our hearts, we exclaim Amen. So be it.

“ ‘ Thus auspiciously ended this interview; and during the whole time, I was charmed with his fine, open, manly countenance, the peculiar mildness and gentleness of his manner, the elegance of his language, and the clearness and precision with which he gave me the history of the whole meeting.’—‘ Surely,’ adds the bishop, in language, the truth of which will be universally acknowledged, ‘ it is in the power of such a man, in a station of such eminence, and formed as he is to be the delight not only of this country, but of all Europe, so to win the public affection, as ‘ to bow the hearts’ of all the people of England, ‘ as it were the heart of one man!’ ” P. 251.

Within a very few days after this memorable interview, which we have heard misrepresented with every possible aggravation of absurdity and extravagance, this most excellent prelate, sitting after dinner at Fulham, fell as it seemed into a gentle sleep—it was the sleep of death.

“ From that time he never spoke, and scarcely could be said to move. Without a pang or a sigh, by a transition so easy, as only to be known by a pressure of his hand upon the knee of his servant, who was sitting near him, the spirit of this great and good man fled from its earthly mansion to the realms of Peace!” P. 253.

All which now seems to remain with us is to signify our unqualified assent and approbation to the character of the deceased bishop; with which the judicious and affectionate editor concludes his biographical sketch. This approbation and this assent do not merely rest on the confidence which we may not unreasonably be expected to repose in one whose near affinity gave him the opportunity of immediately contemplating the character he has undertaken to describe, and whose judgment and good sense has made so excellent a use of the materials afforded him. We also personally knew this illustrious ornament of his profession, respected his erudition, admired his talents, and revered his virtues. We think that Mr. Hodgson might in some instances still further have extended his eulogium. His classical attainments, if not acutely critical, or exceedingly profound, were entitled to very considerable esteem. They were ready money; always at hand; he had them when he wanted them. His taste for poetry was exquisite; his theological knowledge various and comprehensive; he was sometimes ignorantly or calumniously denominated a methodist. He was no such thing; his piety was animated but not fanatical, and he was the general friend of religious liberty. The great feature of his character was benevolence, prompt, active, universal benevolence. A case of distress was never placed before him, on proper authority, which he did not relieve. Above all, his kindness to literary men was at all times prompt, generous, and to the full extent of his means. Much of his preferment was bestowed as the reward of genius or of literary diligence. But we forbear expatiating further, lest we in any respect diminish the effect of the just and noble praise bestowed by his biographer. Mr. Hodgson has our best thanks, as he doubtless will have those of the public at large, for one of the most perfect specimens of biographical composition that has of late times appeared. It is an unaffected, impressive, and judicious narrative.

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ART. VI. *Philosophical Essays; by Dugald Stewart, Esq. F.R.S. Edin. &c.*

(Concluded from Vol. xxxvii. p. 158.)

THE second part of this elegant volume consists of four Essays, on subjects, which, though intimately connected with the philosophy of the human mind, belong rather to the province

province of *Belles Lettres*, than to that of metaphysics or moral philosophy. In the first of these Essays Mr. Stewart treats of BEAUTY; and after making some remarks, certainly just, on Mr. Addison's use of the phrase—*pleasures of imagination*—he proceeds to investigate the meaning of the word BEAUTY, and to correct some mistakes very prevalent among those who have written on this and similar subjects. It has long been a favourite problem, as he truly observes, with philosophers, to ascertain the common quality or qualities, which entitle a thing to the denomination of *beautiful*; but he is of opinion that this problem is impossible. There is no quality common to all objects that are denominated beautiful. It is a general prejudice, that when a word admits of a variety of significations, these significations must all be *species* of one *genus*; and must consequently include some *essential idea* common to every individual to which the generic term can be applied. That this is a mistake Mr. Stewart thus completely proves, to the confusion of all those, who with Horne Tooke would erect systems of science on the foundation of *Etymology*.

“ I shall suppose, that the letters, A, B, C, D, E, denote a series of objects; that A possesses some one quality in common with B; B, a quality in common with C; C, a quality in common with D; D, a quality in common with E;—while, at the same time, no quality can be found which belongs in common to any *three* objects in the series. Is it not conceivable, that the affinity between A and B may produce a transference of the name of the first to the second; and that in consequence of the other affinities which connect the remaining objects together, the same name may pass in succession from B to C; from C to D; and from D to E? In this manner a common appellation will arise between A and E, although the two objects may, in their nature and properties, be so widely distant from each other, that no stretch of imagination can conceive how the thoughts were led from the former to the latter. The transitions, nevertheless, may have been all so easy and gradual, that, were they successfully detected by the fortunate ingenuity of a theorist, we should instantly recognize, not only the verisimilitude, but the truth of the conjecture;—in the same way as we admit, with the confidence of intuitive conviction, the certainty of the well known etymological process which connects the Latin proposition *e* or *ex* with the English substantive *stranger*, the moment that the intermediate links of the chain are submitted to our examination\*.” P. 219.

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\* E, ex, extra, extraneous, étranger, stranger. By a similar etymological process may the English substantives.—*Journal* and *Journey* be traced from the Latin *Dies*. *Rev.*

After Mr. Knight, of whose work on *Taste* he speaks with just praise, this author calls the meaning which words obtain by such processes as this their *transitive* meaning, and shows in a very perspicuous manner, the difference between the *transitive* and *figurative* meaning of words. He then observes, that among the innumerable applications of language which fall under the general title of *transitive*, there are many which are the result of local or of casual associations; whilst others have their origin in the constituent principles of human nature, or in the universal circumstances of the human race. To trace the former of these *transitions* belongs properly to the compilers of etymological dictionaries; whilst the latter forms a most interesting object of examination, to all who wish to investigate the principles of philosophical criticism.

With this view Mr. Stewart traces the *transitive* meaning of the word BEAUTY (which in its primitive and most general acceptation refers to objects of sight) from *colours*, which, he justly thinks, suggest to us the first idea of *beauty* to *forms*, and then to *motion*. He observes that in the judgment of the present, the idea of *beauty* arising from *colour*, predominates over every other ingredient comprehended in the meaning of that generic term; and that children always delight in *regular forms*, even in those forms which are exhibited in a garden laid out after the Dutch manner. The beauty of *motion* he considers as a modification of that of *form*, being perceived when a pleasing *out-line* is thus traced out to the spectators fancy.

“ From the combination of these three elements (of *colours*, of \* *forms*, and of *motion*) what a variety of complicated results may be conceived! And in any one of these results, who can ascertain the respective share of each element in its production? Is it wonderful then, that the word *Beauty*, supposing it to have been at first applied to colours alone, should gradually and insensibly require a more extensive meaning?

“ In this enlargement, too, of the signification of the word, it is particularly worthy of remark, that it is not in consequence of the discovery of any quality belonging in common to colours, to forms and to motion, considered abstractedly, that the same word is now applied to them indiscriminately. They all indeed agree in this, that they give pleasure to the spectator; but there cannot, I think, be a doubt, that they please on principles essentially different; and that the transference of the word beauty, from the

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\* The preposition *of* before *forms* and *before* *motion* should unquestionably have been omitted, for a reason which the reader will find in our former article on this work. *Rev.*

first to the last, arises solely from their undistinguishable co-operation in producing the same agreeable effect, in consequence of their being all perceived by the same organ and at the same instant." P. 234.

Mr. Stewart does not attempt to investigate the principles on which colours, forms, or motion give pleasure to the eye. For this he refers to a new work by Mr. Alison, of which we shall embrace an early opportunity of giving some account to our readers; but in the mean time we agree with the author of the essays now before us, that each of these classes (comprehended under the generic term Beautiful) ought, in a philosophical enquiry, to form the object of a separate investigation; and that the sources of these pleasing effects should be traced in analytical detail, before we presume to decide how far they are all susceptible of explanation, from one general theory.

As Mr. Burke and Hogarth were of another opinion, Mr. Stewart thinks it incumbent on him, to examine their principles, before he proceeds to illustrate further and establish his own. He says little indeed of Hogarth's *line of beauty*, referring his readers, for a due estimate of that theory, to the work of his friend Mr. Alison; but he analyzes Mr. Burke's theory of *softness* and *smoothness*, as the essential ingredients of all beauty, with great minuteness; and completely proves it to rest on a false foundation. We cannot however adopt his opinion that "the zig-zag course of the ragged lightening," is among those angular forms, which mankind at large deem beautiful. *Sublime* it certainly is; and it is equally certain that there is no incongruity between the *sublime* and the *beautiful*. The emotions however denoted by these two words are not the same; and the *sublimity* of the course of the rugged lightening predominates so completely over its *beauty*, that we recollect not another writer who has mentioned the *beauty* of ragged lightening. *Beautiful* it would indeed be considered probably by all men, were it a thing perfectly harmless; but as that is far from being the case, the influence of the associating principle keeps the beauty of the course of lightening out of the view of its beholder. That influence Mr. Stewart discusses with his wonted ability, after making some judicious remarks on the picturesque of Messrs. Price and Gilpin—remarks however, for which, as they are not susceptible of abridgement, we must refer our readers to his work itself. The effect of association in heightening the beauty of colour is thus happily illustrated by our author.

"The qualities which excite the agreeable sensations exclusively appropriated to the nostrils, cannot be said to be beautiful

without departing altogether from the common use of language ; but who will deny, that the pleasing effect produced by the form and colour of a rose, even when viewed at a distance, is heightened by the sweet fragrance which we know that it possesses ? The effect of the appearance here presented to the eye, and that of the associated pleasure, are so intimately and so necessarily blended together in the mind of every individual, that it is impossible for any person to say, how much of the complicated delight is to be ascribed to each of the two ingredients ; and therefore the pleasing *conception* which is linked with the *appearance* of the object, no less than the *appearance* itself, may be justly regarded as a constituent of its beauty : it is unquestionably the union of both, which has secured to the rose her undisputed title as Queen of Flowers. The principle of association is not, in this instance, employed to account for the pleasing effect which the smell of the rose produces on its appropriate sense ; but to explain in what manner the recollection of this agreeable *sensation* may enter, as an element, into the composition of an order of pleasures distinguished by a different name, and classed with the pleasures of a different organ." P. 290.

What is here remarked with respect to *smell* the author shows to be equally applicable to every other pleasing impression or emotion, which association can attach to a visible object. It is, however, as he justly observes, chiefly by intellectual and moral associations, that our notions of beauty are influenced ; the most striking illustration of which that can be produced, is the complicated assemblage of charms, physical and moral, which enter into the composition of female beauty. This is a composition which he pronounces it impossible for any philosopher to analyze into its different ingredients, or to assign to those of them which are intellectual and corporeal, their respective shares in exciting the emotion produced by the whole object.

As intellectual and moral qualities are in our imaginations thus intimately combined with our ideas of female beauty, he shows, how, by natural processes, the denomination of *beauty* comes to be, in all languages, applied to those qualities themselves ; and how, by similar processes, the epithet *beautiful* is gradually transferred to the objects of hearing, although in its original sense it is applicable only to objects of sight. He then attempts, though we think unsuccessfully, to overturn Sir Joshua Reynolds's theory of the beauty of form, of which we have delivered our own opinion elsewhere\* ; but as our limits will not admit of the reasoning by which he endeavours to support his objections, we must refer to the work itself,

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\* Brit. Crit. vol. xxix. p. 18,

requesting only that before Mr. Stewart's objections be admitted, the whole of Sir. Joshua's essay may be read. In this request we are confident that Mr. Stewart will himself unite with us; as he does ample justice to the genius of the great artist, and does it with that readiness, which is so becoming in one man of genius when writing of another.

This elaborate Essay concludes with some judicious observations on the *beautiful*, when presented to the power of imagination. In these observations, the reflecting scholar will not find much that is new or uncommonly profound; but youthful readers of all descriptions may profit by the following remarks.

“ A long and exclusive familiarity with fictitious narratives (it has been often observed) has a tendency to weaken the interest we take in the ordinary business of the world; and the slightest attempt to fashion the manners after such models as they supply never fails to appear ludicrous in the extreme. The case is nearly similar with the painter, who applies to the beauties of a rich and varied prospect, the rules of his own limited art; or who, in the midst of such a scene, loses its general effect, in the contemplation of some accidental combination of circumstances suited to his canvas.” P. 333.

In his second Essay Mr. Stewart employs the same mode of analysis by which he explains the emotion excited by *beauty*, to the explanation of the *sublime*, and employs it with equal success. He does not advance any new theory of his own, nor censure indiscriminately any one of the theories advanced by his predecessors in this department of literature; but he contends that there is not in the *sublime* any more than in the *beautiful*, any *one* quality, essential to *all the objects* which excite those emotions in the human mind. He thinks indeed, that from objects of great elevation and profundity are derived our *first* emotions of sublimity; but he considers these objects as exciting such emotions chiefly by leading the thoughts almost instantly to ideas of *power*, which he considers, and, we think, justly considers, as the chief ingredient in that complex emotion or conception, to which we give the epithet of the sublime.

He so far adopts Mr. Burke's theory, as to admit, that a certain degree of terror heightens that emotion, though he does not consider terror as absolutely essential to it. In these opinions, and indeed in all his opinions respecting the sublime, he seems to agree more exactly, with the anonymous author of the review of Burke's theory, which Sir John Hawkins erroneously attributed to Johnson, than with any  
other

other author with whom we are acquainted; though he certainly does not follow that author with servility, as he has thrown much additional light on the subject. To us, however, he appears to carry his attachment to his own mode of tracing the emotion from its first source, too far, when he contends, that whatever is sublime must be somehow connected in our imaginations with great elevation. We think that whatever expands the mind (if we may use such an expression) and leads immediately to the notions of great energy or great power, is sublime; and therefore we cannot adopt his opinion, that the science of modern times by discovering that there is no such thing as absolute *high* or *low*, has diminished the sublimity of the starry heavens. On the contrary, the sublimity of this scene seems to us to be *heightened* by the discoveries of modern astronomy, which show so directly that not only the earth but all the heavenly bodies, have no other support than that Almighty Power, by which, in the language of scripture, they are said to be "hung upon nothing."

Perhaps the following extract will furnish the reader with a more correct view of Mr. Stewart's theory of *the sublime*, than any abridgment whatever of his Essay.

"Although I have attempted to shew, at some length, that there is a specific pleasure connected with the simple idea of Sublimity or Elevation, I am far from thinking, that the impressions produced by such adjuncts as Eternity or Power, or even by the physical adjuncts of Horizontal extent and of Depth, are wholly resolvable into their association with this common and central conception. I own, however, I am of opinion, that in most cases, the pleasure attached to the conception of *literal sublimity*, identified, as it comes to be, with those religious impressions which are inseparable from the human mind, is one of the chief ingredients in the complicated emotion; and that in every case, it either palpably or latently contributes to the effect.

"From this constant or very general connection, too, which those different ingredients have with each other, as well as with the central idea of elevation, they must necessarily both lend and borrow much necessary influence over the mind. The primary effect of Elevation itself cannot fail to be astonishingly increased by its association with such interesting and awful ideas as Immensity, Eternity, Infinite Power, and Infinite Wisdom; blended as they are in our conceptions with that still sublimer attribute of God, which encourages us to look up to him as *the Father of All*. On the other hand, to all of these attributes, Elevation imports, in its turn, a common character, and a common epithet." P. 411.

The next Essay in this volume is on the intellectual power of *Taste*—a subject which has been discussed by many eminent



nent writers; which is interesting to every reader; and on which the author has thrown out many hints, which will be highly useful to all who aspire to the character of philosophical critics. Taste is often considered, not by popular writers only, but even by philosophers, as a simple and original faculty of the mind, and confounded with *sensibility*; but Mr. Stewart has bestowed too much time, talents, and attention on the analysis of our intellectual powers, to fall into this mistake. Taste, he observes, is susceptible of improvement from culture, in a higher degree perhaps, than any other power of the mind; whereas the acuteness of all our *feelings* is diminished by a repetition of the impression. Taste therefore must include in its composition, other elements than mere sensibility. To prove the truth of this position, and to clear the way for ascertaining what these elements are, he begins his Essay with some general observations, on our acquired powers of perception and judgment; among which he enumerates the *acquired perceptions of sight*, first perspicuously and philosophically explained by Berkeley; the processes of thought which pass through the mind with such wonderful rapidity, in the common operations of reading and writing; the quickness of that glance, by which an expert accountant, is able to tell at once, the sum resulting from the addition of long columns of figures; the intuitive perceptions of Newton, and (we add) of Berkeley and others, of mathematical conclusions, by no means obvious to ordinary capacities; the rapidity with which the practised mechanic, comprehends the relations and dependencies of all the parts of a complicated machine; and the quickness and variety of intellectual combinations, which are exemplified in every sentence uttered by an accomplished orator. All these powers have the appearance of being innate and original, and are generally supposed to exalt those, who are possessed of them, far above the rest of mankind in the scale of genius. Mr. S. however, is decidedly of opinion, and in that opinion we agree with him, that these powers are for the most part the result of observation, study, and the associating principle; and that, though in point of quickness, or of any other mental quality, our species stand not all originally on the same level, yet a remarkable celerity of this kind, is much more frequently the offspring of those habits of observation, to which some particular profession, or peculiarity of situation has trained the mind, than of any original superiority of genius.

To these acquired perceptions and judgments—especially those of sight,—Mr. Stewart compares the power or faculty of *Taste*; and observes that to ascertain by what process that

faculty

faculty is acquired, it seems necessary to examine, in the first place, that particular class of *objects* with which taste is conversant; separating the respective effects of the various ingredients, which may be blended in the composition of the beauty of the objects so examined. In analyzing such complex beauties we must proceed on the same general principles, by which we are guided in investigating the physical and chemical properties, of material substances; that is, we must have recourse to a series of observations and experiments, on beautiful objects of various kinds; attending to the agreeable and disagreeable effects, which we experience, in the case of these diversified combinations. Such an analysis seems absolutely necessary, to those who wish to study the principles of Beauty, with a view to their practical application.

“ Whether their aim may be to produce new combinations of their own, or to pronounce on the merits and defects of those executed by others, it is of essential importance, that they should be able to separate what is pleasing from what obstructs the agreeable effect. Independently of experience, however, the most exquisite sensibility, seconded by the most acute intellect, cannot lead to a single conclusion concerning the particular circumstances from which the pleasure or uneasiness arises. In proportion, indeed, to the degree of the observer's sensibility, he will be delighted with the former and offended with the latter; but till he is able to draw the line distinctly between them, his sensibility will afford no lights of which he can avail himself in future, either as an artist or as a judge. It is in this *distinguishing* or *discriminating* perception, that the power denoted by the word taste seems to me chiefly to consist.” P. 441.

The author next points out the difference between corporeal and intellectual analyses, and shows how the latter, though conducted on the same principles, are so much more rapidly made than the former; the result appearing, in the man of cultivated taste, to be almost instantaneous, like our common estimates of distance by the perceptions of vision. The Essay concludes with various observations on the different kinds of taste—philosophical and sentimental, general and local. These are for the most part just, though not perhaps arranged in the manner best adapted, to fix the attention of the reader; but we could have wished that the severe animadversions on Johnson's *Lives of the Poets* had been suppressed, not merely because we think differently of that work ourselves, but because there seems to be no *prudence* in drawing the attention of the reader, to the comparative merits of Johnson and Stewart as biographers.

The concluding Essay is on the culture of certain intellectual habits, connected with the first elements of taste. It is not, however, the author's aim, to explain how a vitiated or false taste may be corrected; or an imperfect taste trained by culture, to a state of higher perfection. His object is to enquire, how far it may be possible for an individual, whose thoughts have been wholly engrossed by other pursuits, to bring his mind into that track of observation and study, by the steady pursuit of which alone, the power of taste is to be gradually formed. This he thinks may certainly be done, by cultivating the power of imagination; not that *inventive* or *creative* power, which is peculiar to poets and other men of high genius; but that power which readily seizes and presents to the mind, in a lively manner, the *combinations* which have been formed by others. This *apprehensive* power of the imagination, as he terms it, is to be cultivated by experience under judicious guides; but for the methods of cultivation we must refer to the Essay itself, as well as for a confutation of the very general opinion, that imagination is in its state of highest perfection, in those rude periods of society, when all the faculties of the mind shoot up wild and free.

We have now taken a survey of this elegant volume, and declare again, that it appears to us in every respect worthy of its author. It is not however equal throughout; and we confess, that we were less pleased with the Essays which constitute the second part of it, than with those which constitute the first. The Essays on the *beautiful* and *sublime*, contain indeed many excellent observations, neatly and elegantly expressed; but in the two Essays on *taste*, we seemed to feel the want of that precision, which generally characterizes the style of Mr. Stewart, and renders it so proper for the discussion of abstract questions. In these Essays too, the author makes long quotations from *himself*, a practice which is not frequent among good authors, and which can seldom, if ever, have a good effect. This however is not all. He repeatedly quits his subject before it is finished, promising to resume it in some future work; but will the purchasers of this work be pleased, or indeed have they *reason* to be pleased, with such conduct? The author indeed concludes the volume with expressing, what he had so often expressed before, some hope of soon resuming a more systematical analysis of our intellectual powers and capacities; but was it perfectly correct to agitate questions concerning taste, and leave them undecided, until the period of that resumption, merely because the size of his volume suggested the propriety of pausing for the present?

ART. VII. *The National Religion the Foundation of National Education: A Sermon, preached in the Cathedral Church of St. Paul, London, on Thursday, June 13, 1811: being the Time of the Yearly Meeting of the Children educated in the Charity-Schools in and about the Cities of London and Westminster. To which is added, a Collection of Notes, containing Proofs and Illustrations. By Herbert Marsh, D.D. F. R. S. Margaret Professor of Divinity, in the University of Cambridge. Preached and printed at the Request of the Society for promoting Christian Knowledge. 8vo. pp. 33. 1s. Rivingtons. 1811.*

**I**F any thing which is incapable of mathematical demonstration may be considered as a moral axiom, it is surely the position so ably argued in this discourse, that The National Religion should be the foundation of National Education. The learned preacher taking for his text, Proverbs xxii. 6. "Train up a child in the way he should go, and when he is old he will not depart from it;" investigates and analyses the popular system of education, executed by Mr. Lancaster, or under his direction, and now sanctioned by all ranks of society; points out and explains its defects; and like a faithful defender of the established church, animadverts on the pernicious consequences to which it may lead. In doing this, we hardly know which most to admire, the acuteness and ability of his arguments, or the very temperate language in which he enforces them.

The discourse commences with the observation, that our religious reformers being well aware that if truth be not at a very early age instilled into the mind, its place will be occupied by error, wisely intermixed the principles of that faith, of the truth of which they were fully satisfied, with the first elements of education. In the very first Christian office of Baptism, it is required that the infant shall be taught, so soon as he shall be able to learn them, the Lord's Prayer, the ten Commandments, and the Creed, and all other things which a Christian ought to know and believe to his soul's health. Thus the foundation was laid for a system of religious education; and it was moreover enjoined by the Rubrics that this should be conducted under the direction of the Parochial Clergy, thus it appears that a Church-of-England education is clearly prescribed, and, as appears from the 77th Canon, which was confirmed by the Act of Uniformity, prescribed from authority. The Liturgy, therefore, may be considered as the repository of the National Religion established by law. Can, therefore, any mode of education be properly entitled to be called national, when the children do not attend

attend the Service of the Established Church? This is, however, intended to apply to the professed members of the Establishment; the members of other churches may adopt such mode of education as they may think best adapted to their own principles, but do our brethren act wisely in promoting and assisting such systems, where the Liturgy is not only neglected, but where it is a matter of indifference whether the children frequent a Conventicle or the Church? Surely such a conduct is utterly inconsistent, and however men may be deluded by the seducing terms of Liberality and Philanthropy, if we starve our own to feed the children of strangers, we neglect a primary duty.

Such is the substance of the argument which introduces the following observations from the preacher :

“ It is well known, that a system of education, conducted by a very intelligent and active Dissenter in this country, a system, in which, of course, as he himself conducts it, the doctrine and discipline of the Church of England form no part, has, during the last seven years, received very extensive patronage from men of *all* ranks and professions. This system he conducts on the avowed principle, that “ *education ought not to be subservient to the propagation of the peculiar tenets of any sect.*” Hence no other parts of Christianity are there professed, than what he terms its “ *uncontroverted principles.*” Whether our religion, when thus curtailed, does not lose the character of Christianity *altogether*, or whether enough of it remains to satisfy the demands of any *other* religious party in this country, it is certain that the doctrines of Christianity, as taught by *the Church of England*, have no admission there. That *Dissenters* therefore, Dissenters of *every* description, should join in promoting *such* a plan of education, is not a matter of surprize. To supersede the parochial and charity schools, which our forefathers had founded on the maxim in the text, of training up a child in the way that *he should go*, and to raise up seminaries in their stead, where the children should *not* be trained in the way of the Established Church, was to *them* an advantage, too obvious to be overlooked. If no predilection for any *peculiar* sect was thereby excited, *one* point at least was gained, and that an *important* one, — that the children educated in *such* seminaries, would acquire an *indifference* to the establishment. And not only indifference, but *secession* from the Established Church will be the final result.

“ Education, on *whatever* principles it be conducted, must have *some* influence, either favourable or unfavourable, on the established religion. Even neutrality, however strictly observed, is in *this* case a kind of hostility. It is *hostility* to the Establishment, to deprive our children of that *early* attachment

to it, which an education in the Church cannot fail to inspire, and which, if lost in their *youth*, can never after be recovered.

“ If this loss were *compensated* by any solid advantage, obtained by that neutrality for the *general* cause of religion, we should have less reason to lament the injury, which we ourselves sustain. But no such advantage can be expected from such neutrality. For there is *less* probability, that men will finally embrace the truth, if their education dismisses them *unattached* to any particular religion, than if they had been educated in some *religious system*. Among the persons dismissed in this state of *supposed impartiality*, how small must be the number of those, who will have the leisure, the inclination, and the ability, to weigh the arguments for *religious* opinions? And when we further consider, that the question now relates to persons educated in schools of public charity, an union of those qualities in *such* persons can *never* be expected. But if those qualities are *wanting*, there must also be wanting the knowledge, and the judgment, which are necessary to direct men in the *choice* of their religion. In such circumstances, they will either choose *no* religion; or, if they choose *any*, it will be mere *accident*, that they fall on the *right* one. Instead therefore of *advantage* from that neutrality, we may certainly expect the *reverse*.

“ But the neutrality *professed* is virtually disregarded, and hence *indifference* to our religion, which the mere circumstance of *not being brought up to it* cannot fail to produce, is not the *whole* extent of the evil to be apprehended from this system. Indeed, neutrality in religion it is hardly *possible* to maintain. If we *adopt* a Creed, we cannot expect, that *all* parties should agree to it. If we *adopt no* Creed, we differ from all who *have* a Creed. We cannot be negative in respect to *Creeds*, without positive opposition, to those who *maintain* them. But the educator in question has formally declared, that he objects to *Creeds in general*; and he has declared it in the work, which is intended to describe his *plan of education*. His scholars, therefore, who necessarily imbibe the sentiments of their master, will soon acquire a contempt of the *national* Creed. The Office of Baptism, where the learning of it is enjoined, and the Office of Confirmation, where the knowledge of it is required as an indispensable *condition*, will soon be regarded as the rites of bigotry and superstition. Can the result then of *such* an education be doubtful? Will the children, *thus* educated, have to *choose*, when they come to years of discretion, whether they shall be Churchmen, or not? No! They will long before have decided *against* the Church.

“ When we further consider, that this system of education has in *other* respects so much to recommend it; that the *mechanical* part has advantages, which no other system possesses; that reading, writing, and arithmetic are taught by it, under *one* master, to *hundreds* of children, at a moderate expence; that these useful arts

re learnt also in so short a time, as to leave ample leisure for *man-ual labour*, which in charitable institutions is so usefully combined with the acquirement of *knowledge*; and when we consequently consider that *such* a system is both likely to meet, and actually *does* meet with almost general encouragement, we must clearly perceive, that, if the system is accompanied with such *religious* instruction, as is calculated to create indifference, and even dislike to the *established church*, the most powerful engine, that ever was devised against it, is now at work for its destruction." P. 9.

We consider this reasoning as unanswerable, and will not weaken its efficacy by adding any commentaries upon it, but shall proceed with Dr. Marsh, to observe, that the admirable mechanism of this popular system of education was first invented and first practised by a Clergyman of our own Church more than twenty years ago, in a public Institution at Madras. This, indeed, is acknowledged by all, and by the intelligent Mr. Lancaster himself, but it is to be lamented that in his hands the religious part of the system has been superseded by a few general maxims; and deceived by the seeming liberality of the plan, and admiring the ingenious mechanism of the whole, multitudes of the Established Church have been induced to give it their countenance.

It did not, however, escape the notice of some members of the Church of England, that such general maxims could not form a basis for the revealed doctrines of Christianity; they accordingly applied to the original inventor of the system, and under his direction the tuition by the scholars themselves, was applied in unison with the Established Church in two very large Charity-Schools in Whitechapel. Other schools have followed the example, and we trust that it will be adopted in all the parochial schools of the metropolis, and of the kingdom.

This system, therefore, of Education presents itself to the Public in two distinct forms, both are equally accessible, and equally practicable; but one is a Church-of-England Education, and the other is not. We cannot expect those who are avowed Dissenters, to promote a system of Education in unison with the doctrines of the Church; but why should the members of the Establishment where they have a choice, prefer any system to their own? Our Parochial and Charity-Schools have hitherto been Church-of-England Schools, it is true wisdom so to continue them.

The fifth section of this admirable discourse exhibits a political argument. There is a religion by law established: the State has made an alliance therefore with the Church. They, therefore, who are pleased to consider religion as an engine of the State, must admit that the above alliance implies utility.

lity. But if seminaries are patronized, from which the doctrine and discipline of the Church are discarded, the bond of the alliance must be weakened, and the power of utility on the part of the Church diminished.

The conclusion contains an animated and well timed apotrophe in praise of the Society for promoting Christian Knowledge. This a true Church-of-England Society, and no one is received into it without a testimony of his attachment to the Constitution in Church and State; and it must be a satisfaction to its friends among the warmest of whom we ourselves are, to know, that it has rapidly increased, and still continues to do so.

Professor Marsh is entreated to accept our best thanks for this most excellent and able discourse, which we take for granted the Society of which he has made such honourable mention, will circulate among their collection of Tracts.

ART. VIII. ΑΙΣΧΥΤΑΟΥ ΠΡΟΜΗΘΕΥΣ ΔΕΣΜΩ-  
 ΤΗΣ. *Aeschyli Prometheus Vincetus ad Fidem Manuscriptorum emendavit, Notas et Glossarium adjecit, Carolus Jacobus Blomfield, A.B. Collegii SS. Trinitatis apud Cantabrigienses Socius. Cantabrigiæ. 8vo. pp. 160. 6s. Typis ac Sumptibus Academicis excudit J. Smith; veniunt Londini apud J. Mawman et T. Payne; et Cantabrigiæ apud J. Deighton. MCCCX.*

WE congratulate the friends of classical literature upon the appearance of this volume, and are sorry that we have so long delayed to notice it. This delay has, however, allowed to us the opportunity of perusing it with considerable attention, and, as we think that we shall be able to suggest some useful hints to Mr. Blomfield, and to afford to our classical readers much rational amusement, we shall proceed, without farther preface, to examine it with some degree of minuteness.

Ver. 4. — — — — — “ τόνδε πρὸς πείραις  
 ὑψηλοκρήμοις τὸν λεωργὸν ὄχμαίσει  
 ἀδαμαντίνων δεσμῶν ἐν ἀρρήκταις πέδαις.”

Catullus, *de Nuptiis Pelei et Thetidos*, says, v. 294.

“ *Post hunc consequitur solerti corde Prometheus,  
 Extenuata gerens veteris vestigia pœnæ;  
 Quam quondam, silici restrictus membra catenâ,  
 Persolvit, pendens è verticibus præruptis.*”



Stanley says (in Butler, vol. i. p. 154): "Quod ad supplicii genus attinet, præruptæ rupi Caucasæ. cruci simplici, ut ita dicam, ex qua prima ac rudi specie ad compactam ventum fuisse docet Lipsius de Cruce l. 5. affixus ac suspensus est Prometheus." We doubt whether this poetical cross was so simple, as Lipsius and Stanley have supposed: it appears to us, that it was nearly of the same form as that to which our Saviour was nailed: it will be evident to the careful reader, from the first 80 lines, that Prometheus was fastened to the rock by chains; that his hands and his feet were nailed to it; that nails were driven through his breast; and it is probable that his hands were stretched at length, as was usual in crucifixions. Many of the terms, which Lucian uses in his Dialogue on the crucifixion of Prometheus, are used by the sacred writers in speaking of the crucifixion of our Saviour: thus Lucian uses προσηλώσθαι, κατακλείειν, καταπηγνύσθαι, προσπατρίλευθηναι, ανασκολοπισθηναι, σαρρῶ, ανεσαυρώσθαι. This sort of punishment is of considerable antiquity. Justin assigns it to the Scythians in his History, L. 2, C. v. "Quicumque capi potuerunt, supplicia crucibus luerunt:" Again in L. 18, C. vii. he assigns it to the Carthaginians: "Eum—in altissimam crucem—suffigi iussit:" see also L. 22, c. vii. Again in L. 21, C. iv. "corpus verberibus lacerum in crucem figitur," when he is speaking of Sicily. Q. Curtius, L. iv. C. 4, cited by Dr. Harwood, in his "New Introduction to the Study and Knowledge of the New Testament," vol. ii. p. 337, in his section on Crucifixion, says that Alexander crucified 2000 Tyrians—*duo millia—crucibus adfixi*: This learned scholar has also observed in the same place, that the Persians and the Egyptians used crucifixion: Thucyd. L. 1, Sect. 110. 'Ινάρεως—ὅς τὰ πάντα ἐπέραξε περὶ τῆς Ἀιγύπτου, προδόσιμ λήφθεις, ανεσαυρώθη: Justin, L. 30, C. 2, treating of the affairs of Egypt, says—*Concursu multitudinis et Agahocles occiditur, et mulieres in ultionem Eurydices patibulis suffiguntur*: Herod. in *Erato*, p. 45 i. Ed. Wesseling says—Ἀρταφέρνης τε, ὁ Σάροδιων ὑπάρχῶν, καὶ ὁ Ἀρπαγῶν, ὡς ἀπίκετο ἀγμένῶν ἐς Σάροδιν, τὸ μὲν αὐτῆ σάμα ταυτῆ ανεσταυρώσαν. See 100 *Thalia*, p. 260; *Polyhymnia*, p. 617. Tavernier says, in the Collection of Dr. Harris, vol. i. p. 820, "Among the Tunquinese it is a great dishonour to have the head bare, for they shave all criminals; and, if any person be found without hair, they apprehend him, and carry him to the Governor, who causes him to be nailed to a cross immediately."

immediately." J. Abb. de Mandelsloe ſays in p. 791, among the Japaneſe, "thieves are faſtened with a rope of ſtraw to a croſs, and then the executioner runs a pike into the right ſide up to the left ſhoulder, and again from the left ſide up to the right ſhoulder; other malefactōrs are faſtened only to a poſt, with their hands ſtretched out, and held up by two perſons, and ſo the executioner runs them with a pike through the neck into the heart." William Adam ſays, in p. 863, "The moſt unpleaſant ſight we had, was the ſight of the malefactōrs faſtened upon croſſes, near all the great towns, where thoſe executions had been performed: crucifying is a very common puniſhment among them at Japan." Mr. Tennant has ſomewhere obſerved in his "Indian Recreations," that this puniſhment is of immense antiquity in the Eaſt. Our gibbets were derived from theſe croſſes, as is fully ſhown by Sam. Pegge, who refers to Martinius, the learned etymologiſt, in the Gentleman's Magazine for March, 1789: Even Tacitus, in his Germany, has recorded the fact, that the Germans ſuſpended criminals on trees, c. 12. *Proditores et transfugas arboribus ſuſpēdunt*. The carcaſes of crucified criminals were left ſuſpended on the croſſes, and became a prey to every ravenous beaſt and carnivorous bird: thus Horace ſays, Ep. L. 1, E. 16, v. 48. *Pasces in cruce corvos*. And Juvenal Sat. IV. v. 77.

*Vultur, jumento et canibus, crucibusque relictis*

*Ad ſætus properat, partemque cadaveris affert.*

Hence then Æſchylus might naturally prophecy that a vulture would feed upon the liver of the crucified Prometheus (ſee v. 1057—61); but, as the body of Prometheus was to be buried in the bowels of the earth during a confulion of the elements, and a convulſion of nature (ſee v. 1052—5), this was to take place in Tartarus, the land of diſembodied ſpirits, "who durſt defy the Omnipotent to arms." But we will not here anticipate ſome very curious remarks upon this ſubject, which we ſhall have to offer in another place: in the mean time we muſt requeſt our readers to ſuſpend their judgment upon this aſſertion and this new hypotheſis till they have ſeen the evidence on which it reſts.

V. 9. Θεοῖς. Mr. Parkhurſt ſays in his Heb. and Eng. Lexicon, in p. 691. 2d Edit. "Phornutus, in his 1ſt c. *περὶ θεῶν*, derives θεοῖς, the Greek name for the Gods, from θεοῖς, *poſition*, or *placing*: "for the ancients," ſays he, "took thoſe for Gods, whom they found to move in a certain regular manner, thinking them to be the cauſes of  
the

the changes of the air, and of the conservation of the universe: these then are Gods (θεοί), which are the *disposers* (θετηρες) and formers of all things." This derivation seems to have been adopted by Herodotus (as Mr. Mitford says in his History of Greece, vol. i. p. 110, 8vo.) who observes of the Pelasgi, that they had no distinguishing appellation for their Gods, but called them Θεοι, as the disposers and rulers of all things: Θεοι δὲ προσωνόμωσαν οφθαλασ ἀπὸ τῆ τοιότητος, ὅτι κόσμωθ' ἜΝΤΕΣ τὰ πάντα πρᾶγματα καὶ πάσας νομὰς εἶχον.

V. 176. μακάρων πρύτανις. Stanley says here (in Butler, τ. i. p. 186), "Anastid. Hymn. in Jov. ἔτ' πρύτανις, καὶ ἡγεμών, καὶ ταμίαις ὄντων καὶ γιγνομένων πάντων." Mr. Blomfield says in his Gloss. p. 107, "πρύτανις, moderator, βασιλεὺς, ἀρχων, διοικητής, Hesych. et Photius:" thus the 2d Schol. says, "ὁ θεῶν διοικητής, καὶ ἀρχων Ζεὺς:" thus Suidas says, πρυταννεύεται διοικεῖται τῇ τῆ θεῶν ῥοπῇ πρυταννεύεται τὰ ἀνθρώπινα. That wonderful scholar Toup, in his Emendat. of Suidas, vol. ii. p. 116, Ed. 1790, adds, "Procopius, Arcan. Hist. p. 6, ἔτως ἄρα ἐκ ἀνθρώπων βελαις, ἀλλὰ τῇ ἐκ θεῶν ῥοπῇ πρυταννεύεται, τὰ ἀνθρώπινα: Idem in Gothic. l. iv. p. 338, ἔτις ἄρα ἐχ' ὅσα (leg. ἐχ' ὡς) τοῖς ἀνθρώποις δοκεῖ, ἀλλὰ τῇ ἐκ τῆ θεῶν ῥοπῇ πρυταννεύεται τὰ ἀνθρώπινα: ad hunc locum respexit Suid."

V. 179. Καί μ' ἔτι μελιγλώσσοις πειθῆς  
ἐπαιοδαῖσιν δέλλξει

Mr. Blomfield says in his Gloss. p. 107, ἐπαοιδή, incantatio, l. q: ἐπαοιδή cantilena magica per quam morbos depelli credebant, cui opponitur μάγευμα medicamentum magicum: Hesych. ἐπαοιδᾶς γοητικὸν ἐπιδαλῆσαι. Id. ἐπαοιδοί, φαρμακοί, γόητες: Pindar Pyth. 3. 91. τῆς μὲν μαλακαῖς ἐπαοιδᾶις ἀμφέπων, τῆς δὲ προσανέα πίνοντας." Thus Plato says in his Phædon (p. 209. Ed. Forster), ἀλλὰ χρὴ, ἔφη ὁ Σωκράτης, ἐπαοιδεῖν αὐτῷ ἐκάστης ἡμέρας, ἕως ἂν ἐξιάσῃται, πῶθεν ἂν ἔφη ὁ Σωκράτης, τῶν τοιούτων ἀγαθὸν ἐπαοιδὸν ληψόμεθα; ἐπειδὴ σὺ, ἔφη, ἡμᾶς ἀπολείπεις; πολλή μὲν ἡ Ἑλλάς, ἔφη, ὦ Κέβης, ἐν ἣ ἔνεσι πᾶ ἀγαθοὶ ἄνδρες, πολλὰ δὲ καὶ τὰ τῶν βαρβάρων γένη, ἕως πάντας χρὴ διερευνεῖσθαι. Forster says in the note (p. 375): "ἰστέον ὅτι ἀρχαία ἐστὶν ἡ διὰ τῆς ἐπαοιδῆς θεραπεία." Ὀμηρ. Ὁ

Παῦεν δ' ἐπαοιδῇ αἶμα κελαιόν.  
καὶ Πίνδαρ. ἐπὶ τῆ Ἀσκληπιῶ,  
τῆς μὲν μαλακαῖς ἐπαοιδᾶις.

Etym. Mag. in v. ἐπαοιδῆ: vide Hōmer. Odyss. L. 19. v. 457.—de incantationibus autem veterum multa multi,

ubi alii auctorum loca isthuc spectantia passim videre est : de Pythgora vero tradit Porphyrius quod κατεκλήθη δὲ ψυχαῖς καὶ μέλεσι καὶ ἐπωδαῖς τὰ ψυχικὰ πάθη καὶ τὰ σωματικά, *Vit. Pythag.* c. 30 ; ad ἐπωδας demum hacce similiter alludit Noster in Charmide sub finem et Horat. in L. 1, Epist. 1, v. 33, 4." See too a curious allusion to incantation in Xen. Mem. 2 6 10—13 : thus Longus, Part 1. (cited by Mr. Blomfield in his Gloss. p. 131,) ἔρωτ' ὅτι γὰρ ἔδεν φάρμακον, ἢ πινόμενον, ἢ ἐσθιόμενον, ἢ ἐν ὕδασι λαλῆμενον, that is, ἔδεμα δ' ἐπάρθη : Thus Sophocles says in his Ajax, v. 585.

ἢ πρὸς ἰατρῆ σοφῆ

Ἰσοεῖν ἐπωδὰς πρὸς τομῶντι πῆματι.

V. 190. πᾶ ποτε τῶνδε πόνων

χρῆ σε τέγμα κέλ-  
σαντ' εἰσιδεῖν.

Mr. B. says in his Gloss. p. 108, " κέλλω, *nauem appello* : ἔλλιμενίζομαι. Schol. A. Eurip. Hippol. 140. κέλλαι ποτὲ τέγμα δύσανον." Polybius (quoted by Toup on Hesychius, V. iv. p. 317) in B. i. 41, p. 430, uses the word in its original sense : ἐφ' ἣν ἔτι πελάγιοι τρέχοντες οἱ πλέοντες τὸν πόντον, λαυθάνουσι ἐπικέλλοντες νυκτὸς ἐπὶ τῆς τροπῆς : And Longinus, §. 3, uses it in a metaphorical sense : ὀρεγόμενοι μὲν τῆ περιτρίᾳ καὶ πεποιημένῃ, καὶ μάλιστα τῷ ἠδεός, ὑποκέλλοντες δὲ εἰς ῥωπικὸν καὶ κακόζηλον.

V. 306. ἔα, τί χρῆμα ; καὶ σὺ δὴ πόνων ἐμῶν  
ἦκεις ἐπόπτης ; πῶς ἐτόλμησας, λιπῶν  
ἐπάνυμόν τε ρεῦμα καὶ πετρηρεφῆ.  
αὐτόκτιτ' ἄντρα, τὴν σιδηρομήτορα  
ἐλθεῖν ἐς αἶαν ; ἢ θεορήσων τύχας  
ἐμὰς ἀφίξαι, καὶ ξυνασχαλῶν κακοῖς ;

Mr. Blomfield says in his Gloss. p. 117. " ἐπόπτης, *spectator*, alibi dicit ἐποπλήρ. Theb. 640, ἐποπτῆρας, λιπῶν : " the 2d Schol. says, ἐπόπτης, θεατής : Potter turns ἐπόπτης, by *spectator* ; Stanley by *inspector*, and θεορήσων by *spectator* ; hence it appears, that Stanley alone has seen the sense of the passage ; for if, as the Scholiast, and as Mr. Blomfield and Mr. Potter have supposed, ἐπόπτης signify merely a *spectator*, we would ask what occasion the poet had to say, as he does, a few lines after, ἢ θεορήσων τύχας ἐμὰς ? Prometheus, at first, very naturally supposes, that Oceanus had come as a *task master*, or *inspector* ; but he soon rejects this idea, and supposes that he may have come for the more friendly purpose of condoling with him. This word ἐπόπτης is used in the same sense in Demosthenes, p. 23, Ed. Mounteney ; τί ἔν κελεύω ; τὰς προφάσεις ἀφερεῖν καὶ τῷ στρατηγῷ καὶ τῷ

εραλιωτῶν μισθὸν πορίσαντας, καὶ εραλιώτας οἰκείας, ὡς περ ἐπόπτας τῶν στρατηγημένων, παρακαλῆσαντας: the soldiers must be *spectators* of the conduct of their generals: therefore Demosthenes could not mean *spectators* by ἐπόπτας; he clearly means *inspectors*. The preposition ἐπὶ, in composition, very often bears this sense of *inspection*: thus we have ἐπιμνήτης in v. 77: thus Suidas says ἐπιμετῆς — δοκιμασίας: thus the Greeks say, ἐπίτροπος, ἐπιστάτης, ἐπιτηρητής (Xenophon in *Memorabilia*, 2. 7. 14.) ἐπιμελητής, εἰ ἐφορῶ: thus Demosthenes says in p. 107, πάντ' ἐφορῶν καὶ διοικῶν ἅ χρεὴ πρᾶττεσθαι: thus ἐπίσκοπος is used; and thus ἐπισκεπτομαι is generally used in Scripture: thus St. Matthew says, v. 36, c. xxv. ἠσθενησα καὶ ἐπεσκεψασθε με. The learned Dr. Harwood, in his valuable New Testament, says here, “The word ἐπισκεπτομαι does not merely signify to *visit*, which is frequently a cold and transient ceremony; but to take the *oversight*, or charge of a person: so it should have been translated James i. 27, to “*visit* the fatherless and widows” in their affliction; “ἐπισκεπτεσθαι, to take the *oversight*, or charge of them:” the same accurate scholar says upon the passage of St. James, “ἐπισκεπτεσθαι, not merely to *visit* the sick, as our translation renders the word, but to take the *overcharge* of them: hence the word ἐπίσκοπος.”

Here we cannot help expressing our wish that Mr. Blomfield would not, in his future labours on this Tragedian, depend so much upon himself, but would condescend to consult more frequently the works of his predecessors, as well as the three Scholiasts, and the versions of Stanley and of Potter. This is, indeed, an irksome task, and it must be particularly irksome to Mr. Blomfield, who possesses a knowledge of Greek as rare as it is extensive for his years (*maeste novâ virtute, puer!*) but it is absolutely necessary for the critic, who aims at accuracy, to examine, to compare, and to select: the whole army of critics must pass in calm review before him, and he may pronounce with a decisive air, his applause, or his censure, of their exercises: Had Mr. B. in the present instance, consulted the version of Stanley, it might have led him to examine more carefully this passage, and to discover its meaning.

V. 325. ἀρχαῖ ἴσως σοι φείνομαι λέγειν τὰδε.

The first Scholiast says here, “ἀρχαῖα λέγονται τὰ μωρὰ, διότι οἱ ἀρχαῖοι ἦσαν ἀπλῆστατοι καὶ εὐήθεις ἢ ὅτι οἱ γέροντες οἱ ἕξωροι τοῖστοι εἰσι:” the 2d Scholiast says, “ἀρχαῖα, μωρὰ ἀρχαῖα, τὰ μωρὰ, πᾶρ ὅσον οἱ μὲν ἀρχαῖοι ἀπλῶς καὶ ἀποικίλτως

ἔξων, οἱ δ' ἕξερων φρονήσει κ' περιτόσημι νῦ:" Stanley, ἐχ ὁ τυχῶν ἀνῆρ, says: "Ita et Thucyd. vii. ἀρχαιολογεῖν, *futiliter garrere*: Mich. Apost. iv. 38, ἀρχαῖκα φρονεῖς· ἐπὶ τῶν μωρῶν κ' εὐήθων: Diogenian. 3, 40, ἀρχαῖκά φρονεῖν· ἀντὶ τῆ εὐήθια. Suidas, ἀρχαῖον· τάρτελαι δὲ, inquit, παρὰ κωμικοῖς, κ' ἐπὶ τῆ εὐήθως:—Aristoph. in Nub. p. 103, v. 7; Annot. iv. et p. 105, v. 3: Idem Suidas, ἀρχαῖον, ἀντὶ τῆ εὐήθως· Πλάτων· ἢ λῆρα· ἀρχαῖως δὲ, ἀπραγμόνως· ἀπαρᾶτηρηῆως, ἢ κ' ἡλιθίως, εὐήθως·

————— μινυρίζοντες μέλη

ἀρχαιομελισιδανοφρουνηχηράια :

—————quod vero Platonem laudat Suidas, forsan verba ejus in Euthydemo respexit, ἔχων φλυαρεῖς, κ' ἀρχαῖδες εἰ τῆ δεοντῆ" J. Duport, a very accurate scholar, says in his *Prælectiones in Theophrasti Charact.* p. 241, Ed. Needham: "οἱ ἀρχαῖοι, veteres ex usu Gr. Ling. sunt etiam *simplices, stulti, inepti*. Nazianz. Epist. quadam, ἕως ἀρχαῖον τίς εἰμι κ' μάταιον: Plato in Euthyd.—Aristoph. Nub. ὅτι παιδάριον, εἰ κ' φρονεῖς ἀρχαῖκα——, Schol. ἀρχ. μωρὰ, εὐήθη, λῆρα· Ἀρχαῖοι οἱ μωροὶ ἐκαλεῖντο ἀπὸ τῶν ἐπὶ τῆ Κρόνη ἐκείνων ἀρχαῖων κ' ἀπραγμόνων ἀνθρώπων."

Mr. Blomfield says in his Gloss. p. 118, "ἀρχαῖον, *ex oblitus, antiquatus*, Attico sensu, Anglice, *old-fashioned*: ἀρχαῖα· μῦρα, διότι οἱ ἀρχαῖοι τοῖστοι ἦσαν, ait Schol., *duisuscule de proavis locutus*: Aristoph. Plut. 323.

χαίρειν μὲν ὑμᾶς ἔστιν, ὧ ἄνδρες δημοῖαι,  
ἀρχαῖον ἤδη προσαναγερεύειν κ' σαπρόν."

It is true that; in the passage which Mr. Blomfield has cited from Aristophanes, the word signifies *old fashioned, antiquated*, but in this passage of Æschylus, ἀρχαῖα means, as Stanley and the Schol. A. and B. have seen, μωρὰ: ἀρχαῖα λεγεῖν, ἀρχαῖκα φρονεῖν, or, as Thucydides says, ἀρχαιολογεῖν, in the sense of *futiliter garrere*, was a proverbial expression, as is evident from the notes of Stanley and of Duport: the proverb most probably had its origin, not so much from the supposed simplicity and folly of men in former ages, contrasted with the men of a civilized nation, as from the *second childishness incident to old age*: this opinion may be defended, if it is not confirmed, by the Scholia cited in the notes of Stanley, and of Duport. Thus Suidas says, under ἀρχαῖον, —ἢ λῆρα; the Scholiast of Aristoph. says ἀρχ.—λῆρα; and the first Scholiast of Æschylus says, ἀρχαῖα λέγονται τὰ μωρὰ, διότι—οἱ γέροντες οἱ ἔξωροι τοῖστοι εἰσι. Potter understood the passage in this sense:

" To

“*To thee perchance this seems the cold advice  
Of doting age.*”

The Greeks had another proverb of the same sort, *δὲς παῖδες οἱ γέροντες*, of which Toup has collected many instances in his *Emendat. in Suidam*, v. 3, p. 53, 6 Ed. 1790. This proverb has passed into the Latin tongue: Gesner says in his *Latin Thes.* under *vetus*. “*Vetus, frivolum, tritum, ut vaticinari vetera. Plaut. Pseud. 1, 3, 129.*”

V. 326. *τοιαῦτα μένοι τῆς ἄγαν ὑψηλόεσ*

*γλώσσης, Προμηθεῦ, τὰ πόχειρα γίνεσθαι.*

*τὰ ἐπιχειρα γίνεσθαι*: Stanley translates these words by “*merces evenit;*” properly, *such wages are earned*. This is the force of *γενέσθαι*, which is generally so used with a dative of the person. Toup, in his *Emendat. of Suidas*, vol. i. p. 16, Ed. 1790, says, “*Plutarchus in Agesilao, p. 380, Ed. Bryani. χρυσία μοι γενέσθαι: quem ad loc. Moses du Soul: “Abfurde vertunt omnes, Agesilaumque alterum ab oculis Midam faciunt: verti debet, quam meum esse quicquid auri a me unquam est visum. Sic γενέσθαι μοι usurpat Lucian., Thucyd., aliique: ille initio statim Somnii et in Tox. το γινόμενον pro lucro usurpans, aut quaestu. Thucyd. autem vi. 54, his verbis, “γίνεσθαι τῷ θεῷ τὸ ἀργυριον.” Thus Viger, de Idiotismis, says (p. 357, Ed. Hermann.): τὸ γινόμενον, absolute, i. e. τὸ ἐκ τῆ ἀργυρίας κέρδος, usura credite pecuniae legitima; qui etiam τόκοι γινόμενοι dicebantur: quanquam etiam pro justâ mercede sumitur, ut τὸ γινόμενον φέρεσθαι, justam auferre mercedem. We are told in a note at *mercede*, “Quam scilicet aliquis ex laboribus sibi parat: ita Lucian. in Tox. de eo, qui operam suam purpurariis locaverat, καὶ τὸ γινόμενον ἐκ τῆς ἀποφέρων, ἔτρεφε τὸν Δεινίαν, et hac pecunia, quæ ipsi hinc redibat, alebat Diniam.” Thus in v. 28, Vulcan says to Prometheus:*

*τοιαῦτ’ ἀπήυρω τῆ φιλανθρώπων τρέπῃ.*

V. 362. *Τυφῶνα.*

Mr. B. says in the *Gloss.* p. 121: “*Τυφῶν, Τυφῶς, Τυφῶων, Τυφωεύς, et Τυφωνεύς de eodem dicebant veteres.*” Thus Mr. Faber says in his *Diff. on the Cabiri*, v. ii. p. 247: “*Typhoeus is manifestly the same as Typhon: this appears from the circumstance of the exploits of Typhon being uniformly ascribed to Typhoeus: compare Anton. Lib. Met. c. 28, with Ovid. Met. l. V. v. 319.*”

(*To be concluded in our next.*)

ART. IX. *Thinks-I-to-myself. A Serio-ludicro, Tragico-comico Tale, written by Thinks-I-to-myself Who? In two Volumes. Second Edition, with Additions. 12mo. 432 pp. 10s. 6d. Sherwood and Co. 1811.*

THE history of what a man *thinks to himself*, either on the common or on the important occurrences of life, would always be interesting, in proportion to the originality of the thinker's ideas; and the author of this novel has certainly been in the habit of thinking in a way that has proved amusing to almost all classes of readers. Hence that early call for a second edition, which justifies us in giving his book a place in this part of our monthly arrangement. For, *thought we to ourselves*, what every body seems to be reading or enquiring for, ought not to be thrust aside into an obscure corner.

The author, who thus thinks aloud for the benefit of the public, begins his mental operations early in life, and continues them till his thoughts apply to public and political situations: and there are few who will not laugh at his comic, and approve his serious thoughts. He describes himself as being "born of honest, worthy, and respectable parents: at least," says he, "I *think* so." Their rank and connections are good, and he becomes eventually heir to a Scotch peerage, and to a large fortune. This tale is not a series of adventures and "hair-breadth scapes," terminating in a marriage. There is indeed a little love in it, and a marriage: but the former is described in a manner so very original and yet so natural, that it has nothing of commonplace incident in it; and the latter is not described at all; but happens as of course, and by no means concludes the author's *thinkings*. One of the first subjects on which his thoughts are employed, in the opening of the book, is the utility and sincerity of neighbourly calls in the country; but how his ideas are developed it is impossible to explain, except by an example. Previous to this, however, he has a good-humoured stroke of satire against the vanity of giving fantastic names to country residences.

"We lived, you must know, in a HALL! that is, our house was called so:—not when I was born, nor 'till long afterwards; nor ever very seriously; rather indeed as a nick-name than any thing else. The case was this:—my sister happened to have a correspondent at a school near London, who finding it essentially necessary to the support of her dignity among her school-fellows,  
always



always directed her letters so:—for the parents of one she found, lived at something HOUSE; and of another at what's-it's-name PLACE; and of another at thingumme LODGE; of another at the GRANGE; of another at the CASTLE; of another at the PARK: some lived on Mount PLEASANTS; some on ROSE Hills; some on PRIMROSE Banks; some at BELLE-VUES; some in PARAGONS; some in CIRCUS's; some in CRESCENTS; in short, all boasted of a title of distinction, which our poor old mansion seemed to want: whether it were the dwelling of a Duke, or a Cheefemonger, it was all one:—so that in her own defence, she thought it fit to aggrandize her correspondents in the eyes of her school-fellows, by conferring a *title* of some sort or other on our old mansion; and as HALL appeared to be as much unoccupied as any, she determined to direct to us, not at simple "*Grumblethorpe*," as formerly, but at GRUMBLETHORPE HALL, which certainly founded much grander.

"And for the House's sake, I must aver, that it deserved a title far more than half the *Lodges*, and *Places*, and *Parks*, and *Mounts*, and *Hills*, and *Banks* in the kingdom: for it was a regular, good, old-fashioned mansion, situated in a very reverend and venerable park; with a stately avenue of lofty elms, reaching near a quarter of a mile; a handsome terrace in front, and a noble prospect from the drawing-room window." Vol. I. p. 3.

Thus, reader, you have a view of the author's paternal mansion: now for his neighbours and their calls.

"One day, when I was sitting quite snug with her, [his mother] and she was occupied in writing to my sister, who was absent from home, I spied at the end of the avenue a groupe of pedestrians slowly making up to Grumblethorpe Hall, apparently dressed in their best bibs and tuckers for a morning visit: *Thinks-I-to-myself*, here's some agreeable company coming to my dear mama! how kind it is of her neighbours to call in upon her thus, and not leave her to mope away her time by herself, as though she were buried alive!—Not being willing however to run any risk of *disappointing* her, I waited patiently to see whether they were *really* coming to the Hall, for part of the avenue was the highway to the village; I kept watching them therefore with no small anxiety, *for fear* they should *turn away abruptly*, and deceive my expectations; but when I saw them *happily* advanced beyond the turning to the village, and was therefore certain that they were really coming to see my dear mother, I hastily turned round to her, exclaiming, "Here's ever so many people coming, mama!" thinking to delight her very heart:—"People coming," says she; "I hope NOT!" "Yes, indeed, there are," says I;—"one, two, three, four ladies, a little boy, and two pug dogs, I declare!" "Bless my soul!" says my mother,—"*how PROVOKING!* it is certainly Mrs. Fidget and her daughters, and *that* troublesome

troublesome child, and now I can't finish my letter to your sister before the post goes!—I wish to goodness they would learn to stay at home, and let one have one's time to one's self!" *Thinks-I-to-myself*, my mother seems *not much* to like their coming; I am afraid the Mrs. and Miss Fidgets will meet with rather an unkindly reception! however, I plainly saw that there was no stopping them;—they got nearer and nearer;—the walking was not over clean, and my mother was the neatest woman in the world.—*Thinks-I-to-myself*, the pug dogs will dirty the room. At last they arrived;—the servant ushered them in;—sure enough, it was Mrs. and Miss Fidgets, and the *troublesome* child, and all! Mrs. Fidget ran up to my mother as though she would have kissed her, so glad did she seem to see her. My mother (bless her *honest* soul!) rose from her seat, and greeted them most civilly. "This is *very kind* indeed, Mrs. Fidget," says she, "and I esteem it a *great* favour!—I had no idea you could have walked so far; I am *delighted* to see you!"—

"*Thinks-I-to-myself*,—she wishes you all at Old Nick!!!—

"Mrs. Fidget assured her she *might* take it as a *particular* favour, for she had not done such a thing, she believed, for the last six months; and she should never have attempted it now to visit *any body else!*

"*Thinks-I-to-myself*,—then, Mrs. Fidget, you have lost your labour!—" And now," says she, "how I am to get home again, I am sure I cannot tell, for really I am thoroughly knocked up:"—*Thinks-I-to-myself*, my dear mother won't like to hear that!—but I was mistaken; for turning to Mrs. Fidget, she said, with the greatest *marks* of *complacency*, "that's a *good bearing* for us; then we shall have the *pleasure* of your company to dinner; Mr. Dermont will be *delighted*, when he comes home, to *find you all here*;"—"O you are very good," says Mrs. Fidget, "but I *must* return, whether I can walk or not, only I fear I must trouble you with a longer visit than may be agreeable;" "the *longer* the *better*," says my dear mother. *Thinks-I-to-myself*,—that's a ———!!

"While my mother and Mrs. Fidget were engaged in this *friendly* and *complimentary* conversation, the Miss Fidgets were lifting up the little boy to a cage in which my mother's favourite canary bird hung, and the boy was sedulously poking his fingers through the wires of the cage, to the great alarm and annoyance of the poor little animal. *Thinks-I-to-myself*, my mother will wish you behind the fire presently, young gentleman!—but no such thing!—for just at that moment, she turned round, and seeing how he was occupied, asked, if the cage should be taken down to amuse him: "he is a *sweet boy*, Mrs. Fidget," says she; "how old is he?" "just turned of four," says Mrs. Fidget;—"only four," says my mother, "he is a remarkably *fine strong* boy for that age!" "he is indeed a fine child," says Mrs. Fidget; "but

“but don't, my dear, do that,” says she, “you frighten the poor bird.”—As the Miss Fidgets were about to put him down, my mother ventured to assure them, that he would do no harm; “*pretty little fellow,*” says she, “pray let him *amuse* himself.”

“All this while, the two pug dogs were *reconnaître* the drawing-room and furniture, jumping upon the sofa continually with their dirty feet, and repeatedly trying to discern (by the application of their pug noses to our feet and knees) who my mother and myself could be, barking besides in concert at every movement and every strange noise they heard in the passage and hall:—Mrs. Fidget sometimes pretending to chide them, and my mother as carefully pretending to excuse them with her whole heart;—often did I catch her casting, *as I thought*, a *wishful* eye on the letter to my sister, which lay unfinished on the table; nay, *once even* when her attention had been particularly solicited to some extraordinary attitudes into which the little dogs had been severally bidden to put themselves *for her express amusement*.

“At last, however, Mrs. Fidget being rested, they all prepared to go. *Thinks-I-to-myself*, now my poor mother will be happy again! but she, good soul, seemed to have got quite fond of them in consequence of the extraordinary length of their stay:—she could not now so easily part with them:—she was sure Mrs. Fidget could not be thoroughly rested:—the clock had but just struck two:—if they would but stay a little longer, my father would be come home from his ride, and he would be *greatly mortified* to miss seeing them;—but nothing would do:—go they must:—*Thinks-I-to-myself*, now a fig for your friendship, Mrs. Fidget:—what, not stay when my mother so earnestly presses it! not stay, when she declares your going will mortify my worthy father! No—nothing would stop them;—away they went:—not however indeed without sundry promises on their part soon to call again, and divers *most earnest entreaties* on my mother's, on *no account to forget it*.

“They were scarce got out of the front door before my father entered:—“Are they really all gone at last?” says he, “I thought they would have stayed 'till doom's-day:—Who, in the world, were they all?”—“O dear,” says my mother, “why Mrs. Fidget and all her tribe; girls and boy, and two pug dogs:” “thank my stars I *escaped* them,” says my father:—*Thinks-I-to-myself*, great symptoms of *mortification* my dear father shews at having had the *misfortune* to *miss seeing* them!—“I declare,” says my mother, “it is abominable to break in upon one in this manner:—it was impossible to entertain such a *groupe*; so while Mrs. Fidget and I were in conversation, her young people and the dogs had nothing to do but to tease the bird, and dirty the furniture;—that little monkey of a boy is always in mischief;—I could freely have boxed his ears;—I  
thought

thought he would have kill'd my poor bird ;—I was in the midst of a letter to Caroline, and now it's too late for the post ;—how Mrs. Fidget can spend all her time in visiting and walking about in the manner she does, I cannot conceive :—I am to take it as a *great* and *singular* favour, she tells me, as she always does every time she comes, thinking, I suppose, that I don't know she is never at home ;—I think she'll lose that boy ;—I never saw such a *puny sickly child* in my life :—*Thinks-I-to-myself*,—O poor Mrs. Fidget ;—*fine stout* boy of its age !

“ My father, with a great deal of good breeding in general, was a plain blunt man in the mode of expressing his sentiments ; so that my mother had scarcely finished what she had to say, but my father burst out—“ tiresome woman,” says he, “ she ought to be confined ;—she's always wandering about with a tribe of children and dogs at her heels :—there's poor Mrs. Creepmouse is quite ill from her visits ; you know what a nervous creature she is.” P. 10.

You are not to suppose, readers, that the author's mother was a false, good-for-nothing woman ; or so described. No ; she was one of the best women in the world, and these are only some of the common obliquities of modern society. Dinner visits and private balls are described in very similar colours, and the author, in his simplicity of soul, generally supposes things to be exactly as they are professed to be, that is exactly contrary to the truth. We have often thought to ourselves that social intercourse, even in London, *might* be improved ; and without any thing so hopeless as a general reformation of manners, which certainly would not be amiss if it could be brought about. As it is, it is very certain that with the best ingredients for society in the world the least of real enjoyment of it is there to be had ; and he who would invent a mode of living, which any person could really like, would deserve a noble premium. As it is, every one *thinks to himself* how foolish all this is, and yet the same *routine* proceeds, without respite, and without variation. They call in the morning, when the mutual wish is not to find nor be found at home : they meet at dinner when it is time to go to bed ; they meet for a very short time, converse with no one, and part to go to some amusement, which is nearly over when they arrive ; and with which they must not be entertained, on pain of forfeiting their gentility. If there is no harm in *thinking* these things, there cannot be much in publishing them, for surely such customs might be mended !

But to return to our quietly jocular novelist. Some prominent characters in the tale are the *Twists* ; the family

of a retired tobacconist of vast wealth, whose vulgar though highly educated daughter is to be his heiress. The estates join, and of course it is naturally considered by the author's parents, how convenient it would be if the property were also joined by the marriage of their son with Miss Twist. The manner in which this thought is proposed to the author by his father is, though a little Shandean, highly original.

“ One day, as my father and myself were walking round the grounds, he began about the peerage that was likely to come to us: says he, “ Bob, you know you are to be a lord;” “ I have heard so, Sir,” says I: “ so much the worse, my boy,” says he; “ certainly, Sir,” says I, (for I never contradicted him:)—but, *Thinks-I-to-myself*, all the while,—Why so?—“ You know, I suppose,” says he, “ that no estate comes with it?” Not 'till you told me, Sir,” says I:—“ A title without an estate is a sad incumbrance,” says he.—I assented, though I cared no more about it than the man in the moon:—“ *This property is great enough in its way,*” added my father, “ but not sufficient for a *Peer*;”—I forget what reply I made to this, for just at that moment, he turned his right leg over the upper bar of the stile, and there he sat. *Thinks-I-to-myself*,—“ We'll ride a cock-horse, to Banbury Cross:”—What in the world makes him sit so?—Says my father, flapping his *left* thigh, “ *this leg, Bob, is in Grumblethorpe domains:*”—*Thinks-I-to-myself*, he's going mad! then flapping his *right* thigh,—“ in what domain is *this leg Bob?*” *Thinks-I-to-myself*, he foams at the mouth!—however he went on:—“ *This stile, Bob, you must know, exactly divides our property from Mr. Twist's.*” I was delighted to hear him talk like a rational creature again: he looked at me, however, as if still waiting for a reply, though I had said, “ does it, Sir?” or “ yes,” or some such thing in answer already: he repeated the remark. *Thinks-I-to-myself*,—What can my father mean?—“ Many estates, Bob,” continues he, “ pass down strait forward through a long line of lineal descendants;—some go off at right angles one knows not where, for want of children to succeed;—some gently and smoothly glide into other families as by adoption, sale, or *marriage:*” he again made a solemn pause. *Thinks-I-to-myself*, what next?—“ What a pity,” says he, “ Bob, that poor Mr. Twist should have no son!”—I said not a word:—“ a *daughter,*” continues he, “ must carry it all into some other family;”—I said nothing:—“ I suppose,” says he, “ there's many a young man looking out for Miss Twist:”—*Thinks-I-to-myself*, let 'em look!—Just at this moment we were interrupted. My father was called home to some persons, who wanted him upon business,

so recommending it to me to continue my walk on the *Twist side of the stile*, he quitted me and returned to the house." Vol. I. P. 50.

The progress and symptoms of the author's love, not for Miss Twist, but for a very different personage, is perfectly unlike the love of novels in general; but this, as it is gradually developed cannot easily be copied, and as it is very humorous ought not to be anticipated. Among other varieties, Mr. Dermont (the hero's name) take a tour, but his love pursues him:—" *post equitem sedet*," but not in the shape of *atra cura*. The tour is original, and has many diverting passages. It ends, however, and we are to come to the *dénouement*, or discovery of the hero's real affection. This is perhaps more novel-like than any other part of the book, but sufficiently original, and indeed interelling. It is possible, that some small part of the second volume was written after the rest, for the sake of making up a certain extent of publication. It certainly does not shine so much in the original qualities of the writer as all that precedes it. Yet, if "all is well that ends well," the heraldic discussion in the concluding pages is clearly original enough to redeem all slight deficiencies.

If we, like others, are "to think to ourselves, who" the real author may be, perhaps we should gain but little credit for sagacity by developing our thoughts. But what will the world *think*, if this lively tale should turn out to be the well-intended, and certainly innocent relaxation of a very studious divine; whose more serious hours are deeply employed in mild though acute polemics, and in researches of various kinds, all tending to the defence of religion. Will they think that he here discredits his graver occupations? If so, we deny it.

———ridentem dicere verum  
Quid vetat?

Humour may be as useful as reasoning, and if it can attract attention, when the other cannot, it is so far better. It may seem odd, that talents so opposite should exist in the same writer; but whoever knows the person we suppose to be the author, will be little surprised to find on paper the reflection of that natural and unaffected humour, which has always rendered him a favourite in the social circle.

ART. X. *Sermons, by the Rev. R. Polwhele, Vicar of Manaccan, and of St. Anthony, in Cornwall. A new Volume.* 8vo. 401 pp. 10s. 6d. Longman and Co. 1810.

IN the various lines of authorship successfully undertaken by Mr. Polwhele, there is no one, perhaps, in which he is better qualified to excel than in the composition of sermons. That activity of fancy, which leads him into the regions of poetry, is here subdued by the temperate consideration of the divine, and produces no other effect, than that of giving originality to his views, and liveliness to his expressions: and gratifies us with novelty of illustration in support of ancient truth. Do we insinuate then that a poet must be the best writer of sermons? By no means. It is easy to be too poetical for such a task. But poetical imagination, subdued by sound judgment, is always useful; and theology rejects not the aid which is so valuable in other sciences.

Mr. Polwhele published sermons long ago; we believe before the commencement of our career; this however is professedly "a new volume," and to this we shall confine our attention. The discourses here collected are twenty-one; and the author mentions, in his dedication, that he publishes at the earnest desire of his parishioners, though, for reasons there intimated, not, in all instances, the very sermons which occasioned the request. He should certainly be allowed to judge which of his sermons are fittest for publication; and his friends will probably be satisfied, as we are, with this declaration. We shall give a brief account of the most remarkable among them.

The *first* sermon is on the circumstances attending our Saviour's nativity, and has some new remarks, with a very clear statement of those that are more common. The *second* is on the circumstance of the altar dedicated at Athens TO THE UNKNOWN GOD; in which, to our apprehension, he exaggerates the powers even of Socrates, whom we acknowledge to have been the wisest of all the heathens; and too readily admits the supposition that the altar in question was raised by him. On the whole of this subject, and on his interpretation of a famous passage in Plato's Alcibiades, we could write an extensive dissertation: but for the present, at least, we waive the discussion; with a full admission, that there is nothing deserving of censure in what Mr. P. has advanced on the subject, though we cannot adopt the same

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ideas.

ideas. The *third* discourse is of more importance. It is employed in collecting some incidental proofs of our Saviour's divinity, which, while Unitarians are making such efforts, though we hope no proportionable progress, are particularly seasonable. The truth is, that, whether our Saviour was a divine person or not, he may be clearly proved to have assumed to be so; and what real respect can they have for his character, who try to prove that he was not? The circumstances here noticed by Mr. P. are these: 1. The testimony of John Baptist. 2. Our Saviour's answer to his messengers. 3. The intimate knowledge with which he speaks of heaven. 4. His behaviour to Zaccheus. 5. The casting out of the buyers and sellers from the temple. 6. The character and conduct of Judas Iscariot. 7. Our Saviour's conduct at the house of the high priest. 8. His knowledge of St. Peter's denial of him, under the circumstances of the time. 9. His conduct to the penitent thief on the cross. 10. The testimony of the centurion. These circumstances are not all of equal strength, nor the remarks upon them of equal novelty. The part which the preacher has worked with most care is the 8th article; on the subject of St. Peter's denial, the close of which therefore we shall here introduce. After commenting properly on the character of St. Peter, and stating the accounts of this transaction from the several gospels, he thus concludes:

“ The evangelists, we perceive, differ in regard to some trivial circumstances; but with respect to others, which should seem at the first glance equally unimportant, they exactly agree. They unite in representing St. Peter as *at a distance* from our Saviour, and as engaged in *accidental* conversations with several persons; and Jesus, *at the same instant*, before the high-priest, examined with asperity, answering the high-priest's question respecting his pretensions, insulted, buffeted, and smitten.— Though St. Peter seems to have shifted his situation from one part of the palace to another, (or rather from the porch to the middle of the hall, where he sat among the servants) yet he certainly kept at a considerable distance from our Saviour; which, indeed, he would naturally do, in order, if possible, to preclude the suspicion of his being connected with Christ; and, when suspected and accused of that connection, of rendering the charge less probable. Besides, we can scarcely conceive, that St. Peter could have had the audacity and effrontery to declare, that ‘ he knew not the man,’ and to follow up his assertion with oaths and imprecations, whilst he was sensibly within the hearing of his Lord and master. Yet Peter must have been within *sight* of Jesus, at the the third abjuration: for then the Lord *turned* and *looked*



*looked* upon Peter. Here we see our Saviour, though involved in a business, that would sufficiently occupy the heart, and soul, and strength, of any human being; yet, all along attentive to St. Peter—for the most part not within hearing of our Lord in his human character, and sometimes not within sight—and marking the very moment when His prediction of the threefold abjuration was fulfilled, with a *look*, the expressiveness of which no imagination can conceive, and the effect of which no language can describe! Even admitting, that during the whole process of the examination, St. Peter stood very near our Saviour, and in that position thrice denied him: we can hardly reflect without astonishment on that presence of mind, that mental grandeur, that serenity and versatility, which, at such an hour of cruel persecution, could pay a becoming regard to two objects at the same instant, and advert to either as occasion required! Could a mere man have exclaimed, in answer to his menacing judge, to a judge whom he saw thirsting for his blood, and resolved on his destruction: ‘Hereafter, shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of Heaven!’ Could a mere man have uttered an apostrophe so awfully sublime, at the moment when he heard his once affectionate friend, his once zealous disciple, abjuring him with oaths and curses? Would a frail mortal, who had avowed himself to be the Christ, the Son of God, conscious of his hypocrisy, sensible of his blasphemies, (for in this case he must have been a hypocrite and a blasphemer)—would a child of the dust have stood before the high-priest, composed and dignified, for so long a period as is stated by the evangelist; have calmly observed the murderous rancour of his judges; have meekly, yet not timidly, submitted to mockery and blows, as they spat in his face and smote him with the palms of their hands; have attended, in the mean time, to the faithfulness of a follower deemed beyond example honest—a faithlessness enough to rend a human heart asunder—and then to close up all, have turned round and looked on that apostate friend; could an earthly criminal, at the very crisis of condemnation and desertion, have supported his simulated character, and concealed his guilty terrors, his confusion of soul, under the masques of intrepidity, patience, innocence? Impossible. No mortal could have *thus stood* before his judge; No mortal could have *thus looked* on his disciple!

We are thrilled with fear and gladness at the portrait: “With trembling we rejoice” at the glance of an omnipotent deity! How various, then, how piercing and how deep, must have been St. Peter’s feelings at that *LOOK*, which, instantaneously, declared the PROPHEET and discovered THE GOD!” P. 52.

Sermon the *fourth* is on the characters of Joseph of Arimathea and Nicodemus. We may here observe an ingenious and remarkable conjecture, that Joseph of Arimathea was

actually the rich young man, who could not prevail upon himself to sell his great possessions and follow Jesus. There is something pleasing in the conjecture, and we do not wish to throw any doubt upon it, though certainly not capable of much proof. The sermon is altogether instructive as well as ingenious. The *fifth* sermon is on some of the circumstances which occurred between our Saviour's passion and his ascension, as illustrative of his divinity. In this the author, by choice, adopts the common opinion respecting Mary Magdalene, as being the same woman who was called *a sinner*, which we believe we formerly refuted; which refutes itself on a careful reading of the passages. The discourse, however, contains many valuable observations; and the author in a note (p. 90) gives a proof of his sagacity, by applauding the ingenuity of a remark made by a very valuable coadjutor to this work. His suggestion afterwards, as to the reason why our Saviour did not mix with mankind in general after his resurrection, as he had done before, is at once new and judicious. The following observations are also of the highest order.

“ From a view of all these striking points, from a comparison of our Saviour delivering to his apostles their grand commission, with their conduct after his ascension, we may conclude upon principles that even infidelity can never impeach, that Jesus was no impostor!

“ If he were an impostor, he must have been sensible, like Mahomet or any other false prophet, that his pretended gospel could be established only by the force or sagacity of man, and not by any supernatural assistance. He would not, therefore, have chosen those for his apostles, who, from their incapacity and ignorance, were not able to comprehend, much less to explain to the world, his system of religion; who from habitual prejudice had been expecting a very different kingdom from the kingdom of the Messiah, and whose weakness and timidity were ready to shrink from the slightest appearance of danger.

“ If, however, we suppose that he had really made choice of persons so incompetent to their office, he would not have been industrious in throwing difficulties in their way, in mustering before their eyes the numerous hardships, and the perils which they were destined to meet in their new and unheard-of enterprise; for such conduct were to dissipate their hopes, throw upon their spirits an overwhelming horror, and render the whole project abortive. If we think that the promises of a comforter from heaven might counteract the effects of this developement of the dangers attending their mission; we cannot, after a moment's reflection, conceive that Jesus would have made such a promise at all, since he must have

have been sensible of his inability to perform it. Admitting that he actually promised them a comforter, a very short time would have proved the fallaciousness of the promise. His apostles would have waited for the comforter, and waited in vain; and after long and tedious expectations would have broken up their meetings. Dejected, irritated, confounded, they would have renounced the new religion which they had been commissioned to teach, without being enabled to understand it; they would have mingled with their fellow-Jews and have been never heard of more." P. 99.

The whole discourse, with the trifling exception above-mentioned, is of the most valuable kind. The *sixth* discourse is on the character and conduct of Pilate. The arguments here turn chiefly upon what Tertullian has reported concerning the acts of Pilate.

So far the subjects of the discourses have been connected with the history of the gospel, and evince attentive consideration as well as reading. The *seventh* is of a different class, the subject being "christian sensibility," but it abounds with observations drawn from a correct knowledge both of human nature and of the christian covenant. "Christian prudence" is the subject of the *eighth* sermon, which is founded in some degree on the preceding. In the *ninth* we come again to sacred history, and our Saviour's passion is the subject of discussion; but the discourse turns chiefly upon the condition of man and the necessity of the mediation. The character of the Jews, and the final destruction of their polity, are considered in the *tenth* discourse, with just remarks on the prophecies of Christ; which pointed out that event. The *eleventh* treats of the Arabs, and their agreement with the word of prophecy, as descendants of Ishmael. This is a sermon very rich in illustration, drawn from various sources of knowledge, and does honour therefore to the application, as well as to the sagacity of the author. It is intimately connected with the preceding, which relates to the Jews.

In the *twelfth* sermon, the author proves that christianity is by its nature calculated for universal influence, and thence confirms the expectation that it will, at some future time, be universally established. The *thirteenth* is nearly on the same subject, but it is treated in a different manner. The author considers it, he says, "as a specimen of what he calls his *preachments*—plain, and unpolished, and adapted more, perhaps, than any sermon in the volume, to a country congregation." P. 214. This mode of writing, with a distinct view to the press, or to the pulpit, is, we conceive, rather

singular. Few clergymen, we apprehend, write sermons without an intention of preaching them; and though it is true that all discourses are not equally fit for the one purpose or the other, yet it implies a very ready pen, and even a love of writing, to compose a sermon with a view to the press alone. That many sermons, which have an excellent effect in preaching are not fit for the press, is undeniable: but few that are fit for publication would want effect if well pronounced from the pulpit. Bishop Horsley thought that even learned and intricate discussions might be preached, but he relied a little too much upon his own very extraordinary powers of illustration. The present author's opinion and conduct, in this respect, we thought at least worthy of remark, and have no inclination to blame. We only admire his affluence of authorship.

Admonished by the extent of this article, we must more rapidly enumerate the remaining topics. They are these: 14. The particular providence of God. 15. Public worship. 16. The Lord's supper. 17. The old country church. 18. The situation and duties of the husbandman. 19. Energy and simplicity in preaching the gospel. 20. The conduct of a clergyman. 21. The purity of the clerical character. Of these discourses, that on the sacrament has been published before, if not some others. They all abound so much with valuable and original remarks, that if we were to attempt to expatiate on the particulars, we should write a book, rather than a review. The rules for behaviour at church, at p. 260, are excellent: and the observations in the three last, which are all visitation sermons, deserve the attention of every clergyman. Nor are the cautions respecting sectaries, in the last, among the least important. We have not a distinct recollection of the former volumes of this author's sermons, but our feeling is, that he has improved, since they were published, in every quality of a writer and a preacher; and has now attained great excellence.

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ART. XI. *Remarks on the Most Rev. Dr. \*\*'s Catechism. Revised, Enlarged, Approved, and Recommended. By the four R. C. Archbishops of Ireland, as a General Catechism for the Kingdom.* 8vo. pp. 112. Rivingtons. 1810.

THOUGH the name of the author of these "Remarks" does not appear in the Title page, it is to be found at the end of the Preface. It is the work, in short, of the venerable, pious, and benevolent Mr. Granville Sharp. It

is divided into three parts, besides the Preface and Appendixes. Much of the publication relates to the prophecies contained in the Apocalypse, and the application of them to the present state of the Roman Catholic Church: were we to attempt to go into this part of the subject, we should involve ourselves in a discussion unnecessary to the purposes of our Review, which is rather to give such an account of every book as may apply particularly to the contents set forth in the Title-page, and which in this instance, are in a great measure confined to the topics handled in the two first parts of the Remarks. The principal points to which the worthy author calls the attention of the Roman Catholics, are the great error of invoking or praying to the dead, the impropriety and idolatrous tendency of praying before images and crucifixes, and the extraordinary measures adopted by the Church of Rome in setting forth the two Tables of the Law, to discard the *second* Commandment. Upon each of these heads many weighty arguments are brought forward, and many curious facts adduced, which, in our estimation, tend to convict that Church of such a system of evasion and deception, as every wise and impartial Romanist ought to be prepared to disavow and abandon; while those of that communion who may hitherto have been incapable of judging for themselves of the true nature of these deceptions, and of the art that has been used against them, ought to be thankful to Mr. Sharp for the care he evinces to open their eyes, and inform their understandings. The learned author shows, that whatever pretences may be set up in justification of their use of images, *prostration* before such "*likenesses*," is clearly within the scope of the divine law, a disregard of which *appears* to be avowed in the very form of their Catechetical instructions; "Why THEN do we PRAY BEFORE THE CRUCIFIX, and BEFORE the IMAGES and RELICS of SAINTS?" He contends, moreover, that though individual members of the Roman Catholic Church may deny that they *worship* the images and crucifix before which they pray, yet that the custom has a tendency to encourage such worship; and that such idolatry has undoubtedly prevailed among them, he proves by an appeal to facts.

But there is nothing perhaps in the whole history of popery, (pregnant as it is with strange events and occurrences) more extraordinary than the conduct that has been pursued in regard to the *second* commandment, which so expressly *prohibits* the use of images. That it has long been in substance discarded from the Popish decalogue is, we believe, a matter pretty generally known; but few have entered so

much into detail upon this subject as the worthy author before us! One querie in the Irish Roman Catholic Catechism is as follows:—Q. Is it forbidden by the First Commandment to make Images?—certainly not; for as Mr. S. observes, the *first* commandment contains not a word about *images*, not even in the Roman Catholic recital of it, which is thus, “I am the Lord thy God, thou shalt have no strange Gods before me,” &c:—but then indeed follows as the *second* commandment, “Thou shalt not take the name of the Lord thy God in vain;” so that in fact the whole of *our* second commandment is included in the *comma*, and *&c.* at the end of the *first*. And to make up a complete Decalogue without it, the *tenth* commandment is divided into *two*. Mr. Sharp enters into a curious investigation of the actual circumstances attending this piece of inmanagement. The *comma* and *&c.* he shows to have been purposely introduced with a view to make it supposed that our second commandment is but a part of the first, and *that an insignificant, unimportant part of the law*; but that such a subtraction might occasion the less surprize they omit the latter part of our third, and also of our fourth and fifth commandments, but without adding an *&c.*: the ninth and tenth Roman Catholic commandments stand thus:

“IX. Thou shalt not covet thy Neighbours *wife*.”

“X. Thou shalt not covet thy Neighbours *goods*.”

But by a reference to the Hebrew of Deuteronomy v. and Exodus xx. it is plainly shown that by a variation of the clauses in those several books, what the Roman Catholics make their *ninth* commandment from Deuteronomy, would be their *tenth* according to Exodus, a circumstance of which they appear to have been at one time so aware, that instead of making their tenth commandment expressly agree either with Deuteronomy or Exodus, they put the word *goods* for *house*, which occurs in the original of both places. Mr. Sharp charges them also with having corrupted the *Vatican* and *Alexandrian* copies of the Greek version of the commandments, which corruption was afterwards in a blundering way adopted into the *Hebrew* Bibles, by those who were interested, and possibly bribed to support the fraud. The detection of these artifices forms a curious part of Mr. Sharp’s present work, by an examination of many different copies of the Hebrew Bible, he has been able to fix the precise period, almost, of these corruptions; for it seems in the year 1521, an eminent Jewish printer, *Daniel Bumbing* printed at Venice a 4to edition of the Bible, in which both in Exodus and

Deuteronomy

Deuteronomy no other pause or division between the commandments is introduced, than the common Hebrew period, (:) but in a second edition, anno 1533, a *Samech* is inserted between them, except indeed between the *first* and *second*, where it is intentionally omitted, and the *tenth* is divided also by a *Samech* according to the Popish reading. How this Jewish printer was induced to favour the fraud does not appear; but it is extremely curious to see how it was followed by some and rejected by others. Bumping happened to divide the tenth commandment in Deuteronomy without doing the same in Exodus. This blunder appears to have been corrected by another Jew at Amsterdam, (*Manasseh Ben Joseph*) anno 1619. These *Jewish* editions seem to have misled many Protestants of eminence, who were not prepared to detect it as a modern invention, introduced no doubt by the intrigues of the Catholics. Great praise is given by Mr. Sharp, however, to the celebrated *Benedictus Arias Montanus*, who, though a Catholic, and appointed by Philip II. of Spain to superintend the printing of a Polyglot Bible, by *Plantin*, nobly resisted these corruptions, rejected all the *Samechs*, and properly separated the second from the first commandment, as in the ancient copies, which has been followed by other Catholic editors. *Vatablus*, the Hebrew Professor at Paris, who supplied notes to a Polyglot Bible, in 1616, actually remonstrated against the division of the tenth commandment as not according to the intent of Moses himself, upon whose expression he comments.

As a curious piece of literary history and Catholic policy, we have given this slight sketch of the contents of the two first parts of these remarks; there are other very important observations to be found in the book, but as they do not immediately relate to the Catechism of the Catholic Bishops, we shall here close our Review of this learned work, always wishing success to the benevolent exertions of the truly Christian and philanthropic author.

## BRITISH CATALOGUE.

## POETRY.

ART. 12. *The Plants, a Poem, Cantos the third and fourth, with Notes and Observations.* By William Tighe, Esq. 8vo. 239 pp. 10s. 6d. Payne 1811.

We repeat with respect to this poem, what we have said on some other

other books, that, if we place it here, it is not from disrespect, or with an idea of implying, that it is of inferior merit, but to prevent delay in our notice of it, the principal part of our monthly publication being already full. Should the whole hereafter appear together, as the author seems to intimate, corrected and enlarged, we may perhaps be able to assign it a more dignified station.

Of the two former Cantos we spoke in our 35th volume, (page 516) and as we then wished for the completion of the work, so we now proportionably rejoice to see it, and more than in strict proportion, because the author appears to us to rise in his subjects, and to have improved materially in the execution of them. Nor do we mean any implied reflection in the word *improved*. That which is already good may still be better, and this is the kind of progress we wish to state. It may be necessary first to remind our readers, that the design of the poet, is in some degree allegorical, and that he treats of four classes of plants, as representing four different objects of mental contemplation. The first Canto, entitled *the Rose*, treats of Love; the second, *the Oak*, of Liberty, the *Vine*, and the *Palm*, which now appear, are emblematical of Friendship and Religion. Few authors have spoken with more graceful modesty of their own productions than Mr. Tighe.

“ Whatever may be the fate of this volume,” he says, “ whether it may slumber on the shelf of the critic, or repose on the toilette of the fair (a more enviable destiny), or whether it may be dispersed only by the care of the druggist—*vendentem thus et odores*,—still it will have performed all that the writer required from it, and will have secured that which praise cannot give, and which neglect cannot take away, the relief, during its composition, of some hours of anxiety and pain.” *Pref.*

The same thing has been said before; but never, perhaps, more neatly expressed.

As we must confine ourselves at present to a single specimen, we will take that which is, as it ought to be, one of the best; that which forms the close of the whole. It shows how capable the poet is of rising as his subject rises.

“ Whoe’er thou art whose eyes peruse this page,  
 Whoe’er thou art, or basking in the sun  
 Of pleasure, or in Sorrow’s cold retreat  
 Dejected, or, in sleepless nights of care,  
 Courting the vain delusion of thy soul,  
 Say why thy heart was framed with ev’ry nerve  
 Obedient to some passion’s fond desire?—  
 Not for a few sad days and fleeting nights;  
 Not for a few alluring smiles, nor all  
 These evanescent years of earthly time  
 Can multiply within their largest scope.

“ Thou dreamest here a short and troubled dream,

Hereafter



Hereafter shalt thou wake, hereafter live:  
 This world, thy school, but leads thee to the bounds  
 Extreme of knowledge; thy first school to teach  
 By suffering, Wisdom; and by feeling, Hope,  
 And Faith, and Love divine: to know thyself,  
 Thy naked state; thy lot of banishment,  
 And him who saved thee; for in Him alone,  
 Returning exile, shalt thou ever find  
 Rest, which a thousand worlds could never give,  
 And Love unutterable, free, immense,  
 Endless as God, thy father, and thy friend! P. 120."

The author has shown great skill in varying the views of each division of his subject, and his notes are full of entertaining and curious matter. His dissertations on the emblematic significations of the Palm are the result of much reading, and careful investigation of the subject.

ART. 13. *Poems; by Mary Russell Mitford. Second Edition, with considerable Additions.* 8vo. 278 pp. 10s. 6d. Rivingtons. 1811.

Miss Mitford speaks, with a pleasing ingenuoufness, of the "pigmy hopes, and gigantic fears" which accompanied the publication of her former edition, and thanks the professional critics for encouragement given to her efforts. We are happy to have been among those who contributed to diminish the size of her fears, and to enlarge that of her volume \*, which now appears with additional poems more in quantity than those which were before published. All that was pointed out before, as objectionable, either in sentiment or composition, she has carefully expunged, and trusts that in the present volume there is nothing to offend. So grateful and so docile a muse deserves further encouragement †, and we hasten therefore to notice, contrary to our usual custom, the second edition.

The additional poems are indeed numerous, amounting to more than twenty, of various length, and the poetical spirit is very conspicuous in them. But the maturity of experience is still wanting, to enable the author to compare herself with herself, and to make one part of a poem equal to another. The following opening is such as the most practised poet might labour very hard to equal.

"ON THE VICTORY OF BARROSA,

"To Mrs. Taylor, of Hartley Court, near Reading, Mother of Colonel Norcott.

"Is there a joy unstain'd, unmingled given,  
 Or only mix'd with gratitude to heaven!

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\* See Brit. Crit. xxxv. p. 515.

† We are in arrear with Miss Mitford for an account of her "Christina, or Maid of the South Sea," which we have delayed only to speak of it more at large.

Is there a pride so holy, that the blaze  
 Which fires the heart, is caught from virtue's rays ?  
 'Tis when the mother hails her warlike son  
 From the red field by conquering valour won !  
 'Tis when the mother hears the voice of fame,  
 'Shout and reverberate' her hero's name !  
 Oft has the bliss through that fond bosom past,  
 Yet is each triumph dearer than the last \* ;  
 Dearer for anxious days, for nightly tears,  
 For all the pangs she knows, and all the fears.  
 From one pure spring these tender feelings part,  
 Spring of celestial love, the mother's heart !” P. 256.

If the second couplet only was altered, nothing could exceed these lines : but the natural partiality of the author has not felt, what a critic must feel, that their companions are only of common merit, and not suited to such exalted company. Some beautiful stanzas on “ the Voice of Praise ” claim most strongly for the writer that which is their subject. We can give only a specimen, but it is of singular elegance.

“ The timid child, at that soft voice  
 Lifts for a moment's space the eye ;  
 It bids the fluttering heart rejoice,  
 And stays the step prepar'd to fly :  
 'Tis pleasure breathes that short quick sigh,  
 And flushes o'er that rosy face ;  
 While shame and infant modesty  
 Shrink back with hesitating grace.”

This is true to nature. So also are the other instances, among which we select these.

“ The hero, when a people's voice  
 Proclaims their idol victor near,  
 Feels he not then his soul rejoice,  
 Their shouts of love, of praise to hear ?  
 Yes ! fame to generous minds is dear—  
 It pierces to their inmost care ;  
 He weeps, who never shed a tear,  
 He trembles, who ne'er shook before.

“ The poet too,—ah well I deem,  
 Small is the need the tale to tell ;  
 Who knows not that his thought, his dream,  
 On thee at noon, at midnight dwell ?  
 Who knows not that the magic spell,  
 Can charm his every care away ;

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“ \* Col. Norcott had been in twelve general engagements before the battle of Barrosa.”

In memory cheer his gloomy cell,  
In hope can lend a deathless day." P. 70.

May the poetess fully enjoy, what she so feelingly describes.

ART. 14. *Commerce; a Poem in Five Parts, with Notes in Illustration of the Morality and Argument of the Context.* 8vo. 5s. Longman. 1811.

This is a very spirited composition, distinguished indeed more by strength than harmony, but indicative of the most respectable talents. The object of the poem is to describe the effects of commerce, upon the morals, manners, and consequent degree of happiness of man. The subject is divided into five short books, in which the uses, abuses of commerce, its advantages, with respect to population, refinement, luxury, and social happiness, are severally and very agreeably discussed. The following is a specimen of its execution.

“ Remember Florence in her happier days ;  
Say whence arose her fortune and her praise ;  
Lorenzo’s honors and the public pride,  
Reciprocally paid and justified ?  
Then change the scene, behold Iberia’s plains,  
Lo! crowds of priests, of beggars, and of swains,  
See Indolence too well support the cause  
Of Superstition, aided by the laws.  
Commerce through every rank distributes good ;  
To richer pleasures, and to poorer food.  
Degree of circumstance in civil state  
Supposes pleasures of a various rate ;  
Then first Desire disturbs the vacant breast,  
And Commerce brings satiety and rest.  
Of sensual joys, excess alone deplore,  
Know what’s enough, the wise can do no more :  
In charity profuse where means afford,  
The public still must share the private hoard.  
If partial evils mix with general good,  
And spring from schemes not fully understood.  
If restless passion urge us not to use  
The ways and means of Commerce, but abuse,  
Cynics may rant of virtue’s banners furl’d,  
And Vice triumphant in a fallen world.  
Of man’s degeneracy from a state  
Where men were happy, innocent, and great:  
’Tis easy to descant on fancied bliss,  
That was, and ever was, but never is.  
In every age some mournful bard has sung,  
Or sage his dull monotony has rung.  
Of times when truth in lovely splendor shone,  
‘ Blest times, but ah ! how different from our own.’

Pity

Pity but some deep chronicler had told,  
 When were the happy times these sighs unfold.  
 Philanthropy and Hope might then agree,  
 If such things have been, such things soon may be.

ART. 15. *Sacred Allegories, or allegorical Poems illustrative of Subjects moral and divine; to which is added, an Anacreontic on the Subject of Vaccination, with an Epilogue to the same, by the Rev. John Williams, Curate of Stroud, Gloucestershire.* 12mo. Longman. 4s. 1811.

The above is a well imagined and successfully executed idea for combining entertainment with instruction. The poetry is not indeed of the higher order, nor was such necessary, but the book will be found to contain excellent lessons for young persons, either for the exercise of reading, or to improve the memory. For the latter they are particularly well adapted.

ART. 16. *Haverhill; a descriptive Poem, and other Poems.* By John Webb. 12mo. 5s. Nunn. 1811.

The modest but meritorious author of this little volume represents in his prefatory address, that they were principally written when he moved in the humble sphere of a journeyman weaver. They would be creditable to him in any situation, which the following specimen will abundantly testify.

“ ADDRESS TO A SNOW-DROP.

“ Why dost thou, silver-vested flower,  
 While tempests howl, and snow storms lower,  
 Thus boldly brave stern Winter’s power,  
 And rear thy head ?

Why so impatient ? why not stay,  
 Till zephyrs drive rude blasts away,  
 And day’s bright orb with cheering ray,  
 Warm thy cold bed ?

“ Why stay not till the primrose pale,  
 With simple beauty spots the dale,  
 Till violets load the passing gale  
 With luscious balm ?

Till moist-eyed April’s genial showers,  
 Rouse Flora’s train of painted flowers;  
 And songsters fill the leafy bowers  
 With music’s charm ?

“ Fair flower ! thy hardy front defies  
 The rigour of inclement skies;  
 The blast of winter o’er thee flies,  
 Nor chills thy form :

Thus

Thus virtue stands with placid mien,  
 Whilst whirlwinds desolate the scene,  
 And cheer'd by hope, with mind serene,  
 Smiles at the storm."

ART. 17. *Life's Vicissitudes, or Winter's Tears; Original Poems.* By Mrs. Savory. 8vo. Robinson. 10s. 6d. 1810.

Poor Mrs. Savory! her Poems are original indeed, and the reader who likes the following specimen may have a great many more and a great many worse for half a guinea.

" EPIGRAM.

" Upon a young Lady who took off a Necklace at a Public Place on  
 " observing Two Young Ladies wore the same sort.

" Oh, never in public let Passion intrude,  
 " And tempt you to act both *indecent* and rude,  
 " As from your white bosom indignant to tear  
 " Those beads whose resemblance two sisters *did* wear.  
 " Believe me the action by hundreds were seen  
 " And hence dubs you, vain Anna, of pride, the proud  
 queen."

DRAMATIC.

ART. 18. *Hit or Miss! a Musical Farce in two Acts, as performed by their Majesty's Servants of the late Theatre Royal Drury-lane, at the Lyceum Theatre.* By J. Poesock, Esq. Author of "Yes or No," &c. The Music composed by Mr. C. Smith. The third Edition. 8vo. 48 pp. 2s. Wyatt. 1810.

In these trifles, there is not much subject for criticism; an Irishman, an English bumpkin, and a fashionable Coxcomb, brought together in strange dialogues, by the most improbable events, form the general tissue of such pieces. To us, who live remote from the *dashing* world, at least, if not the world at large, nothing can be more strange than the cant terms, and the jargon which are given in such farces as fashionable. We cannot but suppose the characters who utter them to be highly caricatured, but, with all possible allowance for exaggeration, the picture must still continue strange and monstrous. Taking for granted that there is some likeness in them, and giving the parts to able actors, we can suppose that they may create a laugh, and, by the aid of the music may produce some gratification: in the closet they are perused with something more than gravity.

ART. 19. *High Life in the City, a Comedy of Five Acts, now Performing with great Applause at the Theatre Royal, Haymarket.* By Edmund

*Edmund John Eyre, formerly of Pembroke College, Cambridge.*  
8vo. 2s. 6d. Wyatt. 1810.

It is remarked by some sagacious observers, that the theatrical taste of the metropolis is at the present period in so depraved a state, that, generally speaking, the frequenters of the Theatres are not deserving of the productions of undoubted genius and talent. If any proof of this were wanting, it may be found in this dull farrago called a comedy, which, however, is now said to be performing with great applause. The exhibition may perhaps force a smile, and so does the perusal, but very different from that of approbation.

## TRAVELS.

ART. 20. *Sketches of the present Manners, Customs, and Scenery of Scotland, with incidental Remarks on the Scottish Character.* By Elizabeth Isabella Spence; Author of *Summer Excursions; The Nobility of the Heart; The Wedding Day, &c.* 2 vols. 12mo. Longman and Co. 1811.

This is a pleasing little work, in which the Author performs, more than, in her title-page, she promises. The style is easy and animated; the remarks on the scenery of Scotland display delicacy of taste, and those on the manners and customs of the people, soundness of judgment; but we must confess, at the same time, that some of Miss Spence's sentences are ungrammatically constructed, and that she seems to have been occasionally misled by those in whom she placed confidence. In a word, the present *Sketches* have all the merits and most of the defects, which we pointed out in her *Summer Excursions*; but from a variety of circumstances, the scenery here described must have stronger attractions to the generality of English readers. The following extract, whilst it will furnish a sufficient specimen of her manner, proves the truth of our observation—that she has performed more than she has promised; for the information, which it communicates, though certainly curious, is not, we apprehend, generally known.

“ When the rebels in Britain, under Cromwell, had triumphed over Charles the First, the regalia of Scotland *was* (were) delivered to the custody of the Earl Marischal, and were lodged in the strong castle of Dunnottar, as a place of the greatest security, and distance from the enemy.

“ The Earl, being in the field to defend his King and Country, against the Usurper, made choice of George Ogilvie of Barnes, as the fittest man for his valour, prudence, and loyalty, *to intrust* (to be intrusted with) the care of the castle of Dunnatter, (and) with the crown, sceptre, and sword, and other monuments of the Kingdom; making him Lieutenant. The Earl Marischal, having intrusted the government and honours to him, accompanied Charles  
the

the Second into England, and afterwards to the battle of Worcester; where he was taken by the English, carried to London, and detained a prisoner in the Tower for a long time.

“ George Ogilvie being sole governor of the Castle, which had not sufficient force and provisions, to hold out against a long siege; and observing the advances which the English daily made in reducing the nation, was much perplexed how to prevent the army from getting the regalia into their hands. He consulted his lady, a woman of great prudence and undaunted courage; who happily contrived that she should convey the regalia privately out of the castle, and secure them in a place of safety unknown to her husband, who might then freely declare to the enemy (that) he knew not where they were. The plan being agreed upon, Mrs. Ogilvie sent for Mr. James Granger, the minister of Kinnaff, and imparted to him and his wife, on their promised fidelity, her design, which was accordingly executed by putting the honours in a sack amongst some flax, and conveying them out of the castle by that means on the back of a female servant. They were sometimes kept in the Church of Kinnaff, under the pulpit, and at other times laid in a double bottomed bed in the manse. — — — —

“ After the surrender of the Castle, the English demanded the regalia of the governor. He declared he knew not where they were, his wife having taken them privately away; upon which he was put into close confinement in the Castle, and his lady threatened with torture. She boldly affirmed, by way of evasion, for her own safety, that she had delivered the honours to John Keith (afterwards Earl of Kintown), who carried them abroad to the King. The English distrusting her, put her also in close confinement, and sent a party to the house of Barnes to apprehend their son, that they might torture him in (the) sight of his parents, to extort a confession from them; but he providentially made a timely escape, and underwent much fatigue, travelling night and day, until he reached his friends in Angus, with whom he remained concealed.” Vol. II. p. 134.

The regalia of Scotland were thus preserved, and George Ogilvie was, at the restoration of Charles the Second, most deservedly created a Baronet.

Miss Spence speaks of Lord Moira's government of Stirling Castle; describes the Dungeon in that fortress where Walter Scott's *Roderic Dhu* is supposed to have been confined; and mentions an arch of the date 1658, through which Fitz James entered after the tournament, at which Douglass discovered himself; but we are not aware that a nobleman of the title of *Lord Moira* was ever governor of Stirling Castle; and our intelligent author is surely aware that the whole story of Roderic Dhu's confinement is a fiction, as well as that the æra of Fitz James was more than a century prior to the year 1658. These however, and similar inaccuracies are of very little importance; and will be readily

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forgiven,

forgiven, or indeed overlooked, by every reader who is delighted with picturesque description, or with simple, unaffected, and sometimes profound observations, on popular manners and popular prejudices.

## DRAWING.

ART. 21. *Calcographia, or the Art of Multiplying, with Perfection, Drawings, after the Manner of Chalk, Black-lead Pencil, and Pen and Ink; exemplified by progressive Specimens of the various Styles which may be produced by this useful Invention, from Drawings by Messrs. Morland, Ibbetson, Clennel, Munns, and Hassel, for which the Author was honoured with a Medal, and Thirty Guineas by the Society of Arts, &c. &c. &c. To which are added practical Illustrations of the Art of Re-biting, to produce Strength and Effect. By J. Hassel. 4to. 37 pp. with 8 plates. 15s. Sherwood and Co. 1811.*

A very useful and ingenious tract by this author, entitled *Speculum*, was noticed by us some time ago, (*Brit. Crit.* vol. 37. p. 89.) and we here find him again, facilitating the Art of Multiplying Drawings, by a new and valuable invention. On the efficacy of that method, which has received so decided approbation from the Society of Arts and Commerce, it must be superfluous to expatiate; it is sufficient for us to say, that the specimens published in this book give a very favourable notion of its effects. The following information from the Author will certainly tend to encourage the trial of his plan.

“The advantages of this style of imitation are so simple that any lady or gentleman may amuse themselves by their fire-side, with as little trouble as that of pencilling a drawing; add to this a common copper-plate press can print them, and they can be prepared with unprecedented facility.” P. 9.

We ought not to omit to say, that complete directions for every part of the process are given in this book, so clearly, as apparently to make any other instruction unnecessary.

## LANGUAGES.

ART. 22. *Latium Redivivum; or, a Treatise on the modern use of the Latin Language, and the Prevalence of the French. To which is added, a Specimen of the Latin Language, accommodated to modern Use. By the Rev. Samuel Seyer, A. M. 8vo. 147 pp. 4s. 6d. Murray. 1808.*

This is an instance of a book almost entirely omitted, merely from the desire of taking a more extended notice of it. The opportunities for doing this have slipped from us from time to time,  
till



till it is come almost to now or never. The latter we do not wish, and therefore have resolved upon the former. The leading idea of the author is that the prevalence of the French language in Europe is but too favourable to the political ascendancy so long fought by France; and now unhappily so widely prevailing. He proposes, therefore, to restore the Latin language to that privilege which it once possessed of being the general and official language of Europe. "To the Russian, the Dutch, and the British nations in particular," he says, "these observations are directed; but more especially to the German, *if such a nation there be.*"—P. xx.

To the motives which suggested this publication, drawn up at first, "merely as a philological subject," and to the learning and ingenuity displayed in it, we are happy to bear testimony; but in the hope of practically effecting such a change, we feel it impossible to participate. However strong the arguments for it may be, such things are never governed by reason, but by the operation of various conspiring causes, some of them perhaps extremely minute, which are beyond the reach of individual influence; and the decline of classical learning, in almost every part of Europe, adds a vast degree of difficulty to any such attempt. The author's view of this part of the subject ought however to be given.

"In descending to our own times it may be maintained, that the study and the knowledge of this language (Latin) is far from decaying; that, through almost all Europe, it forms the distinguishing character of a liberal education; that its principles and its accuracies are as perfectly understood now, as at any former period; that from Europe it has extended to the coasts of America, and the banks of the Ganges; that no gentleman would willingly be thought ignorant of it; and no man, however elevated his situation may be, is insensible to the reputation of understanding it well: *yet the practice of speaking and writing it has much declined.* In Holland, in Germany, and in Italy, the speaking of it is not wholly laid aside; in Poland and Hungary, we are told by travellers, that it still continues to be spoken by all ranks. But in Britain it has been discontinued among the learned for very many years; even in the universities, where the academical disputations and exercises are made in it, and where the statutes require it, very few persons are able to express themselves in it readily, or to use it in conversation." P. 37.

Many parts even of this statement are unfavourable to the author's wish, and his work can only be recommended as a philological speculation of much ingenuity. Much more than one half of his book (from p. 67.) is occupied by a nomenclature of words and phrases relative to time, intended as a specimen of a more general nomenclature, which should facilitate the adoption of the author's plan. Of this part of the work, if we were to say any thing particular, it could not be a little; but this we may state in a

general way ; that, for the amusement and discussion of philologers, it contains abundance of matter ; and if it should be neglected by them, the fault will not be in the author or in the subject ; but probably in the fastidiousness of learning, which will not pay attention to remarks not sanctioned by a celebrated name. Mr. Seyer, however, deserves to be celebrated for research and acuteness ; to these, so many pages on the single subject of time bear sufficient testimony.

## PHILOSOPHY.

ART. 23. *An Essay on the Torpidity of Animals.* By Henry Reeve, M. D. Member of the Royal College of Physicians of London, and Fellow of the Linnæan Society. 8vo. 152 pp. 6s. Longman and Co. 1809.

Dr. Reeve, in this truly philosophical treatise, with great care and precision, has collected the experiments of others, and employed some of his own, to ascertain the natural history of hybernating animals, so far as it relates to their state of torpidity, and has ascertained several important facts, from which he draws the most correct and judicious conclusions. The facts determined by him are, that 1. The temperature of hybernating animals is diminished. 2. The circulation of the blood becomes slower. 3. The respiration is less frequent, and sometimes entirely suspended. 4. The action of the stomach and digestive organs is suspended. 5. The irritability and sensibility of the muscular and nervous powers are diminished and suspended. He observes from Mr. Carlisle (Phil. Transf. 1805) that "in all the hybernating *Mammalia*, there is a peculiar structure of the heart and its principal veins," which that author describes. The philosophical observation of these circumstances leads to further remarks on the temperature of animals, and very nearly to a demonstration of the influence of respiration in producing animal heat. He arrives finally at the following conclusions.

" 1. That the temperature of animals is essentially connected with the function of respiration."

" 2. That the temperature may be varied by corresponding variations in the respiration, without injury to the life ; but this range of variation is less in the more perfect animals than in the amphibia or cold-blooded."

" 3. That it is most uniform in man, and in animals which consume most oxygen, though uniformity of temperature is not to be considered as the most essential characteristic of animal life."

" Lastly, that torpidity is natural to some animals, and is the means

means furnished by nature for preserving life under circumstances of difficulty and danger." P. 131.

In the course of these investigations the author is led to make some valuable remarks on the subject of instincts, which he very accurately defines; and to decide, we think conclusively, against the supposed torpidity of swallows, and some other birds in winter. In the close of his book, he comes more particularly to his own science, that of medicine, and throws important light on the medical effects of cold, concerning which he says, that unlike most other useful propositions in phytic, this remedy has never been attacked, (that of cold effusion in fevers particularly) the experience in its favour is uniform and incontrovertible; yet it is not employed so generally as it deserves, owing to unfounded apprehensions, and to *prejudices which time alone can remove*. "I am disposed to think," he adds, "that some of these prejudices may be overcome by extending our views to the operation of such a powerful agent as cold upon other bodies besides our own; and with this view, perhaps, some remarks contained in the foregoing pages may not be entirely useless." P. 151.

We are very apprehensive of having done some injustice to this admirable tract, in this hasty view of its subjects, but if we have said enough to make it more generally enquired for, by persons competent to judge rightly of it, we have performed what we wished.

## ŒCONOMY.

ART. 24. *The Art of preserving all Kinds of Animal and Vegetable Substances for several Years. A Work published by Order of the French Minister of the Interior, on the Report of the Board of Arts and Manufactures. By M. Appert. Translated from the French.* 12mo. 184 pp. 5s. Black and Parry. 1811.

An art of so much utility, which has received complete approbation from the persons employed to judge of it in France, ought to be made known, as early as possible, in this country. For as the translator says, "if, by a simple and unexpensive process, articles of animal and vegetable food can be kept fresh for only *one year*, that is, from the season of produce through the seasons of scarcity; if no other articles, for instance, than eggs, cream, and vegetables, can be preserved in their flavour and excellence during a long winter, there is not a mistress of a family in the kingdom, rich enough to lay by a stock of those articles, and not too rich to despise [rather, so rich as to despise] the *œconomy* of a family, who will not find herself benefitted by the perusal of the small work here put within her reach; and there is no reason to suspect the correctness of this part of the author's statements. This, however, is but one of the more obvious benefits

of his process; and if thus much be ascertained, then an interminable prospect of resources is opened, which the state, still more than the individual, will be called upon to employ." P. vii.

We cannot therefore too strongly recommend attention to this subject. It is mentioned, towards the end of the preface, that "a patent has been taken out for preserving provisions according to the process described in this book." Such a patent, if it can be valid, may perhaps impede the public adoption of the plan, but certainly will not afford any kind of obstacle to the experiments of private families. We may observe that this is a part of the French plan for diminishing the consumption of sugar.

## POLITICS.

ART. 25. *The American Review of History and Politics, or general Repository of Literature and State Papers, Nos. I. and II. January and April, 1811. To be continued Quarterly.* 8vo. 366 pp. 3s. 6d. each. Philadelphia printed. Longman and Co, London. 1811.

It is very important that this publication should be made known as much as possible. It contains so much information on the internal state of France, the nature of its present government, the spirit and designs of its military despot, that no person can pretend to be well-informed on these things who has not read and considered it. The author of this work is Mr. Walsh, an American, who was for some time known and respected in this country, and who, previously to his arrival here, had passed some years in France. His "Letter on the French Government," published some time ago, and here republished (see our 35th volume, p. 483, where there is an ample account of it,) proved so fully the extent and accuracy of his views, the soundness of his reasoning, and the vigour of his style, that every one who perused it must remain convinced of his great ability to form and conduct such a work as this. If it be possible for any writer to open the eyes of the infatuated multitudes of America, to show them their true interest, both with respect to France and to this country, Mr. Walsh is the man to do it; and it is next to impossible to conceive that a writer so qualified should argue and persuade in vain.

This American Quarterly Review has still less of the real nature of a *Review* than the British works which appear every three months under that title. The first number had actually no reference to literature, and contained only reflections on the state of America and France, with the beginning of a series of letters on France and England, the result of the author's own observations, and having very much the nature of a book of travels; only being, from the circumstances of the times, more interesting than travels

travels in general. These letters are continued in the second number. In this we have also some specimens of literary information, in an article on the works of Alexander Hamilton, an American General, whose worth and talents are highly extolled by the reviewer. There is also an account of M. Faber's work on the Interior of France, which we have noticed both in the original (vol. 37, p. 488) and in the translation (38, p. 59). This number contains also a letter of James Logan, a famous character in Pennsylvania, written in 1731, and the speech of Mr. Emmott on the non-intercourse bill. Such are the contents of this publication, so far as we have yet seen it; in giving an account of which, if we have deviated a little from our usual plan, we have been induced to do it by the desire of diffusing valuable information.

### DIVINITY.

ART. 26. *The Obligation and Utility of public Worship; a Discourse delivered at the Opening of the Old Jewry Chapel, in Ferwin Street, Dec. 10. 1809, and published at the Request of the Society. By Abraham Rees, D.D. F.R.S. Editor of the New Cyclopædia. 8vo. 27 pp. 1s. Longman and Co. 1809.*

Dr. Rees pleads for public worship, with ingenuity and effect; but it is with a kind of diffidence, as if he thought it not improbable, that the congregation which had then imposed upon itself the expence of a new chapel, might in time desist from their attendance in it. "Should it be deserted," he says, "after the great expence incurred in constructing it,—a supposition which I must hesitate to admit—we shall derive satisfaction from the piety and benevolence of our intentions, although we may lament the want of success." He adds, however, "But whilst any of the present generation remain, this is an evil which we have no reason to apprehend." P. 26. This at least is some comfort, though the contemplation of its future probability seems to show a consciousness that social piety is on its decline in that congregation. The following passage is remarkable, both for the cursory way in which the author passes over scriptural examples, and for the nature of those which he substitutes.

"If we look back to the history of past ages, under the dispensations of both the Old and New Testament, we shall find, that men, eminent for their piety and virtue, and distinguished by their wisdom and usefulness, manifested their attachment to public worship, their zeal for its support, and their solicitude for its prevalence. The Scriptures, which lie open to the perusal of all, abound with instances to illustrate, and with evidence to prove, the truth of this observation. The history of the Christian church, from the age of the Apostles through every succeeding period, recites

facts without number to the same purpose. But we are lost in this general survey; and the variety of testimonies that crowd upon our recollection may probably diminish their separate effect. It may, therefore, be most useful to confine our attention within more narrow bounds, and to call to mind what we have read, particularly in the history of those ancient PURITANS from whom many of us have the *honour* of being able to trace our descent, or what we have been told, or what we ourselves have observed, of those whom duty and gratitude must lead us always to recollect with veneration and esteem." P. 9.

We are not accustomed to see the old Puritans so honourably mentioned, and the reference seems particularly odd, from those who doubt of being long able to support any kind of public worship. The examples of our Saviour and his Apostles, might at least have been produced more in detail. The sermon is, however, well argued, on human principles, and, as might be expected, well-written.

ART. 27. *Obedience the Path to Religious Knowledge: a Sermon preached before the University of Oxford, at Saint Mary's, on Sunday, January 28, 1810. By Daniel Wilson, M.A. Vice-principal of St. Edmund Hall, Oxford; and Minister of St. John's Chapel, Bedford Row, London. 8vo. 56 pp. 1s. 6d. Hatchard. 1810.*

A well argued and well written discourse on the important text *John* vii. 16, 17. "Jesus answered them and said, my doctrine is not mine but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." In treating on this subject, the preacher shows, with great ability, in what manner it comes to pass, that they who are anxious to do the will of God are enabled to understand his law, while they who regard it as a speculative matter only, are never capable of "knowing of the doctrine."

"If," says he, "your disposition be different,"—from that of having a sincere desire to do God's will, "If you approach the Scriptures from mere curiosity, with a mind occupied by prejudice, with a proud, angry, or disputatious spirit, with a reliance on intellect and learning, to the exclusion of prayer and obedience; with a secret inclination to embrace only what may confirm your preconceived notions, instead of simply deriving every sentiment from the oracles of God; in a word, if you take up the Bible, as you take up Aristotle or Newton, and expect that the mere exertion of natural talents, assisted by literature, will make you master of divine truth, as it does of the principles of human art and science; then you shall not, you cannot really *know of the doctrine*; you are not in a right frame of heart; you want the recipient faculty, if I may so speak; the propensities of your mind as much incapacitate you from being an adequate judge of the nature

nature and bearings of Christian truths, as a distempered eye renders a man incapable of rightly judging of colours." P. 6.

Nothing can be more accurate than this position; which is illustrated, throughout the discourse, by an ample reference to the great leading points of Christian doctrine, which are all shown to be clear to the humble and obedient mind, but unintelligible to the worldly wise.

The preacher allows that a mischievous use has been sometimes made of these truths, "by the enthusiastic or designing." "But what," he adds, "is there so excellent which in the hands of weak men has not become absurd; and in the hands of bad men injurious?" P. 48.

We apprehend, after all, that the preacher is inclined to carry one or two opinions to excess; but we recommend his discourse to the serious consideration of all religious readers.

ART. 28. *A comparative View of the Two New Systems of Education for the Infant Poor, in a Charge delivered to the Clergy of the Officialty of the Dean and Chapter of Durham, at Berwick upon Tweed, on Tuesday, April 23, and at Durham, on Thursday, May, 12, 1811. By the Rev. R. G. Bouyer, L. L. B. Prebendary of Durham, and Official. 8vo. 18 pp. 1s. Rivingtons, 1811.*

A principal part of this charge consists of a clear statement of the origin of the two Systems of Education invented by Dr. Bell, and taken up with some additions by Mr. Lancaster. "The Madras system," says Mr. B., "was read, talked of with wonder and praise; but the relation of it was soon laid aside, and almost forgotten. The men of the world had, all of them, something else to do. From this apathy, however, two or three individuals must be excepted; and one of them [Lancaster] had the merit of first putting the plan in practice in England, and of exhibiting its powerful operation, in a suburb of the metropolis; on which account, and for the additions which he made to it, he claimed the title of inventor, and soon collected a very great number of children of both sexes, who received most important benefit from his instruction." P. 8. Other particulars, relative to the history of these establishments, are very clearly related, and the absurdity of entrusting so extensive and powerful a system to the controul of a dissenter from the national church, is very justly pointed out. The dissenters, says Mr. B., very properly asked and obtained relief from the act which required subscription to our articles from every master of a school; but the parliament which granted that relief little foresaw "that within so short a space as 30 years, any members of the established church would manifest so perfect an indifference on the very point, from which they were then relieving the scruples of the dissenters; that they would voluntarily send the children of the poor by hundreds,

to

to be educated by dissenters, or at least under the effectual controul of a dissenter." P. 16.

The obvious ill consequence of so mixing children of different persuasions, as tending to create an indifference for all religion, is then stated, and the author concludes thus: "We desire no greater favour than we are most willing to grant. Our dissenting brethren asked for schoolmasters of their own. The request was most just and reasonable, and most heartily do we rejoice that they obtained it: but let them not accuse us of illiberality, if we act upon the same principle, and if, under its influence, we strenuously resist any attempt to withdraw the children belonging to the establishment from our own care and disposal; and if we wish to employ schoolmasters, who will not suffer the degradation, nor incur the heavy guilt, of teaching that to others, which they do not believe themselves."

This charge may serve as an admirable companion to the more powerfully argumentative discourse of Dr. Marsh, which we have, with due praise, reported in our preceding pages.

It is a circumstance not unworthy of notice, that a society of Unitarians has lately advertised, that, seeing the great encouragement given to Mr. Lancaster, an Unitarian, they think it advisable to take such and such steps, to promote their own views and extend their opinions.

## MISCELLANIES.

**ART. 29.** *The Life of Fenelon, Archbishop of Cambrai, compiled from original Manuscripts by M. L. F. De Bauffet, formerly Bishop of Alais, &c. &c. Translated from the French by William Mudford.* 8vo. 2 vols. Sherwood and Co. 18s. 1810.

It sometimes unavoidably happens that at the period which is termed the close of the season of publications, we find before us an accumulation of books, many of which are entitled to early and distinguished notice. In such a case we do the best we can, and rather than longer defer, or altogether omit a work of merit, we give it a conspicuous place in our catalogue, for want of opportunity to class it among our principal articles. This is precisely the case with the Life of Fenelon, which is certainly a book of superior merit, and will be perused by all the lovers of Fenelon, (and where can the person be found who does not revere his memory?) with peculiar satisfaction. Fenelon's controversies with the bishop of Meaux, though at this time and in this nation of no particular interest, necessarily occupy a large portion of this work. Yet they are so judiciously introduced, that they by no means fatigue the reader, but enoble and exalt the character of the excellent archbishop. We have no life of Fenelon in English, except the concise and unsatisfactory abridgments, which are inserted



in our biographical dictionaries; we are therefore much indebted to the translator, who has performed his office well and ably. It appears from his very sensible and well written introduction, that it was thought expedient to compress some superfluous discussions and garrulous amplifications which deformed the original work. The translation certainly presents an agreeable addition to our biographical collections.

ART. 30. *Cottage Dialogues among the Irish Peasants, by Mary Leadbeater, with Notes and a Preface, by Maria Edgeworth, Author of Castle Rackrent.* 12mo. 3s 6d. Johnson. 1811.

We are informed in the advertisement by Miss Edgeworth, that Mrs. Leadbeater, the author of this little volume, is grand-daughter to the first preceptor of Edmund Burke. It is of far more importance to learn, on her authority, that it contains an exact representation of *the manner of living* of the lower Irish, and a literal transcript of their language. It is really an excellent publication of the kind, and calculated to do a great deal of good among the class of people whose manners are here delineated. It points out the opposite advantages and disadvantages of a prudent and industrious, and of a thoughtless and idle conduct. The notes by Miss Edgeworth are very entertaining, and exhibit a pleasing illustration of the manners and phraseology of the lower Irish, with some stories and anecdotes interspersed, which are exceedingly amusing. There can be no doubt, but that this book will be very extensively circulated; and we are glad to find, that the Society for bettering the condition of the poor, with their usual activity and vigilance, have reprinted the dialogues in a cheap and convenient form for children. These, with the permission of the original editor, are published, by Hatchard in Piccadilly, in two parts, at fourpence a piece, or three shillings a dozen.

ART. 31. *True Stories; or interesting Anecdotes of Children, designed through the medium of Example to inculcate Principles of Virtue and Piety. By the Author of Lessons for young Persons in humble Life.* 12mo. 2s. 6d. Longman. 1810.

This is another agreeable and indeed useful addition to the youthful library, containing many amusing tales and instructive lessons. It is also very neatly printed, and for its contents cheap, which last is in our opinion no inconsiderable recommendation.

ART. 32. *Memoirs of George Barnwell, the unhappy Subject of Lillo's celebrated Tragedy, derived from the most authentic Sources, and intended for the Perusal and Instruction of the rising Generation. By a Descendant of the Barnwell family.* 12mo. 3s. 6d. Jones. 1810.

The popular tragedy of George Barnwell was always presumed to

to have been founded on some well known fact, and it is greatly to be apprehended that the example has not been limited to one atrocious robbery and perhaps murder. This is a well written little book, and calculated to do good among the young people in the middle classes of life.

ART. 33. *Beauties of Dr. Robertson, containing the most prominent and interesting Passages in the Works of that illustrious Historian, being the Lives and Characters of the principal Personages, together with the most memorable Events, delineated by him in his Histories of Scotland, of Charles V. and of America. To which is prefixed, an Account of the Life and Writings of the Author.* 12mo. 5s. Longman. 1810.

We are not so informed in the title-page, but it may be presumed that this selection, which is entirely confined to biographical sketches, was intended as a sort of exercise book for the higher classes in schools. All indeed may peruse it with satisfaction, but it seems exceedingly well adapted to the abovementioned purpose. The account of the life and writings of Dr. Robertson is drawn up with neatness and perspicuity, and the book exhibits a very pleasing specimen of modern typography, being remarkably well printed.

ART. 34. *Letters on Picturesque and Moral Geography, illustrative of Landscape and Manners in the various Countries of Europe, chiefly designed for the higher Classes in Schools, and for minor Students in Literature. By Francis L. Clarke, Esq.* 12mo. 5s. Law. 1810.

The term moral Geography is rather unusual, and perhaps not altogether to be justified; but the author has produced an entertaining and instructive volume, and exceedingly well calculated for the object proposed. If this attempt shall answer, the author may perhaps find it expedient to extend his plan to Asia and the other quarters of the globe.

ART. 35. *Relation of the Operations and Battles of the Austrian and French Armies in the year 1809, with three Plans. By W. Müller, Lieutenant of the King's German Engineers.* 8vo. 6s. Goddard. 1810.

It is both melancholy and affecting to read these circumstantial details of unavailing bravery and slaughter, and of battles in which the blood of thousands upon thousands seems to have been wasted for no other purpose than to confirm the most abominable tyranny that ever oppressed mankind. The sanguinary contests of Wagram, and of Aspern, are here described by an intelligent officer, and if not strictly intelligible to the common reader, must be highly interesting to those of the military order, and all must admire

admire the undaunted bravery and firmness of the Austrians, alas that no better success attended them!

## MONTHLY LIST OF PUBLICATIONS.

### DIVINITY.

The Truth and Consistency of Divine Revelation: with some Remarks on the contrary Extremes of Infidelity and Enthusiasm. In eight Discourses, delivered before the University of Oxford, at St. Mary's, in 1811, at the Lecture founded by the late Rev. John Bampton, Canon of Salisbury. By John Bidlake, D.D. of Christ Church, Oxford, &c. 8vo. 8s.

Sermons, preached on Public Occasions, with Notes, and an Appendix of various Critical, Historical, and Political Subjects. By R. Valpy, D.D. F.A.S. 2 vols. 8vo. 18s.

The Sin and Danger of Schism, considered in a Charge delivered to the Clergy of the Archdeaconry of Leicester, at the Summer Visitation in 1811. By the Rev. A. Burnaby, D.D. Archdeacon of Leicester. 1s. 6d.

Points at Issue, between the Editor of Dr. Townson's Works and the Author of Discursive Considerations on the Hypothesis, that St. Luke's Gospel was the first written: discursively canvassed, in two Letters to the Rev. Ralph Churton, Archdeacon of St. David's, from a Country Clergyman. 5s.

The Healing Waters of Bethesda, a Sermon preached at Buxton Wells to the Company there, on Whit Sunday, June 2. 1811. By the Rev. C. Buchanan, D.D. late Vice Provost of the College of Fort William, Bengal. 2s.

A Charge to the Clergy of the Archdeaconry of Middlesex, at the Visitation in May and June, 1811. By G. O. Cambridge, A.M. F.A.S. 1s. 6d.

### HISTORY AND BIOGRAPHY.

An Account of the Conquest of the Isle of France, or Mauritius: with some Notices on the History, Soil, Products, Defences, and Political Importance of the Island. By an Officer, who served on the Expedition. 4s.

The History of the Worthies of England endeavoured, by Thomas Fuller, D.D. First printed in 1662: a new Edition, with explanatory Notes by John Nichols, F.A.S. London, Edinburgh and Perth. 2 vols. 4to. 5l. 5s.

### MEDICAL.

Practical Observations on the Diseases of the Inner Corner of the Human Eye, comprizing the Epiphora, the Tumour Sacculi Lachrymalis, and the Fistula Lachrymalis: with a new Arrangement and Method of Cure. Also Remarks on Mr. Ware's and Professor Scarpa's Methods of treating these Disorders. By Joseph Reade, M.D. 5s.

An Account of the Ravages, committed in Ceylon by Small Pox previously to the Introduction of Vaccination: with a Statement of the Circumstances attending the Introduction, Progress and Success of Vaccine Inoculation, in that Island. By Thomas Christie, M.D. 8vo. 3s.

A Serious Address to the Public on the Practice of Vaccination, in which the late Failure of that Operation in the Family of Earl Grosvenor is particularly adverted to. 2s.

A Paper, containing the Results of Eleven Years Practice, at the Original Vaccine Pock Institution, No. 44, Broad Street, Golden Square. 2s.

A Pothological Companion to the London Pharmacopœia. Adapted to the last Reform of the College. By John Nott, M.D. of Bristol Hot Wells. 3s.

A Treatise on the Gout: containing the Opinions of the most celebrated ancient and modern Physicians on the Disease; with Observations on the Eau Medicinale. By John Ring. 8vo. 6s.

A Letter respectfully addressed to the Commissioners of Transports, Sick and Wounded Seamen, &c. on the Subject of the Operation for Popliteal Aneurism, illustrated with Cases and the Description of a new Instrument. By A. C. Hutchinson, M.D. Surgeon to the Naval Hospital at Deal. 1s. 6d.

Popular Directions for the Treatment of the Diseases of Women and Children.

dren. By John Burns, Lecturer in Midwifery, and Surgeon in Glasgow. 8vo. 9s.

Practical Remarks on Insanity, to which is added, a Commentary on the Dissection of the Brains of Maniacs, with some Account of Diseases incident to the Insane. By Bryan Crowther, Member of the Royal College of Surgeons in London, and Surgeon to Bridewell and Bethlem Hospitals. 5s.

## LAW.

An Essay on Aquatic Rights: intended as an Illustration of the Law relative to Fishing, and to the Propriety of Ground or Soil, produced by Alluvion and Dereliction in the Sea and Rivers. By Henry Schultes. 8vo. 5s. 6d.

A Treatise on the Law of Vendor and Purchaser of Personal Property: considered chiefly with a View to Mercantile Transactions. By George Ross, Esq. of the Inner Temple. 8vo. 12s.

Historical Inquiries concerning Forests and Laws, with Topographical Remarks upon the Ancient and Modern State of the New Forest, in the County of Southampton. By Percival Lewis, Esq. 4to. 1l. 11s. 6d.

## AGRICULTURE. GEOLOGY.

Hints to Dairy Farmers; being an Account of the Food and extraordinary Produce of a Cow, belonging to William Crump, of Lewes, in Sussex. Published by Order of the Board of Agriculture. 1s.

Observations on the Breeding of Swine, and Curing of Bacon, with Hints on Agricultural Subjects. By Robert Henderson, Farmer, Broomhill, near Annan. 5s.

A General View of the Agriculture of Aberdeenshire, drawn up under the Direction of the Board of Agriculture. By George Skene Keith, D. D. 8vo. 15s.

Geological Travels in England. By J. A. De Luc, Esq. 2 Vols. 8vo. 1l. 4s.

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## ACKNOWLEDGMENT TO CORRESPONDENT.

We beg to inform *J. F.* that it is our intention to notice his Work.

## LITERARY INTELLIGENCE.

The *Prosjektor*, a Periodical Paper, on Manners and Morals, revised and corrected by the Author, will appear in the course of the present month in 3 vols. 8vo.

*Dr. Purdy's Lectures* are nearly printed, and will be ready to be delivered to the subscribers soon after Michaelmas.

A Work by Miss *Hawkins*, of Twickenham, in four octavo volumes, entitled *The Countess and Gertrude, or Modes of Discipline*, is nearly ready for publication.

*Beauford, or Views in High Life*, by Mr. *Henry Card*, is in the Press.

We rejoice to hear that Mr. *Nichols* has very nearly completed his great and laborious work on *Leicestershire*, as well as what all scholars expect with eagerness, his extended edition of *Anecdotes of Bowyer*. This last will be in six vols. 8vo.

*Dr. Titford* is preparing for publication, Sketches towards a *Hortus Botanicus Americanus*, or coloured plates of the West Indies, and North and South America, with Descriptions, &c. compiled and collected during his residence in the West Indies.

Mr. *Parkes* is printing a new Edition of his *Chemical Catechism*, with improvements.

A new Edition of *Tusser's Five Hundred Points of Good Husbandry*, will be published in October.

*Dr. Gregory*, of the Royal Military Academy, will publish in October, *A Series of Letters to a Friend*, in Vindication of the Evidences, Doctrines, and Duties of the Christian Religion, designed principally for the use of young Persons of liberal Education.

Mr. *J. J. Park*, of Hampstead, has announced his intention of publishing by subscription in an octavo volume, An Account of the *History and Antiquities* of that Parish.

The Rev. *Robert Uvedale*, is printing a Description of his new Invented Instrument or Machine, for illustrating on Scientific Principles the Structure and Theory of the Hebrew Language.

A second volume of *Sermons* by *Dr. Brican* is in the press.

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THE  
BRITISH CRITIC,

For SEPTEMBER, 1811.

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“ Πάντες ἐξ ἑνὸς στόματος ἐρροῦσιν, ὡς καλὸν ἢ μὲν σωφροσύνη τε καὶ  
δικαιοσύνη, χαλεπὸν μὲν τοι, καὶ ἐπίπονον.”

PLATO.

It is agreed, by the confession of all, that moderation and justice are excellent things, but maintained with care and difficulty.

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ART. I. *Carew's Survey of Cornwall, to which are added Notes illustrative of its History and Antiquities, by the late Thomas Tonkin, Esq. And now first published from the original Manuscripts, by Francis Lord De Dunstanville. Likewise a Journal or Minutes of the Convocation or Parliament of Tinnors for the Stanneries of Cornwall, held at Truro in the Year 1710. The Grant of the Sheriffalty to Edward, Duke of Cornwall, &c. Quarto. pp. 459. 1l. 11s. 6d. Faulder. 1811.*

THE noble editor was chiefly led to undertake this publication from having become accidentally possessed of Tonkin's MSS. amongst which he found very copious notes, evidently prepared for the press, on part of the first book of "the Survey." His Lordship also selected from the MSS. other notes on the remainder of "the Survey of Cornwall."

"The original work," says his Lordship in the preface, "written in the early part of the reign of James I. is now out of print; a republication of it was, therefore, thought adviseable

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by

BRIT. CRIT. VOL. XXXVIII. SEPT. 1811.

by the editor and his friends. He has added thereto Mr. Tonkin's account of the debates and proceedings of the Convocation or Parliament of Tinners in 1710; and also some curious papers relating to Cornwall, with which Mr. Lysons, keeper of the Records in the Tower, has kindly furnished him. The editor cannot have been induced to this publication by the vanity of becoming an author, as he has added nothing of his own. If the work should be thought useless and uninteresting, he may seem to deserve some censure for want of judgment and taste. On the other hand, he may be considered as entitled to some little merit, if it should appear to others to be so worthy of attention, as it does to himself. Mr. Tonkin died about sixty years ago. He was a gentleman of ancient family and considerable property in Cornwall. He was also an excellent scholar, and had made great proficiency in the Welsh and Cornish languages. Cornwall is in many respects a very interesting county. The reader of this work will observe its gradual improvement during a period of one hundred and forty years: and the editor regrets, that he has neither the leisure nor the ability to point out the progress which it has made in agriculture and mining in the seventy years which have elapsed since the notes were written, which are now submitted to the public. But he is not without hopes that the present publication may turn the thoughts of others to the subject, who are capable of doing it complete justice."

Of "Carew's Survey of Cornwall" we need not speak. But of Tonkin's notes we must observe, that we found them in general very curious and interesting. A small part of them, indeed, we had read in Polwhele's History of Cornwall, to assist him in the compilation of which, Lord de Dunstanville, we presume, had lent Mr. P. those MSS. of Tonkin which are now printed as annotations upon Carew, since Mr. P. frequently refers to the Tonkin-papers deposited at Tchidy.

From the notes in question we shall select a few for the entertainment of our readers.

In his notes on "the creatures of breathing life," (as Carew quaintly calls them,) Mr. Tonkin is, perhaps, most amusing.

"In my father's small park at Trevaunance," says Mr. Tonkin, "Sept. 12, 1698, a young doe of *the last year brought forth a fawn*, very lively and strong.—Now, since all deer go eight months with young, this must have gone to buck at about six months old; for I cannot think that its dam cast it pregnant." "Dr. Plot speaks of two heifers having calf before they were full twelve months old." P. 76. "Mr. Slaad, of Philly, had a sort of sheep, which bred twice a year, and twins every time—



as he averred to me, and as I have heard from others."— — —

"For sweetness of flesh, no sheep in England can exceed those killed from our sandy parishes, such as Gwithian, St. Piran, St. Cuthbert, St. Merin, St. Mynvor, &c. which is to be attributed to their feeding; these sands, besides the sweetness of the pasture growing on them, being covered with millions of small shell snails, which they lick up with their tongues." P. 78. "As eastwards they make use of horses, so here we plough all our ground with oxen, and use them too in our carriages, for which we have butts and waines, instead of carts and waggons, as being more suitable both to our narrow ways and hilly lands." P. 80.

"We had formerly an excellent breed of horses on Goodhilly in the Meneage, occasioned (as I have heard) by a Barbary Horse being turned loose there by one of the Erizy family. But though this race be in a manner lost, yet we still call our small western horses Goonhillies, which are in great request all over the kingdom, being very strong, hardy, and most of them natural pacers."

"The Lord Viscount Falmouth has bred horses, both for the coach and saddle, of great value. The old Mr. Trevillian, of Basil, had also a breed of very good horses." P. 81.— "My brother-in-law, Thomas Worth, jun. of Penryn, Esq. had a Spaniel dog, of whom I have heard him tell several unaccountable facts, of his finding things lost, fetching rings, &c. from the bottom of the sea, which he had not seen thrown in, and after some distance of time, &c. Indeed such as I should scarce have believed, had I not had them from his own mouth, and confirmed too by several eye-witnesses of good credit, as well as himself," P. 82.

Mr. Tonkin's serious attention to the opinion of the Hon. Francis Roberts, Esq. that our birds of passage, "on their disappearance, *retire to the moon*," furnishes a proof of credulity which we should not have expected in so learned and sensible a man. See p. 83.

"The last gentleman (we are informed) who kept hawks in Cornwall was Mr. Glynne of Glynne's grandfather."—"In the bottom under Treluddro in Newlyn, nightingales are said to have been seen and heard,—but (says Mr. T.) I suspect the truth of it." P. 85. "I have often taken peal as large as most trouts, and took once seven score and ten of them at one draught in Melliny river, the smallest of which were not less than twelve, and many of them eighteen or twenty inches in length. Some imagine, because the common-people call them salmon-peal, that these are young salmon; but that is a great mistake, for they differ from them both in shape and colour, and never attain to their bigness; besides that they cast their spawn constantly every year in the rivers." P. 94. "Our shrimps are of the same sort with those which they call prawns in London."—"You may,

in many shrimps, take notice of an exuberance like to a wen, a little below the eye: on opening it, you will find a young sole, as I have several times observed; but whether these are the proper receptacles for the spawn of all soles, I will not aver, though it be very probable; for where shrimps are plenty, there soles are so likewise." P. 96.

"I once saw," says our annotator, "between eight and nine score of porpoises taken in a creek under St. Mawes, which would have been of good value had the takers understood how to get out the oil and make the most of it." "And here it may not be amiss to mention, that of late years that sort of whales called grandpusses and blowers have appeared in great plenty on our coast, in the pilchard season—following (as is supposed) the pilchard—which induced the late Robert Corker, of Falmouth, &c. Mr. Kempe, of Rostage, and some other gentlemen, to apply to the late Queen for a patent for the taking of them; and some cost they were at to get experienced harpers, &c. for that purpose: but it turning to no manner of account by mismanagement or some other cause, (for there was no want of fish,) they made use of a good opportunity in the late frantical season, and disposed of their patent among the late bubbles, so as to save themselves harmless." P. 99. "Pilchards have of late years altered their season of coming on the coast; so that, instead of showing themselves about July and the time of harvest, they seldom appear till December, and sometimes after Christmas. Being taken so late in the year, they must endure the heat of the ensuing summer abroad before they can be sold off; so that all who have any regard to the welfare of their country ought to see the laws duly put in *exaction* [execution], which our parliaments have in that behalf so fully enacted. What the effect of the fish thus altering their season may in time produce some have dismal apprehensions of, and I should think was already come to pass, in the great failure in the fishery on the south coast within these four or five years last past—but, as *this has so happened formerly too*, I hope their fears will prove groundless." P. 103.

We collect from the public prints, that during the last season there was a great failure of pilchards on the coasts of Cornwall. That such failures, then, have formerly happened, and yet that the fish have returned to the coasts in their usual abundance and with their accustomed regularity, may give comfort to those who are engaged in the pilchard fishery, which we conceive to be a very important concern.

We have thus given our readers a taste of Tonkin, which they will not judge unpleasent.

The volume is very handsomely printed; and the noble Lord, in thus condescending to become an editor of Carew, as illustrated by a man of observation, (though of no great philosophical

philosophical discernment) hath certainly done an acceptable service to his native county; whilst he has furnished a treat for all, who are fond of topographical research, or genealogical antiquities.

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ART. II. *Self-Controul: a Novel, in three Vols. 8vo.*  
Second Edition. Manners and Miller, Edinburgh; Longman and Co. London. 1811.

THAT a novel should have arrived at a second edition, before it reached us, is no proof of its decisive merit. We are not solicitous of forming a general acquaintance with works of that description; and after such of them as are not sent to us, we seldom enquire. It is not for their real merits—either as works of genius or as vehicles of prudential and moral maxims—that novels are so eagerly and so generally read; but merely to kill time, by agitating a sickly imagination. *Self-Controul* has had, we understand, a very extensive sale, particularly in Scotland, where it is attributed to the wife of a Minister of the Scottish Church at Edinburgh, and where parties have been formed respecting it; some extolling it to the skies, and others depressing it below its real merits. The general tendency of its moral is certainly excellent; many of the situations too are interesting, and though some of them are improbable, in a high degree, they are not beyond the verge of possibility. Some few incidents, exceptionable in the first edition, have been softened in the second; and the whole may fairly rank in the higher, though not highest, class of novels.

The chief moral inculcated in the work is announced in its title:—it is the importance of *self-controul*, springing from a true faith in the doctrines of Christianity; but many other truths are here taught in the history of a fashionable libertine.

The heroine of the tale is Laura Montreville, a lady of a respectable and ancient family, though her father, a half-pay captain of foot, was reduced to indigent circumstances. The hero, for such we think he must be considered, is Colonel Hargrave, heir to the title and estate of an English Earl; but between the heroine and the hero there is no other resemblance, than that they are both young and handsome, and both of elegant and dignified manners. The former is a christian, possessed of every christian *virtue*; the latter is a sensual libertine, in the lowest degree *selfish*, as libertine

sensualists generally are. The former, though her passions, like the other qualities of her mind, were naturally strong, uniformly strives, and strives successfully, to keep them under the controul of reason and religion; while the latter is the slave of passion and grovelling appetite, which hurry him into the perpetration of the most enormous crimes.

Captain Montreville, on his marriage, to a lady of quality, without prudence and without principle, had retired from the army to a small farm in the neighbourhood of Perth, where he and his lady thought that they could live comfortably on his half-pay, and the interest of 5000*l.* which was Lady Harriet's portion. Her ladyship, however, had not learned the principles of economy; and at the period of her death, her fortune was all expended, except 1500*l.* with which the Captain had purchased an annuity for his daughter, then seventeen years of age. Colonel Hargrave's regiment had for some time been in quarters somewhere near Glenalbert, Captain Montreville's cottage, where the Colonel was a frequent visitor; and his polished manners, knowledge of the world, and elegant and manly form, had excited in Laura's inexperienced mind the passion of the purest love. To her charms he was far from insensible, though he is represented, through the whole of this work, as a stranger to any other love than the love of himself. Meeting with Laura, in one of her solitary walks, on the evening of the third day after her mother's funeral, he abruptly made proposals to her, taking care to convince her, inexperienced as she was, that his intentions were not honourable; but she escaped from the snare, and with great propriety determined to cast him off for ever.

On the next day he came to make honourable proposals to her father, who, pleased with Hargrave's manners, and knowing nothing of the insult which he had offered to his daughter, gave him every rational encouragement; but Laura adhered to her purpose, and, to the surprise of her father, rejected both title and fortune.

In the mean time, Captain Montreville had learned that his daughter's annuity was not secure, owing to some legal informality in the deed by which it was settled on her; and he determined to go to London, and have the informality, if possible, rectified. With difficulty he was prevailed on to take Laura with him; and at an interview which Hargrave contrived to have with her, the evening before her departure, he extorted from her a promise, that if his conduct should be found correct for two years, she would at the end of that period marry him.

The events of Laura's journey and voyage (for she persuaded her father to *sail* from Leith) to London; her simple remarks on the manners of Edinburgh, and on the more crowded streets of our great and busy metropolis; as well as her father's disappointments respecting the annuity, and the pecuniary distress to which he was reduced, our limits do not permit us to detail. The pecuniary distress Laura contrived to lighten by her skill in the arts of painting and drawing; but her father's disappointments soured his temper, and subjected him to disease, while she was constantly exposed to the snares laid for her by licentious young men of fortune. Hargrave, in the mean time, although he had pursued her to London with the most honourable views, as he persuaded himself, was entangled in an amour with a married lady; and it was by accident that he and Laura at last met in the print shop, where she disposed of her pictures and drawings. Hargrave accompanied her home; harassed her with his importunities, threatnings, and other violences; and was encouraged in his pretensions by her father.

In the mean time Laura had conceived a high esteem, bordering on love, for Montague De Courcy, who had rescued her from the insolence of some young men in the street; and he was so struck with her appearance, that he determined to become acquainted with her; but when he had discovered her place of residence, he discovered, at the same time, that her father was an old friend of his father's, by whom he had been fondly noticed in his infancy. The moral character of De Courcy is in every respect the reverse of Hargrave's—pious, patient and generous; while his person is represented as at least equal in every thing, and his manners as superior, except in those external and superficial accomplishments, which are to be acquired only by mixing constantly with the gay and fashionable world. The author informs us, that De Courcy had been educated in the University of Edinburgh, because his mother, whom his father had left his sole guardian, would not trust his morals in an English University; as if the morals of a young man were not watched with more vigilance in the Universities of Oxford and Cambridge, than in the gay metropolis of Scotland, where, if we be credibly informed, there is neither academical dress nor academical discipline. In this instance the author betrays the national prejudices of her country; but it is the only instance, in which we observed her doing so; unless we must consider the giving of a presbyterian form to the family devotions in De Courcy's house, as another.

Laura could not help contrasting the virtues and domestic habits of De Courcy with the vices and dissipation of Hargrave; and the contrast made her secretly wish, almost unknown to herself, that she had been first acquainted with him. De Courcy paid to her every attention, without professing love, and rendered every service in his power to her father, in the most delicate and disinterested manner. In the mean time Hargrave's amour had been followed by its natural consequences—the detection of the lady, her dismissal from the house of her husband, and a duel between him and Hargrave, in which the injured husband was severely wounded; and it was on the evening of the day in which this had happened, that the abandoned man, with his usual selfishness, urged Laura to agree to an immediate marriage. He knew that she was yet uninformed of his intrigues with Lady Belloner, and all its horrible consequences; but he likewise knew that she could not long remain in ignorance of events so notorious; and that when they should come to her knowledge, she would throw him off for ever. He wished therefore to unite her fate with his, before such a union should be rendered impossible, though he was aware that he might be under the necessity of quitting his country on the morrow.

Laura, with her usual fortitude, resisted both his intreaties and his menaces; though she was so overcome by his threatening to commit suicide, that she fainted away immediately on his departure. In that state she was found first by the maid of the house, and then by her father. Conscious that he had himself encouraged Hargrave's persecution of his daughter, Captain M. thinking her dead, was plunged into agonies of grief and remorse; and the violence of these passions operating on his enfeebled frame, burst open a blood vessel, which had formerly been ruptured by his anxiety about his Laura; and he died before morning, blessing his pious and dutiful child, in the last words that he was able to utter.

Laura, after the funeral of her father, found refuge in the house of Lady Pelham, her maternal aunt, who had disinherited her own daughter for marrying without her consent. Lady P. is represented as a woman of perverse ingenuity, with bad temper, and without religion; but she was proud of the beauty and accomplishments of her niece, to whom therefore she made her house for some time tolerable, and recovered for her the annuity, which had been abandoned at last. It was at Lady Pelham's, that Laura first learnt the history of Hargrave's intrigue, when she was employed in  
painting

painting a portrait of her Ladyship ; and the consequences were, that the pencils dropt from her hand ; that she fainted away, and that after a restless night, she found herself in a violent fever in the morning. Her reflections during her convalescence were the reflections of a christian ; and when she had perfectly recovered, she was able to think of Hargrave with no other emotions than those of pity and regret ; pity for his depravity, and regret for having ever loved him.

Lady Pelham was extremely desirous to learn from her niece what interest she had in Colonel Hargrave ; but from her Laura prudently concealed her story. Her Ladyship had a country seat, called Walbourne, which Laura was happy to learn was in the neighbourhood of Norwood, the seat of De Courcy ; and thither her aunt carried her as soon as she was able to travel, with the hope that the air of the country would contribute to the re-establishment of her health and spirits. She was however vexed to find that between the family at Norwood and her aunt there was no friendship ; though the two families visited each other as neighbours, and she passed much of her time at Norwood. Laura is indeed represented as being extremely happy in the country, notwithstanding the caprice of her aunt, until she was again beset by Hargrave, who having fallen into the hands of gamesters, was now incited as much by the prospect of getting possession of Lady P.'s estate, as by any attachment to Miss Montreville, to persevere in his so often rejected suit.

He had indeed got Lady P. entirely on his side ; and the traps that were laid by her for placing Laura in his power, are too many to be even enumerated by us. Having failed to involve her in a debt of honour to her savage lover (for savage he now was) ; having been frustrated in another scheme, if possible still more diabolical, her Ladyship at last contrived to admit him into the shrubbery, into a sequestered part of which she had decoyed her unsuspecting niece, whom she there left to her fate. Hargrave appeared as soon as Lady P. made some pretence for going away ; and after pleading, and raving, and threatening, he was proceeding to farther insults, when the door was suddenly burst open, and De Courcy entered and rescued her. She had formerly listened to De Courcy's vows of love, and had returned them ; her aunt had communicated this to Hargrave ; and such was his jealousy and rage, that on the interference of his rival, who had formerly saved his life, he drew a pistol from his pocket, and shot him. The ball entered near the neck ; but the wound proved not mortal,

for

for in due time De Courcy recovered. The noise which this rencounter made among the servants at Walbourne, brought Lady P. to contemplate the consequences of her own wicked policy; and the appearance which she makes is extravagant and ridiculous.

When De Courcy's wound was dressed, the surgeon conducted him to his own house; and Laura, when she recollected the events of the past day, and thought of her aunt's pertinacity in forwarding the views of Hargrave, determined to leave Walbourne for ever in the morning. From this step she was prevented, by finding in the morning that Lady P. had fallen into an apoplectic fit, a state in which neither her principles nor her feelings would permit her to leave so near a relation, however unworthy. Her Ladyship lingered for some time under the disease, and then died, as she had lived, without the comforts of religion, leaving her whole fortune to Laura, if she should marry Colonel Hargrave, a peer, or the eldest son of a peer; but only 10,000*l.* if she should marry a commoner, or live unmarried. In either of these events, the bulk of her fortune was to go to a very distant relation, to whom our heroine immediately resigned it; and as she could not reconcile herself to Lady Pelham's casuistry, in disinheriting her own daughter, she presented her with eight of the ten thousand pounds, which were at her disposal, retaining only two thousand to herself!

With the death of Lady Pelham and the marriage of Laura to De Courcy the tale ought to have been concluded; or if the fair author imagined it necessary, as it certainly was proper, to execute poetical justice upon Hargrave, that might have been done either by the laws of his country, which he had so often insulted, or by the hand of some profligate ruffian like himself. Instead of this, Laura is first carried by his creatures to the wilds of Canada, where she escapes in a manner almost miraculous; and Hargrave, believing that he had driven her to the crime of suicide, puts an end to his own life with a pistol. It is perhaps needless to inform the reader, that Laura is at last married to De Courcy, and enjoys, after so many trials and sufferings, as large a portion of happiness as falls to the lot of humanity.

From this outline, though we have passed, without notice, several interesting events, and some important characters, the reader will be able to form some notion of *the fable* of "Self-Controul;" and we have already said and here repeat, that its *moral* is unexceptionable. That as a work of fancy it is absolutely faultless, it would be ridiculous to assert, and not very rational to expect it to be every where



original. The author herself acknowledges that part of Hargrave's miserable scale of duties is borrowed from *Cœlebs*. This would not have occurred to us, though we have read *Cœlebs* with great attention; but we think that we perceive a very striking resemblance between the general character of *Hargrave* in this work, and that of *Belgrave* in Mrs. Roche's *Children of the Abbey*. We do not believe that the one is copied from the other; but we have very little doubt but that *The Children of the Abbey* has been read with great attention by the present author, and that, unknown to herself perhaps, she has transfused much of the character of *Belgrave* into the composition of her own *Hargrave*. In works of fancy founded in nature; such coincidences are unavoidable; for nature is very uniform, and even Richardson's *Lovelace* will often be thought of with *Hargrave*.

As a specimen of the author's style, as well as of her acquaintance with the human heart, we extract her account of the progress of Frederick De Courcy—the father of Montague—from sobriety and virtue to dissipation and vice.

“ When he attained his seventeenth year, a commission was purchased for him. Stored with counsels sufficient, if he had followed them, to conduct him to wisdom and happiness, and with money sufficient to make these counsels of no avail, he set out from his paternal home to join his regiment. Thus was De Courcy in his dangerous passage from youth to manhood, committed to the guidance of example, and the discretion belonging to his years; fortified indeed by the injunctions of his parents, and his own resolutions, never to disgrace his descent. But this bulwark, he soon found, was too weak to resist the number and variety of the weapons which attacked him. The shafts of ridicule assailed him; his own passions took up arms; his pride itself turned against him. Unable to resist with vigour, he ceased to resist at all; and was hurried into every folly, in which his companions wished for the assistance of his purse, or the for the countenance of his example. His father's liberal allowance was soon insufficient to supply his extravagance. He contracted debts. After severe but well merited reproof, his father paid them; and De Courcy promised amendment. A whole week of strict sobriety ensued; and the young soldier was convinced that his resolution was immutable. And so he would probably have found it, if now, for the first time since man was made, temptation had become weaker by victory, or virtue stronger by defeat. But though he had tasted the glittering bait of folly, and though he at times confessed its insipidity, the same lure again prevailed, and De Courcy was again entangled in pecuniary embarrassments. What was to be done? His father had declared his irrevocable determination no further to injure the interests of his younger children, by supplying the prodigality of the eldest. By the  
advice

advice of a veteran in profusion, De Courcy had recourse to Jews. As it was in his father's power to disinherit him, it was necessary to conceal these transactions; and the high spirit of Frederick was compelled to submit to all the evasions, embarrassments, and wretchedness that attend a clandestine course of action."

Such is Self-control, concerning the merits of which we cannot unite with either of the parties above-mentioned.

**ART. III.** *An Introduction to the Theory and Practice of Mechanics, in five Books, for the Use of Schools and Public Seminaries, illustrated by a great Number of Examples.* By *W. Marrat, Teacher of Mathematics, Boston.* 8vo. 16s. Lackington. 1810.

**T**HE science generally denominated Mechanics is one which has been treated of so largely in all its various branches by the most able writers, in theory, by Parkinson, Emerson, and Wood, and the application to the purposes of useful practice been so amply illustrated in the lectures of Ferguson, Brewster, and Gregory, that every new attempt to elucidate its principles or extend its limits must at first seem, if not presumptuous, at least superfluous. But the present is the age of invention and improvement, and as every one who endeavours to add to the common stock deserves at least candour and consideration, we shall attempt to give our readers a concise account of whatever seems new and praiseworthy in the present publication.

In the preface the author endeavours, as an apology for his work, to show that there is a total want of such a treatise in our system of mathematical instruction; that Emerson and others, however excellent at the time they were published, have by subsequent discoveries become antiquated and almost useless. This is what we cannot altogether allow. Modern improvers may indeed embellish and illustrate their theories, but they should never let us lose sight of the respect we owe to our predecessors in science; and we must acknowledge that, in this department at least, we still derive from their speculations most of the satisfaction we have, in the demonstration of scientific truths. Could we, from our perusal, have persuaded ourselves that the author seriously intended his work as a school-book, we should not have stopped to animadvert on his depreciation of our other theoretical writers, inasmuch as we have found Mr. M. in his larger work equally devoted with Mr. Wood to theoretical reasonings, "in his small piece in the Cambridge

bridge Course," and vying with Dr. Gregory, as to the size and price of his publication.

The subject is divided into five books, each containing a particular branch, which we shall separately consider. Among the definitions we find a very important one, that of *weight* deferred; now as most authors have been careful early to distinguish it as a relation of gravity, and compare the effects of inertia and weight rather than inertia and gravity, we see no reason for refusing it a place which all others have assigned it; for gravity being defined, a tendency of all bodies to the earth, and inertia, a resistance to the communication of motion, there is less liability to confound their effects than those of weight and inertia; the latter being relations, the former properties of matter.

In the first section, treating of the composition and resolution of motion, the author seems to have been at very great pains to extend what we think a very simple subject, to an unnecessary length; and by the introduction of new terms, as *resultants*, *composants*, &c. and the use of single letters to express the abstract values of forces, has rendered it very obscure and tedious. Letters representing linear distance, as other authors have adopted them, must evidently be preferable to single quantities, because they not only well represent the quantity but also direction of such forces, and the eye catches at first glance the different relations they are intended to express. Of both these objections we can mention a kind of specimen, in the proof Mr. M. gives of a plain proposition, viz. that the force compounded of several others in the same plane is also in that plane. Vid. Art. 28, page 8.

In the succeeding chapters on moments we think many of the propositions are by far too premature, and his definition of momentum of a force (if the expression be not in itself a solecism) is at least confused; and his definition expresses, rather in the shape of a proposition, the effective part of the given force, estimated in a certain direction, than informs the student of the meaning of the term itself.

The centre of gravity very properly follows in the next chapter; being a natural force, it seems strange that most writers on this subject should have followed a different order. The propositions are here well arranged and explained, and several solutions of particular cases exhibited, not usually found in other writers.

The mechanical powers are explained in a very simple easy manner, and illustrated by the most familiar examples and excellent plates. There is an ingenious section on tooth-wheels and the bevel gear; though here is perhaps one of

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the many instances in which the author forgot that he was writing a school-book. Several propositions on the tensions of cords are also subjoined, which will be found useful in illustrating the composition and resolution of forces. The last section of this book is allotted to a very ingenious and satisfactory account of the strength and stress of timber, and concludes with a number of miscellaneous examples, a plan preserved through the whole five books.

The second book treats on Dynamics, or the actions of forces on matter to produce motion, in the very outset of which we meet with a most glaring fault in an elementary treatise, or a direct refutation that such was the author's intention. Defining the two kinds of forces, impulsive or instantaneous, and accelerating or retarding forces, we have the following:

“ The former of these, i. e. impulsive force, it will, from a little consideration, be evident, can only take place in perfectly hard and inflexible bodies, which have no existence in nature; and we may observe, that in the abstract consideration of these, as well as of several other similar cases in mechanics, when *metaphysical impossibilities* instead of the natural state of things are attended to, difficulties arise which are hardly explicable by any method of reasoning whatever; for we are certain that when finite velocity is communicated to any *natural* body, the time in which it is communicated must be of some finite quantity, so that, when the body acted upon begins to move from quiescence, it will, during the action of the force, possess all the intermediate degrees of velocity between *nothing* and the velocity ultimately communicated.”

Then follows a long note respecting the law of *continuity*, with an abstract of the reasonings of Boscovich to prove its universality. Now whether or not it be admissible in any author to lay down as definitions the existence of two properties, and immediately proceed to prove the non-existence of the one, by reasonings professedly obscure, we can by no means approve of such discussions in a book specifically written as a substitute to junior students, for the more dry disquisitions of speculative writers.

The other topics of this book are, uniform and varied motions of bodies moving in the perimeters of figures; of found; bodies falling freely by gravity, moving along inclined planes or curve surfaces; the simple pendulum; collision of bodies; the motion of projectiles; together with some excellent remarks and examples on the theory and practice of gunnery. The last section is on central forces, in  
which

which some propositions of Newton's *Principia* are shortly explained and clearly illustrated. On the whole, we think the arrangement of the subjects under this head extremely proper, and deserving the attention of more laborious compilers.

The 3d and 4th books are on the subject of Hydrostatics, with that of Pneumatics, which, as they have ever been held distinct branches of natural philosophy, we cannot see why they should now be classed under a work strictly meant to treat of mechanics; unless Mr. M. had chosen some title for his work of more extended meaning. As they are, however, we willingly give him credit for the precision and neatness with which those principles are elucidated which often confuse if not mislead the young scholar. We cannot, however, help remarking, that there is the same objection to his introducing the speculations of more advanced philosophers in his definitions; speculations introduced in our very entrance on a subject, when we can form no solid judgments, will always confound, never produce conviction. Thus, as in all our reasonings concerning fluids, we must, for the proper comprehension of the subject, make the distinction of them into elastic and non-elastic, compressible and incompressible, the introducing of Mr. Canton's enquiries in such a place, if not frivolous, must rather tend to show the author's reading than to facilitate the young student's progress. The propositions are illustrated, and many ingenious contrivances investigated and explained; among the latter we think that of the ancient Clepsydra will be found not the least useful and entertaining.

The 5th and last book is purely mathematical; after the first section on finding the centre of gravity of bodies, we are presented with the centrobaryc, or method of discovering the contents, areas, surfaces, &c. of bodies formed by their revolution, deduced from the expression which preceding fluxional investigations have given. This method, though simple, we have rarely met with in any author, and yet it certainly ought to find its place in other treatises of this kind. The investigation of the centres of gyration, percussion, &c. follow; the times of emptying vessels, &c. There is also a good section on the motion and maximum effects of machines, with the principle of D'Alèmbert for estimating the effective parts of velocities communicated; and lastly, some ingenious and practical remarks on the effects of friction, wheel-carriages, and the use of fly-wheels. With the exception of some few, the whole are very similar in their demonstrations to such as we have seen in other authors, and almost

almost entirely depending on the fluxional calculus, which we think will lead the juvenile mind into inquiries too abstruse for his comprehension. On the whole, the subject is of such a nature, that where an individual can add but little to the mass of previous information, whoever undertakes to give it in a more enlarged or comprehensive view must necessarily be indebted for the body of his work to the labours of others, and the author must escape the odium of plagiarism, even though we discover the frequent use of foreign aid in the similarity of his demonstrations. Mr. Marrat would, however, have incurred a considerable portion of our censure in this respect, from the very frequent identity we have observed with the works of others, had he not disclaimed all precedence in this walk of science, by professing to follow, in the humbler line of instructing the juvenile part of the community. As he has been at considerable pains to bring to their notice the utmost limits of the subject in a compressed form, and to combine with the theory such portion of what is really and practically useful, even though there be less originality in the matter than might have been expected, we must give him ample credit for having simplified, and illustrated by a copious and judicious selection of examples, the matter he has treated; and we think his work will stand a fair chance, if not of being ranked among the speculations of profounder theorists, of finding its merited place among the useful philosophy of our practical mechanicians.

ART. IV. *Poems, by William Robert Spencer.* 8vo. Cadell and Davies. p. 10s. 6d. 1811.

SEVERAL of these Poems have before been printed, and that called "Leonora," as well as "The Year of Sorrow," have long and deservedly been favourites with the public. The characteristics of Mr. Spencer's compositions are ease, elegance, tenderness, and a true classical taste. They who are fond of that description of poetry, in which these distinctions form the essential and prominent ingredients, will be delighted to possess these productions in one handsome volume; and we can have but few readers, it

may be presumed, who will not thank us for the insertion of the following specimens:—

“ THE BLUSH.—AN ENIGMA.

“ When first o'er Psyche's angel breast  
Love's yet untruant pinions play'd,  
Of either parents charms possess'd,  
My birth their mutual flame betray'd.

“ No limbs my airy charms obscure,  
No bone my elfin form sustains;  
Yet blood I boast as warm, as pure,  
As that which throbs in Hebe's veins.

“ I sleep with beauty, watch with fear,  
I rise in modest youth's defence,  
And swift appear, if danger's near  
The snow-drop paths of innocence.

“ Sometimes in Themis halls I'm seen,  
But soon these slender duties fly,  
On flowery bank, or village green,  
My parents gentler cause to try.

“ Love's sunshine, beamed from brightest eyes,  
Less cheers his votary's painful duty,  
Than my auspicious light, which flies  
Like meteors o'er the heaven of beauty.”

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“ THE NURSING OF TRUE LOVE.

(IMITATED FROM THE FRENCH.)

“ Lapt on Cythera's golden sands,  
When first true Love was born on earth,  
Long was the doubt what fost'ring hands  
Should tend and rear the glorious birth.

“ First, Hebe claim'd the sweet employ,  
Her cup, her thornless flowers, she said  
Wou'd feed him best with health and joy,  
And cradle best his cherub head.

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“ But

" But anxious Venus justly fear'd  
The tricks, and changeful mind of youth,  
Too mild the seraph Peace appeared,  
Too stern, too cold, the matron truth.

" Next Fancy claim'd him for her own;  
But Prudence disallow'd her right,  
She deem'd her iris pinions shone  
Too dazzling for his infant fight.

" To Hope awhile the charge was given,  
And well with Hope the Cherub throve;  
Till Innocence came down from heaven,  
Sole guardian friend, and nurse of Love.

" Pleasure, a fury in her spite,  
When all prefer'd to her she found,  
Vow'd cruel vengeance for the slight,  
And soon success her purpose crown'd.

" The trait'ers watch'd a sultry hour,  
When, pillow'd on her blush-rose bed,  
Tired Innocence to slumber's pow'r  
One moment bow'd her virgin head.

" Then Pleasure on the thoughtless child  
Her toys and sugar'd poisons prest—  
Drunk with new joy he sigh'd, he smil'd,  
And True Love died on Pleasure's breast."

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" TO LADY ———

" Yes you may press her yielding hand,  
And parley with her answering eye,  
Yet check, at Reason's stern command,  
Each wish too warm, each pulse too high.

" Her more than Seraph looks awhile  
You may without delirium meet,  
Feel all the summer of her smile,  
Yet keep your heart at Friendship's heat.

" She sings! adieu to reason's reign,  
Too soon your altered soul will prove,  
That the same soothing mad'ning strain,  
Which hushes reason, wakens love!"



“ EPITAPH

“ ON MISS SPENCER, WHO DIED NOV. 15, 1795, AGED NINE YEARS.

“ An angel form, for earth too pure, too bright,  
Glanc'd in sweet vision o'er parental sight;  
It fled—this holiest hope to faith is given,  
To find that dream reality in heaven.”

The volume concludes with some French verses, which demonstrate the author to be familiarly conversant with the niceties and delicacy of that language. Some of them are remarkably neat, and in particular the inscription on the Author's monument, We cannot help intimating our wish, that Mr. Spencer would exercise his talents on some more elaborate and less transitory subjects, which, if he pleases, he is well qualified to do.

ART. V. ΑΙΣΧΥΛΟΥ ΠΡΟΜΗΘΕΥΣ ΔΕΣΜΩ-  
ΤΗΣ, &c.

[Concluded from our last, p. 169.]

V. 431. ὄξυπρώ—  
ροιισι βρέμων ἐν αἰχμαῖς.

Mr. Blomfield says in the note: “ ἐν δεστ in D. malè; est enim pro σύν, ut in Eurip. Electr. 321.

Και σκηπτρ' ἐν οἷς Ἑλλησιν ἔστρατηλάται:  
vid. quæ congeffit Tyrwhitt. ad Aristot. Poet. 3. 7. Quibus adjicias Parmenionis Epigr. Anthol. 1. v. 7.  
ἐν τρισσαῖς δοράτων ἑκατοντάσιν.”

Viger de Idiotismis (p. 610. Ed. Hermann.) says: “ ἐν interdum eleganter adhibetur pro σύν, veluti Xen. Mem. 3. 9. 2. φανερόν δ' ὅτι καὶ Λακεδαιμόνιοι ἔτ' ἂν Θραξὶν ἐν πέλαις καὶ ἀκονίοις, ἔτε Σκύθαις ἐν τόξοις ἐθέλοιν ἂν διαγωνίζεσθαι: It. Aesch. adv. Ctesiph. p. 532, ἐν τοῖς ὅπλοῖς διεσκευασμένοι: Id. de Fals. Leg. p. 254, δεδεμένῳ ἐν πέλαις” [thus Aesch. says in v. 5:

— — — — τὸν λεωργὸν ὀχμαῖαι  
ἀδαμαντίνων δεσμῶν ἐν ἀρρήκλαις πέλαις]:

Hermann adds (p. 813): “ ἐν κακοῖς pro σύν κακοῖς dicere videtur Euripides in Alcest 771, ἄρα τὸν ξένον

συγῶ δικαίως, ἐν κακοῖς ἀφινγμένον.”

Thus Demosthenes says, p. 86, Ed Mounteney—νομοθέτας καθισᾶτε· ἐν δὲ τέτοις τοῖς νομοθέταις μὴ θῆθε νόμον μηδένα κ. τ. λ. Gesner says in his Latin Thesaurus under this preposition: “ Aufon. Epigr. 130. 9.

*Laudo Timomachum patrem quod pinxit in ense*

*Cunstantem pictis [perhaps pictas] sanguine ne maculet.*

i. e. *cum ense*, ut interpretatur Græv. ad loc. qui plura exempla locutionis hujusce congeffit: *Occasio in Novacula* apud Phædr. 5, 8, *cum novacula.*” Dr. Moore, in his *Elementa Linguae Græcæ*, says: “ Hujus præpositionis constructio cum Dativo instrumenti, quod notârunt Grammatici, velut istud ex Euripide, ἐν βέλει πληγείς *percussus in telo* (quod poni volunt pro eo quod est *percussus telo*) admodum videtur dura: fortasse constructio est elliptica hoc modo supplenda, πληγείς—τη δύναμει ἢ ἐπὶ,—ἐν βέλει, *percussus vi, quæ inest telo*; tanquam ac si causa efficiens inesset instrumento.”

We confess that we are not altogether satisfied with this hypothesis of the learned Professor, but we must be content with it in the absence of a better.

V. 738. χεῖμπῖσσα ραχίαισιν.

Mr. B. says in his Gloss. p. 144, “ *Ραχία, littus scopulosum*: Etymol. M. p. 702, 51. κυρίως δὲ πᾶς ὁ περὶ τῆς αἰγιαλῶς ραχία καλεῖται: Suidas. *Ραχίαν* οἱ Ἀττικοὶ τὴν ἀκτὴν, καὶ τὸν τόπον αὐτὸν, ᾧ προσερέθεται τὸ κύμα. Θηκυδίδης ἔτως· οἱ δὲ Ἴωνες τὴν ἀμπώλιν, τὴν ἀναχώρησιν τῆς θαλάσσης.” Thus Max. Tyr. Diff. 1. says, τῶν μὲν λιμένων ἀσοχησιν, ἐκφέρουσι δ’ οἱ μὲν ἐπὶ ραχίας δυσχερεῖς, οἱ δ’ ἐπ’ ἡἴονας μαλθακὰς. Thus Strabo says in B. 16, προκείλαι δ’ ἡ Ἀραβῶ ραχιωδὲς τινῶ καὶ ἀλίμενα παράλια, κ. τ. λ. The 2d Schol. says ραχίαισιν· διὰ τῶν ραχῶν: the 3d Schol. says, ραχίαισιν· πᾶς περὶ τῆς αἰγιαλῶς, ᾧ προσερέθεται τὸ κύμα: Dr. Butler says, vol. i. p. 180, “ Helych. ραχία· πᾶς περὶ τῆς αἰγιαλῶς: Etymolog. in voce ράχισ, κυρίως δὲ πᾶς ὁ περὶ τῆς αἰγιαλῶς ραχίας καλεῖται παρὰ τῷ Σοφοκλεῖ ραχία λέγεται ὁ τῷ ὄρει παρ’ ἑτεροῖς δὲ ὁ σὺνδενδρῶ τόπος εἰρηλαί ραχία παρὰ τὸ ράχει εὐκείαι· ἢ παρὰ τὸ ράσσω—: vide etiam in voce δὺρράχιον: et in voce εὐραχῆσαντες· ἡκοντες· ραχίας γὰρ ἑκαλὸν τὰς τραχεῖς καὶ παρηκοντας τόπους.”

The learned and venerable Dr. Vincent in his voyage of Nearchus, has greatly elucidated this word: he

says,

says, p. 181, "Gronov. has noticed the error of former editors, who render this word usually by *rupes*, *scopulus*, *locus scopulosus*, *littus scopulosum*, &c. and in this instance, *per angusta quadam loca*, but he has not with his usual accuracy defined the proper meaning: I shall every where render it either *surf*, or the *shoal*, which causes the surf; for the whole coast both of the continent and islands in the Indian ocean, is exposed almost constantly to a very extraordinary surf: see Marsden's Sumatra; and if it is not surf in this instance, it is the breach of the sea arising from the straits, or narrowness of the passage, κατὰ ῥηχεῖν σενήν: the word occurs frequently in the Journal, and is used ῥηχεῖν, ῥηχία, and ῥαχία, from ῥήσσω, *frango*, cum strepitu allido, Lennep. in voce: and so ῥάχισ, *dorsum*, à junctura vertebrarum (potius disjunctura) *capability of separation*, from ῥήσσω. Thucyd. C. iv. p. 10, Schol. ἔθεν τὸ νῶπιον ἐσάδες ῥάχισ καλεῖται, ὡς ἀπὸ τῆς ῥαχίας τῆς ἕτέρας. This seems to favour the editor's rendering *rupes*; *scopulus* also, ῥαχία ἐστὶ περὶ τῶν τόπων, περὶ οὓν περιρρήγνυται ἡ θάλασσα, καὶ ὁ κλύδων, καὶ ἡ τῆς θαλάσσης ὄρμη. Notæ ad Polyb. Schweighæuser, vol v. p. 573. But, notwithstanding this high authority, I am disposed to think, that, in Arrian at least, it is the surf simply, and used frequently without reference to the rock, or rocky ground, which the surf breaks on; for at Kohala, the surf ran so high upon the arrival of the fleet, that the people could not land; on the following day, however, they all got on shore, hauled up the vessels, and formed a camp: if the rocky shore had been the obstruction, that circumstance would have existed the second day as well as the first: but a stronger instance will occur at Cape Jask, which is, by the testimony of all our navigators, a low sandy point: but there, also, the term ῥηχεῖν is applied; where Mr. d'Anville is so misled by reading *rupes*, or *scopulus* in his authors, that to find a rock, he recurs to the assistance of Bombareek, which is at seven or eight miles distance by his own account:" Dr. V. is again employed upon this word in p. 256: Again in p. 323, χαλεπῶς διεκπλώσαι τὰς ῥηχίας, ἐς τὰ βάρηα διαπεσώθησαν, "è rupicosis locis enavigantes, potius, è brevibus. I have already sufficiently noticed the perpetual error of the translators in regard to ῥηχίας: it is evidently in this instance opposed to βάρηα, and what is still a greater confirmation, we have this shoal laid down in all our charts as a sand, and not as rocky, or broken ground." The learned Doctor will be pleased to see, that this word will really bear, upon

the authority of Lexicographers, the interpretation which he gives to it, and he will, perhaps, smile to perceive from this note, that he has given himself some unnecessary trouble about it.

V. 751. Mr. B. here presents us with a long note upon the proper orthography of the word *Salmydesus*. Without pretending to decide upon this question, we wish that Mr. B. had also remarked, that the word is sometimes written *Almydesus*. Casaubon says in his commentary upon Strabo, p. 32, Ed. of Morell. “Jam quod ad scribendi rationem attinet, unum hoc nomen est de illis, in quibus video veteres modo sibilum, modo aspirationem præfixisse; nam utraque lectio reperitur in antiquis libris, Ἀλμυδησοῦς et Σαλμυδησοῦς: cujus generis sunt ista, ut de multis, quæ nullo negotio proferre possem, pauca apponam: Ἀνδράκοτις, Σανδράκοτις, Ἐξίλινα, Σεξιλιανία, Ἰσπιράτις, Συσπιράτις, Ἀρδιαῖοι, Σαρδιαῖοι, et Salmantica Hispanorum Polybio eâ ratione Ἀλμανθία, five Ἐλμανθία dicta est: de quo jam nobis non est dubitandum: Ἀλμῶν aliis, Hellenico *Salmos* [Elana, urbem Arabiæ, *Selana* unus, opinor, Dionysius Perigeus appellat]: *Astura* Plinio, *Storas* Straboni: *Samnita* Straboni, *Amnita*, Dionysio: *Suessones* Cæsari et Straboni, Ptolemæo *Ουέσσονες*: de *Sellis* et *Hellis* quærit Geographus libro septimo: τὸ Κ, interdum ταυτὸ πάσχει: ut Καυλονία, Ἀυλανία. [Sciendum amplius Salmydesum dixisse veteres et Sarmydesum, ut inquit Suidas.]”

V. 800. ἦδ' ἐκ' ἐτ' εὐζύμβλητος ἢ χρονομωδία.

Mr. B. says in his Gloss. p. 146, “\* εὐζύμβλητος, facilis conjectura: quod alibi vocat εὐζύμβολος: Choeph. 168. Suppl. 695: contra Sophocles dicit ἀζύμβλητον Trachin. 696.” The meaning of εὐζύμβλητος is this: “the real drift of the oracle cannot be *discovered*,” it is the same as δυσέγετον in the 841st verse: the 2d Scholiast rightly explains it by εὐγνως, the 1st Scholiast by νοστή; and Stanley rightly translates it by *facilis intellectu*. This use of συμβαλλω is illustrated in an article on Luke, c. ii. v. 18, 9, written by the author of this article, in the 3d No. of the Classical Journal, p. 588, 9.

V. 834. — — — — ἐνθα ποταμὸς Ἀιθίοψ·  
τῆς παρ' ὄχθας ἔρφ', ἕως ἂν ἐξίκη  
καταβάσμον, ἐνθα βυβλίνων ὀρῶν ἀπο  
ἴησι σεπτὸν Νεῖλος εὐπορον ῥέος.

We have often admired a very fine passage in Maillet's Description of Egypt about this majestic river: “The Nile, charging with fury such rocks as oppose its course, gives them

them a battle a hundred times every day, and, on every occasion, comes off victorious, and forces a passage by its rapidity through these inaccessible mountains: arrived at the frontier of Egypt, and proud of its conquests, but fatigued with them, and still foaming after its numberless fatigues, it finds at last a smoother bed, where it seems to unbend after its toils, stretching at ease, and being for ever accompanied to the right, and the left with the mountains, which it has subdued, which seem to open to leave a way for it!"

V. 908. ἔξω δὲ δρόμῳ φέρομαι, λύσσης  
 πνεύματι μάργῳ, γλώσσης ἀκρατῆς·  
 Δολεροὶ δὲ λόγοι παῖσ' εἰκῆ  
 συγνήϊς πρὸς κύμασιν ἄτης.

The ingenious Mr. Jones says in his *Greek Grammar*, p. 348, "Prometheus, having delineated to Ino [Io], the length of sorrows, through which she should have to wander, adds in consolation, that *her course would terminate, where the venerable Nile impetuous pours his headlong torrents*. Ino, in consequence of this association, describes her feelings, struggling with the woes painted before her, under the figure of the Nile forced by a furious storm from its bed, and pouring its black and muddy streams against the opposing waves of the sea:—*I am carried from my course by a vehement storm of madness: of my tongue I have no command; but turbulent words at random dash against the waves of dusky woe*: Potter, in his noble translation of this poet, has, in the present instance, transfused into his version the swell and pomp, without the allusion, and therefore without the strict propriety of the original.

*Distraction drives my horrid steps a length  
 Of weary wand'ring; my ungoverned tongue  
 Utters tumultuous ravings, that roll high  
 The floods of passion swaln with horrid woes."*

As Mr. Jones has observed, "the application of the doctrine of association is of singular use in ascertaining doubtful, and in illustrating obscure passages;" and we wish that critics would pay some little attention to this curious subject, as it might save to them much *wax and oil*, as well as much thought and time. Mr. Jones has given another instance of the influence of this principle over the mind of Æschylus in p. 347. "Æschylus in his *Seven against Thebes*, v. 63, puts this bold language in the mouth of the herald to Eteocles:

σὺ δ' ὡσε νηὸς κεδνὸς οἰαιοςερόφῳ,  
 φράξαι πόλισμα, πρὶν καταγιγίσαι πονοῖς  
 Ἄρεῳ, βοᾷ γὰρ κῦμα χερσαῖον στρατῶ :

But do thou, like the skilful pilot of a ship, secure the city before the storms of war descend; for a terrestrial wave of army resounds around it: the figure κῦμα χερσαῖον, in the last line, was suggested by association from the comparison in the first; but the propriety of it would be more felt in Eastern climes, where greater volumes of dust are excited by an army in motion: Denon relates, that the French, marching in Upper Egypt, had their thirst stimulated by the sands assuming the appearance of water, and rolling like waves over extended lakes." It is upon this principle of association that we are to account for the following metaphorical expression in the Prometheus, v. 366.

ἀλλ' ἦλθεν αὐτῷ Ζηνὸς ἀγρυπνον βέλῳ,  
 καταβάτης κεραυνὸς ἐκωνέων φλόγα  
 ὃς αὐτὸν ἐξέπληξε τῶν ὑψηγόρων  
 κομπασμάτων· φρένας \* γὰρ εἰς αὐτὰς τυπεῖς,  
 ἐφεψαλώθη κάξεβροντήθη σθένος.

\* Schol. A. says here: "κάξεβροντήθη ἦτοι ἐξησθένησε, καὶ ἀφῆκε τὴν δύναμιν ὡς τόπον [perhaps the Schol. wrote τρόπον] καὶ οἱ ἐμβροντήηλοι· οἱ γὰρ βροντῆς ξηρᾶς ἀκούοντες ἐκπλήττονται:" the Schol. B. says: "φρένας εἰς αὐτὰς τυπεῖς· εἰς αὐτὸν τὸν νῦν πληγῆς, παράφορος γενόμενος τῷ ἀπροσδοκῆτῳ, τῆς πληγῆς:" thus both these Schol. thought that φρένας means here νῦν: it, however, certainly here signifies *diaphragma*, or rather the *breast*: Stanley properly translates it by *præcordia*: thus we have in v. 906.

κρᾶδια, δὲ φόβῳ φρένα λακτίζει :

Dr. Butler says in vol. i. p. 193. "Hic itaque φρένα proprie pro *diaphragmate* accipitur, quod cingit cor, quanquam in plurali numero plerumque φρένες usurpatur in hoc sensu: Hesych. φρένες μέρος τι τῶν ἐντοσθίων τὸ ὑπο τῷ ἥπατι κείμενον, τὸ διάφραγμα τῆς στήθους:" Mr. Blomfield adds in his Gloss. p. 151, "φρέν in hoc loco *diaphragma* significat; quod bene monuit Butlerus: Schol. Venet. ad Il. A. 578, φρένας δὲ ὁ ποιοτῆς καὶ πάσις οἱ παλαιοὶ ἐκάλεον τὸ διάφραγμα:" as, then, Typho was struck by lightning in the diaphragm, where the heart, which is the seat of strength, lies; hence the Poet adds σθένος. Typho was not merely deprived of his senses by this thunder-bolt, as the Scholiasts have supposed, but also deprived of his strength, and of his life. Potter turns the line thus:

"Pierc'd thro' his soul [heart], and wither'd all his strength."

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The last line was suggested by association from the *καταιβάτης κεραυνός*. Dr. Butler rightly says in p. 151, vol. i. "Male jubet Pauwius distingui post ἐφεψαλώθε, quod vero ait σθένε esse recti casus, ipse viderit; est enim quarti, frequentissima ellipsi τῷ κατὰ:" Pauw must have thought that σθένε was used for Τυφῶν, and that τυπεῖς was governed of Τυφῶν implied in σθένε: how came he to entertain such an idea? Because he justly thought that it would remove the apparent harshness in the expression; but, had he been acquainted with this doctrine of association, he would not have recurred to such a supposition. Perhaps the poet has also said ἐξέπληξε by the same principle of association.

Again Æicylus says in v. 507.

κὶ φλογωπὰ σήματα  
ἐξωμμάτωσα, πρόσθεν ὄντ' ἐπάργεμα.

Mr. Blomfield observes in his Gloss. p. 134, that ἐξωμμάτω, is *lucidum reddo*, and ἐπάργεμα is *caligine obductus*: it was the connection in his mind between *flame* and *light*, or rather *brightness*, which led to this expression. Thus Cicero says in his 11th Catilinarian, c. 11. "*An cum bello vastabitur Italia, vexabuntur urbes, tecta ardebunt; tum te non existimas invidiæ incendio conflagraturum?*" Thus Milton says,

"And brought into the world a world of woe:"

Again,

"At one flight bound high over-leapt all bound."

Addison, in his Remarks upon the Paradise Lost (No. 297), ranks these two passages among those, where Milton "affects a kind of gingle in his words," by the mere association of sounds; but we should refer them to those cases, of which Mr. Jones speaks in p. 346, where, by the effect of association, "it comes to pass, that the same word, whether a noun, or a verb, has two different senses in the same passage."

V. 1001. ἐς τόδε σαυτὸν πημονὰς καθάρμισας.

Mr. B. says in his Gloss. p. 154, "καθορμίζω, *navem ad portum appello*: sic μεθορμίζω, *navem ex hoc portu in illum duco*: utrumque metaphoricè usurpatur." Max. Tyr. in Diff. xv. uses both καθορμίζω and προορμίζω in their proper meaning: σῶμα ἐν σάλῳ αἰεὶ κὶ κλύδωνι νηχόμενον, κὶ κραδαινόμενον, κὶ σειόμενον, συνέχει αὐτὴ [ἡ ψυχὴ] κὶ καθορμίζει, κὶ ἴσησιν' ἐπειδὴν δὲ ἀποκάμη τὰ νεῦρα ταυτὶ, κὶ τὸ  
πνεῦμα,

πνεῦμα, καὶ τὰ ἄλλα τὰ ὡσπερ καλώδια, ἐξ ὧν τέως προσώρ-  
μισο τῇ ψυχῇ, κ. τ. λ.

Having thus given a sufficient specimen of a very learned edition of an ancient drama, with such observations illustrative of it as appeared to us to be useful or curious, we leave our classical readers to complete their acquaintance with it by their own efforts.

ART. VI. *Practical Piety; or the Influence of the Religion of the Heart, on the Conduct of the Life.* By Hannah More: 2 vols. crown 8vo. 10s. 6d. Cadell and Co. 1811.

**T**HERE must be something of peculiar excellence in the style and matter of an author, whose writings always command attention. Such a writer is Mrs. More, and always has been. Whether she gave her name to the public, or sent out an anonymous work, it has always happened soon after that all the world were reading it: and though different opinions might be held of its merit, especially when prejudice began to point her finger at the real author, every one has thought it worthy of consideration; and it is no small credit, even to be violently abused by some classes of prejudiced readers. If they are angry, it proves at least that they are touched. A feeble writer would not have provoked them.

It is with sincere satisfaction that we find this animating pen employed on "Practical Piety;" being perfectly convinced, that, under any system of opinions, the piety that is not practical is nothing, or much worse than nothing; and holding still an unaltered impression that this author is peculiarly well qualified to elucidate the subject. How she has handled it we will now inform our readers. Nothing can be more sound or more useful than the topics which form the subjects of her two first chapters, that "religion is an internal principle," and that it is a "practical principle;" and though multitudes are unhappily so ignorant of the religion they profess, as to suspect Methodism whenever the influence of the Holy Spirit is mentioned, it is certain that St. Paul, who was very unlike a Methodist, says that "no man can say," even "that Jesus is the Lord, but by the Holy Ghost\*." So necessary, in his opinion, was the aid of that

\* 1 Cor. xiii. 3.



Spirit even to the beginnings of holiness. This being premised, we shall let the author explain, in her own words, which we cannot improve, the manner in which its influence takes effect. Recollecting how anxious many persons now are to cut off all reference to this sacred principle,

“We are aware,” Mrs. M. says, “that we are treading on dangerous, because disputed ground; for among the fashionable curtailments of scripture doctrines, there is not one truth which has been lopped from the modern creed with a more unsparing hand; not one, the defence of which excites more suspicion against its advocates. But if it had been a mere phantom, should we with such jealous iteration, have been cautioned against neglecting or opposing it? If the Holy Spirit could not be ‘grieved,’ might not be ‘quenched,’ were not likely to be ‘resisted;’ that very spirit which proclaimed the prohibitions would never have said ‘grieve not,’ ‘quench not,’ ‘resist not.’ The bible never warns us against imaginary evil, nor courts us to imaginary good. If then we refuse to yield to its guidance, if we reject its directions, if we submit not to its gentle persuasions, for such they are, and not arbitrary compulsions, we shall never attain to that peace and liberty which are the privilege, the promised reward of sincere christians.

“In speaking of that peace which passeth understanding, we allude not to those illuminations and raptures, which, if God has in some instances bestowed them, he has no where pledged himself to bestow; but of that rational yet elevated hope which flows from an assured persuasion of the paternal love of our heavenly father; of that ‘secret of the Lord,’ which he himself has assured us, ‘is with them that fear him;’ of that life and power of religion which are the privilege of those ‘who abide under the shadow of the Almighty;’ of those who ‘know in whom they have believed;’ of those ‘who walk not after the flesh but after the spirit;’ of those ‘who endure as seeing him who is invisible.’

“Some people reason as if it were the object of divine influences to blind and not to enlighten, to mislead and not to guide, to create confusion not regularity, eccentricity not order; while the opposite class actually convert this sacred agency into a disorderly principle. It is easy to talk of religion without this divine aid, but impossible to produce it. In the opposite case, it is not difficult to inflame the imagination, but it is very difficult to reform the heart.

“Many faults may be committed where there is nevertheless a sincere desire to please God. Many infirmities are consistent with a cordial love of our Redeemer. Faith may be sincere where it is not strong. But he who can conscientiously say that he seeks the favour of God above every earthly good; that he delights in his service incomparably more than in any other gratification; that

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to obey him here and to enjoy his presence hereafter is the prevailing desire of his heart; that his chief sorrow is that he loves him no more and serves him no better, such a man requires no evidence that his heart is changed, and his sins forgiven.

“For the happiness of a christian does not consist in mere feelings which may deceive, nor in frames which can only be occasional; but in a settled, calm conviction that God and eternal things have the predominance in his heart; in a clear perception that they have, though with much alloy of infirmity, the supreme, if not undisturbed possession of his mind; in an experimental persuasion that his chief remaining sorrow is, that he does not surrender himself with so complete an acquiescence as he ought to his convictions. These abatements, though sufficient to keep us humble, are not powerful enough to make us unhappy.

“The true measure then to be taken of our state is from a perceptible change in our desires, tastes, and pleasures; from a sense of progress, however small, in a holiness of heart and life. This seems to be the safest rule of judging, for if mere feelings were allowed to be the criterion, the presumptuous would be inflated with spiritual pride from the persuasion of enjoying them; while the humble, from their very humility, might be as unreasonably depressed at wanting such evidences.

“The recognition of this divine aid, then, involves no presumption, raises no illusion, causes no inflation, it is sober in its principle and rational in its exercise. In establishing the law of God it does not reverse the law of nature, for it leaves us in full possession of those natural faculties which it improves and sanctifies; and so far from inflaming the imagination, its proper tendency is to subdue and regulate it.” Vol. I. P. 20.

They must know but little of our church who do not know that all this is in perfect agreement with its doctrines, its instructions, and its liturgy: and that this secret, but effectual influence of the Holy Spirit is a doctrine as sound, as the pangs and feelings and transports of the enthusiast are vain and delusive.

In the third chapter, the subject of which is “mistakes in religion,” Mrs. M. is in general luminously instructive: but she undertakes, in our opinion superfluously, to defend the use of the term *conversion*. It is true, that in her explanation of it there is nothing to offend the soberest christian: but the word has fallen into disrepute by the abuse of fanatics; and while they employ it to describe the imaginary process by which, according to them, every individual christian who is to be saved must pass from death to life, it is dangerous for more reasonable christians to use it, lest their meaning should be misapprehended or misrepresented. Nor can either conversion or reformation be necessary to all. Where gross sins have

have been committed, or culpable neglect of religion has taken place, this change must be necessary. But there are, there must be many, who being bred under pious teachers or parents, in the just and sincere discipline of religion, free from the snares or superior to the influence of sin, have no conversion to begin: but have only to persevere with steadiness in that good path in which they have so far been trained. This is allowed by Paley, in that admirable sermon on *Conversion*, which is the 7th of his posthumous discourses. We do not mean to say, neither does he say, that any person can be found who is wholly without sin; but we say, with him, "that there may be" and surely are, "christians, who are and have been in such a religious state, that no such thorough and radical change, as is usually meant by *conversion*, is or was necessary for them\*." It seems then to be unnecessary to defend the term *conversion* which, when applied to those who change from irreligion to piety is proper enough; but can by no means be recommended as an universal duty without danger of falling into the improper use of it, which is not unjustly thought to be unintelligible, absurd, and fanatical. That it is not so in Mrs. M.'s use or definition of it, we perfectly allow; but the word has been perverted, and therefore cannot be with safety recommended. In other respects, this chapter is admirable, and touches the prevalent faults of the world with no less justice than liveliness.

The fourth chapter treats of what the author calls *periodical religion*: that is a devotion taken up at stated times, or on particular occasions, without due care to make the intermediate periods of life consistent with it. That this is a common fault cannot be denied; and the following is a good statement of the danger of it.

"Sometimes in an awakening sermon, these periodical religionists, hear, with awe and terror, of the hour of death and the day of judgment. Their hearts are penetrated with the solemn sounds. They confess the awful realities by the impression they make on their own feelings. The sermon ends, and with it the serious reflections it excited. While they listen to these things, especially if the preacher be alarming, they are all in all to them. They return to the world—and these things are as if they were not; as if they had never been; as if their reality lasted only while they were preached; as if their existence depended only on their being heard; as if truth were no longer truth than while it solicited their notice; as if there were as little stability in reli-

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\* Post, Sermons, p. 119.

gion itself as in their attention to it. As soon as their minds are disengaged from the question, one would think that death and judgment were an invention, that heaven and hell were blotted from existence, that eternity ceased to be eternity, in the long intervals in which they ceased to be the object of *their* consideration.

“ This is the natural effect of what we venture to denominate *periodical religion*. It is a transient homage kept totally distinct and separate from the rest of our lives, instead of its being made the prelude and the principle of a course of pious practice ; instead of our weaving our devotions and our actions into one uniform tissue by doing all in one spirit and to one end.” Vol. I. P. 87.

This caution is also important.

“ We cannot sufficiently admire the wisdom of the church in enjoining extraordinary acts of devotion at the return of those festivals so happily calculated to excite devotional feelings. Extraordinary repentance of sin is peculiarly suitable to the seasons that record those grand events which sin occasioned. But the church never intended that these more stated and strict self-examinations should preclude our habitual self-inspection. It never intended its holy offices to supply the place of general holiness, but to promote it. It intended that these solemn occasions should animate the flame of piety, but it never meant to furnish a reason for neglecting to keep the flame alive, till the next return should again kindle the dying embers.” I. P. 93.

The fifth chapter, on prayer, though it contains not much that is new, explains the subject with clearness, and illustrates it with felicity ; and the following chapter, “ on the cultivation of a devotional spirit,” is an admirable continuation of the subject. The seventh is on the “ love of God.” The following passage in it is calculated to be of great practical use.

“ It might be useful to adopt the habit of stating our own case as strongly to ourselves as if it were the case of another ; to express in so many words, thoughts which are not apt to assume any specific or palpable form ; thoughts which we avoid shaping into language, but slur over, generalize, soften, and do away. How indignant, for instance, should we feel (though we ourselves make the complaint) to be told by others, that we do not love our maker and preserver. But let us put the question fairly to ourselves. Do we really love him ? Do we love him with a supreme, nay, even with an equal affection ? Is there no friend, no child, no reputation, no pleasure, no society, no possession which we do not prefer to him ? It is easy to affirm in a general way that there is not. But let us particularize, individualize the question  
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—bring it home to our own hearts in some actual instance, in some tangible shape. Let us commune with our own consciences, with our own feelings, with our own experience: let us question pointedly, and answer honestly. Let us not be more ashamed to detect the fault, than to have been guilty of it.

“ This then will commonly be the result. Let the friend, child, reputation, possession, pleasure be endangered, but especially let it be taken away by some stroke of providence. The scales fall from our eyes; we see, we feel, we acknowledge, with brokenness of heart, not only for our loss, but for our sin, that though we did love God, yet we loved him not superlatively; that we loved the blessing, threatened or resumed, still more.”  
Vol. I. P. 160.

In the next chapter, (8) on “ acknowledging the hand of God in the common circumstances of life,” we see much of the real character of the author; a christian, attentive always to the regulation of her own mind, even in circumstances comparatively trivial: while, at the same time, she keeps perfectly clear from that presumptuous interpretation of common occurrences, in which fanatics so much delight. The following passage affords a good specimen.

“ Perhaps you had been busying your imagination with some projected scheme, not only lawful, but laudable. The design was radically good, but the supposed value of your own agency, might too much interfere, might a little taint the purity of your best intentions. The motives were so mixed that it was difficult to separate them. Sudden sickness obstructed the design. You naturally lament the failure, not perceiving that, however good the work might be for others, the sickness was better for yourself. An act of charity was in your intention, but God saw that your soul required the exercise of a more difficult virtue; that humility and resignation, that the patience, acquiescence, and contrition of a sick bed, were more necessary for you. He accepts the meditated work as far as it was designed for his glory, but he calls his servant to other duties, which were more salutary for him, and of which the master was the better judge. He sets aside his work, and orders him to wait; the more difficult part of his task. As far as your motive was pure, you will receive the reward of your unperformed charity, though not the gratification of the performance. If it was not pure, you are rescued from the danger attending a right action performed on a worldly principle. You may be the better christian though one good deed is subtracted from your catalogue.” Vol. I. P. 189.

In what follows it is evident that she alludes, though with modesty, to her own severe trial from calumny a few years past.

past. It is clear, from what she here writes, as well as from her conduct at the time, that she made the most religious use of those distressing circumstances. The ninth chapter, on "the universal nature of the christian requisitions," does not present any thing very new; but the tenth, "on christian holiness," is well conceived, and admirably expressed. In the last of this volume, "on the comparatively small faults and virtues," the importance of many points which are often slightly considered, is ably explained; and the necessity of a strict uniformity of character illustrated.

In giving an account of the former of these volumes, if we have very briefly noticed some of the chapters, it was not that we thought them unimportant, or unworthy of the place they occupy; but because they seemed to contain less of new matter; less that had not been equally well said by others. But, exclusive of any originality of illustration, or felicity of expression, the great and prominent merit of the whole work is, that it is the production of a sincere christian, who has habitually examined her own heart, till she seems to have gained new insight into human nature; has estimated the reciprocal effects of worldly and religious motives upon it, till she knows exactly how most clearly to detect the one, or most efficaciously to infuse the other; has balanced this life against the next, till she never for a moment forgets their comparative value. On these accounts it is, to persons who really wish to know themselves, and to make progress in religion, one of the most improving books that have ever been written: while, for those who have no such feelings, it may possibly have but little attraction, and may seem to them to possess no more than common merit. We proceed in our account of the chapters, as they succeed each other.

Chap. 12, which begins the second volume, is on "Self-Examination," a subject apparently exhausted by many of our best divines, yet on which Mrs. M. writes evidently from herself, and therefore, in many instances, what others have not so expressed before. The following literary illustration of the subject is as correct as it is original, and is peculiarly fit for an experienced author to write, and for a critic to quote.

"This self-inspection somewhat resembles the correction of a literary performance. After many and careful revisals, though some grosser faults may be done away; though the errors are neither quite so numerous, nor so glaring as at first, yet the critic perpetually perceives faults which he had not perceived before; negligences appear which he had overlooked, and even defects  
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start up, which had passed on him for beauties. He finds much to amend, and even to expunge, in what he had before admired.—When by rigorous castigation the most acknowledged faults are corrected, his critical acumen, improved by exercise, and a more habitual acquaintance with his subject, still detects and will for ever detect new imperfections. But he neither throws aside his work, nor remits his criticism, which, if it do not make the work perfect, will at least make the author humble. Conscious that if it is not quite so bad as it was, it is still at an immeasurable distance from the required excellence.

“It is not astonishing that we should go on repeating periodically, ‘Try me, O God,’ while we are yet neglecting to try ourselves? Is there not something more like defiance than devotion to invite the inspection of Omniscience to that heart which we ourselves neglect to inspect? How can a christian solemnly cry out to the Almighty, ‘seek the ground of my heart, prove me and examine my thoughts, and see if there be any way of wickedness in me,’ while he himself neglects to ‘examine his heart,’ is afraid of ‘proving his thoughts,’ and dreads to enquire, if there ‘be any way of wickedness’ in himself, knowing that the enquiry ought to lead to the expulsion.” Vol. I. p. 280.

The conclusion of this chapter is admirable, but we forbear to quote, that we may not exclude other passages which we have marked. “Self-love,” the great obstacle to self-examination, forms the subject of the 13th chapter. “To worship images” says Mrs. M., “is a more obvious, but it is scarcely a more degrading idolatry, than to set up self in opposition to God.”—“Even the Son of God declared, *I came not to do my own will, but the will of him that sent me.*” She then proceeds to expose the various artifices of self-love, in a way which no one could have done who had not laboured hard to counteract them; the particulars will not admit of abridgment. The author proceeds in chapter 14, to consider what should be “the conduct of christians in their intercourse with the irreligious.” This chapter is very masterly; and the opening of it gives an excellent specimen of what is to be expected in it.

“The combination of integrity with discretion is the precise point at which a serious christian must aim in his intercourse, and especially, in his debates on religion, with men of the opposite description. He must consider himself as not only having his own reputation but the honour of religion in his keeping. While he must on the one hand ‘set his face as a flint’ against any thing that may be construed into compromise or evasion, into denying or concealing any christian truth, or shrinking from any com-  
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manded duty, in order to conciliate favour; he must, on the other hand, be scrupulously careful never to maintain a christian doctrine with an unchristian temper. In endeavouring to convince he must be cautious not needlessly to irritate. He must distinguish between the honour of God and the pride of his own character, and never be pertinaciously supporting the one, under the pretence that he is only maintaining the other. The dislike thus excited against the disputant is at once transferred to the principle, and the adversary's unfavourable opinion of religion is augmented by the faults of its champion. At the same time the intemperate champion puts it out of his power to be of any future service to the man whom his offensive manners have disgusted.

“A serious christian, it is true, feels an honest indignation at hearing those truths on which his everlasting hopes depend, lightly treated. He cannot but feel his heart rise at the affront offered to his maker. But instead of calling down fire from heaven on the reviler's head, he will raise a secret supplication to the God of heaven in his favour, which, if it change not the heart of his opponent, will not only tranquillize his own, but soften it towards his adversary; for we cannot easily hate the man for whom we pray.

“He who advocates the sacred cause of christianity should be particularly aware of fancying that his being religious will atone for his being disagreeable; that his orthodoxy will justify his uncharitableness, or his zeal make up for his indiscretion. He must not persuade himself that he has been serving God, when he has only been gratifying his own resentment; when he has actually by a fiery defence prejudiced the cause which he might perhaps have advanced, by temperate argument and persuasive mildness. Even a judicious silence under great provocation is, in a warm temper, real forbearance. And though ‘to keep silence from good words’ may be pain and grief, yet the pain and grief must be borne, and the silence must be observed.” P. 28.

The remark on the character and polemic temper of Warburton is no less striking than just. (P. 70.) But the whole must be read, in order to estimate rightly the bearing of any part. To the argument taken up in the 15th chapter we do not entirely assent. The author there contends for “the propriety of introducing religion in general conversation.” If a time should happily arrive, which we may hope rather than quickly expect, when religious feelings shall be more general, and when those who think religiously shall be less discordant in their modes of thinking, and more subdued to christian forbearance than they are at present, then all that she says upon this topic will be excellent and irrefragable; but till then the very principles maintained in the preceding chapter will oppose the doctrine of this; and silence and forbearance.



bearance will better become the sincere christian, than an imprudent introduction of the truth. When religious persons, all thinking alike, meet together, they will naturally talk of what prevails in their minds; but in other cases the subject of religion will be apt, like that of politics, to spoil company, without edifying it; and to generate disputes, without a chance of producing conviction. This, however, we will without reluctance allow, that if there is a person better qualified than almost any other to exemplify the precept here taught it is the author herself.

The sixteenth chapter treats of "Christian Watchfulness;" and it is opened by remarks on the danger of declining in piety. The picture of an unsteady christian is here given, and the probable causes of his failure are enumerated with a wonderful insight into human nature. With the same success, the various circumstances which may relax the zeal of the best intentioned persons are recounted, and the necessity for vigilance on all those accounts suggested. The author ventures even to touch upon the various snares by which even a pious and successful preacher is surrounded; but this is done with a delicacy which precludes all possibility of offence; while at the same time it shows how perfectly she can figure to herself the religious trials of every class of christians.

When she comes to treat, in chap. 17, on "true and false zeal," she is again on the same ground with a host of our best preachers; nevertheless she neither copies what others have said, nor is confined in her own views of the subject. As an instance of false zeal, she paints with great force a most notorious picture of it.

"It was zeal, but of a blind and furious character, which produced the massacre on the day of St. Bartholomew—a day to which the mournful strains of Job have been so well applied.—'Let that day perish. Let it not be joined to the days of the year. Let darkness and the shadow of death stain it.' It was a zeal the most bloody, combined with a perfidy the most detestable, which inflamed the execrable Florentine\*. When, having on this occasion invited so many illustrious protestants to Paris under the alluring mask of a public festivity, she contrived to involve her guest, the pious Queen of Navarre, and the venerable Coligni, in the general mass of undistinguished destruction. The royal and pontifical assassins, not satisfied with the sin, convert-

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\* "Catherine de Medici."

ed it into a triumph. Medals were struck in honour of a deed which has no parallel even in the annals of Pagan persecution.

“ Even glory did not content the pernicious plotters of this direful tragedy. Devotion was called in to be

The crown and consummation of their crime.

The blackest hypocrisy was made use of to sanctify the foulest murder. The iniquity could not be complete without solemnly thanking God for its success. The pope and cardinals proceeded to St. Mark's church, where they praised the Almighty for so great a blessing conferred on the see of Rome, and the christian world. A solemn jubilee completed the preposterous mummery. This zeal of devotion was as much worse than even the zeal of murder, as thanking God for enabling us to commit a sin is worse than the commission itself. A wicked piety is still more disgusting than a wicked act. God is less offended by the sin itself than by the thank-offering of its perpetrators. It looks like a black attempt to involve the Creator in the crime\*.” Vol. II. p. 109.

The 18th chapter is on “ Insensibility to eternal things,” and is calculated to touch even the most insensible. The following remark is equally new and striking.

“ The intellectual vices, the spiritual offences, may destroy the soul without much injuring the credit. These have not, like voluptuousness, their seasons of alternation and repose. Here the principle is in continual operation. Envy has no interval. Ambition never cools. Pride never sleeps. The principle at least is always awake. An intemperate man is sometimes sober, but a proud man is never humble. Where vanity reigns, she reigns always. These interior sins are more difficult of extirpation, they are less easy of detection, more hard to come at; and, as the citadel sometimes holds out after the out-works are taken, these sins of the heart are the latest conquered in the moral warfare.” Vol. II. p. 143.

The picture of a decent person, not really touched by religion †, in p. 176, &c. is of the most accurate kind. In the chapter on “ Happy Deaths,” which is the 19th, the author treats not so much of those which really are so, as of

\* “ See Thuanus for a most affecting and exact account of this direful massacre.”

† She uses the term “unawakened;” a word to which we have no objection, except that it has been hackneyed by sectaries.

those

those which are falsely so esteemed; and very powerfully exposes the fallacy usually prevalent in such opinions. The very accurate conclusion is, that "there is no happy death, but that which conducts to a *happy immortality*\*; no joy in putting off the body, if we have not put on the Lord Jesus Christ." Chapter the 20th, "on the sufferings of good men," is perhaps one of the most masterly of the whole. It is shown, with great clearness, how useful sufferings may be. When the servants of God, it is said, cannot be attracted sufficiently to him by gentler influences, "he sends these salutary storms and tempests, which purify while they alarm. *Our gracious Father knows that Eternity is long enough for his children to be happy in!*" It is remarked also, very truly, that good events are not always produced by good men, and this forcible example is adduced.

"How long had the world groaned under the most tremendous engine [the inquisition] which superstition and despotism, in dreadful confederation, ever contrived, to force the consciences, and torture the bodies of men; where racks were used for persuasion, and flames for arguments! The best of men for ages have been mourning under this dread tribunal, without being competent to effect its overthrow; the worst of men has been able to accomplish it with a word. It is a humiliating lesson for good men, when they thus see how entirely instrumentality may be separated from personal virtue." Vol. II. p. 218.

The following illustration is also beautiful, to show why great trials attend good people.

"Great trials are oftener proofs of favour than of displeasure. An inferior officer will suffice for inferior expeditions, but the sovereign selects the ablest general for the most difficult service.—And not only does the king evidence his opinion by the selection, but the soldier proves his attachment by rejoicing in the preference. His having gained one victory is no reason for his being set aside. Conquest, which qualifies him for new attacks, suggests the reason for his being again employed. Vol. II. p. 227.

It is shown also, by several of the most apposite comparisons how rashly and unjustly we are wont to judge of the dispensations of providence, before we see their true ten-

\* The author is very strong against those sudden conversions, and assurances of salvation, which are so much blazoned by one sect. P. 207.

dency, or can possibly foresee the result. "We reverse the order of God, by summoning HIM to our bar, at whose awful bar we shall soon be judged." The concluding chapter treats of the concluding scene of all, "the temper and conduct of the christian in sickness and in death," and it is evidently the work of a person who has considered that awful situation, in every possible point of view; and it is not only striking, but sublime, from the exact manner in which it brings the solemn scene before our eyes. It is in vain to quote from and still more so to attempt abridging this chapter. It must be read, in order to be felt.

In taking our leave of this work, we feel no small satisfaction in pronouncing with decision, that it is a perfect answer to all those who have calumniated the author, as in any respect an unsound member of the church. There is not a sentiment in it which every sound churchman will not avow; nor a principle in it which is derived from any other source than the truths of religion, operating upon a singularly accurate knowledge of the human mind.

ART. VII. *On the Divisions among Christians. A Charge delivered to the Clergy of the Archdeaconry of Bedford, by the Rev. S. Vince, A. M. Archdeacon of Bedford, at his Primary Visitation, held, April 1810. To which are added, Cautions against being misled by the Unitarian Interpretation of Scripture.* 8vo. 65 pp. 2s. Cambridge, J. Deighton; London, Lunn. 1811.

ALL the professional publications of Mr. Archdeacon Vince are remarkable for closeness of reasoning and solidity of argument, nor has the ecclesiastical establishment of which we are proud to avow ourselves members, a more earnest or more able advocate. This before us is a masterly composition; it is forcible and impressive throughout, but the conclusion, which we shall exhibit presently as a specimen, is peculiarly apposite and happy.

The charge commences with lamenting, as all who feel ingenuously must lament, the unhappy diversity of opinion which prevails among the professors of christianity. It is undeniably true, that the tendency of the great body of the precepts of our holy religion cannot be mistaken, yet under the general profession of christianity, we are so divided in our religious opinions, that little more remains in common but the name. The causes of these "Wars and fightings,"

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are many and various and are specifically enumerated in p. 4, 5, 6, &c.

Yet these divisions ought not to be a scandal to our religion, revelation must be at unity with itself, and all religious controversies can only arise from our misrepresentation of the principles of our religion, and of its practical duties. This is very ably put and argued at p. 10.

“ If the scriptures were written by infallible men, its interpreters are fallible. Judaism had it's sects, as well as Christianity; but we do not make that an argument against the Divine legation of Moses. A learned Jew, to do away the traditions which had crept into and constituted a considerable part of their religion, desired his brethren would recur to the origin of their traditions, to see on what foundation they stood. To establish a conformity of christian faith and practice, we can give no better advice—examine the grounds of our religion. Be not satisfied till you have made scripture, in all its parts, consistent with itself, and you will then be in no danger of falling into great errors. Make your determination from a candid and attentive enquiry into the general tendency of the whole body of the christian precepts; let Scripture be its own interpreter; thus ye shall “ do nothing against the truth, but for the truth.” In respect to the mysteries of religion, they must be considered, not as matters which require interpretation, but as articles of faith, resting on the authority of scripture. Thus confirmed in christianity, if some difficulties still remained, they would not be of a nature to cause divisions amongst us, and we might, “ with one mind and one mouth, glorify God.” In religious enquiries, as in other matters, God does not irresistibly interfere to prevent error, but lays reasonable evidence before us, and leaves its operation to ourselves. It is the aim of revelation, not to compel, but to persuade men to come in. We are neither blind through want of evidence, nor over-ruled to act upon it. A man may be under influence, without being under compulsion; to offer a strong motive, is a species of influence, but we may not be constrained to act accordingly. The more ordinary influence of the Holy Spirit, may, perhaps, be thus exerted, as not interfering with the freedom of the will. If the evidences of christianity were demonstrative, to embrace it would be no act of choice. Left as free agents “ to work out our salvation” through the co-operation of God's grace, we never want exercises for our religious improvement. Considering mankind in a state of probation, the proof of revealed religion could go no further than moral certainty, as the end would have been defeated if it had. Hence, man becomes an accountable being. Placed in a state in which he may fall, his good works become acceptable

table to God ; but let us not deceive ourselves by supposing they will atone for our evil deeds." P. 11.

The learned Archdeacon next takes into consideration one, and perhaps the greatest source of the vices and follies of mankind, *religious indifference*. From this men are easily led to reject all revelation, and this disbelief still further conducts the rejector of christianity to atheism. What then ought to be the result with respect to those individuals who are immediately addressed ? How should the corruptions of christianity, the prevailing spirit of immorality, irreligion and infidelity, operate on the minds of clergymen ? Are they not imperiously called upon for a more strenuous and more vigilant exertion of their duty ?

The whole of this part of the Charge is not only very able and argumentative, but expressed with peculiar force and animation, and must necessarily have produced a suitable effect upon the hearers. We insert part of it.

“ We are aware of the difficulty of counteracting the baneful effects which mistaken notions of christianity, and a spirit of infidelity \*, have produced on the minds of the unlearned and unwary ; but that difficulty should increase our activity. The great earnestness employed to subvert our faith in Christ, should awaken us into a zeal, tempered with moderation, to support the cause and interests of our holy religion. The trust to preserve christianity pure, and promote its due influence in the world, is more particularly committed to us. Let us, therefore, “ take heed, that he whose own the sheep are not,” does not scatter them ; and when called upon to give an account of our stewardship, let us be prepared to answer, “ of them which thou gavest me, have I lost none.” The office of ordination carefully perused, will remind us of our duties and of the professions we made when admitted to our sacred calling. In the ministry of the Gospel, we have to inform the unlearned ; support the weak ; encourage the fearful ; rouse the careless ; reprove the reprobate, and convert the infidel. Some must be reclaimed by exposing the fatal consequences of their conduct ; some by the alluring promises of the Gospel ; and some by expounding the reasonable grounds of our belief. Having to encounter the infidel on the one hand, and the enthusiast on the other, let us

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\* “ If our efforts were ever necessary, it is now, when christianity is made subservient to philosophy, and the reason of man is put in opposition to the word of God ; when atheism is openly professed and systematically diffused, and the judgments of the Lord are abroad on the earth.”

“ be always ready to give an answer to every man, who asketh a reason of the hope that is in us.” The present state of the world requires all our circumspection, and more than ordinary activity in the faithful discharge of our religious obligations. Our united endeavours are become necessary; the enemy is active, and we must be vigilant. Let us not, like the treacherous disciple of our Lord, deliver him into the hands of his enemies; nor like those of his more faithful companions, fly and leave him there. Having put our hands to the plough, we must not look back. It was Christ who planted, but we must water. We must contend for “ the faith once delivered to the saints.” We must be “ instant in season and out of season.” We must “ become all things to all men, that we may by all means gain some.” When St. Paul preached to the Jews, he reasoned with them out of their own scriptures; when he would convert the heathens, he appealed to their own writers, and argued upon their own principles. As the seed is sown in different soils, to produce fruit, the cultivation must vary accordingly. “ Him that is weak in the faith, let us receive, but not to doubtful disputations.” Let us avoid what “ ministers questions rather than godly edifying.” Let us by argument endeavour to recover those who have been led astray by false reasoning. And in respect to the bulk of mankind, let us by the rectitude of our lives, show them that we are in earnest. Let the precepts we inculcate, be enforced by a suitable behaviour, and the world will be disposed to give us credit, that our belief is well grounded. Let us exhibit christianity in our lives and conversations; remembering that we are as “ a city set on an hill,” and “ cannot be hid.” We may lead others into the way of holiness by example, when argument would only perplex. Let us not by our conduct, lay a stumbling-block in the way of the weak; nor give occasion to those who “ set in the seat of the scornful,” to promote the views of the infidel. One bad example may do more injury to the cause of religion, than an hundred good ones can repair. It gives great offence to the serious; shocks the faith of the weak brethren; and sinks the doubtful into infidelity. Men will have a favorable opinion of that religion, which brings forth “ the fruit of good works.” A life well spent in discharging the duties of christianity, will be the most powerful argument with the unlearned, for the truth of our holy religion: “ Let us” then, “ take heed in the ministry which we have received in the Lord, that we fulfil it;” for, “ of stewards it is required that a man be found faithful.”

“ An important part of our duty, but too much neglected, is privately to rebuke vice, profaneness, and immorality, in whomsoever found; for here, we must be no respecters of persons. And our obligations to the performance of this duty become altogether indispensable in respect to those whose conduct

duct calls loudly for reproof and exhortation, and who never attend the public service of God, to hear their duties stated and enforced. Let us not be unconcerned spectators, when we see gross violations of all moral and religious duties. The apostle says, "If any man obey not our word, note that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy, but exhort him as a brother." We must not "speak peace, where there is no peace." Speak and reprove freely, but temperately. "When," saith the prophet; "I say unto the wicked, thou shalt surely die, and thou givest him not warning, nor speakest to warn the wicked from his wicked ways to save his life, the same wicked man shall die in his sins, but his blood will I require at thine hand." Private exhortation is as much a part of our duty, as public preaching; but when applied, it must be done in the spirit of brotherly love; in christian charity. And as the performance of this part of our duty requires great delicacy and address, proper opportunities and occasions must be sought for and embraced, to give due effect to our admonitions. Let us reprove, rebuke, exhort; "not with eye-service as men-pleasers, but in singleness of heart, fearing God." P. 18.

Annexed to the above excellent Charge, we have an Appendix which contains some cautions against being misled by the Unitarian interpretation of scripture. This dissertation has the same characteristic marks with all the other publications from the Archdeacon's pen, sound and substantial premises leading to conclusions equally important and undeniable. Our difficulties and perplexities arise from our inability to comprehend the things spoken of in scripture; and man, when he should be employed in consulting evidence to establish his belief, is perplexing himself with those difficulties, and hence is incurred the danger of being led either towards Deism or Atheism. Thus it was that Dr. Priestley fell from the height of Calvinism to the borders of natural religion; and Hume was led to Atheism from his inability to comprehend the physical world.

Mankind is brought to a state of immortal happiness by the joint influence of Three Divine Persons. Here is no mystery, three persons are distinctly implied and included in the office of Baptism, but how they may be united in a common nature, we pretend not to explain. The views and inconsistencies of the Unitarians are then clearly demonstrated. They take liberties in explaining parts of a sentence figuratively or literally as it suits their purpose; and in this respect are often at variance with themselves. In-

stances



stances of this contradiction are pointed at p. 40, 41. The sacred writings contain nothing which necessarily conduces to mislead us, yet according to Dr. Priestley and Mr. Bellsham, the contrary is the case. The following passage is exceedingly acute, and we think unanswerable.

“Farther, Christ, by his death, is represented as making reconciliation for the sins of the world, as atoning for our sins, as giving himself a ransom for us, as healing us by his stripes. Now, is it not incredible that the effects of his death should have been thus described, if it were intended only to promote “repentance and amendment?” A studious intention to deceive could not have gone further. Again, when a person is spoken of under different titles, it is the *highest* from which we must take his character; a king sometimes acts as a general, and is then so called, but you still consider him as a king. The *humanity* and *divinity* of Christ are both spoken of in scripture; the *dignity* of the person is therefore pointed out by the *latter* title; whereas, our adversaries adopt the former, and on that only establish his character. Suppose our Saviour to have partaken both of the divine and human nature, the language of scripture is intelligible, each denomination being applied to him; but if he was “*mere man*,” the language cannot be justified, as it must then necessarily tend to confuse and mislead the reader.

“In our contest with the Unitarian, we might venture to leave out (without giving up) the disputed texts on which he principally dwells, and defend our opinions upon the declarations made in the other parts of the sacred writings, as scarcely admitting any *strainings* that can give the least shadow of support to our adversaries; of this ground of defence we have, perhaps, not availed ourselves so much as we might\*. They attack where they imagine there is at least some room for dispute, to keep out of fight other matters which admit of no cavelling. It is a

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\* “On this ground we may satisfactorily establish the doctrine of *faith* and *works*. Throughout the gospels, *good works* are represented as absolutely necessary to procure salvation; there is scarcely a page in which this is not taught and strongly enforced on our practice; it is one of the most prominent doctrines of our Saviour; it is what he more particularly insists upon, as, without which “no man can see the Lord.” That *faith* also is necessary; is agreed upon. Without, then, entering into any disputes about faith and good works, arising from certain texts in the Epistles, we may pronounce them both to be necessary. Either we must admit this, or that the gospels are at variance with the other parts of scripture.”

general rule, and can be no where applied with so much advantage as in scripture, that we must explain the obscure parts by those which are more clear. That Christ came to make satisfaction for the sins of the world, is frequently stated, and under various forms; we are assured, that he was the propitiation for our sins—that he bare our sins in his own body on the tree—that we are bought with a price—that he came to give his life a ransom for many—that he redeemed us with his blood—that if Christ be not raised, ye are yet in your sins. Now, however the meaning of the terms used in some of these expressions, may have been controverted, yet the last text involves no terms which can admit of dispute; a similar text is also found in Rom. iv. 25. These texts contain a declaration in plain language, of the doctrine of atonement. Again, our Saviour says, "This is my commandment, that ye love another, as I have loved you. Greater love than this hath no man, that a man lay down his life for his friend." This also is a declaration, unencumbered with any terms which can give occasion for controversy, that the death of Christ hath, some how or other, operated to procure our salvation. In conformity with this, the apostle says, "for scarcely for a righteous man will one die, yet peradventure for a good man, one would even dare to die; But God commendeth his love to us, in that whilst we were sinners, Christ died for us." On this Macknight (Rom. v. 7, 8.) says, "the dying, *ὑπερ*, for a just man, and for a good man, is here evidently dying in their room or stead. And therefore Christ dying, *ὑπερ ἡμῶν*, for us, hath the same meaning." And he further observes, that "Raphetus in his note on this verse, from Xenophon, hath shown, that the phrase *died, ὑπερ, for us*, signifies, died in our stead." Jesus Christ is expressly stated to be the *Saviour* of mankind; but by imposing further duties upon us, had he taught the necessity of repentance only, doing nothing to render it efficacious, he would *not* have been the *Saviour* of the world; on the contrary, he would have increased the difficulty of working out our salvation, and our "last state would have been worse than the first." To whom much is given, of him much will be required. *How* \* the

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\* "Though we cannot say *how* they operate, it implies no contradiction to suppose they *may* so operate; and this, without solving the difficulty, is sufficient to do away its effect as an objection. In human judicature, a man is punished for the sake of deterring others from offending; and this is allowed to be a wise and necessary provision. This is strictly a vicarious punishment, not indeed similar to that of Christ suffering for the sins of the world, for Christ died to take away sin; man dies

the sufferings of Christ operated to procure man's redemption, we hazard no conjecture; we do not undertake to show the connection of cause and effect; but if Christ be not a Divine person; if he did not die for our salvation; if he be not our advocate with the Father, we may venture to assert, that the greater part of the New Testament is not only unnecessary, but is all a delusion, and one of the greatest deceptions ever imposed on the world." P. 45.

The whole of this Essay is of very great importance to the student in theology, to whom we earnestly and particularly recommend its careful perusal. Let those who are pertinacious in impressing upon the minds of readers or hearers their own interpretation of particular texts of scripture bear in mind that they are answerable for all the consequences which may thence be deduced. With one exception only Mr. Bellsham's representation of the gospel, is little better than the Deism of the French Theophilanthropists. For what purpose, in the words of the Archdeacon, we would ask Mr. Bellsham and those who think with him, for what purpose behoved it Christ to suffer, if not to make atonement for the sins of the world?

All the other purposes for which he came into the world might have been accomplished without his death.

How Mr. Bellsham can reply to the arguments immediately addressed to himself in p. 56, 57, we know not; but we are certain that every friend of the church will consider himself indebted to Mr. Vince, for the luminous manner in which he has refuted the subtle opposition of our adversaries, and the acuteness with which he has unfolded the intricacy, and removed the weight of their objections.

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ART. VIII. *Animadversions on the Unitarian Translation or Improved Version of the New Testament. By a Student in Divinity.* 8vo. pp. 111. 5s. Hatchard. 1811.

ART. IX. *Critical Reflections upon some important Misrepresentations contained in the Unitarian Version of the New Testament.* By Richard Laurence, LL. D. Rector of

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dies to prevent it's commission. In both cases, however, one person suffers for the benefit of another. And it may be observed that it implies no contradiction, that in a union of the divine and human natures, the latter may suffer without the former."

Mersham,

*Mersham, Kent.* Svo. pp. 177. Oxford, Parker; London, Rivingtons. 1811.

OUR venerable church could never, perhaps, with greater right, lay claim to the title of apostolical, than at the present moment; not in regard to her doctrines and discipline merely, which we maintain to be such in the strictest sense of the terms, but in the forbearance with which she conducts herself, amidst assaults, and opposition, unheard of before, and directed against her from all quarters. So far from expressing any undue resentment, if they smite her on the right cheek, she turns to them the other also, and if they show a disposition to take her coat, she so submits as to give them every encouragement to take her cloke also. But though she has now for a long period been thus tolerant and forbearing, till heterodoxy, heresy and schism, have even violated the very laws enacted by the legislature for her defence and protection, yet so far from being expected or even allowed to seek protection from those laws, and avail herself of the support constitutionally provided for her, she is told by *legislators themselves*, that she had now better be more tolerant and forbearing than ever, because her adversaries are hourly increasing, and their numbers alone render them too respectable to be meddled with. There is no question here of right or wrong. The parties are simply the church and *the dissenters*. It matters not *what* dissenters, whatever be their tenets, their actions and proceedings must no longer be restrained, nor their mouths stopped. Be it so, if it lead to peace and quietness, and a general freedom of thought, and just liberty of speech. Let the statutes against the impugnors of the doctrine of the Trinity, of our church articles, constitutions and canons ecclesiastical, remain dormant, if the spirit of the times lead universally to such indulgence and toleration; but at least let the church and churchmen that might call for the enforcement of such laws, have the credit for that forbearance which they manifest; and the benefit also of a like indulgence and toleration for their *own* tenets, their *own* thoughts and consciences, and their *own* freedom of speech. Instead of this, the church and her members have assuredly a just complaint to make, when the liberty she allows to others, not only beyond the enactments of the law, but in open contempt of them, is tyrannically denied to themselves. The *blows* they receive from others, though aimed directly against their very being and existence, must be construed into *mere words*, and *liberty of speech* must not be *denied*; but if the church utter but a *word* in her own  
defence,

defence, it must be interpreted into a *blow* aimed at the *dissenting interest in general*, and she must bear all the outcry and foul language raised against her, of *bigotry* and *persecution*, *ignorance*, *pride*, *intolerance*, nay even of *hypocrisy*. She must bear to be told, that she does not even believe what she says she does believe. How ill such usage would be borne by those who oppose her; how loudly would *they* resent such treatment; yet spite of many protecting laws, the church alone is expected to put up with such outrages, and to remain quite quiet, while her tenets are openly impugned, her authority defied, her opinions and doctrines reviled, and even her sincerity questioned.

In the midst of so much injustice, unfair and ungrateful treatment, surely she may at least ask to be heard, if not by the prejudiced, the violent, and overbearing, yet by every real friend to truth, and by every sober-minded and impartial christian.

It must be known that the Unitarians of the present day, in openly propagating their tenets, infringe a statute of the realm. Their tenets are much more in opposition to the religion of the state, than those professed by any other sects among us. The law enacted against them, however, has not of late been so enforced as to hinder or molest them in the assembling of themselves together in their own distinct places of worship, or in publishing their sentiments and opinions for the instruction and behoof of their own adherents. So far we trust all is done well, and in the true spirit of toleration and christian charity. If moreover, in the prosecution and enjoyment of such unmolested acts and privileges, their numbers become increased by new converts, nothing is done to prevent this accession to their congregations, the church never tries to recover a lost member by force, nor to retain by force those that are disposed to leave her. She permits them quietly to quit her communion, if their sentiments are not with her.

In the late publication, however, put forth by the Unitarians, they evidently over-step the boundaries alluded to. They no longer confine their views to the instruction and service of their particular congregations, but they endeavour to convert the whole world to their way of thinking, and this by means of the Book of God himself, interpreted according to their peculiar tenets. Even here, if they were right, we would at least give them credit for their motives; but it is a most awful question and alternative to settle, whether, instead of being right, they are not most dangerously wrong in their interpretations of scripture. We wish  
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then the case to be fairly heard, and the importance of it to be brought home to the minds of the public in general. Unless those whose doctrines are impugned and controverted, in this new edition of the word of God, bestow some attention upon the subject, nay evince some zeal becoming their profession as christians, the zeal of those who put it forth, and indeed the mere novelty of such a publication, acting upon minds subject to the influence of such an attraction, will unquestionably give it a currency, which may be fatal to the peace of millions. We wish therefore to take this opportunity of stating what has as yet been done, to put the world in possession of the real merits of the case, and we ask no more for the church, but that she may be heard in her defence by the mouths of her proper advocates.

The first distinct work \* that appeared upon the subject, was from the pen of the Rev. Edward Nares, Rector of Biddenden, Kent, an author well known for many other works in defence of our common faith. Mr. *Nares's* book appeared, we believe, in the month of April, 1810, and was reviewed by us in the xxxvith Volume of the British Critic. We are not aware that any other writers have followed Mr. *Nares*, except the two whose works are announced at the head of this article; but as each of these learned authors professes to be well satisfied with the more extended remarks of Mr. N. and to have published their respective works with a view rather of supplying what Mr. N. had passed by, than of superseding his labours, the three works may be considered as one comprehensive reply to the criticisms and attacks of the Editors of the "*Improved Version.*" The first of these supplementary tracts is *anonymous*. We have indeed heard it attributed to a young gentleman, who may reasonably call himself a *Student in Divinity*, though his book might rather lead us to regard his assumed title as a disguise; but if it be the gentleman we allude to, he cannot in point of age be more than a Student in Divinity; and as this can only tend to his credit, we shall venture (though certainly without any authority or permission) to ascribe it, upon the reports made to us, to Mr. Rennell, son of the learned Master of the Temple and Dean of Winchester. The second of the two publications

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\* We say this, because in two periodical works besides our own, some very important points are discussed in the course of their review of the Version. See the Quarterly and Eclectic Reviews; 1809.

before us, bearing the name of Dr. Laurence, needs, we should think, no other recommendation to the notice and attention of the learned in general.

Mr. Nares, in the title page of his Remarks, calls his book an "Appeal to Christians of *various denominations*, on some of the first and *most generally received* Doctrines of the Bible;" and from what the learned animadvertoꝝ observes in his introduction, we should indeed hope that very many denominations of christians, besides the immediate members of the established church, will find themselves deeply interested in the discussion; for the author very properly remarks, "that the *negative catalogue*" of the articles of the Unitarian belief has been materially enlarged since the days of Bishop Horne. "No Redeemer nor intercessor, no incarnation nor atonement, no sanctifying nor comforting spirit is to be found in their creed: both heaven and hell, angel and devil, are equally banished from their consideration." This charge against them is substantiated, and we think by no means aggravated in the remarks that follow. It is well observed, that "as the creed of Unitarians," (let us rather say of *rational* christians, who have upon all occasions an *à priori* argument against the reception of any *unpalatable* truths) "is necessarily *infallible* and *unchangeable*, it cannot be made to conform to scripture: The alternative is obvious, *scripture* must be made to conform to it."

"Words," proceeds the author, "are either introduced or omitted: figurative meanings are changed into literal, and literal into figurative, as may be most convenient for proving the point in question. Sometimes the art of the improving translators is exercised on the text, sometimes their ingenuity appears in the comment, and not unfrequently in both together. Sometimes the double meaning of a word in English, sometimes in Greek, considerably advances their design. Where no assistance can be derived from the imperfection of language, the meaning of the words is often arbitrarily changed, and those ideas which the common consent of mankind has affixed to one expression, are frequently without any authority transferred to another; an act which opens a path for every species of fraud and confusion, and is a frustration of the very purpose for which language was intended. If then we place implicit confidence in the comments attached to this Improved Version, we must arrive at this conclusion; that the inspired writers, when they expressed themselves in the plainest form of words, said one thing and meant another." "There is a liberty which is allowed to *poets* and *painters*, but the same liberty cannot be extended to the *translators* and *commentators* on *Holy Writ*. If this bold and daring spirit shall once be suffered

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to attack with impunity the sacred writings, every sect and denomination of christians may not only have a *creed* of their own, but a *bible* of their own also, conformable to that *creed*; and if the rage of alteration should still proceed, Mahometanism as well as Unitarianism may find refuge in some *Improved Version* of the Holy Scriptures."

These remarks and observations are most just and true. One more passage in the introduction, we cannot help noticing, because we think it a fair and very sensible appeal.

"If," says the learned author, "the reader understand not the original, let him only compare the text of the *Improved Version* with that of the *Received Translation*. In the former, he will perceive a confusion, an ambiguity, and a cloud perpetually thrown over the sense, for the evident purpose of promoting some secret end. In the latter, he will find a simplicity, openness, and honesty, in which nothing is attempted to be covered, nothing concealed."

This is admirably observed, and we think cannot fail to strike any impartial examiner, who will but be at the pains to make the comparison,

We now come to the *animadversions* themselves; premising that the author professes to confine himself chiefly to the Gospels; having suppressed (which we regret) some remarks on the Epistles, in which he felt himself anticipated by Mr. Nares.

The suspicions thrown on the first chapters of the Gospels of St. Matthew and St. Luke, by the Editors of the *Improved Version*, who have printed them in italics, as of doubtful authority, engage, of course, the attention of the animadverto; and though he here takes the same path which Mr. N. had chosen, yet we can safely say, he advances nothing but what is of high importance, whether it be as a confirmation of what had been previously advanced by Mr. N., or in addition to his Remarks. He notices the absurd objection to the date assigned by the Evangelists to the birth of Christ, as affected by the mode of computation common in those days, a just knowledge of which serves to set every thing to rights. He very properly remarks upon their strange adherence to, and reliance upon, *Marcion*, who unquestionably held doctrines very adverse to their own creed; though where they want his testimony, they consider him as perfect and almost infallible. The improved versionists insist strongly upon St. Luke's not alluding in any of his subsequent works, to the two first chapters of his Gospel according to the received text; but the animadverto very ingeniously,



ously, (and fairly in our opinion) points out an allusion, in ch. iii. v. 2, where John is designated as the *son of Zachariah*, which is not the case with any of the other Evangelists, and appears therefore to be a plain reference to the circumstances of his birth, as recorded in the first chapter of St. Luke, according to the received text.

In reply to their objection, that the miraculous conception contradicts the fact of his descent from David and Abraham, besides insisting very properly on the establishment of the very fact, by his relation to Mary, a Jewess of the tribe of Judah, the author shows that it never could be intended to invalidate the promise alluded to, because the Angel expressly brings the two circumstances together—"And behold, thou shalt conceive in thy womb, and shalt bring forth a son, and shalt call his name *Jesus*. He shall be great, and shall be called *Son of the Most High*. And the Lord God shall give unto him the throne of his *Father David*." Luke i. 31, 32.

The author produces some strong instances to prove that it does not follow, according to the argument of the *improving* translators, that if Jesus had been born at Betlehem, he would not have been called Jesus of Nazareth. He instances in the case of Virgil, a native of *Andes*, who is nevertheless called the *Mantuan* Poet, and according to Ovid, "*Mantua Virgilio gaudet*." Apollonius was, as Strabo observes, called a *Rhodian*, though undoubtedly born at *Alexandria*.

One of the objections of the translators to the authenticity of the two first chapters of Luke is, that the style is different from the rest of the history. In answer to which this author observes, that it would be more easy to establish their resemblance, than to point out any material difference.

"Some proof at least," he remarks, "of the authenticity of these chapters, may be deduced from the occurrence of various words, which appear almost peculiar to St. Luke, and are scarcely ever used by other inspired authors. Thus ἡγεμονίῳ is only to be found ii. 2, and again iii. 1, μεγαλειᾶ occurs only i. 49, and again Acts ii. 2, εὐλαβῆς is to be met with in no other place than ii. 5. and again, Acts ii. 15, viii. 22, ἀγαλλίσεις and τελειώσεις appear each once in the epistle to the Hebrews, but no where else beyond the writings of St. Luke."

The history of our Lord's temptation, as represented by the improved versionists, and all that relates to the Dæmoniacs, and spiritual agency, Mr. N. professes to touch but slightly. This omission the author of the animadversions in some degree supplies. He insists that they are evidently wrong in pretending that "to be led by the spirit," necessarily denotes a visionary scene, and he refers in proof of the

contrary, to Matt. xii. 28, Acts viii. 29, and Acts x. 19, and he sets aside their own reference to Acts xi. 5, as perfectly different in the form of expression; εἶδον ἐν ἐκςζοσθι ὄραμα. But indeed he proves very ably that they have contradicted themselves, by admitting in their note on Mark i. 13, that "he was exposed to various trials for the discipline of his mind," for where were the trials and difficulties, "if the wilderness were a visionary waste, and the hunger an ideal feeling?" he points out also many gross mistakes which they fall into in regard to the *dæmoniacks*, but our limits will not admit of our going into detail upon this subject. To show, however, that the *δαίμονια* must have been accounted distinct beings from the diseased persons, he refers to Luke iv. 41, where it is said, that "demons came out of many, crying and saying;" he observes that the terms *κραζόντια* and *λέγοντια* in the original, must agree with *δαίμονια*, and not with *παλιῶν*, the term by which the diseased are designated. The demons therefore must be distinct.

On Matt. viii. 17. "*He took away our infirmities and removed our diseases,*" the learned author objects to this rendering, though supported by the authority of Newcome; whose reference to *Galen* in support of the sense he gives to the verb *βασαζω*, he discusses at length, and contends that it must still mean such a removal of sin or other offending matter, as implies a personal bearing of it. Professor *Magee* in his work on atonement, and Mr. Nares, have advanced so much upon the terms adopted in this passage, that we shall not dwell upon it any longer, having mentioned the particular point on which the animadvertor insists.

The author very properly objects to the term *a day of judgment*, and points out the absurdities that must follow from any general adoption of the indefinite English article where the Greek definite is omitted.

On Matt. xxvi. 28, the author has a remark that applies to one of the greatest errors of the improved version, or rather of the editors. They would insist that remission and forgiveness of sins, merely imply the admission of the Gentiles to the privileges of the Jews; that in contrast to each other, the former in their uncovenanted state were (exclusively as their arguments imply) accounted *sinners*. To set aside this misrepresentation the animadvertor refers to Acts v. 31, where it is expressly said of our Saviour, "him hath God exalted to be a Prince and a Saviour, for to give repentance to ISRAEL and *forgiveness of sins*." On Luke vii. 37, are some good remarks to the same effect.

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Strong objections are made by the learned author to the rendering of *ἵνα πληρωθῆναι*, Matt. xxvi. 56. The editors reject the common version, "that it might be fulfilled," and substitute "so that it was fulfilled;" as if the coincidence between the event and the prediction were merely casual. This, as the animadvertor observes, tends to destroy the whole system and force of prophecy, which certainly requires that the event should take place in order to fulfil what God had foretold; both being unquestionably in the view of Providence at the time of the utterance of the prophecy; but the animadvertor insists that *ἵνα* admits not of the sense given to it by the translators. That to express what they would convey, *ὥστε* with the infinitive mood, would have been used by the evangelist, as Matt. viii. 24, xx. 23. He finds fault with Schleusner for giving this sense to *ἵνα*, which, says the learned author, he appears to have invented as it were "with a view to the passages which relate to prophecy." "*Ita impletum est prædictum à prophetâ, non enim idcò prædictum erat, ut fieret;*" he disputes his authorities also, and insists that both in 1 Pet. v. 6, and Rom. x. 31, to which Schleusner refers, the force of *ἵνα* is not simply eventual, but causal, and he seems certainly right. We must observe, that Parkhurst gives an *eventual* signification to *ἵνα*, but undoubtedly in the very first passages he cites it is strictly *causal*, as Luke ix. 45, xi. 50, certainly however its *causal* signification is so common and general a one, especially in the sacred writings, and the propriety of connecting prophecies and events in the view of providence so great and glaring, that to depart in this instance from the received text is evidently evasive, and tending to establish a doctrine very adverse to the real end and design of prophecy in general.

Matt. xxviii. 19, the comment of the translators on the form of baptism begins thus: "As a symbolical profession of that holy religion, which originated with the father, was taught by Christ the *Son*, that is, the *Servant* and *Messenger* of God." It is so evidently the object of the translators in all cases to represent our Saviour as no more than a servant, messenger, or prophet, that it is well to notice such passages as the above. The author rightly observes, that granting *παῖς* sometimes to signify servant, and even that Christ was a servant, yet from Isaiah ix. 6, we must believe that it was the *mighty God*, &c. that took upon him the form of a servant, and was made in the likeness of man; besides that in Heb. iii. we find the Messiah evidently distinguished as a *son*, from a *servant*.

The author on Mark vii. 3, objects to the rejection of ἐμείψαντο from the text, which the translators discard on the authority of Griesbach. Its omission certainly seems not justifiable, both in regard to the sense of the passage, and the weight of evidence against it.

Notice is taken of the constant rendering of the term χάρις by "favour," in the improved version, and not only the difference is shown between that and the word "*grace*," in a doctrinal point of view, but the term "*favour*" is ably proved to be in some cases entirely incapable of expressing what must be implied by the word χάρις, as 2 Cor. i. 12, where the χάρις τῆ θεῆ is opposed "as an *influencing principle on the mind*, το σοφία σαρκική" In the new version undoubtedly the opposition is almost ridiculous, ("not with carnal wisdom, but by the *favour* of God.")

The learned author on Luke viii. 27, has occasion to enquire into the validity of Mr. Evanston's objections to certain passages of scripture grounded on the use of Latin terms in Greek characters, which, he would contend, is contrary to the usage of any classical writer of the apostolic age; Mr. E. fixes almost exclusively (in his book on the dissonance of the gospels,) on the *middle* of the second century, for the introduction of this mode of writing; but the author before us very properly produces the authority of Plutarch, who was born only ten years after our Saviour for the use of such terms, particularly λεγεῶν, a word especially noticed by Mr. Evanston, who affirms it to be not customary with Luke to introduce such terms; passages both from his gospel and the Acts of the Apostles are produced which Mr. E. certainly overlooked. The author might have referred to *Polybius*, who wrote 150 years before Christ, and who, as Parkhurst has shown, under the term λεγεῶν, adopted most of the Latin military terms. This also must serve as a reply to Mr. E.'s citation of Lucian, who, he remarks, notices the practice in the case of one of the Greek historians of Aurelius's wars with the Parthians, in *such a manner*, as evidently to show, not only that he *disapproved* of it, but that the practice was *even then quite novel*—how so, if it was the style and manner of Polybius?

Luke xxiii. 43, is not passed over. Mr. Evanston was for expunging the passage, "to-day thou shalt be with me in Paradise," because it was not to be found in Marcion's gospel and other reputed heretics, in some of the older copies in Origen's time, nor in Justin, Irenæus, or Tertullian. Dr. Laurence has considered this at length, as we shall have occasion to notice, but the short remarks of the learned animad-

vertor are sufficient to show how artfully or how ignorantly the objections have been advanced and maintained by Mr. Evanfon and his followers. We are not however quite fure that the reference to the *Quæst. et Refpons. ad Orithodoxos*, will be considered as a decisive testimony of *Justin's* to the authenticity of the passage. What is observed of the *negative* testimony of Tertullian and Origen is very just, but more fully discussed by Dr. Laurence; and in a work that has also lately made its appearance, we mean Mr. Falconer's Bampton lectures.

Upon the commencement of the gospel of St. John the author has many very judicious remarks; he points out some glaring contradictions and absurdities into which the translators fall by their interpretation of the word ἀρχῆ. John i. 1, 2; and he very ably shows, that our Saviour, to far from assimilating himself with *the Gods*, to whom the word of God is said to have come, particularly insists upon certain distinctions which raised him far above them. Upon the use of the word γίνωσκαι in the sense of *to create*, he has some very just observations, which our limits alone preclude us from giving at large. On John vi. 42, the translators having pointed it out to their readers to note that the Jews in this passage call Jesus the son of *Joseph without being contradicted by the Evangelist*, the animadvertor very justly remarks, that if the taunts of the Jews are to be advanced as proofs, our Lord might be shown to have *had a devil*, to have been a *blasphemer*, a *malefactor*, &c. Our Lord's subsequent discourse, however, the animadvertor contends, amounts to a direct reply in the very passage referred to. On John xvii. 5, the interpretation put upon the words by the translators, is very ingeniously exposed, and shown to involve the most palpable contradictions both of reason and scripture.

Having been rather more diffuse than we intended in our review of this learned and ingenious tract, and having another still before us, we must pass over many able criticisms which have attracted our notice and attention, and in which the author acquits himself admirably; we shall only observe that on the celebrated text, 1 Tim. iii. 16, the author discards at once the reading ὁ, as making the passage absolute nonsense, for who ever heard of a "mystery justified," or a "mystery received up into glory?"—he is by no means disposed to admit that the reading ὅς in the sense of "he who," can be shown to be consistent with the idiom and grammar of the Greek language, and concludes therefore, that notwithstanding all that has been alledged to the contrary, Θεός must be the genuine and true reading.

We have taken a larger view of this tract in order to excite the attention of the public to it, or at least of the learned, and of the clergy in particular. The Unitarians of the present day have revived many objections which have in times past been fully discussed; but as the publication of Griesbach's testament and collections, forms a grand æra in biblical learning and criticism, it may be judged necessary to examine afresh, and on *both* sides, the present state of things, and to ascertain the exact amount of the discoveries that have been made, and of the new light which may be said to have been thrown on the text of the Holy Scriptures; on these accounts it is that we recommend so strongly the replies that have already been made, to what we cannot but consider as the Unitarian *perversions* of scripture.

We now pass on to the review of the *second* tract by the learned Dr. *Laurence*. The doctor tells us in his introduction that his object is wholly critical, and that he has selected but few points, out of very many open to discussion, and he claims, as a critic, to be considered as impartial; philological truth being the sole object of all critical researches. The table of contents, which is very short, will give us a view of the particular points discussed.

Ch. I. Introductory remarks.

Ch. II. Authenticity of the two first chapters of St. Matthew.

Ch. III. Authenticity of the two first chapters of St. Luke.

Ch. IV. Intermediate state between death and the resurrection. Authenticity of Luke xxiii. 43.

Ch. V. Perplexing anomalies in the theory of articles.

Ch. VI. Existence of an evil being. Translation of the words *Σαταν* and *Διάβολος*.

Ch. VII. Translation of the word *Ἄγγελος*, Heb. i. Disputed books. Griesbach. Conclusion.

In the introductory remarks Dr. L. does not omit to notice the insidious aspect of the title of this new version; the careful suppression by the editors of their own characteristic denomination, and their strange assumption, as he terms it, of an *archiepiscopal* coat of mail; he notices likewise, as Mr. N. does, the continual deviations from archbishop Newcome, "there being scarcely a single page in which such deviations do not occur," p. 4. This circumstance, together with their own declaration, that they propose to "divest the sacred volume of the technical phraseology of a systematic theology," evidently prove it to be a work conducted on party principles, contrary to their general professions.

In chapter II, the doctor very ably points out the abuse they make of a reference to *Michaëlis*, on the subject of *critical conjecture*. They first state the general rule of criticism to be *against* the use of it; then they propose *certain cases of exception*, citing the following passages in particular, John i. 1, vi. 4, Romans ix. 5, which they alledge to have been *plausibly amended* by the *Socinians*; referring for support to *Michaëlis*, though that great critic in the very place to which they refer, not only positively objects to all conjectural criticism, but cites the Socinian amendments of two of the very passages adduced, as *instances of prejudice and party bias*. He even goes so far as to propose similar emendations of the text by the orthodox party, and asks how the Socinians might be expected to bear them?

After thus abusing the authority of *Michaëlis* upon this point of conjectural criticism, they proceed, the doctor remarks, in the very commencement of their book, in the same way to slight the authority of their chosen textuary, *Griesbach*; who, though he declares his rule to have been "nil mutetur è conjecturâ, nil sine testium nempe codicum versionum, Patrum, auctoritate," and admits the two first chapters of St. Matthew, to be extant in all manuscripts, versions, &c. is not allowed to stamp that credit upon them, but that portion of scripture is marked as *suspicious* by the editors, in the very face of his authority,

Some excellent remarks occur upon the attempt of the editors to get rid of the relation of the miraculous conception upon the credit of the *Ebionite* gospel of St. Matthew, and the concurrent testimony of *Epiphanius* and *Jerome*. Dr. Prießley's favourite authority, the learned Jeremiah Jones, is cited against them with considerable effect; *Epiphanius's* testimony, (as far as it is of value) is set in its proper light, and *Jerome's* shown to be clearly against them, his mention of passages in the second chapter of Matthew, as being in the *Nazarene* gospel, is a strong proof of the authenticity of those parts of scripture, admitted by *Jones*, *Michaëlis*, *Marsh*, &c. Dr. L. ingeniously enough asks the Unitarians, whether, believing *Epiphanius's* account of the *Ebionites* to be true, and contending that they were the *primitive Hebrew christians*, they are prepared to admit that the *primitive Hebrew christians* believed all that *Epiphanius* ascribes to the *Ebionites*, such as, that "God committed the government of this world to the *devil*, of the world to come to *the Christ*, and that *the Christ*, who was a celestial being, superior to the archangels themselves, descended upon and was united to the man *Jesus*"  
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at his baptism?" He enquires also, whether in rejecting these two chapters on the authority of the Ebionites, they are prepared to reject also as the Ebionites did, certain other parts of scripture, particularly the *prophetical books*? On the opinions of fathers and critics *against* the authenticity and unadulterated condition of the Ebionite gospel of St. Matthew, Dr. Laurence produces a long list, in which appear the names of many modern critics, to whom the editors of this version upon other topics appeal with high respect.

Considering the controversies that have taken place relative to the alledged orthodoxy of these *Unitarian primitive christians*, this part of Dr. Laurence's book is highly valuable.

The learned author points out at p. 37, a curious oversight and inconsistency, which seems entirely to have escaped Mr. Nares. In citing Epiphanius's account of the Ebionite gospel, the editors themselves inform us, that he states it to have began with these words, "And it came to pass in the days of Herod king of Judea, that John came baptizing," &c. It is certainly singular enough that one of their objections to St. Matthew's account of the birth of Christ is, that it represents him as being born in the days of Herod, who, in *their opinion*, certainly died *two years* before; but here their favourite Ebionite gospel, according to Epiphanius, actually makes Herod alive when our Saviour was in his 30th year.

Proper notice is taken of Hegefippus's reference to the second chapter of Matthew, and Lardner's remark on it.—Whoever would wish to understand the true value of the famous *gospel according to the Hebrews*, on which the modern Unitarians place so great reliance, cannot do better than peruse with the attention it deserves, this whole chapter of Dr. Laurence's work. The doctor raises some strong doubts as to its being chiefly derived, as generally held, from St. Matthew's gospel.

In regard to the suspicions thrown by the editors on the two first chapters of St. Luke, Dr. Laurence ably attacks them upon their strange and partial reliance upon Marcion, but whom, after all they use just as they do other authorities; rejecting, even of what *he* rejected, only just what they please; by no means *all*, even in this very part of scripture, though if he were any good authority they undoubtedly ought. Nothing but the most inveterate party prejudice could induce the same persons to rely on the several gospels of the Ebionites and Marcionites, which differ so essentially, as clearly to invalidate each other, as far as either is of any authority,



authority. The absurdity (nay even *madness* according to Le Clerc), of regarding Marcion's gospel as the unadulterated original of St. Luke, is admirably pointed out; inconsistencies the most glaring in regard to the authorities on which they pretend to rely, are ably proved and exposed in this chapter. The Ebionites and Marcionites, Newcome and Griesbach are equally and most systematically deserted, wherever they appear in any manner to give countenance to any doctrine, or any passage adverse to the sentiments and opinions of the Unitarian party.

Dr. Laurence's ivth chap. is applied to the rescuing from the suspicions thrown on it by the editors, the famous passage, Luke xxiii. 43, "to-day thou shalt be with me in paradise." After expressing his own suspicions that the denial of an *intermediate state*, and of a *spiritual soul* in man, are among the *tenets* professed by the improved versionists, he proceeds to consider their authorities, as cited in the following short note.

"This verse was wanting in the copies of *Marcion* and *other reputed heretics*; and in some of the older copies in the time of *Origen*: nor is it cited either by *Justin*, *Irenæus*, or *Tertullian*; though the two former have quoted almost every text in Luke, which relates to the crucifixion, and Tertullian wrote concerning the intermediate state." See Evanson's Diff. p. 28.

In opposition to all this, Dr. L. shows, that the editors have probably relied too confidently upon *Griesbach* in this instance, of whose labours, however, Dr. L. speaks, as every critic must, in the strongest terms of praise; but upon this occasion the doctor unquestionably convicts him of having misrepresented the case of the Manichæans, who, instead of rejecting the text, absolutely grounded one of their favourite doctrines upon it. We feel compelled to give this *correction* of GRIESBACH at some length.

The editors of the improved version in their note say, that the passage was wanting in the copies of *Marcion* and other reputed heretics. Dr. Laurence concludes their authority for this assertion to be Griesbach's note, which stands thus, = (his sign of deficiency) *Marcion ap. Epiph. Manichæi ap. Chrys. Aliqui ap. Orig.*—Dr. L. supposes that by "other heretics," they mean the *Manichæi ap. Chrys.*—If so, he says, Griesbach missed them who probably only copied *Wetstein*: had he taken the pains himself to read Chrysostom, whom he cites, he would have discovered his error, an error confirmed by a reference made by the doctor to St. Austin. Dr. L. modestly

modestly remarks, that a correction of Griesbach may justly be considered as of some importance, and we must confess that it appears to be a very fair correction.

The doctor next proceeds to "the older copies," said to want this passage in the time of Origen. *Aliqui ap. Orig.* is Griesbach's expression, which is certainly not so extensive in its meaning. As the doctor had corrected Griesbach on the preceding clause, here he corrects Wetstein, who as much misrepresents Origen as Griesbach does Chrysostom. Origen does not say they *rejected*, but only ventured to *suspect* the passage (*τολμησαι*) and *that*, because it did not *happen to square with their preconceived opinions*. A case proved also by Lardner's remarks on it. "I have been the more particular," says the doctor, "in my notice of this and the preceding point, not in order to create an invidious distrust of critics so justly distinguished as Wetstein and Griesbach, but to prove the necessity of carefully examining ourselves the authorities cited by them, before we presume privately to question, much more publicly to arraign, the authenticity of any text whatsoever."

As to the omission of the passage by *Justin, Irenæus, and Tertullian*, Dr. L. shows, that what is stated of Justin and Irenæus, that "they quoted every text in St. Luke which relates to the crucifixion," is as far as it can be from the truth, and that Tertullian's treatise is not extant, and therefore what it contained or omitted cannot be known, and after all, omissions of this sort are not proper proofs against any text.

The title of Dr. L.'s vth chap. "on the *perplexing anomalies* in the *theory of articles*, almost expresses the utmost that can be said upon the subject. The idea that the insertion of the English indefinite is necessary where the Greek definite is omitted, leads to such absurd consequences, as to invalidate at once any such canon of criticism, (or rather of translation,) while the *partial* adoption of it by the improved versionists, manifestly serves to prove their inveterate attachment to system and party; in fact, their mode of managing this philological problem would lead directly to a scriptural assertion of polytheism. Dr. L. very properly notices the method adopted by all translators of *Latin* which has no articles; common sense and the context, and no infallible rule of articles must determine the sense. This chapter concludes with some very judicious remarks on the use of the English and Greek article, which show that they are almost incapable of being reduced to any infallible canon.

In ch. vi. Dr. L. treats of the existence of an evil being, but only on the grounds of the proper interpretation of the terms used in scripture. The question he proposes to discuss is, whether by the terms *Σαῶν* and *Διάβολος*, the sacred writers meant a real person, or merely a personified quality; we cannot go at length into this argument, but must expressly declare that Dr. L. appears to us to have produced sufficient evidence that it cannot have been intended in the latter sense; that in most, if not every case, a person *must* have been intended.

In the last chapter, which chiefly relates to the term *Ἄγγελος*, and upon which the learned author has some excellent remarks, (to prove that it is only capriciously, and to serve an end, applied by the editors in the sense of messengers) some notice is taken of their odd proceedings in settling the canon of scripture, the sum of which is this, that without any fixed regard to any authority whatsoever, they receive or discard just what they please, or, to use Dr. Laurence's own word, in *this* case as in *all others*, "repudiate or verify, subvert or re-establish the generally received canon of scripture at pleasure."

The doctor concludes with pronouncing the work to be "*nothing more than a mere patchwork translation, solely manufactured to promote the cause of Unitarianism,*" and we must affirm that we think no attentive and impartial critic could possibly pronounce otherwise of it.

We shall make no apology for having been more diffuse than usual in the review of these articles. We do not wish to throw any *unfair* impediments in the way of the improved version, but knowing that the Unitarians boast greatly of its wide circulation and growing credit, we earnestly exhort all persons, "*audire alteram partem,*" as exhibited in the three treatises noticed in the above review. The established clergy in particular ought to lose no time in examining and deciding upon the real merits of the case, for if it be truly as faulty as partial, and as indefensible as these writers represent it to be, it is shocking to think that any unwary persons should be misled by such pretended improvements and corrections of the written word of GOD.

ART. X. *Poems on several Occasions, consisting of Sonnets, Miscellaneous Pieces, Prologues and Epilogues, Tales and Imitations, &c.* 12mo. 6s. Murray. 1811,

THE name of the author of this miscellaneous but very agreeable and interesting collection, does not appear in the title page, but the inscription to the Right Honourable Charles Long, with the spirit of which we, from the bottom of our hearts sympathize, is inscribed John Taylor. Mr. Taylor's compositions of various descriptions have frequently been handed about in manuscript, and many of them been printed before, particularly his Prologues and Epilogues. The Public have reason to thank him for collecting them in this form. Their great characteristics are ease, facetiousness, and good humor, qualities very desirable in Poetical compositions of this calibre, and which are known to distinguish the amiable author in private life. We think that he excels most in subjects of humor, and accordingly select a specimen from this part of the volume.

“ PARSONS THE ACTOR, AND THE LION.

“ *A True Story.*

“ Parsons, so long on London's comic stage,  
Ranked with the foremost Actors of his age,  
For humour bold, original and true,  
In early days was tost about by Fate  
Through ev'ry change of that precarious state,  
Which marks the fortune of a strolling crew.

“ With such a troop he quarter'd once at Lynn,  
The town was full of buntle, spirit, din,  
And many an object to surprize and scare:  
Among the rest, to aid the mingled roar,  
Bears, Tygers, Lions, a tremendous store,  
With all the wonders of a country Fair.

“ Beds were so scarce, 'mid such a num'rous heap,  
That Parsons with a friend was forced to sleep,  
At the same Inn where stood the mimic stage,  
The Savage breed were in the space below,  
All rang'd in order for the morning show,  
And howling ferenades from Cage to Cage.

“ Wearied at last by all this hideous sound,  
Our friends had sunk into a sleep profound,  
When just at one o'clock, portentous hour!  
Parsons was gently pull'd, and with a groan,

His friend informed him, in a whisp'ring tone,  
To save their lives was not in Fortune's pow'r.

“ At first he thought some danger might be near,  
But soon accus'd his trembling friend of fear,  
The wild illusion of a slumb'ring brain;  
“ For Heaven's sake hush,” with means the other said,  
“ A Lion's at the bottom of the Bed,  
“ My foot this moment touch'd his shaggy mane.”

“ Parsons assail'd this panic with a jest,  
But all his sportive fallies more distress  
His wretched friend, who answer'd with a sigh,  
“ 'Tis not a phantom conjur'd up by fear,  
“ Alas! I'm certain there's a Lion here ——  
“ But if you're mad, put down your foot and try.”

“ Still Parsons thought 'twas mere fantastie dread  
That thus disturbed his dreaming partner's head,  
Though the poor man seem'd tortur'd on the rack,  
Resolv'd, how'er the point to ascertain,  
He stretch'd his leg to find the shaggy mane,  
But strait in silent horror drew it back.

“ Too well assur'd his friend was in the right,  
He felt the danger now with equal fright,  
And both, indeed, were sunk in deep dismay—  
Afraid to stay, yet more afraid to go,  
Lest motion should but rouse the sleeping foe,  
And morn soon light him to his helpless prey.

“ Some hours they pass'd in the disastrous state,  
Dumb, almost breathless, brooding o'er their fate—  
Their fears increas'd each time they heard the clock,  
Lest it should break the Monster's dread repose,  
When as new terrors with the day arose,  
The door alarm'd them with a sudden knock.

“ As if a peal of thunder shock the room,  
The sound appeared the signal of their doom,  
Nor dar'd they raise their heads to eye the door—  
The Beast seem'd moving, as if just awake,  
And with redoubled horror made them quake,  
When hark! a knock much louder than before.

“ While lost in wild suspense, a heavier knock,  
Sent to their palpitating hearts a shock,  
And seem'd the crisis of their fate to bring;  
Again they thought the Beast begun to stir,  
And drew more distant from his dreadful fur.  
Expecting ev'ry moment he would spring.

“ The door was open'd, and with eager flare,  
A waiter now approach'd the shudd'ring pair,  
And asked them why in horrors thus they lay—  
With broken whispers they reveal'd the case,  
He startled as if Death were in the place,  
And strait on tip-toe stole in haste away.

“ The news like lightning o'er the mansion spread,  
And though it struck the stoutest there with dread :  
At once they all in search of weapons flew ;  
Together to the Chamber then they bend,  
To save poor Parsons and his wretched friend,  
Firmly resolv'd the Monster to subdue.

“ But when they saw the door, the hostile band,  
Aw'd by the danger, made a solemn stand—  
While thus they paus'd—with apprehension pale—  
A Serjeant bold, who sent the Waiter there,  
Now seiz'd the direful cause of all their care—  
A hairy knapsack— and so ends the tale.”

Let it not, however, be understood, that the more serious compositions of Mr. Taylor are not, in our opinion, entitled to a very considerable degree of respect and attention. They undoubtedly are, and the Sonnets in particular have much chaste simplicity and tenderness. One of these we insert—

“ Eight times the Sun his annual course has past,  
Since first my heart drew Hymeneal ties  
Too exquisite the happiness to last,  
And fate ever robbed me of the matchless prize.

“ Ah! gentle shade of her I loved so well,  
To whom my Soul now pours its dutiful lay,  
Receive the sighs that in my bosom swell,  
The faithful homage that I still must pay.

“ And since deny'd, to wing my flight with thee,  
Doomed thus the load of lingering life to bear,  
Dear Saint my guardian genius deign to be  
To guide me through this world of vice and care.

“ So sung the bard that joined our hearts before  
Unite us once again to part no more.”

The Parody which concludes the Volume in a more particular manner exhibits those political sentiments of the author, which have ever been in unison with our own, and which, upon former occasions, we have been earnest to avow and vindicate, with exertions united in common. It is a  
very

very happy, and to us an exceedingly well-timed specimen of just satire. We think that the Caledonian Comet might as well have been omitted. Surely the author of Marmion ought not to be termed a Ballad-Monger, and least of all does he deserve the epithets of "dull and tame."

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ART. XI. *Supplement to the modern History of India; bringing that History down to the Year of our Lord 1788, when the Imperial Mogul Dynasty, by the Blinding and Dethronement of Shah Aulum, virtually became extinct.* 4to. 185 pp. 1l. 1s. White. 1810.

SINCE the commencement of Mr. Maurice's historical labours no small portion of the life of man hath elapsed, and although to himself *individually*, the delay of final completion may have been detrimental, to the *public* it has proved advantageous, from the great accession of new matter, accumulated during more recent investigation. If the impositions so atrociously practised by the artful Brahmins on Sir W. Jones, and Mr. Wilford \*, have in any degree tended to invalidate the veracity of the ancient historic annals of India, nothing of a dubious nature darkens its modern page, especially these supplemental pages: the witnesses are numerous, (some even yet *living*) and the facts, however extraordinary, rest upon the firmest basis of evidence. The conquests of Clive, the horrors of the *black-hole* dungeon, the massacres of Nadir and Abdallah, although they may excite astonishment scarcely less profound than the exploits of Ram and Krishna, in the ancient records of India, are too well attested to admit of doubt or dispute. In the preceding portions of this work we have seen a mighty empire gradually rise to the highest pinnacle of renown and glory, first under Akbar, and secondly under Aurungzeb, and in the present final line we behold it utterly sunk and subverted; the sceptre torn from the trembling hand of its monarch, and that monarch himself a menial dependent on the power and bounty of a former vassal of his throne. These pages, indeed, display to us, as the author observes, "a dreadful picture of crimes and consequent punishments," and hold up an awful example of regal grandeur and degradation to remotest ages.

As we are now about to take a final adieu of Mr. Maurice, at least, as an *historian*, remembering his zeal and industry in

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\* For an account of those impositions see our Review for March, 1810.

times that required all the exertions of the well-disposed, and not unmindful of the attacks to which those exertions *may* have given birth in hostile quarters, we shall grant to an old friend and correspondent a more than usual space in our account of the winding up of a work in which we have taken so lively an interest, and to which we have devoted so many pages of former reviews. We shall permit him to speak for himself, and plead his own cause before that tribunal, THE PUBLIC, to which he appeals, and to which no advocate in a just cause ever appeals in vain. His preface thus begins:

“ I have at length the honour of presenting to the public the concluding pages of the history of Hindostan, brought down to the year of our Lord 1788, when the late Shah Aulum was blinded and dethroned, and the glory of the Mogul dynasty, a race of princes who had swayed its imperial sceptre during a period of nearly 300 years, became utterly extinguished! This portion of its history will be found by no means the least interesting; and I have only to lament that it makes its appearance before the public so late, and in this supplemental form. It was impossible, consistently with other occupations, earlier to complete the arduous work, and the form is that which necessity dictated. This concluding portion being of so slender a bulk, it was thought proper to carry on the pages from the former volume, in order that, by those who please, it may be bound up with it. The work, however, is distinct and complete in itself; containing the final section of the history, from the death of Aurungzeb to the subversion of the Mogul empire.

“ In this latter period of the Indian history, it was necessary to have recourse to an infinite variety of works, published both in Europe and Asia, of which the most important are occasionally pointed out in the notes; but it was deemed useless to burthen the page with multiplied references on subjects so recent. It may be proper, however, to inform the reader, that the basis of what is here submitted to his candid consideration is a work written in Persian, by an author mentioned in the letter to me from Sir W. Jones, inserted below, GHOLAM HOSSAIN KHAN, a native nobleman of Bahar, and the title of it is SEIR MUTAKHAREEN, or a View of Modern Times\*.

“ This

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\* “ This letter was an answer to one which I had sent him, containing proposals for a general history of India; but upon a more limited scale than that upon which I was afterwards encouraged to undertake it.

“ Krishna-Nagar, 10th Oct. 1790.

“ Dear Sir,

“ It is not possible for me to forget the pleasure which I have received from your conversation, and the opinion which I always entertained of your parts and industry. The arduous undertaking,  
of



“ This work of GHOLAM HOSSAIN commences at the death of Aurungzeb, with which event my second volume concluded, and carries us down through *seven* reigns of Mogul emperors, the seven last emperors; if indeed, after the calamitous visitation of Nadir Shah, the term *emperor* may with any propriety be used. The names of those emperors are Bahadur, Jehandur, Ferokhfeer, Mahommed Shah, Ahmed Shah, Aulumgeer, and Shah Aulum; for Hossain seems not to have numbered among the legitimate sovereigns of Hindostan the two young and unfortunate princes, for a few months exalted to the imperial musnud, after the death of Ferokhfeer, by the rebel SEYDS.” Preface, p. iii.

In answer to those who object to this work, that the writer is unacquainted with the languages of Asia, Mr. M. repeats his former statement; that however important that accomplishment might be to him who would give a circumstantial history of internal events, or the *provincial history* of India, it was by no means necessary to a writer who has all along professed to detail only the leading facts, and to sketch the great outlines of Indian history, as connected (see his title-page) *with that of the other great empires of Asia*, on which enlarged plan that history can alone be rendered generally in-

of which I have just perused the plan, fully justifies my opinion; but I am so oppressed with a heavy arrear of business, that I cannot write at large on the subject of it. I will desire my agent in London to subscribe for me, and will do all I can to promote the subscription here. Such is the expense of printing at Calcutta, that it would cost thirty pounds sterling to reprint the pamphlet; but the proposals shall be reprinted, and carefully circulated. I am confident that you might learn Persian in six months, (if you have not learned it already,) so well at least as to read the original text of FERISHTA, whose work, with submission, is very *highly esteemed* by all learned Indians and Indian scholars. To an historian I must express every truth, even though friendship might induce me to conceal it; \* \* \* \* \*. Let me, at the same time, exhort you not wholly to rely on *my* authority; for, though I have diligently avoided errors, yet I have made many: for instance, *Por*, a word which I found for *Porus* in the Shah-Nameh, is, I now find, pronounced *Pur*, or *Poor*, by the native Persians; and I have reason to believe, from Sanscrit authorities, that the true name of that prince was PAURAVA. If you read Persian, Mr. Boughton Rouse will, I dare say, lend you the Modern History of India, by GHOLAM HOSSAIN. Farewell, my dear sir, and believe me to be, with great regard,

“ Your ever faithful humble servant,

“ WILLIAM JONES.”

teresting and instructive. The records of its internal history, although by no means neglected in these pages, whensoever authentic documents for detailing it could be procured, as they have been abundantly so during the two last centuries, must be left to the deeper domestic research of persons on the spot; but whether those records will ever excite general interest, or essentially contribute to the amusement and instruction of the European reader, is extremely doubtful. If at all resembling those in the Ayeen Akbery, they can only be the records of ephemeral dynasties, and sanguinary contests between contending rajahs, better shaded perhaps with everlasting oblivion. For the great task which he had undertaken, (although not for that prescribed him by others) Mr. M. declares that he was as fully prepared as the existing materials would allow, and in proof of it produces his authorities. On this subject we shall again permit him to speak for himself. After declaring that the page of Indian history was principally occupied, during twelve centuries, in recording the struggles for empire of the two great powers, HINDOO and MOHAMMEDAN, he thus proceeds:

“ We have seen and traced those mighty struggles from the first invasion of India, by the generals of the Caliph Valid in the eighth century, nearly three hundred years before Ferishta's history of the Gaznavide sovereigns commences, and have brought them regularly down to the last dreadful battle of Paniput, illuminating and expanding, as we proceeded, the narration of Ferishta, by the information derived from Abulfeda, Abulpharagius, Al Makin, Mirkhond, and the native historians of Genjis, of Timur, of Nadir Shah, and Abdallah.

“ The more ancient of these valuable Persian and Arabian authors had already been presented to the public, with elegant Latin versions, by Pecoock, Erpenius, Reiske, Gagnier, and other learned orientalisists of the last century; were procured by me with much difficulty; at great expense; and perused with that attention, which was necessary to prepare me to write on the subject of an Asiatic history. For India, in fact, constitutes so large a portion of Asia, and has been for so many ages the object of plunder to the most celebrated warriors of the east, that its history on the large scale, as well ancient as modern, naturally embraces a very considerable proportion of that of the continent on which it stands. The adventurous author therefore, who engages in that history, must be provided with materials proportionate to the magnitude and extent of his subject.

“ Whoever will be pleased to consult my list of books expressly collected for the purpose, and inserted in the first volume of Indian

dian Antiquities, (edited so far back as 1791) will find these authors, besides an infinity of others scarcely less rare or costly, with the dates of their respective editions, as here enumerated :

- Historia Regni Græcorum Bactriani, Auctore J. S. Bayer,  
Petropoli, 1738.
- Abulfedæ Annales Muslemici, Arab. et Lat. 5 tom.  
Hafniæ, 1789.
- Abulfaragii Hist. Dynast. Arab. et Lat. Pocockii, quarto,  
Oxon. 1663.
- Abulfaragii Specimen Hist. Arab. Opera Pocockii, quarto,  
Oxon. 1659.
- Al Makin's Hist. Saracenicæ, Studio Erpenii, quarto,  
Lugd. Bat. 1625.
- Ulug Beg's Epochæ Celebriores et Chorasmia, Oxford, 1650.
- Abulgazi Bahadur Khan's Hist. Genealog. des Tartars, octavo,  
Leyden, 1726.
- Maffei's Historia Indica, folio, Amsterdam, 1589.
- Abulfedæ Vita Mohammedis, Studio Johannis Gagnier,  
folio Oxon. 1723.
- Historia Priorum Regum Persarum, Mirkhond. Viennæ, 1782.
- Sherefeddin's Life of Timur Bee, by M. Petit le Croix, 2  
vols. octavo Lond. 1723.
- M. Petit le Croix Hist. of Gengis Khan, octavo, Lond. 1722.
- Mirkhond's History of Persia, octavo, Lond. 1715.
- Dr. White's Institutes of Timur, Persian and English,  
quarto, Oxon. 1783.
- Ahmed Arabshaidæ (Ahmed Arabshah) Vita, et Rerum Ges-  
tarum Timuri, Hist. Arabicæ et Latinæ, Opera S. N.  
Manger, 3 vols. quarto, Leovardiæ, 1767.

“ A short account of each of these works, and their authors, is given in the prefatory chapter of the second book of this history \*, under date A. D. 600, previously to my commencing the history of the Mahomedan invasions.

“ It is not from ostentation that I have ventured to mention these facts, and appealed to these early and incontrovertible testimonies of my zeal and diligence, but to vindicate myself from the charge brought against me by certain reviewers, of having undertaken to write a history without any knowledge of the subject. Of however little value my continued labours, at once injurious to my health, and ruinous to my circumstances, may appear in certain quarters, my exertions at this period of the history so forcibly struck Dr. White, the Arabick professor at Oxford, that in a letter addressed to me soon after the publication of my first volume in 1804, he condescended to encourage me to proceed, in

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“ See Modern History, Vol. I. p. 168.”

terms almost too flattering to be repeated. His very friendly letter concluded with these words, 'Your Modern History of Hindostan is, in my opinion, a performance of unrivalled merit. It is at once, most classically elegant, most truly judicious, and most highly interesting.' " P. 7.

Great stress is laid in this dispute between Mr. M. and his assailants on the high credit due to Ferishtah and the other Persian historians, all which is allowed; but let it be remembered, that the Arabian historians of these great events are prior in respect, as well as in date. Ferishtah, according to his translator, Dow \*, flourished in the reign of Jehanguire, about the beginning of the seventeenth century, but Abulfeda, the great Arabian historian of early Moslem events, flourished, according to Herbelot, at Hamah in Syria, of which he was sovereign, towards the close of the thirteenth century, and died A. D. 1331. Abulfaragius, the author of the celebrated dynasties, translated by Pocock, flourished in 1241, according to the same authentic writer, and Elmacinus (Al Maken) translated by Erpenius, and edited by the learned Golius, somewhat earlier, in 1238 †. These, doubtless, were among the authentic sources whence Ferishtah and the later Persian writers alluded to derived their information concerning the Arabian and Tartar irruptions into Hindostan; and when the former are cited to illustrate the latter, as they are in almost every page, surely the charge of ignorance and insufficiency might well have been spared. Mr. M. then hastening to the conclusion of his preface, takes the following retrospective survey of his labours from their commencement to their close.

"The anarchical and turbulent times in which these volumes successively made their appearance must ever be remembered, *nor is the danger perhaps yet entirely over.* They were deemed important towards checking the progress of Gallic scepticism, which had erected on the debateable ground of India, and its presumed unfathomable antiquity, its loftiest standard of defiance; and had they not been checked, that ambitious nation would, by this time, probably have planted standards there of a more permanent, they could not of a more fatal, kind. Animated by the genuine spirit of patriotism, several of the greatest and best men of the age stood forward to befriend my infant undertaking. Among these it would be the basest ingratitude to omit mentioning a *third list,*

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\* Dow, Vol. I. preface, p. 2. † See Herbelot's "Bibliothèque Orientale" under their respective names.

(of subscribers, procured by friends; he had mentioned *two* before) which rapidly followed, the spontaneous generosity of the honourable and ever to be lamented Mr. Elliott, brother-in-law of Mr. Pitt, with the respected name of that great statesman, Mr. Thelluson, Mr. Thornton, and some others; a *fourth*, still more numerous, of the Right Honourable Henry Addington, at that time Speaker of the House of Commons; the munificent goodness of Earls Spencer, Carysfort, and several other noblemen; and the continued friendly offices of the editors of the *British Critic*. Nor will the pride of virtuous and gratified ambition permit me to be silent in regard to the honourable public testimonies in my favour of the learned author of the *Pursuits of Literature*; of that excellent scholar and prelate the Lord Bishop of Lincoln, in his *Elements of Christian Theology*; and that still more substantial proof of desert, the Letter sent by the late venerable Archbishop of Canterbury, and that most eminent and able judge of classical excellence, the late Earl of Roslyn, to the East India Directors, in the most express terms recommending my undertaking to the patronage of the court.

“As this was the only instance ever known of such an application in favour of an individual to a great commercial company by two such distinguished characters, the one at the head of the church, and the other of the law of this country, my hopes were naturally raised to a high pitch; and though by the result not fully gratified, they were not wholly disappointed! I beg respectfully to state, that I still encourage hopes, from the justice and liberality of the company, that the letter in question, which still stands on their books, may finally obtain for my advancing years, some more ample remuneration than it was thought proper at that time to grant (200*l.*) towards the completion of a work which, with the maps and engravings that illustrate it, has cost many thousands. Nearly twenty years of the best portion of life have been consumed in the composition of this work, and nearly the whole of a not very extensive income has been devoted to its completion, during a series of years in which, unfortunately for me, all the materials of printing have gradually advanced to treble their value at the period of its commencement.” P. x.

He then winds up the whole, and takes leave of his work and the public in the following impressive manner.

“But retrospects are unavailing; it is now completed, and on the comprehensive plan upon which I proposed to execute it, consisting of, 1. The Ancient India, in two volumes, quarto, with eighteen illustrative engravings. 2. The Modern India, also in two quarto volumes, together with this Supplement, and a coloured map of India, by Arrowsmith, according to its latest divisions. And lastly, though first published, The Indian Antiquities,

ties, in seven volumes, octavo, with thirty engravings on quarto plates. This latter work, I must again observe, is an essential appendage to the Ancient India; the contents of those volumes must be considered as illustrations of that work, and it ought properly to have appeared in a quarto form, to bind up uniformly with the volumes with which they are so inseparably connected.

“That a work of this magnitude and extent, and in its early portions so abstruse and intricate, should have been accomplished by an individual, not only unassisted, but pertinaciously obstructed, amidst increasing difficulty and unmerited obloquy, will, by all considerate persons, be thought of as it deserves. However neglected by the present age, when party rage and jealous competition shall be extinguished in the grave, posterity will do justice to my page; and to posterity I appeal with the confidence of a man who has, at least, *endeavoured* to merit the applause of his country.” P. xi.

In our endeavours to do justice to Mr. M.'s intentions and exertions we have scarcely left room for any animadversions on the manner in which he has executed this *supplemental* part, much less for any extracts from it, although the grandeur and importance of many of the events, detailed in its pages, render them interesting to the reader. We shall therefore, in this instance, extend the limit of our critique, and in another article consider what is most worthy of notice in this concluding volume of his work.

*(To be concluded in our next.)*

ART. XII. *The Vision of Don Roderick, a Poem.* By Walter Scott, Esq. 4to. 56 pp. The Border Press. 1811.

THIS poem is founded on an old Spanish tradition, that Don Roderick, the last Gothic king of Spain, when the invasion of the Moors was impending, “had the temerity to descend into an ancient vault near Toledo, the opening of which had been denounced as fatal to the Spanish monarchy, and that his rash curiosity was mortified by an emblematical representation of those Saracens, who, in the year 714, defeated him in battle, and reduced Spain under their dominion.”

The poet has prolonged the vision of the revolutions of Spain down to the present eventful crisis of the peninsula, and has certainly exhibited a general and impressive picture of the several periods brought upon the stage.

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The poem was composed for the benefit of the Portuguese sufferers: and, in apology for the hasty execution of a work, written for a temporary purpose and on passing events, "the Task," (says Mr. SCOTT) "was most cruelly interrupted by the successive deaths of Lord President Blair and Lord Viscount MELVILLE. In those distinguished characters," (he adds,) "I had not only to regret persons, whose lives were most important to Scotland, but also whose notice and patronage honoured my entrance upon active life, and who permitted my more advanced age to claim no common share in their friendship." In his loss we most sincerely sympathize with the bard of Edinburgh. But his poem needs no apology. Whether the advice, indeed, of the mountain spirits (as conveyed in the following beautiful stanzas) ought implicitly to be relied on, or not, we shall not presume to determine. Nor should the popular voice be permitted soon to decide the point.

"Hark, from yon misty cairn their answer tost:  
 Minstrel! the fame of whose romantic lyre,  
 Capricious swelling now, may soon be lost,  
 Like the light flickering of a cottage fire;  
 If to such task, presumptuous thou aspire,  
 Seek not from us the meed to warrior due:  
 Age after age has gather'd son to fire,  
 Since our grey cliffs the din of conflict knew,  
 Or pealing thro' our vales victorious bugles blew.

"Decayed our old traditionary lore,  
 Save where the lingering fays renew their ring,  
 By milk-maid seen beneath the hawthorn hoar,  
 Or round the marge of Minchmore's haunted spring?  
 Save where their legends grey-hair'd shepherds sing,  
 That now scarce win a listening ear but thine,  
 Of feuds obscure, and border ravaging,  
 And rugged deeds recount in rugged line,  
 Of moonlight foray made on Teviot, Tweed, or Tyne.

"No! search romantic lands, where the near sun  
 Gives with unstinted boon ethereal flame,  
 Where the rude villager, his labour done,  
 In verse spontaneous chaunts some favour'd name:  
 Whether Olalia's charms his tribute claim,  
 Her eye of diamond, and her locks of jet;  
 Or, whether kindling, at the deeds of Græme,  
 He sings, to wild morisco-measure set,  
 Old Albin's red claymore, green Erin's bayonet!"

There are many fine passages in this poem. The portrait of Buonaparte, in particular, we must allow ourselves to quote.

“ As that sea-cloud, in size like human hand  
 When first from Carmel by the Tishbite seen,  
 Came slowly overshadowing Israel's land,  
 Awhile, perchance, bedeckt with colours sheen,  
 While yet the sun beams on its skirts had been,  
 Limning with purple and with gold its shroud,  
 Till darker clouds obscur'd the blue serene,  
 And blotted heaven with one broad sable cloud—  
 Then sheeted rain burst down, and whirlwinds howled aloud:

“ Even so upon that peaceful scene was pour'd,  
 Like gathering clouds, full many a foreign band,  
 And HE, their leader, wore in sheath his sword,  
 And offer'd peaceful front, and open hand ;  
 Veiling the perjur'd treachery he plann'd  
 By friendship's zeal, and honour's specious guise,  
 Until he won the passes of the land ;  
 Then, burst were honour's oath, and friendship's ties,  
 He clutch'd his vulture-grasp, and call'd fair Spain his prize.

“ An iron crown his anxious forehead bore ;  
 And well such diadem his heart became,  
 Who ne'er his purpose for remorse gave o'er,  
 Or check'd his course for piety or shame ;  
 Who train'd a foldier, deem'd a foldier's fame,  
 Might flourish in the wreath of battles won,  
 Though neither truth nor honour deck'd his name,  
 Who, plac'd by fortune on a monarch's throne,  
 Reck'd not of monarch's faith, or mercy's kingly tone.

“ From a rude isle his ruder lineage came ;  
 The spark, that, from a suburb hovel hearth,  
 Ascending, wraps some capital in flame,  
 Hath not a meaner or more sordid birth.  
 And for the soul that bade him waste the earth,  
 The sable land-flood from some swamp obscure,  
 That poisons the glad husband-field with dearth,  
 And by destruction bids its fame endure,  
 Hath not a source more sullen, stagnant, and impure.” Stanza  
 36, &c.

The conclusion of the poem, after the vision has ceased, endeavours to look into times still future. The poet here pours out some noble eulogies on our patriotic generals. Of  
 he



the French blockading Lisbon and their subsequent flight, this very animated picture is given.

“ And Lisbon’s matrons, from their walls might sum  
The myriads that had half the world subdued,  
And hear the distant thunder of the drum,  
That bids the band of France to storm and havoc come.

“ Four moons have heard these thunders idly roll’d,  
Have seen these wistful myriads eye their prey,  
As famish’d wolves survey a guarded fold—  
But in the middle path a lion lay!  
At length they move—but not to battle fray,  
Nor blaze those fires where meets the manly fight;  
Beacons of infamy, they light the way,  
Where cowardice and cruelty unite  
To damn with double shame their ignominious flight.”

After giving due praises to Lord Wellington and others, the poet thus proceeds :

“ Yes! hard the task, when Britons wield the sword,  
To give each chief and every field its fame:  
Hark! Albuera thunders BERESFORD,  
And red Barosa shouts for dauntless GRÆME:  
O for a verse of tumult and of flame,  
Bold as the bursting of their cannon sound,  
To bid the world re-echo to their fame!  
For never, upon gory battle-ground,  
With conquest’s well-bought wreath were braver vic-  
tors crown’d.

“ O who shall grudge him Albuera’s bays,  
Who brought a race regenerate to the field,  
Roused them to emulate their father’s praise,  
Temper’d the headlong rage, their courage steel’d:  
And rais’d fair Lusitania’s fallen shield,  
And gave new edge to Lusitania’s sword;  
And taught her son’s forgotten arms to wield—  
Shiver’d my harp, and burst its every chord,  
If I forget thy worth, victorious BERESFORD!”

The author certainly set himself no easy task, when he took up the stanza of Spenser as a vehicle for his fiction; but he has so executed it as to prove, what we always imagined of him, that he is equal to all styles of writing, which he may choose to undertake. The poem is said to have been hastily written, for a temporary purpose, that of contributing  
to

to the relief of the Portuguese sufferers. It bears, however, no disgraceful marks of haste. Our chief regret is, that it is suffered to be so long out of print, and that they who did not seize the first opportunity cannot now obtain it, except by purchasing the Edinburgh Annual Register for 1809. It is formed to go through several editions, and doubtless will do so, when the author shall indulge the public with the new impressions which they want. Since the above was written, however, we have seen an octavo edition advertised.

ART. XIII. *An Historical and Critical Essay on the Life and Character of Petrarch. With a Translation of a few of his Sonnets. Illustrated with Portraits and Engravings.* Crown 8vo. 269 pp. 10s. 6d. Murray. 1810.

AMONG the works, almost innumerable, which have been produced, on the character and fortunes of Petrarch, the most famous, and in many respects the best, is the *Memoirs* towards a life of him, written in French by the Abbè de Sade, and extended to three large volumes in quarto. From that work our countrywoman, Mrs. Dobson, took her agreeable "Life of Petrarch," which has obtained the popularity it deserved. But the Abbè de Sade, from the vain desire of proving himself descended from the famous mistress of Petrarch, has wretchedly degraded the characters both of Petrarch and Laura, and has maintained, that she was a married woman, the wife of Hugh de Sade, of Avignon, and the mother of several children, among whom is the direct ancestor of the Abbè himself\*. The generous object of this elegant work of Lord Woodhouselee (whom we mention to do him honour, though his modesty has concealed his name), is to restore the fair fame of those illustrious personages, by a complete refutation of the Abbè's position; which he performs in the most masterly and satisfactory manner, and his book, besides its other merits, will be read with that delight, which belongs more particularly to the defence and justification of injured innocence.

After a concise but very pleasing sketch of the life of Petrarch, the author states the different opinions respecting the family of Laura, and concluding with that of de Sade, proceeds to show, that it cannot possibly be maintained on any

\* Mrs. Dobson has adopted this opinion.

rational grounds, that the documents on which it is founded are demonstrably spurious, the collateral proofs distorted and unfair, while a complete refutation of it, may very clearly be deduced from the writings of the poet himself. Nothing but the strange laxity of French manners could surely have led a learned Abbè to suppose that he should derive honour by proving himself descended from a woman, who, according to him, was, for the chief part of her life, the object and the encourager of an adulterous passion; when, at the same time, there is reason to suppose that she was sprung from the house of *de Sade*, though she lived and died unmarried. The part of this elegant work which is employed in refuting the arguments of the Abbè cannot, of course, be abridged; nor can a specimen be taken from it without breaking the chain of reasoning; but the negative proofs drawn from the works of Petrarch, are at once more pleasing, and more easily apprehended. From these we shall lay a specimen before our readers.

“ 1<sup>mo</sup>, Petrarch has composed 318 sonnets, 59 *canzoni* or songs, and 6 *trionfi*; a large volume of poetry, entirely on the subject of his passion for Laura; not to mention a variety of passages in his prose works, where that favourite topic is occasionally treated, and even discussed at very great length. In the whole of these works, there is not to be found a *single passage*, which intimates that Laura *was a married woman*. Is it to be conceived that the poet, who has exhausted language itself in saying every thing possible of his mistress; who mentions not only her looks, her dress, her gestures, her conversations; but her companions, her favourite walks, and her domestic occupations, would have omitted such capital facts, as her being married, and the mother of many children; married too, as the author of the *Mémoires* asserts, to a man who was jealous of her, and who used her with harshness and unkindness on Petrarch's account?

“ 2<sup>do</sup>, Would this harsh and jealous husband have permitted this avowed admirer of his wife, this importunate gallant, who followed her as her shadow wherever she went, and attended her in town and in the country, to see her daily, and converse with her alone, to write to her, to make assignations with her, and to send her presents as tokens of his attachment? Yet, that Petrarch enjoyed all these liberties, is evident from numberless passages of his works. That the poet and his mistress were wont even to walk together in the public gardens, is evident from the incident alluded to in the 208th sonnet, *Du rose fresche*: A friend, who met them together in a garden, taking them both by the hand, presented each with a rose, declaring, at the same time, that the sun never shone on a truer pair of lovers.

“ ‘ Non vede un simil’ par d’amanti il sole,  
 Dicea ridendo, e sospirando insieme ;  
 E stringendo ambedue, volgeasi attorno.

Son. 208.

“ And that their passion was the common discourse of the public, appears from many passages, where the poet dwells on that circumstance as a matter of regret :

“ ——— Si come al popol tutto  
 Favola fui gran tempo, onde sovente  
 Di me medesimo meco mi vergogno.—

Son. 1.

“ 3<sup>th</sup>, Petrarch, in the 200th sonnet, (*Real natura*), records the following remarkable anecdote. At a brilliant assembly and festival, given on occasion of the arrival of a foreign prince at Avignon, Laura was present, along with the most distinguished ladies of the place. This prince, whom the poet celebrates as a most amiable and accomplished character, curious to see a lady of whom the compositions of Petrarch had given him so high an idea, eagerly sought her out amidst the crowd, and soon discovered her by her superior beauty and the gracefulness of her demeanour. Approaching her with an air of gentleness united with dignity, and making a sign to the ladies who surrounded her to stand a little apart, he took her by the hand, and (after the fashion of his country) saluted her, by kissing her forehead and her eyes: a mark of regard, says the poet, which was approved by all the ladies who were present, but which he himself beheld with envy. The commentators are not agreed as to the prince of whom this anecdote is recorded. M. de la Bastie is of opinion that it was Robert, King of Naples, who is known to have distinguished Petrarch by many marks of friendship and beneficence, and whom the poet has, in various parts of his writings, celebrated with the highest eulogy: and this is likewise the opinion of Bembo, Daniel, and others. The Abbé de Sade, on the other hand, has adduced some strong arguments to show, that the prince here alluded to was Charles of Luxembourg, son of John, King of Bohemia. The dispute, as to the person, is of no consequence; the anecdote must be admitted as true, and it has ever been regarded as highly honourable both for the poet and his mistress. In that light we are assured it was considered by the ladies who were present; and, as it is no part of the female character, to view with complacency an unmerited preference shown to a rival in beauty or accomplishments, we must hold this as an unequivocal proof, that they considered this flattering mark of distinction as deservedly bestowed, and, of course, that they regarded the attachment of Petrarch and of Laura as an honourable and virtuous flame. Now, let it be sup-

posed, with the Abbé de Sade, that this lady, thus highly distinguished as the object of the poet's passion, had been the wife of a man of rank and character, the mother of a family, is it possible to believe that this foreign prince, who is described as a paragon in every courtly accomplishment, should have thus openly braved every law of decency and of propriety, and, in a full assembly (met to do him honour) have insulted, not only the husband of this lady, but every woman of honour, or of virtuous character, who was present? Is it to be conceived, that the husband of this lady, strongly impressed with the feelings of jealousy on the score of this ardent attachment, as this author himself represents him to have been, and who, in all probability, must himself have witnessed the incident here recorded, should have silently and tamely submitted to this gross affront? Is it possible to figure, that the whole assembly should have crowned with their approbation this glaring indignity and violation of decorum?

“ 4<sup>th</sup>, Would this jealous husband have not only patiently witnessed the mutual expressions of this ardent passion for the space of twenty-one years, that his wife was alive, but have complaisantly permitted her gallant, or a friend under his character, to embalm the memory of his mistress by a rapturous love-elegy, to be inclosed in her coffin; the last insult which the honour of a husband could sustain? Yet this, we must believe, if we adopt the hypothesis of the Abbé de Sade: For, if the story of the leaden casket has any truth in it at all, (and its supposed truth is the main prop of that hypothesis,) this elegy or sonnet must have been written, either by Petrarch himself, or by a friend assuming his character.

“ 5<sup>th</sup>, An amour of this kind, with a married woman, the mother of a numerous family, under whatever colours this reverend author, in the laxity of the morals of his country, may choose to palliate and disguise it, was in itself an offence both against religion and morality, and must have been viewed by the poet himself in a criminal light. But the general morals of Petrarch were exemplary, his virtue was even of a rigid cast; and, if at any time he was overpowered by the weakness of humanity, his mind, naturally of an ingenuous frame, suffered the keenest contrition, and prompted to an ample atonement, by a sincere avowal of his fault. In this light, however, he never considers his passion for Laura. On the contrary, it appears to have been his glory and pride, and to have exalted him equally in his own esteem and in that of others.” P. 181.

From one part of the French Abbé's argument, it should appear that Laura was not married when Petrarch first admired her, but afterwards gave her hand to Hugh de Sade. Here, perhaps, our valuable author does not press his adversary so much as he might. For what reasonable person

can possibly conceive that in writing near 400 compositions on the subject of his love, Petrarch should never mention nor allude to the trifling circumstance of her giving her hand to another man, her dangers in child-bed, nor any thing else relative to her marriage, though he dwells on the most minute particulars of her life in other respects? In the following passage, however, he urges another argument with great force, and moral beauty of sentiment.

“One should have naturally imagined, that this gentleman, so proud of his ancestry, might have remained content with that portion of renown which appears to have satisfied his forefathers, the attributing to their house, the honour of having produced this illustrious lady. And indeed it is not easy to conceive how, in any just balance of moral estimation, the one species of adscititious merit should outweigh the other. On the contrary, a rigid moralist would infallibly decide, that more real honour accrued to a family from having produced the pure, the chaste, the coy, the maiden Laura, the model of female dignity and propriety, the object of an ardent, but virtuous affection to the most illustrious character of the age; than from having acquired by marriage, a connection with a lady, who, whatever were her personal charms, had no title to the praise of exalted virtue, or of true female dignity; who, while joined in wedlock to a respectable husband, and the mother of eleven children, continued for above twenty years, to put in practice every artifice of a finished coquette, to ensnare the affection, and keep alive the passions, of a gallant, whose attachment, from the celebrity of his name, was flattering to her vanity.

“I must indeed acknowledge, that these notions are drawn from a system of morals with which the Abbé de Sade and most of his countrymen are but very little acquainted. I know that, in the opinion of most Frenchmen, a handsome married woman derogates not in the slightest degree from the rules either of virtue or of strict propriety, while she amuses herself with the gallant attentions of all the young men of her acquaintance; and the most intimate reciprocation of tender sentiments, while it is only an affair of the heart, is termed *une belle passion*. This is precisely what the Abbé de Sade supposes to have been the connection of Petrarch and Laura. Petrarch besieged her with ardent and importunate solicitations, which had for their object the ordinary rewards of a lover. She never actually dishonoured her husband's bed; but she made no scruple to avow to her lover that her heart was sensible to his flame; though at times she found it necessary to feign a rigour and coldness of demeanour, in order the better to keep alive the ardour of his passion. ‘Par ce petit manège,’ says the Abbé, ‘cette alternative de faveurs et de rigneurs bien menagée, une femme tendre et sage amuse, pendant vingt et un ans,

ans, le plus grand poëte de son siecle, sans faire la moindre brèche à son bonheur.' " P. 127.

May such morals never be tolerated in England, or any part of its dominions or connections! Lord Woodhouselee has translated several of the sonnets of Petrarch, particularly such as relate to his argument, with great elegance and beauty. For example—

*" Ite rime dolenti, al duro sasso.*

" Go, melancholy rhymes! your tribute bring  
To that cold stone, which holds the dear remains  
Of all that earth held precious;—uttering,  
If heaven should deign to hear them, earthly strains:

" Tell her, that sport of tempests, fit no more  
To stem the troublous ocean,—here at last  
Her votary treads the solitary shore;  
His only pleasure to recall the past.

" Tell her, that she who living rul'd his fate,  
In death still holds her empire: all his care,  
So grant the Muse her aid,—to celebrate  
Her every word, and thought, and action fair\*.

" Be this my meed, that in the hour of death  
Her kindred spirit may hail, and bless my parting breath!"  
P. 267.

This volume, pleasing in its decorations, as well as valuable from its subject, is with great propriety dedicated to Mr. Mathias, the most active patron of Italian literature in this country. He doubtless would receive it with delight.

## BRITISH CATALOGUE.

### POETRY.

ART. 14. *The Minstrels of Winandermere, a Poem; by Charles Farist, B. D. Fellow of Queen's College, Cambridge, and late*

\* But her marriage and conduct in it were not worth noticing!!  
absurd. Rev.

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*Lecturer*

*Lecturer of St. Cuthbert's, Carlisle.* 12mo. 5s. 6d. Cadell and Davies. 1811.

We can remember the author of these Poems when in early life he was distinguished by the highest scholastic honours his Alma Mater could bestow; and we hoped that at this period we should have found him in the enjoyment of ease and independence in some dignified class of his profession. The case however seems otherwise, and the title page of this little volume merely designates him as fellow of his college. We enter heartily into his argument with respect to the involuntary celibacy of fellows of colleges, and agree with Mr. Farish and our late common friend Mr. Jones, the lamented tutor of Trinity College; that it would be wise and salutary at least to qualify this rigid law. Let it not be forgotten, that our two English Universities are the only Protestant Universities in the world that persist in refusing to tolerate the marriage of their members.

These Poems indicate much poetical feeling and taste; they are very miscellaneous, but the scenes and objects principally described are those of Winandernere and the neighbouring lakes; they evince also a perfect knowledge of ancient and local history and seem altogether to have merited a better garb. We are somewhat at a loss where to take a specimen accommodated to the space we have to spare, which on this occasion we wish more extensive. The following will however be acceptable to all.

THE THREE SISTER LAKES.

“ Coniston more fair to see  
 Thy Winander speaks to thee;  
 When the riven-rock gives way,  
 And thunders in thy quarries gray:  
 The Diver starts on Derock mere,  
 Deserted Barnsley quakes with fear;  
 Dreams of interdicted ground,  
 And dreads again the honours wound.  
 But merry is thy Old man hoar,  
 And shakes his hollow ribs of ore;  
 In his hand a tarn he bears,  
 And Hen-cragg fights his stormy wars.  
 Who while he eyes the clan below,  
 Laughs to see his haggard brow;

Ullesmere I speak to thee,  
 We are weird Sisters Three.

“ Think not of Char with lovely fin,  
 Airey is thine with craddled Llyn;  
 A silver trout to thee is true,  
 Helvellyn gives thee heavens dew;

And



And every fleecy cloud for me,  
 That Kirkstone wing is wrung for thee.  
 Lovely are thy mountain forms,  
 And Gobbrows woods are nursed in storms;  
 Rathe harvests greet thy shepherds star,  
 Then think no more of ruddy Char.

“ Winander’s sorrows are her own,  
 Still, still, I mourn my Roman town;  
 Low, low, dejected Dictis lies,  
 By Rothay’s stream with laughing eyes.  
 For Rydal’s water slug-horns play,  
 And Amblefide like shepherd gay,  
 Enchants her with his roundelay.  
 But Brathay on her Dictis calls,  
 With overflowing madrigals;  
 The trees in Brathay’s valley lend,  
 Collected tears for Brathay’s friend.  
 Her little earthen urn she fills,  
 With Elter waters lacrymals;  
 And Langdale gives her all his tears,  
 Enclosed in ice for chrystal spheres.”

With this volume there is another poetical tract the title of which is *Black Agnes, or the defence of Dunbar by Agnes Countess of March*. This appears to have been printed some years since, but the verses record a splendid fact in British History, and record it with true British spirit. Our sentiments are also in perfect unison with this author in his dedication. This is not the first poetry that has been composed beneath the same hospitable roof, and indeed there are numbers among the first literary characters of the age who will bear willing testimony to the taste, the elegance, and the kindness of the present possessor of Cowley House.

ART. 15. *Poems on various Subjects, including a Poem on the Education of the Poor, an Indian Tale, and the Offering of Isaac, a Sacred Drama.* 12mo. 8s. Longman and Co. 1811.

Every page, and it may almost be said, every line of this little volume demonstrate the writer to be possessed of the most amiable feelings, and to have a mind duly impressed with sentiments of religion, and the warmest propensities of benevolence. We cannot say that his poetry is of the most exalted order, but it is always pleasing, often elegant, and never found to descend to meanness or debility. We think these parts and passages most perfect and most animated where religion is the principal theme, and accordingly are of opinion, that the poem in which the superior advantages of Christianity are stated and exemplified is the best in the volume. From this therefore we shall take an extract. After a

very excellent parody on the Orpheus and Eurydice of Virgil, The author thus presents his subject.

“ Thus wrapt in deepest clouds of errors gloom,  
 Lay all the earth as dreary as the tomb ;  
 Save where the glimm’ring stars that beamed between,  
 Gleam’d o’er the horror of the dreadful scene.  
 Save from the East some feeble ray display’d,  
 Its partial beams to show the deeper shade ;  
 The mind then fought in vain a place of rest,  
 The wisest only knew their darkness best.  
 Till o’er the hills arose the radiant morn,  
 Smiled on the world, a dreary waste forlorn :  
 Angelic hosts the glorious Advent sung,  
 And Heaven resounding with the chorus rung.  
 Thus truth celestial like a Seraph bright,  
 Chafed all the clouds, and put the shades to flight ;  
 Shook o’er the joyful earth her azure wing,  
 And breathed around an universal spring.  
 Poured on the darkened mind her quickening ray,  
 And made mankind rejoice with perfect day ;  
 Disclosed to mental minds the Almighty plan,  
 Heaven stooping here and God redeeming man.  
 Displayed the world beyond the narrow tomb,  
 And gave us prospect of a LIFE TO COME :  
 Religion meek diffused her joys around,  
 And bade new flowers adorn the barren ground :  
 Then gloomy Superstition took her flight,  
 And slowly sought her native caves of night.  
 Envy and malice shuddering grimly fled,  
 And vice and rapine, lust and folly bled ;  
 O’er every flower she poured a deeper bloom,  
 Increased the fragrance of each sweet perfume :  
 Caused hearts long sunk in deep despair to sing,  
 Brought equal joys to subject as to king ;  
 Hush’d all the clangor of unruly strife,  
 And conquering death displayed ETERNAL LIFE.”

The Indian Tale is related in a very interesting manner, and the Sacred Drama of the Offering of Isaac with which the volume concludes, is equally creditable to the author’s sensibility and taste. We beg to enter our solemn protest against the elaborate Eulogium paid to Mr. Lancaster at the expence of Dr. Bell, whose plan we contend is no farther “ different in its nature and object,” from that of Mr. Lancaster than inasmuch as it makes the national religion the foundation of national education. Neither will we allow the credit of the invention by any means to this latter gentleman whose zeal and diligence nevertheless we are ready to extol among the warmest of his friends.

ART. 16. *St. Michael's Mount, in Cornwall; a Poem.* By Thomas Hogg, Minister of the Free Grammar School, Truro. 4to. pp. 93. Rivingtons. 1811.

This poem consists of four Cantos, in which we have some "pure description." Not that it "holds the place of sense;" for though the author be evidently a young poet, he is far (if we may quote again) from being "idly eloquent." The "sweetest numbers" are mere tricklings, where there is no feeling to touch; no thought to awaken reflection. Mr. Hogg possesses an ingenuousness; a simplicity which goes to the heart. We are frequently pleased with his unaffected morality, and we are struck by his religious sentiment.

The greatest objection to a local descriptive poem is, that it conveys no exact or characteristic ideas of the scenery which it professes to represent, unless it descend to prosaic minuteness. Almost in the same degree as it is discriminative, or rather as it exhibits real likenesses, it ceases to be poetical. The more interesting parts of "Cooper's," or of "Grongar-Hill," have no local peculiarities. A similar landscape has been often contemplated by those who never visited Grongar, or its vicinities.

"The glistening meads were cloath'd with pearly dew;  
Along the shores grey mists of morning flew:  
The eastern front shone high with features bold;  
The radiant sun illum'd each tint with gold:  
The western rocks, wrapt in a soften'd shade  
Majestic rose; a warmth divine display'd,  
And, while its Gothic towers salute the day," &c. &c. P. 6.

These lines are sufficiently poetical. Not many other "western rocks" are "wrapt in soften'd shade;" and many other "Gothic towers salute the day."

"A pebbly ridge, with cold disdain, divides  
The tender friendship of the sister tides;  
They, sorrowing, feel it interrupt their bliss,  
And, frequent, turn to snatch a parting kiss;  
In bitter murmurs, hear, how they complain;  
See, how they struggle to embrace again." P. 7.

Here, we think, we are reading Tasso: It is Italian "to the very bone."

"In fragrant beds all o'er the enamell'd ground  
Gay goldcups smile, and hyacinths nod around:  
From these, the fairy train, by fancy seen,  
When tripping lightly up the dewy green,  
Ere yet the morn arises, æther quaff!  
And foot it merrily, and sing and laugh." P. 9.

Prettily conceived, but transferable to thousands of other spots.

In proceeding to

“ where the stately *frame*  
Basks in the blaze of the meridian flame.”

We have a much clearer idea of a melon-frame than of the Mount.

The description of a prospect at a distance has some marked features; but it is tame, in proportion to its appropriation.

“ Lelant, here, with its castle-turrets stands;  
There, white as snow, the hills of Phillack sands;  
Here, from Hayle’s vivid furnaces, arise  
Thick clouds of smoke that darken all the skies.  
Here, mid a copse, the seat of truth and worth  
Gleams, faintly ting’d with yellow light, St. Erth.

\* \* \* \* \*

High, on a rising ground of barren hue,  
A black steam engine tower arrests the view;  
Huge horizontal wheels fly, circling, round;  
The loaded air conveys a crashing sound,  
While clouds of steam at intervals arise,  
And disappear among the vaulted skies!  
Grand Apparatus! all the merit thine,  
That Cornwall boasts of many a prosperous mine.”

P. 51.

The story of the Druidical sacrifice on Carnbrae, which takes up the greater part of the fourth Canto, is least to our taste.

The Annotations and the Appendix (though chiefly extracted from well known histories) will furnish entertainment to a great number, who may not relish the verse. There are many poems, we believe, indebted for their circulation to the notes which accompany them. This production is dedicated to “ Sir John Aubyn, Bart. M. P. one of its most early and liberal patrons; as it gives a description of an object to the romantic and venerable appearance of which, his taste and that of his fathers have most eminently contributed.”

ART. 17. *The Modern Minerva; or the Bat’s Seminary for young Ladies. A Satire on Female Education. By Queen Mabb.*  
pp. 21. Macdonald. 1811.

Since the appearance of the Peacock at Home, and the Butterfly’s Ball, every fowl of the air and fish of the sea appears to have been equally jealous of a reputation for hospitality—the few birds not invited by the Peacock took dudgeon, and combined with the Jackdaw to give a rural entertainment—but even the poor Bat, as a kind of anomalous animal, was neglected, and therefore determined, if not enabled in company to exhibit an example of elegant manners, to keep an academy, where good  
breeding

breeding should be the foundation of modern education. This plan, it appears, met with due encouragement.

“ All previous engagement at length being made,  
And cards of the school regulations convey'd  
To birds of all feather, they flock'd round the dame,  
Till her “ *limited number* ” near double became.” P. 7.

She then took upon her to ridicule the prevailing fashions of the day, but either her own system was not calculated to carry this plan into execution, or this writer has performed his office in so improper a manner, as neither to produce a book, the form of which was calculated for children, or the substance for grown people; in consequence therefore of this failure

“ She dearly regretted her quiet old wall,  
Where, but for romantic ambition and pride,  
She might have lived happy, and quietly died.”

ART. 18. *Poems on Subjects connected with Scripture, by Sarah Newman. Published by Subscription, for her Benefit.* pp. 60. 3s. 6d. Alton, Pinnock; London, Hatchard. 1811.

We are always anxious to promote the cause of religion, and are therefore happy in an opportunity of recommending the present work, as a successful illustration of many passages of Scripture. Our thanks, together with those of every good man, are most essentially due to Mr. Waring for the task of editing these Poems, as well as for the promotion of charity by obtaining subscriptions; and we may congratulate the public on so long and respectable a list of subscribers, demonstrating that the feeling of true piety and charity, notwithstanding the flippant remarks of the reformers of the present day, is still very far from being extinct.

ART. 19. *Lady Jane Grey, a Tale, in two Books: with miscellaneous Poems, English and Latin. By Francis Hodgson, A. M. Fellow of King's College, Cambridge, Author of a Translation of Juvenal.* 8vo. 352 pp. 10s. 6d. Mackinlay. 1809.

ART. 20. *Sir Edgar, a Tale, in two Cantos: with serious Translations from the Ancients, and merry Imitations from a Modern. By Francis Hodgson, A. M. Author of, &c. &c.* 8vo. 318 pp. 10s. 6d. Mackinlay. 1810.

We should sooner have noticed this poet, had not he chosen to take so much notice of us. Notwithstanding all his anger, we cannot think ourselves at all wrong in preferring Mr. Gifford's translation of Juvenal to his, the publication of which, in opposition to one of such acknowledged excellence, we cannot yet think either modest or wise. That he has merits we neither did nor do deny; but to celebrate them according to *his own* estimate of their amount is more than we shall attempt.

The two volumes here announced contain a vast variety of matter, suited to all tastes, not excepting these—who delight in angry satire, who are perhaps the most numerous party. The

“ Horse-Laugh,” in imitation of Colman’s “ Broad Grins,” have humour, but are too long for extraction. The following specimen from the “ Poet’s Epitaph,” a parody on some serious Lyrics on the same thought, may suffice. The person who reads the Epitaph is addressed,

“ Art thou a *methodist*? begone!  
Nor drawling through thy holy nose,  
Retail the trash of Calvin John,  
To break the bard’s divine repose.

“ A *mountebank*? go vend thy drugs  
Where pamper’d cits emetics crave—  
But leave an ointment for the bugs,  
As garret guests may haunt the grave.

“ A *bailiff*? wonder to be heard,  
And of no bard recorded yet!  
The only debt he e’er incurred  
Was duly paid, Dame Nature’s debt.”

Vol. II. p. 306.

The latter is not quite new; we remember this epigram, *per contrà*.

“ Tom’s last great debt is paid, his life is o’er.  
Last debt?—Tom never paid a debt before.”

## DRAMATIC.

ART. 21. *Twenty Years Ago! a new Melo-dramatic Entertainment, in two Acts, as performed at the English Opera, at the Lyceum Theatre, in the Strand. By J. Pocock, Esq. Author of “Hit or Miss,” “Yes or No,” &c. The Music composed by Mr. T. Walsh. 8vo. 40 pp. 2s. Wyatt. 1810.*

This is so very slight a sketch that it is not easy to characterize it. The author tells us that it is taken from Mrs. Opie’s tale of “Love and Duty.” But there is not time to develop such a tale in so short a drama. The Count d’Anglade, who was condemned twenty years before by the Count d’Effars, for a murder of which he was innocent, here meets his persecutor, and his own daughter; at the same moment his innocence is made public, by the confession of the real assassin, and his daughter is united to the Count’s son. But all this in a nut-shell. Some attempts at comic humour are made by the lower characters; but much must depend upon scenery and music.

ART. 22. *The Doubtful Son, or Secrets of a Palace: a Play in five Acts, as acted at the Theatre Royal in the Haymarket, with general Applause. 8vo. 82 pp. 2s. 6d. Wyatt. 1810.*

Mr. Dimord apparently has deeply studied the modern German drama;

drama; so much of violent situation and extravagant action; such extended and minute stage directions can be derived surely from no other source. If the play was acted, as the title expresses, "with general applause," it must be owing to the skilful translation of all these verbose directions into action. In the reading, they at once puzzle the cause, and destroy the interest. This dramatist assures his readers that he despises literary fame, and assigns for it a reason, which we hope does not mean all that it seems to imply. "National monuments," he says, "shaded by the laurel and the bay, yield no dearer resting-place to him who fain would *sleep for ever*, than a turf-grave clasped by osiers." We trust that he is not really so much of a modern philosopher; if he is, we pity him.

## NOVELS.

ART. 23. *The Spirit of the Book.* 12mo. 3 Vols. 1l. 4s.  
1811.

We feel it our duty to put as immediate and as effectual check as we are able to one of the grossest impositions upon the credulity of the public that has of late times appeared. The idea which this farrago of nonsense and falsehood pretends to hold out, is, that an illustrious personage communicates, in a series of letters to her daughter, the particulars of her life and attachments before marriage, and her subsequent behaviour and treatment. In the metropolis, and with those who are nearer the individuals described and circumstances delineated, no great mischief can be apprehended; detection is at hand, and the contradictions and absurdities immediately obvious. At a distance, and in the provinces, readers may gape and stare, and wonder and believe. For such, therefore, and undoubtedly there are many such, we feel it necessary to state, that this is entirely a catchpenny business, and that an unbecoming and unwarrantable use has been made of the most illustrious names, for base and mercenary purposes.

ART. 24. *The Empire of the Nairs, or the Rights of Women, an Utopian Romance, in Twelve Books.* By James Lawrence, Author of the *Bosom Friend*, *Love an Allegory*, &c. 4 Vols. 16s. Hookham. 1811.

The *Bosom Friend*, *Love an Allegory*, and the other works of this author, may, for any thing we pretend to know to the contrary, have been translated into German, French, and all the European languages. If they do not merit such distinction better than the present, much time and labour must have been necessarily misemployed. Scenes, characters and circumstances, offensive to a delicate mind, seem to have provoked and exercised all the talents which

which the author possesses. However scanty and insignificant these talents may be, and we can undertake to assure the reader that they are neither important nor extensive, he surely might have taken some pains and bestowed some portion of his time in learning the manners and customs which he undertakes to delineate. He seems perfectly ignorant of Oriental manners, though among these the foundation of his extravagant tale is laid. There are manners, however, with which he appears to be intimately acquainted, but these are not of the kind which will qualify him to be either useful or popular as an author.

## LAW.

ART. 25. *A Supplementary Appendix to Practical Remarks, and Precedents of Proceedings in Parliament, on Private Bills; comprising the Substance of the Standing Orders of the House of Commons, made in Session 1811.* By C. T. Ellis, Parliamentary Agent, of the Inner Temple. 8vo. 19 pp. Butterworth, &c. 1811.

The first edition of the *Practical Remarks*, mentioned in the title page, was recommended in our 20th Vol. p. 440; and the second edition, in our 36th Vol. p. 306.—“On the 18th day of June, 1811, the House of Commons made several new standing orders, and on the same day all the standing orders, respecting private bills, were referred by the House to a select committee, to incorporate them together, and to examine and revise the same. On the 21st day of June, 1811, the committee made their report, which on the same day was ordered by the House to be printed. All the orders, so incorporated and revised, are inserted at length in the Appendix to the Votes of Session, 1811. In this supplement, besides the additional standing orders of the 18th day of June, 1811, the substance of the alterations made by the above committee, in the former orders as they now appear in the PRACTICAL REMARKS, is given; and references are made to the pages of the book, where the new orders and alterations would have been inserted, if they had existed at the time the book was published.” P. 3.—The several heads of this APPENDIX are—Private Bills in general—Inclosures—Turnpike Roads—Canals—Railways, Tunnels, or Archways—Ferries or Docks—Piers, Ports, or Harbours—Paving and Poor—Bridges—Small Debts. Whoever possesses the original work, *Practical Remarks*, will of course wish to see this Supplementary Appendix; and all other persons, interested in private bills, are advised to become possessed of the whole work.



## ANTIQUITIES.

ART. 26. *A Topographical Account of Tattershall, in the County of Lincoln: illustrated with Engravings.* 12mo. 23 p. 2s.  
Weir, Horncastle. 1811.

In the advertisement prefixed, the editors says, that "he lays no claim to the title of an author, much less to that of an historian: his object has been, to collect for the use of those who may visit Tattershall, a concise account of a place of deserved celebrity, and to supply a want which has long been a subject of complaint with the curious traveller."

"The merit of the following pages is, that the matter of them is compiled with care from authentic documents; and that, in a small compass, is presented an outline of the history of a feat of ancient baronial splendor, sufficient to apprise visitors of the claim to their attention which that place possesses."

We strongly recommend this account to every one who feels an interest in such subjects. The drawings are so accurate, and the engravings so very neatly executed, that a double price might well have been set upon the work. To the present noble possessor of these premises, Earl Fortescue, we respectfully recommend a *renewed* attention to them. The mischief done to them, in the year 1754, (by the neglect, as we have heard, of some vulgar steward) is shocking to any one who possesses taste or feeling. P. 12.

ART. 27. *Observations on the Tin Trade of the Ancients in Cornwall and on the Ictis of Diodorus Siculus.* By Sir Christopher Hawkins, Bart. F. A. S. *With a View of the Mount.* 8vo. 6s. Stockdale. 1811.

The lovers of antiquarian research will find much learning modestly exhibited, and much information agreeably communicated in this tract. The geographical situation of the Cassiterides and the antiquity of the tin trade in Britain, have often been the subject of elaborate discussion. Nothing is more certain than that the most ancient weapons and utensils which have been discovered, have all on analysis been found to contain a certain proportion of tin; nor can any thing be better ascertained than that the Phœnicians had many hundred years before the Christian æra exchanged the productions of the East for the silver of Spain and the tin of Britain.

With respect to the real Ictis of Diodorus Siculus, it satisfactorily appears from the authorities in this tract, that it could not possibly be the Isle of Wight. The distance from the point of Cornwall where the inhabitants dressed, melted, exported, and sold the tin, renders this almost demonstrative. Neither do we think that Ictis could either be the Black Rock at Falmouth or Saint Nicholas Island near Plymouth. All Mr. Polwhele's ob-

servations

servations as here introduced are entitled to much respect, but we do not think that he has proved his point, though he very modestly represents his ideas as merely theoretical. Whether the ingenious author of this tract has sufficiently made it appear that St. Michael's Mount is the place in question we will not undertake to decide. The arguments have an equal plausibility, and at all events much interesting information has been obtained.

## POLITICS.

ART. 28. *Popular Opinions on Patriotism, examined: in Four Essays.* 8vo. 23 pp. Ebers. 1810.

These essays contain many proofs of extensive reading, and much strong argumentation. In the first essay, it is proved, in opposition to Lord Kaimes, that "the modification of benevolence, which we call *patriotism*, or the desire of benefiting our native country, is *natural* to man; but his degrees of affection for other countries may vary." P. 5. In the second essay, it is shown to be probable, that "the power of habit, or, in other words, the association of ideas, *causes* the love of our country." "It is a very important fact, and should always be remembered by those who take upon themselves the government of a country, that the patriotism of a people is in proportion to the freedom and consequent happiness they enjoy." P. 6. In this united kingdom then, patriotism must abound more than in any country. And doubtless it does so; though in these days, there are so many false pretenders to it, that the word *patriot* is often used to signify *a selfish disturber of the public peace*. "True patriotism has never blazed, where the laws were partial, or the life and property of the people at the command of a capricious despot." P. 7. In a neighbouring country, therefore, there cannot be one spark of it. The conclusion of this essay exhibits some very commendable sentiments. Some parts of the third essay, particularly the conclusion, must be read with caution. The concluding essay endeavours to "particularize the duties of patriotism." Here we find many useful lessons; and if the author will re-consider and prudently amend some of his notions, he may, in another edition, render considerable service to his country.

## AGRICULTURE.

ART. 29. *Cheap and Profitable Manure, &c.—Plain and easy Directions for preparing and Method of using an excellent Compost for manuring arable, meadow, and pasture Lands, in general, in the cheapest Manner, from which greater Productions of Grain, &c. will be obtained than from any other Manure, at equal*

*equal Expence, discovered solely by John Morley, of Blickling, in the County of Norfolk, farming Bailiff to the Hon. William Asheton Harbord, to which is added, his much approved Plan of Clamping Muck, whereby a considerable Expence is saved to the Farmer; and also the Manner of Improving the Growth of Underwoods, in the most luxuriant Way. The second Edition, revised and corrected, by the Author, with additional Observations on various Kinds of Manure not in general Use in this or the adjoining Counties; and Remarks on the Cultivation of Turnips, improving grazing Lands, &c. &c. 8vo. 72 p. 7s. Norwich; Stevenson. London; Scatcherd, 1811.*

This title page is so ample, that it is nearly a table of contents. This second edition is a very improved one; and we strongly recommend it, not only to the plain farmer, but to gentlemen who wish to promote the interests of agriculture by their attentive practice of it. To the author, and to agricultural writers in general, we recommend a greater degree of bashfulness in setting prices on their works. "It is rated," (Mr. Morley says) "at a price so moderate:"—72 octavo pages at seven shillings! A farmer, selling much corn and cattle at this rate, may soon become the purchaser of the estate which he rents.

## NAVAL IMPROVEMENT.

**ART. 30.** *A Letter to the Prime Minister and First Lord of the Admiralty, from a Captain in the Royal Navy, on the Extension of the Naval Establishments of the Country; with an engraved Sketch of the Body of Falmouth Harbour;—wherein it is proved, that this Harbour, from the Combination of Situation, Safety, Ease of Entrance, Capacity, and extreme Susceptibility of Improvement, is the first Harbour in Great Britain for all naval Purposes connected with the Atlantic Ocean. 4to. pp. 50. 4s. 6d. Stockdale. 1810.*

It may appear, at first sight, that this Letter is nothing more than part of a controversy on a local subject. But the very sensible and ingenious author by no means confines himself to Falmouth or its vicinities. At one time he discusses a political topic in a most masterly manner; at another, takes a wide geographical range, looking around him with a keen and penetrating eye; and at all times, whether touching at Falmouth or at Torbay, or hovering over the Atlantic, or the Indian Ocean, discovers great professional knowledge.

Where "the efforts of the British Navy—that formidable arm of national power—have been for a long time, and are likely to be chiefly required in the ages to come?"—is an enquiry of a most extensive nature: yet this is an enquiry instituted by this author.

It is true, he very soon descends, as a writer of precision would naturally do, from general speculation to particular statements; and his examination of Torbay, Cawsand Bay, and Plymouth-Sound, and St. Mary's Sound, among the Scilly Islands, &c. &c. to prove, that on the S. W. coasts of England, there exists no harbour equal to that of Falmouth, will doubtless be useful to the gentlemen of the British Navy. Of the accuracy of his statements, his manner of writing gives us, we think, internal evidence. When he adduces facts he is well deserving of our attention; but we always suspect the argumentum ad hominem, the mere appeal to opinion. "It is known," says he, "that the Hon. Admiral Boscawen, whose judgment and patriotism few men will question, turned himself with attention to Falmouth Harbour, and seriously proposed to form a Naval Establishment within it, as an undertaking that would prove pregnant with beneficial advantages to the military marine of the nation." P. 9.

In adverting to this passage we ought to recollect the connection of the Boscawen's with Falmouth. The soundest judgment will be influenced by local partialities.

The author, however, seems to state fairly, and to reason closely. To the following declamatory paragraph we do not object, as it occurs towards the conclusion of the Letter, and no such had occurred before. "When the Almighty Being, who governs the universe, overwhelmed the old world for the wickedness of its inhabitants with the flood, and in that dreadful judgment, no doubt, separated the British islands from the neighbouring continent;—it may be allowable to imagine, that *the time* in which we live was particularly marked in His decrees relating to the alarming changes that have, and are taking place, in this sublunary globe—[the time in which]. The Sovereign of these realms should wield the universal sceptre of the ocean, never before given to the most powerful of empires; mild in her sway to the peaceable and honourable, but terrible to her enemies as the aroused elements, amidst which she bears her destroying thunders that have laid the navies of the nations prostrate. Is it then a matter of little moment that this sceptre should be maintained in its present glory and power?" P. 38.

Longinus would have almost quoted this sentence as a specimen of the sublime: it merits preservation in our Review. But it is religious as well as sublime. We rejoice that our worthy Captain is not of the *new school*. We give him credit for his faith and his philosophy. And, whatever may be said of the question at issue, we scruple not to recommend this Letter to our readers, for its acute remark, and candour, and sound sense, as well as its historical and geographical information.

## PHILOSOPHY.

ART. 31. *An Essay on the History, Practice, and Theory of Electricity* By John Bywater. 8vo. 127 pp. 6s. Johnson. 1810.

Those who are well acquainted with the Phænomena of Electricity will derive no additional information from this work, and to those who are ignorant of the subject we cannot recommend it, as it is much too general and unconnected to give any thing like a comprehensive idea of the science.

The only circumstance which can excite attention in Mr. Bywater's Treatise is an attempt to establish a new Theory of Electricity. He supposes, "that there are *two Electric Fluids* which are composed of caloric and the constituent parts of the atmosphere." That "in the excitation of electricity by the electrical machine, the air is decomposed, its two gasses are more closely united to caloric, or matter of heat, by the attrition of the cylinder and rubber, and constitute two distinct electric fluids." And on this principle he endeavours to explain, though not in a very satisfactory manner, some of the most remarkable phenomena of electricity.

ART. 32. *A Familiar Analysis of the Fluid capable of producing the Phænomena of Electricity and Galvanism, or Combustion; with some Remarks on simple Galvanic Circles, and their Influence upon the Vital Principle of Animals; illustrated by the Theories and Experiments of Galvani, Garnet, Davy, Young, Thompson, &c. &c.* By Matthew Yatman, Esq. 8vo. 73 pp. 2s. 6d. Kearsley, &c. 1810.

Any person may read this pamphlet half through and find it difficult to say what was the object of the author in writing it. The concluding chapter however will convince him that it was for the sole purpose of recommending tractors, not Dr. Perkins's, for "they," it seems, "were most unphilosophically put together;" but others much more efficacious; as *plainly* appear from the *surprizing* cures performed by means of them! an account of which, as is usual on these occasions, is given at the end of the work.

## SURGERY.

ART. 33. *A Practical Essay on Cancer, being the Substance of Observations to which the annual Prize for 1808, was adjudged by the Royal College of Surgeons of London.* By Christopher Turner Johnson, Surgeon, Exeter, &c. &c. pp. 126. J. Calow. 1810.

A work which has passed the formidable ordeal, and been honoured

honoured by the prize of the Royal College of Surgeons, might well be supposed to defy the pen of criticism; but we believe that no book bearing the name of the ingenious author of this essay can with justice be dealt with severely. Should it have a fault, the sound judgment, the ardent zeal, the accurate observation, and the skilful knowledge which have marked the early walks of Mr. Johnson in the paths of surgery, must insure him the meed of praise, which we gladly bestow upon him.

Mr. Johnson, we sincerely lament to say, is now no more: death has robbed the profession of one of its brightest ornaments; of one whose career promised a life of great value to his friends, and of incalculable advantage to the cause of surgery.

The little book before us will be found to be a plain, unaffected essay on a disease which has baffled, and is still likely to defy all attempts, either to account for its cause, or to apply a permanent cure. It appears to us to contain nothing objectionable throughout, nor, on the other hand, does it present us with any thing strikingly novel either in theory or in practice. It holds forth, however, some useful practical information, worthy of the perusal of surgeons, and of the honour that has been conferred upon it.

## DIVINITY.

ART. 34. *The Difference stated betwixt the Presbyterian Establishment, and the Episcopal Church of Scotland.* By the Rev. James Milne, Minister of St. Andrew's Chapel, Banff. 8vo. 80 pp. 2s. Chalmers, Aberdeen; Rivingtons, London. 1811.

The occasion of writing and printing this tract is stated to be the desire of counteracting an opinion, circulated by some persons with diligence, "that there is no difference of any moment between the Presbyterian establishment, and the episcopal church; and consequently, that there is no ground for preferring the communion of the one to that of the other, except in taste or convenience. They who entertain this opinion are," says this author, "confident in asserting, and zealous in recommending it; and at the same time take to themselves no little praise, for being, as they phrase it, *charitable, moderate, and liberal in their sentiments.*" To point out the real and important differences between them is therefore the object of the writer; and though the episcopal church of Scotland is particularly in his contemplation, there is hardly any important part of this tract, the historical part excepted, which is not equally applicable to the ESTABLISHED CHURCH OF ENGLAND.

The tract is well written, and judiciously divided into five chapters,

chapters, preceded by a short introduction. The subjects of the chapters are these: 1. Of the origin of the Presbyterian establishment, and of the episcopal church of Scotland. 2. Of the doctrinal standards of both. 3. Of the doctrine of each. 4. Of the worship of each. 5. Of their respective governments. These are followed by a brief but strong conclusion. For clear statement and sound information this tract cannot easily be surpassed, nor is it less distinguished for sound reasoning. As we cannot go into more detail on the subject, we give, as a specimen, the author's account of the worship of the episcopal church, to the accuracy of which we can all bear testimony. We leave those who know not enough of the Presbyterian worship to make the contrast for themselves, to seek it in the book.

“The way of worship in the episcopal church presents, in regular and pleasing succession for instruction and admonition, the facts upon which christianity is built, the truths which it reveals, the duties which it inculcates, the examples which it furnishes, the rewards which it offers, and the punishments which it denounces; provides adequate support for human infirmity on the trying occasions which most require it; when God should be praised for his goodness, leads gratitude, in the most becoming manner, to the throne of grace, with the song of thanksgiving; allows preaching its proper place, and gives it its full weight in the scale of duties, but turns the attention to prayer and the holy communion, as the services which constitute christian worship; respects the privileges of christian people, and assigns them their part in public prayer, that they may personally join in it, and not be merely spectators at its performance; enables those who come to the house of God with devout affections, to give utterance to them in the unexceptionable words of divine inspiration or primitive piety; shows, in the prayers that are used, what is to be believed, and what is to be done, that God may graciously hear, and mercifully answer them; constantly presents to the mind, and insensibly fixes in the memory, by means of excellent forms, the substance of evangelical truth, and thereby facilitates the recollection of religious ideas, the revival of virtuous impressions, and the expression of pious sentiments; and upon the whole, fulfils the commandment of God concerning his worship, with such regard to its design, as may be said to guard faith powerfully, to direct practice wisely, and to establish, in the discharge of a grand duty, a unity, which has an admirable tendency to consolidate the body of Christ, and which must inspire the mind of every serious and reflecting christian with elevating conceptions, exhilarating hopes, and transporting anticipations.”—  
P. 62.

A more eloquent and masterly summary could not easily be comprised within so small a compass.

X

ART.

- ART. 35. *A Sermon preached in St. Paul's Church at Leeds, Sunday, February 17, 1811, on Occasion of the Death of the Rev. Miles Atkinson, A.B. Minister of that Church, Vicar of Kippax, and Lecturer in the Parish Church of Leeds. Published for the Benefit of his Family. By the Rev. Thomas Dikes, LL.B. Minister of St. John's Church, Hull. 8vo. 35 pp. 1s. Hull, printed; Seely, Hatchard, &c. London. 1811.*

We have here the picture of a truly faithful and valuable pastor who had officiated in the parish Church of Leeds, successively as curate and lecturer, nearly fifty years. Mature as he must have been for death, after so long a period of sincerely pious service, it appears from the discourse, that his removal was lamented, as that of an amiable and affectionate friend, and even as a near and dear relative. It is more painful to read, that after so long labour he should leave his family in want of aid. This is sufficiently accounted for, by the following passage of the Sermon.

“ Though his income was small, and his family large, yet he not only paid his just debts with the most scrupulous exactness, but it may said of him, as justly as it was of the Macedonian Christians, that to his power, *and beyond his power*, he was always willing to contribute to every work which had for its object the promotion of religion or charity.” P. 14.

Mr. Atkinson is described as at once zealous for true religion, and free from all fanaticism.

“ He did not select some one doctrine from the sacred Scriptures, and make it the perpetual theme of his discourses, to the exclusion of others equally important; but like a workman that needeth not to be ashamed, he *rightly divided the word of truth*. Nor did he teach the doctrines of religion, as abstract points of speculation, or curious questions to amuse the understanding. No. He considered them in their true light, as motives to practice, as the powerful means of sanctifying the heart, and raising the affections to heaven: he therefore frequently entered into the detail of moral precept, and taught all those relative duties which we are required to perform in the various situations of life, that Providence has assigned us.” P. 10.

May the circulation of this discourse contribute something to the comfort of that family, which has lost so inestimable a guide.

- ART. 36. *A Present or Reward to those Girls who have left their Sunday School with Improvement and a good Character. By a Lady. 8vo. Frome. 1811.*

This sensible and useful tract is printed for the purposes expressed in the title page, by a venerable female, who has been employed in teaching female children in a Sunday School for more than fourteen years, and who is now seventy-four years old. We have here the substance of her lectures, which are judicious,



and cannot fail to make a salutary impression upon the ingenuous and youthful minds of those for whose particular benefit they were more immediately intended. No bookseller's name in the metropolis appears in the title page, which we are inclined to regret, as the tract might be very properly recommended to the attention of all who are engaged in a similar branch of instruction.

ART. 37. *A short Sermon. To which is added, the good Man's comfortable Companion: or, a daily Preparation for Heaven: wherein are Directions for passing our Days well and gratefully to God. With Divine Meditations, Prayers, and Ejaculations, fitted for the several Times and Occasions of offering them to God. Also, a Collection of excellent Prayers for Morning and Evening; for every Day in the Week.* 12mo. 24 pp. Naufan, Manchester. 1809.

The Sermon is short indeed, and would be delivered within three minutes. Probably it is a peroration; and is certainly very pious and interesting. The rest of this little work is of the same character: perhaps it may appear, in a few instances, a little enthusiastic; certainly it is not cold and formal, but full of devout animation. The concluding hymn is not so correctly poetical as might be wished.

ART. 38. *A Charge delivered to the Archdeaconry of Sarum on the 26th, 27th, 28th, and 29th of June, 1810. By the Rev. Charles Daubeny, Archdeacon of Sarum.* 8vo. 32 pp. 1s. 6d. Rivingtons. 1810.

The subjects on which this learned and zealous Archdeacon addresses his Clergy in this Charge may be said to be four: First, the necessity of energy and union among themselves; 2dly, the Lancastrian mode of education; 3dly, the British and Foreign Bible Society; 4thly, the decision of Sir John Nicholl in the case of Mr. Wickes. On the last of these subjects, the Reverend author has since published a truly valuable tract, which accidental circumstances alone, and not any degree of inattention to the case or to the writer, have hitherto prevented us from noticing. For this omission, we shall speedily make ample amends. On the third topic we have the misfortune to differ a little from Mr. D. which we should do with great diffidence, had we not considered the subject with particular care and attention. On this point, therefore, we shall only remark, that the very distant places to which that society very principally sends its donations of books, totally preclude any kind of interference by way of interpretation or comment\*. Bibles sent to the extre-

\* We do not quite like the anecdote relating to the Welch Bibles told in p. 22, on high authority; but we doubt not that it will admit of a satisfactory explanation.

mities of the old and new world without any printed comment, cannot be made instruments in the hands of unfair interpreters.

On the subject of the Lancastrian school, the Archdeacon gives an excellent piece of advice, namely, "that the Clergy should, where occasion presents itself, and so far as their influence may extend, adopt this new system of education *as their own*; for the purpose of making it what in their eyes it ought to be; on the firm persuasion, that the *ingenious* part of the plan in question will not be rendered less effectual, by being combined with what by them must be considered to be essential to its perfection, as a *Christian* plan." P. 13. This is the more easy to be done, because the directions and assistance of Dr. Bell, the real author of the system, are as easy to be had as those of Mr. Lancaster.

The exhortation to union and co-operation among the Clergy, in the first part of this Charge, is highly worthy of their attention. They appear, the Archdeacon says, "almost to have forgotten, that they are not independent individuals, but members of a spiritual society;" and when he mentions one publication, intended for their benefit, which has fallen for want of due support, he might also have alluded to another, which, though it is indeed supported at present, by no means experiences that energy of patronage, which can reward it for the conflicts it has long sustained; or raise it to any thing like that height of security, which the meanest dissenting publication is certain to obtain from the zeal of its adherents.

## MISCELLANIES.

ART. 39. *Dix's Juvenile Atlas, containing Forty-four Maps, with plain Directions for copying those designed for junior Classes.* 4to. Darton. 10s. 6d. 1811.

It is pleasing to us to observe, that increasing attention seems to be paid to the study of geography among junior students. We can remember when it was not so much cultivated as it ought to have been, and we have known young men, otherwise very respectably accomplished, miserably deficient in geographical knowledge. The pursuit is now rendered more easy, by a number of perspicuous and useful publications, among which this by Mr. Dix merits our particular recommendation. There can be no doubt of the utility of copying geographical maps, and the process here pointed out and explained by Mr. Dix, is as simple and effective as can be required.

ART. 40. *A Letter to Henry Cline, Esq. on Imperfect Developements of the Faculties, Mental and Moral, as well as Constitutional and Organic, and on the Treatment of Impediments of Speech.* By John Thelwall, Esq. Professor of the Science and  
*Practice*

*Practice of Eloquence.* 8vo. 271 pp. 7s. R. Taylor and Co. 1810.

“Speechlessness,” says Mr. Thelwall, “when neither resulting from ideocy nor deafness is, in reality, a malady of non-development of faculty, assignable to educational causes.” P. 128.

The *non-developmentness* of our faculties, whether arising from *educational causes*, or otherwise, prevents our comprehending the meaning of this author; our readers, therefore, we trust, will excuse our *speechlessness*, and rest satisfied with the above short quotation from his work.

## MONTHLY LIST OF PUBLICATIONS.

### DIVINITY.

The Christian Alphabet, consisting of 1. An Evidence of Genuine Christianity: 2. Its ever unchangeable Identity: in fine, 3. Its Resemblance with the Human Frame. Together with an Appendix, pointing out the Means of effecting the necessary Peace of Christendom. The whole illustrated by a Scriptural, Traditional, and Ocular Demonstration of the Church. By Andronicus McCartan, M.D. 8s.

The Ten Commandments illustrated by concurring Passages in the Old and New Testament, and by their Connection, forming a complete System of Morality, and teaching the Whole Duty of Man

A Charge, delivered by the Rev. S. Vince, Archdeacon of Bedford, at his primary Visitation, on the Divisions among Christians, to which are added Cautions against being misled by the Unitarian Interpretation of Scripture. 8vo. 2s.

The Connection between the Simplicity of the Gospel, and the Leading Principles of the Protestant Cause. A Sermon preached July 10, 1811, at George's Meeting-house, at Exeter, before the Society of Unitarian Christians. By John Kenish. 1s.

The Works of Mr. Archibald Maclean of Edinburgh, Vol. 5. Comprising a Paraphrase and Commentary on the Epistle to the Hebrews. 4s.

Patriarchal Times, or the Land of Canaan: in Seven Books. Comprising interesting Events, Incidents, and Characters, Local and Historical, founded on the Holy Scriptures. By Miss O'Keefe. 2 vols. 12mo. 10s. 6d.

A Sermon delivered at Hoxton Chapel, Thursday Evening, Aug. 15, 1811, on Occasion of the much lamented Death of the Rev. Thomas Spencer; including a Brief Memoir of his Life, &c. By Henry Foster Burder, A.M. One of the Tutors of Hoxton Academy. 2s.

A Sermon preached in St. Andrew's Church, Dublin, on Sunday, April 21, 1811, in Aid of the London Society of Promoting Christianity amongst the Jews. By the Rev. Richard Graves, D.D. S.F. T.C.D. M.R.I.A. &c. and Chaplain to His Grace the Duke of Richmond, Lord Lieutenant of Ireland. 2s.

Christ, the Author of Eternal Salvation to all that obey him. A Sermon preached at Grantham, on Sunday, Aug. 18, 1811. By the Rev. William Butcher, M.A. Rector of Ropsley. 1s.

### HISTORY

A View of the present State of Sicily, its rural Economy, Population, and Produce, particularly in the Country of Modica. From a late Survey of the Abbate Balsamo, Professor of Agriculture in the Royal Academy, Palermo. To which are added, with Notes throughout the Work, an Examination of the Sicilian Volunteer System, and Extracts from Letters written on the Spot. By Thomas Wright Vaughan, Esq. 4to. 1l. 1s. 6d.

### LAW.

A Report of the Cases of the King v. Wright, and the King v. De Yonge, who were severally tried for exchanging Guineas for Bank Notes. To which

which is added, a Copy of the Act of Parliament, 51 Geo. III. Cap. 127, relative to this Subject. By John King, Esq. of the Inner Temple, Barrister at Law. 4s.

A full Account of the Proceedings instituted in Doctors' Commons, by Rachael Dick against her Husband, the Rev. William Dick, for a Nullity of Marriage, together with the Sentence pronounced by Sir John Nichol, Knt. on Friday, May 24, 1811. 2s. 6d.

A Report of the Judgment of the Right Hon. Sir William Scott, in the Case of Dalrymple the Wife against Dalrymple the Husband, on the Subject of private Marriages in Scotland, delivered in the Consistorial Court of London, July 16, 1811: With an Appendix, containing the Depositions of the Witnesses, the Letters of the Parties, &c. By John Dodson, L.L.D. Advocate in Doctors' Commons. 8vo. 8s. 6d.

The Trial of Arthur Hodge, Esq. of the Island of Tortola, April 29, 1811, for the Murder of his Negro-slave. Taken in Short-hand by Am. Belisario, Esq. one of the Grand Jury who found the Indictment. 6s.

#### MEDICAL.

A Practical Treatise on the different Species of Pulmonary Consumption (the Seropulous Exanthematous, and Senile, or of Old Age) and the Super-irritative and Subirritative Species of Asthma, with their distinguishing Symptoms, and the morbid Appearances on Dissection. The Treatment of each, illustrated by a Variety of Cases. To which are added, Observations on the Nature and Cure of Cancer. By Richard Reece, M.D. 5s.

Essays on the Changes of the Human Body, at its different Ages: the Diseases to which it is pre-disposed in each Period of Life: and the Physiological Principles of its Longevity. The whole illustrated by many Analogies in Plants and Animals. By Thomas Jameison, M.D. Physician at Cheltenham. 9s.

#### AGRICULTURE.

On the Name and Origin of the Merino Sheep, an Historical Essay. 8vo. 2s.

A Report on the Farming System of Thomas Greg, Esq. at Coles in Hertfordshire. 8vo. 2s.

A New Weather Guide, for the Curious: shewing the State of the Atmosphere, by Animal and Vegetable Barometers, and the Hour of the Day in Summer, by a Botanical Clock. By Joseph Taylor, 18mo. 1s. 6d.

#### POLITICS.

Reflections on the possib'e Existence and supposed Expedience of National Bankruptcy. By Peter Richard Hoare, Esq. 2s. 6d.

The Substance of the Speech delivered in the House of Commons, by the Right Hon. George Rose, on Monday, the 6th of May, 1811, in the Committee of the whole House, on the Report of the Bullion Committee. 3s. 6d.

A Letter upon the Mischievous Influence of the Spanish Inquisition, as it actually exists in the Provinces under the Spanish Government. Translated from El Espagnol, a periodical Spanish Journal, published in London. 2s.

The Oriental Exposition: presenting to the United Kingdom, an Open Trade to the Regions beyond the Cape of Bona Esperanza. By S. F. Wadlington, Esq. 5s.

#### POETRY.

The Cap Fitted, or the Sequel of "A Vision." By one of the Sisterhood. 2s.

Translations from Ancient Irish Manuscripts, and other Poems. By James Martin. 7s.

New Canterbury Tales, or the Glories of the Garrison. By Oliver Outline, Maj. Gen. &c. 7s.

Poems. By D. P. Campbell. 8vo. 7s.

#### DRAMATIC.

One o'clock, or the Knight and the Wood Dæmon. By M. G. Lewis, as performed at the English Opera, Lyceum. 2s. 6d.

## ACKNOWLEDGMENTS TO CORRESPONDENTS. \$11

The Boarding House, or Five Hours at Brighton, as now performing at the Lyceum Theatre. By Sam. Beazley, Jun. 2s.

### NOVELS.

Ora and Juliet, or Influence of First Principles. By the Author of *Eva of Cambria*, 4 vols. 1l.

### MISCELLANIES.

The Projector: a periodical Paper, originally published in Monthly Numbers, from January 1802 to November 1809. Revised and Corrected by the Author. 3 Vols. 8vo. 1l. 7s.

The London Catalogue of Books, with their Sizes and Prices. Corrected to August 1811. 8vo. 7s. 6d.

Detached Philosophical Thoughts, of more than 280 of the best Writers on Man, Death, and Immortality, arranged in Connection, particularly useful to Students, but affording Instruction and Comfort to all. By Dr. Trautler. 2 vols. 11s.

### BOOKS IMPORTED FROM INDIA.

Cosha, or Dictionary of the Sanscrit Language. By Amara Sinha, with an English Interpretation and Annotations. By H. T. Colebrook, Esq. 4to. 5l. 5s.

Two Treatises on the Hindoo Law of Inheritance, translated by H. T. Colebrook, Esq. 4to. 1l. 11s. 6d.

The Works of Confucius, containing the Original Text, with a Translation: to which is prefixed, a Dissertation on the Chinese Language and Character. By J. Martham. 4to. 5l. 5s.

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## ACKNOWLEDGEMENTS TO CORRESPONDENTS.

We can assure our facetious correspondent *Wits-end*, that, as far as our information goes, "Thinks-I-to-myself" was not written either by a *Deacon* or an *Archdeacon*. He may find a hint, perhaps, in *Ferrarius* "de incognitis."

For the following correction we are indebted to that very learned and excellent divine *Dr. Hey*, author of the *Norristian Lectures*, to whom we hope the title of *the late* (*Hodgson's Porteus*, p. 21, 1st ed.) will be long before it is due.

In our last Review, p. 136, instead of "Sir *John Maynard*, at *Easton*," read Sir *William Maynard's* at *Waltons*. Sir *W.* was the father of the present Lord Viscount *Maynard*, and *Easton Lodge* was the seat of the *then* Lord *Maynard*; it is near *Dunmow*. Both seats belong to the present Lord. The service read by Mr. *Porteus* was the full service of the Church of England. We feel much gratified by this information, and several other things in our worthy correspondent's letter.

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## LITERARY INTELLIGENCE.

Mr. *E. H. Barker*, of *Trinity College Cambridge*, has in the press a new Edition of *Cicero de Senectute* and *de Amicitia*; with a variety of notes drawn from *Ernesti*, whose text he employs,

employs, and many other sources ancient and modern, besides original remarks. Two valuable essays will be subjoined, on *the Origin and Extinction of the Latin Tongue*, by the Rev. R. Patrick.

Professor White is printing a new Edition of his *Bampton Lecture Sermons*, in which we understand the omissions in the last Edition will be restored.

A new Edition of *Thucydides*, in three octavo volumes, from the Text of *Baver*, with the Version and various readings, is printing at Oxford, and is nearly ready for publication.

*A History of the Royal Society*, by Dr. Thomas Thomson, will be published in the ensuing winter, in one volume quarto, as a companion to the recent Abridgement of the Philosophical Transactions. The object of the work is to trace the progress of the science since the original establishment of the Royal Society, and to take a comparative view how much they are indebted to British, and how much to foreign cultivation. Biographical Sketches of many distinguished Members of that illustrious Society will be interspersed throughout the work.

The Rev. W. Goode has finished, and will speedily publish, a *New Version of the Psalms of David*, designed for general use.

Mr. Maddock, the Barrister, has in the press *The Life of Lord Chancellor Somers*, including Remarks on the Public Affairs of his Time and the Bill of Rights, with a Commentary, in a quarto volume.

Mr. Christian's New Work on the *Bankrupt Law*, is in a considerable state of forwardness.

A Translation of the Travels of the celebrated *De Chateaubriand*, (Author of *Atala*, &c.) in *Greece, Palestine, Egypt, and Barbary*, during the years 1806 and 1807, will be published in a few days in two octavo volumes.

A Translation of *Mad. de Genlis'* new Work is preparing for the press. The original is entitled "*Histoire des Femmes Françaises les plus celebres et de leur Influence sur la Littérature*," &c. and contains Anecdotes of the most distinguished French female writers, criticisms upon their works, &c.

The new *Canterbury Tales*, or *Glorias of the Garrison*, a satirical work, is just ready for publication, in one volume small octavo.

A new Edition of *Lafontaine's Tale Marië Minzikof*, translated by Madame de Montalieu, is nearly ready for publication, in three volumes 12mo.

Mr. Hussy has a second volume of the *Letters from an Elder to a Younger Brother*, in the press.

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THE  
BRITISH CRITIC,

For OCTOBER, 1811.

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Ἵπερίδης δ' ῥήτωρ ἠξίου σκοπεῖν Ἀθηναίους, μὴ μόνον εἰ πικρός ἐστιν,  
ἀλλ' εἰ καὶ προῖκα πικρός. PLUT. *De Adul. et Amici discrimine.*  
PLUTARCH.

Hyperides, the orator, begged of the Athenians to enquire not whether he was severe, but whether justly so.

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ART. I. *A Course of Lectures, containing a Description and Systematic Arrangement of the several Branches of Divinity: Accompanied with an Account, both of the Principal Authors, and of the Progress which has been made at different Periods, in Theological Learning. By Herbert Marsh, D.D. F.R.S. Margaret Professor of Divinity (in the University of Cambridge) Part II.* 8vo. 148 pp. 3s. Deighton, Cambridge; and Rivingtons, London. 1811.

IN our 35th volume, we have given a full account of the first part of this course; and to that account we refer our readers for a view of its object and arrangement. In the seventh lecture, which is the first of this second part, the learned professor resumes the subject of the *criticism* on the Greek Testament from the publication of the *Textus Receptus*, in the year 1624; having, as he observes, described the formation of this text in the fifth and sixth lectures. That the *textus receptus* is sufficiently correct for all the purposes of genuine christianity, Dr. Marsh repeatedly  
Y asserts:

asserts; but he asserts with equal confidence, what indeed no man of sound sense and learning, will, in this age, presume to deny; that it is not in every *word*, or in every *sentence*, an exact copy of the *autographs* of the apostles and evangelists, by whom the gospels and epistles, of which it is composed, were originally written.

That such a copy would be of great importance, not to the private christian, but to the accomplished divine, who has to repel the cavils of gain-sayers, is incontrovertible, and every approximation towards such a copy, is an object worthy of all the talents that can be employed for its attainment. The first thing that, after the publication of the *textus receptus*, was done with this view, was in the London Polyglot—a work, which as this author justly observes, confers immortal honour, as well on the nation at large, as on the learned men who were engaged in it. Of this great work we have here a very interesting and instructive history, as well as of the *Lexicon Heptaglotton*, which was published as an appendix to it, in two volumes, folio, by Edmund Castle, of Emmanuel College, Cambridge, who was Walton's chief assistant in compiling and publishing the Polyglot itself. Of the Greek Testament, Walton adopted, instead of the *textus receptus*, the *text* of the folio edition of Robert Stephens; not because he thought it preferable to the other, but because, having determined to give a collation of various readings, he embodied in that collation all the readings in Stephens's margin, which were, of course, adapted only to Stephens's text. In addition to these, he published extracts from sixteen Greek manuscripts, in the collation of which he was greatly indebted to the learning of Archbishop Usher; and the ancient versions, published in the Polyglot, furnish a vast variety of important readings.

After the London Polyglot, Dr. Marsh introduces to our notice the critical editions of the Greek Testament, by Curcellæus, and Dr. Fell, with appropriate remarks upon each. Of these valuable editions, the former was published at Amsterdam, in the year 1658, and the latter at Oxford, in 1675, about which period its learned editor was consecrated bishop of that diocese.

“ We now come,” says the author, “ to a period in the history of sacred criticism, which may be considered as the commencement of its manhood. Bishop Fell, notwithstanding the superiority of his own edition, was so sensible, that much more remained to be performed, in order to obtain a genuine text, that he determined to promote a new edition. He was likewise so well aware of the labour, which it would cost, and the many  
years



years which it would employ, to collect, arrange, and apply the materials, which he perceived were wanting, that he deemed his own life insufficient for the purpose, and resolved therefore to delegate the task to some biblical scholar, whose age might afford an expectation of living to complete it. He selected for that purpose Dr. John Mill, then Fellow of Queen's College, Oxford, and afterwards Principal of Edmund Hall. The history of this edition is related at large by Dr. Mill himself, in his Prolegomena. The preparation of the materials, and the printing of the work, employed not less than thirty years. It was published at Oxford, in 1707: but Dr. Mill survived the publication of it only a few weeks." P. 9.

On this edition the learned professor bestows due praise; and gives a concise review of the controversies to which it gave rise; pointing out, as he proceeds, its merits and its defects.

In the year 1711, Gerard of Mastricht, published at Amsterdam, an octavo edition of the Greek testament, with readings selected not from Mill's, but from Fell's edition, with a small accession of new matter; and this work, because it was printed by Henry Wetstein, has been sometimes confounded in this country with professor John James Wetstein's edition, which was published forty years afterwards in two volumes folio.

The learned professor mentions with great and just respect, the edition of the Greek Testament by Dr. Edward Wells, which, with the common English version corrected according to the readings preferred by the editor, was published, in separate portions, at Oxford, between 1709 and 1719. This edition is accompanied with a paraphrase and annotations, on which account it is generally classed, not among the editions of the Greek Testament, but among the commentaries on it; and as such it is well known.

We have next a luminous, though concise, account of the edition by Bengelius, published in 1734, which, though valuable in itself, was soon superseded by the very superior edition of John James Wetstein, which was published at Amsterdam, in 1751 and 1752, in two volumes, folio. Of this valuable edition Dr. Marsh gives, as usual, a short history; and then vindicates the integrity of the editor in the following paragraphs, which we extract with great pleasure; as they display a degree of candour, and a soundness of judgment, which every writer in theology would do well to imitate.

“ The text of this edition is precisely the same with the *Elzevir* text, and hence it is called on the title page *Novum Testamentum*

*tamentum Græcum editionis receptæ.* Though Wetstein very considerably augmented the stock of critical materials, though he drew from various sources, which had hitherto been unopened, though he collected, not by other hands, but by his own, and though few men have possessed a greater share, either of learning or of sagacity, yet no alteration was made in the Greek text. He *proposed* indeed alterations, which he inserted in the space between the text and the body of various readings, with reference to the words which he thought should be exchanged for them; and where a reading should, in his opinion, be omitted without the substitution of another, he prefixed to it a mark of *minus* in the text. But these proposed alterations and omissions are in general supported by powerful authority, and are such as will commonly recommend themselves to an impartial critic. Though among the various readings he has occasionally noted the conjecture of others, he has never ventured a conjecture of his own; nor has he made conjecture in any one instance the basis of a proposed alteration.

“ The charge therefore, which has been laid to Wetstein, of proposing (not making) alterations in the text for the mere purpose of obtaining support to a particular creed, is without foundation. Whether an editor is attached or not to the creed of his country, whether he receives pain or pleasure, when he discovers that a reading of the text is supported by *less* authority, than a various reading, are questions, with which the reader is only so far concerned, as they may affect the *conduct* of the editor in his office of *Critic*. The question of *real* importance is, Does the editor, whether orthodox or heterodox, suffer his religious opinions to influence his judgment, in weighing the evidence for and against any particular word or passage? Now men of every religious profession are exposed to the temptation of adopting what they *wish* to adopt, and of rejecting what they *wish* to reject, without sufficient regard to the evidence *against* the one, and *in favour* of the other. Hence greater caution is certainly requisite in our admission of emendations, which favour the editor's religious creed, than in the admission of readings *unconnected* with that creed. That is, we must be more careful to scrutinize, whether such emendations are *really* supported by greater authority, than the readings, which it is proposed to reject. But then we must endeavour in this investigation to abstain, on *our* parts, from the fault, which we suspect in the editor. We must not suffer a bias in an *opposite* direction to mislead our *own* judgment, to magnify or diminish authorities, as they are favourable or unfavourable to the readings, which we *ourselves* would adopt. Now I have long been in the habit of using Wetstein's Greek Testament; I have at least *endeavoured* to weigh carefully the evidence for the readings, which I have had occasion to examine; yet I have always found that the alterations proposed by Wetstein were supported by *respectable* authority,

rity, and in general by *much better* authority, than the corresponding readings of the text. The merits therefore of Wettstein, as a *critic*, ought not to be impeached by ascribing to him undue influence in the choice of his readings. His merits, as a critic, undoubtedly surpass the merits of his predecessors: he *alone* contributed more to advance the criticism of the Greek Testament, than all who had gone before him: and this task he performed, not only without support, either public or private, but during a series of severe trials, under which a mind of less energy than Wettstein's would infallibly have sunk. In short, he gave a new turn to the criticism of the Greek Testament, and laid the foundation, on which later editors have built. That mistakes and oversights are discoverable in the work detracts not from its general merits. No work is without them: and least of all can consummate accuracy be expected, where so many causes of error never ceased to operate. Such are Wettstein's merits as a *critic*. As an *interpreter* of the New Testament, in his *explanatory* notes, he shews himself in a different and less favourable light." P. 20.

Should this extract be deemed long, we beg leave to observe that it is made not merely for the sake of vindicating the character of Wettstein as a biblical critic, though that is surely a matter of some importance, but because it contains observations and reflections, which, however applicable to a variety of the most interesting subjects, are, in this age of universal controversy and party spirit, too little attended to, as well by the friends as by the enemies of our national establishments, who seem, in general, to think that he who errs in one point, cannot be a sincere lover of the truth.

In the eighth lecture Dr. Marsh gives a perspicuous detail of what has been done, in this important department of literature, by Griesbach, Matthæi, Alter, Birch and others; and it is almost needless to observe that of those learned critics of the New Testament, Griesbach is placed by him at the head. No useful abridgment of this very valuable lecture, could be made within the limits allotted to a review; but the following extract must not be passed over without notice.

“Wettstein, in his *Animadversiones et Cautiones*, annexed to his Greek Testament, went a great way towards the reducing of sacred criticism to a regular system. But much still remained to be performed, for which we are indebted to Semler, who laid the foundation, and to Griesbach, who raised the superstructure.

“From a comparison and combination of the readings exhibited by Wettstein, it was discovered, that certain *characteristic* readings distinguished certain manuscripts, fathers and versions; that *other* characteristic readings pointed out a *second* class; *others* again a *third* class of manuscripts, fathers, and versions. It was

further discovered, that this three-fold classification had an additional foundation in respect to the *places* where the manuscripts were written, the fathers lived, and the versions were made. Hence the three classes received the names of *Reccensio Alexandrina*, *Reccensio Constantinopolitina*, or *Byzantina*, and *Reccensio Occidentalis*: not that any *formal* revision of the Greek text is known, either from history or from tradition, to have taken place at Alexandria, at Constantinople, or in Western Europe. But whatever causes, unknown to us, may have operated in producing the effect, there is no doubt of its *existence*: there is no doubt that those characteristic readings are really contained in the manuscripts, fathers, and versions, and that the classification, which is founded on them, is founded therefore on truth. Hence arises a *new* criterion of authenticity. A majority of *individual* manuscripts can no longer be considered, either as decisive, or even as very important on this subject. A majority of the *Reccensions*, or, as we should say of printed books, a majority of the *editions*, is alone to be regarded, as far as *number* is concerned. The testimony of the individual manuscripts is applied to ascertain what *is* the reading of this or that edition: but the question of *fact* being once determined, it ceases to be of consequence what *number of manuscripts* may be produced, either of the first, or of the second, or of the third of those editions. For instance, when we have once ascertained that any particular reading belongs both to the Alexandrine and to the Western, but not to the Byzantine edition, the authority of that reading will not be weakened, even though it should appear on counting manuscripts, that the number of those, which range themselves under the Byzantine edition, is ten times greater, than that of the other two united. We must argue in this case, as we argue in the comparison of *printed* editions, where we simply enquire, what are the readings of this or that edition, and never think of asking for the purpose of *criticism*, how *many copies* were struck off at the office, where it was printed. The *relative value* of those three editions must likewise be considered. For if any one of them, the Byzantine for instance, to which most of the modern manuscripts belong, carries with it less weight than either of the other two, a proportional abridgement must be made, whether it be thrown into the scale by itself or in conjunction with another. Such are the *outlines* of that system, which Griesbach has applied to the criticism of the Greek Testament. The subject is so new, and at the same time so intricate, that it is hardly possible to give more than a *general* notion of it in a public lecture. It requires long and laborious investigation: but it is an investigation, which, every biblical scholar will readily undertake, when he considers, that it involves the question, What is the genuine text of the New Testament." P: 40.

That this is an investigation of the greatest importance, is indeed most obvious; but we cannot conceive how the result

result of any investigation of the readings of *manuscripts*, can be such, as to authorize us to reason from the *recensions* as we should from so many *editions* of printed books. Whatever be the errors or the excellencies of *one* copy of a *printed book*, those errors or excellencies must *all* be found in *every* copy of *that impression*, unless the men working the presses have been singularly inattentive to their duty; but such uniformity is not to be expected in *all the copies* of the same *manuscripts* which have been *transcribed* by different *copiers* living at the same place and in the same age. We are perfectly aware that the accuracy of copiers, before the invention of printing, was such as it is now vain to look for, at least in Europe; but we doubt, if even one of those copiers could have made two *transcripts* of a work so long as the New Testament so exactly alike, as that there should not have been a letter or an accent in the one, that was not in the other; and that *two* or *three* copiers should have preserved such exactness, seems, we confess, to border on impossibility. We are not therefore convinced, that it is of little importance to collect as many manuscripts as can be found of the same *recension*, because we see not how the genuine text of that recension can otherwise be ascertained. Its *general character* may perhaps be discovered by a partial collection; but whether a *particular reading* belongs to it as a recension, can be ascertained, we apprehend, only by a collation as general as possible. On what principles (we doubt not that they are solid) Dr. Marsh supposes the Byzantine recension to be of less value than the Alexandrian and the Western we know not; but were any reading to be found in *all* the manuscripts of that recension, and only in *a few* of the Alexandrian and Western manuscripts, we should certainly be inclined to consider that as the true reading, unless it were opposed by very strong internal evidence; and even to consider such agreement among its manuscripts as a strong testimony in behalf of the Byzantine recension. The following observations are admirable.

“ As the classification of manuscripts, fathers and versions, with all its concomitant circumstances, supplies us with the rules of *external* evidence, an examination of the *causes* which produced the variations of the text, suggests the laws or canons of *internal* evidence. Thus a knowledge of the fact, that transcribers have in general been more inclined to *add* than to *omit*, suggests the canon, that, where different readings are of unequal lengths, the shorter is *probably* the genuine. Again, a knowledge of the fact, that transcribers were disposed to exchange the

Hebraisms of the New Testament for purer Greek, suggests the canon, that when of two readings the one is *oriental*, the other *classical*, the former is the genuine reading, the latter a correction. Further, as it is more probable that an *easy* reading should be substituted for a *hard* one, than the contrary, the latter, as far as internal evidence goes, deserves the preference. And whether alterations be ascribed to design or to accident, we must consider, when we meet with several readings of the same passage, which of them might most easily have given rise to the others. For, if by supposing that *one* in particular is the ancient reading, we can account for the origin of the rest, and the same supposition, when applied to *any other*, affords not a similar solution, the reading, to which it *does* apply, acquires from this circumstance an argument in its favour." P. 42.

In the ninth lecture, the learned professor gives a very full, and therefore useful account of the writers who have contributed to carry towards perfection the criticism of the Greek Testament. But before he enters on that detail, he deems it necessary to vindicate his own arrangement of the several branches of christian theology—an arrangement, to which we are not aware that any objection has hitherto been made, and of which we have ourselves expressed our fullest approbation. We do not indeed think, nor are we at all convinced by the reasoning of this lecture, that it is the *only* order in which theology can be successfully studied; for as we said before, we say again, that the sciences purely mathematical, are the only sciences known to us, of which the different parts admit but of one arrangement. Systems of mechanical philosophy, of chemistry, and of the philosophy of the human mind, have each been differently arranged by different authors, all eminently skilled in the science of which they published so many systems; and it would be surely extraordinary, if a science, composed of parts so perfectly distinct as are those of the christian system, were capable of only one arrangement. One arrangement may be better than any other; and a better arrangement than Dr. Marsh's, we have never seen, and cannot indeed conceive. This we say most willingly; but we cannot say with truth that it is the only scientific arrangement of which the several branches of the study are susceptible; for the *textus receptus* being so near to perfection as Dr. Marsh confesses it to be, the student of theology might certainly enter on the interpretation of that text, before he compared it with Griesbach's, or any other critical text. We are far from saying that, to a man who has the command of his own time, this would be the best arrangement. It would not, however, be with-

without its advantages, even to him; for the general knowledge, which the student could not fail thus to acquire of the great truths of the christian revelation, would aid him, when studying the critical text, to form a just judgment of the value of the proposed emendations.

But we have no desire to begin a controversy with Dr. Marsh, especially on a question of so little importance; and therefore we proceed to make a report to our readers of his Lectures on the Criticism of the Hebrew Scriptures.

In his tenth lecture he observes that as in the Greek Testament, so in the Hebrew bible, the various readings have arisen partly from *accidental* and partly from *designed* alteration. Among the causes of *accidental* alteration, he enumerates the similarity in *form* of different Hebrew letters; the similarity of *sound* when the copyist writes from the dictation of another; the Jewish practice of substituting in certain cases *one word* in reading, for *another*, deemed of the same import; *omission* of clauses occasioned by the same word recurring after a very short interval, *abbreviations* and *numerical marks* unskilfully decyphered; the improper *division* of words written *without intervals*; and the practice of filling up at the end of a line, the space which was too small for the following word, with letters meant to have no meaning.

The designed alterations, which he thinks were made in the Hebrew text before the introduction of the Masora, he attributes to *erroneous judgment*, which led the transcribers to imagine that they could supply defects or correct mistakes; and he supposes, with great probability, that they were led into this mistake by the custom of writing in the margin of Hebrew manuscripts, notes, which were afterwards transferred into the text. These notes were of various kinds, of which we have here a luminous and most satisfactory account, as well as of another source of various readings, arising from a difference in the mode of writing certain Hebrew words, after the introduction of the vowel points into the language.

“Let it not, however, be imagined,” says Dr. Marsh, “that the alterations, of which we are now speaking, were *intentional corruptions* of the sacred text, or in other words alterations introduced with the consciousness that they *were* corruptions.” . . .

“Jerom, who of all the Fathers was perhaps the best judge of this subject, was certainly of opinion, that the Jews had *not* corrupted the Hebrew scriptures; for in contradistinction to the Septuagint, he calls the Hebrew Bible *veritas Hebraica*; and when he made a new translation (into Latin) he translated not from the Greek, but from the Hebrew.”

These observations lead Dr. Marsh to make some remarks on the labours of the Masorets, which he values very highly, though he is far from thinking with Buxtorf and some others, that the Masoretic text is absolutely perfect. This opinion, which he establishes by the most solid arguments, leads him again to give some account of the controversies between the two Buxtorfs on the one hand, and Cappellus and Morinus on the other, respecting the antiquity of the vowel points, and the respective claims of the Chaldee and Samaritan alphabets to the honour of being the alphabet in which the Hebrew Scriptures were originally written. We have barely room to mention these controversies, and to transcribe the concluding paragraph of this admirable lecture, which we recommend to the most attentive perusal of our readers.

“ This controversy about the antiquity of the Hebrew *letters and points* must be carefully distinguished from another controversy hereafter to be mentioned, in which Cappellus and the younger Buxtorf were likewise engaged, on *the integrity of the Hebrew text*: for the controversies, though in some measure connected, and frequently confounded, rest on totally distinct grounds. In the opinion that the Hebrew or Chaldee character was not used by the Jews till after the Babylonish captivity, and that the present system of vowel points was introduced in a still later age, the most distinguished Hebrew scholars, with a very few exceptions, have sided with Cappellus.” P. 90.

In his eleventh lecture, the learned professor discusses a question of much greater moment than the antiquity of the Hebrew points or the Hebrew letters, namely, the integrity of the Hebrew *text*. “ The *letters*,” as he justly observes, “ may have been *changed*, the points may be *new*, and yet the *words* may have remained the *same*.” In this lecture, we have an account of the writings of Morinus, Cappellus, and Houbigant, on the one hand; and of Simeon de Muis, Arnaldus Boetius, and the younger Buxtorf on the other. Of these two classes of critics the former contended that the Hebrew text is exceedingly incorrect, inferior greatly to the Samaritan Pentateuch, as far as it goes, and even to the Greek version of the seventy; whilst the other class maintained with equal earnestness, that the text of the Masorets is absolutely without error. It is surely needless to say, that a man of Dr. Marsh's learning and sound judgment agrees with neither of these parties; though he thinks, as we believe the learned in general think, that Cappellus was the most judicious critic of the whole.

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After giving a perspicuous view of what those parties attempted, and of the controversies which were carried on between them, he proceeds to Dr. Kennicott's edition of the Hebrew Bible, of the origin, progress, and merits of which he favours us with a minute, and, we believe, accurate detail. He estimates Kennicott's labours very highly, though as a biblical critic he thinks him in judgment inferior to Wetstein and Griesbach; but he considers his edition as peculiarly valuable, for having contributed to establish the credit of the Masoretic text.

“From it we learn,” he says, “this useful lesson, that although a multiplication of written copies will, notwithstanding all human endeavours, produce *variations* in the text, the manuscripts of the Hebrew Bible have been so far protected by the operations of the Masora, that all which are now extant, both the oldest and the newest, may be compared with those manuscripts of the Greek Testament, which Griesbach refers to the same edition.

“That the integrity therefore of the Hebrew Text, from the time when it was fixed by the authors of the Masora, has been as strictly preserved to the *present* age, as it is *possible* to preserve an ancient work, is a position, which no longer admits a doubt. Another question of equal importance is, whether we have sufficient reason to believe, that this Masoretic text is *itself* an accurate copy of the sacred writings. In the examination of this question, Hebrew manuscripts are of no use; the oldest now extant are younger by some centuries than the Masora itself; and therefore they cannot furnish the means of correcting the faults, which the Masorets themselves may have committed. — — — But if we cannot appeal to *positive* evidence, we must argue from the evidence which the nature of the case admits. It is indeed one of those questions, which ought to be holden in the *affirmative*, till we have reason to believe the *negative*. Now the learned Jews of Tiberias, in the third and fourth centuries, must have had access to Hebrew manuscripts which were written before the birth of Christ. We know that they sought and collected them. We know that their exertions to obtain an accurate text was equal to their endeavours to *preserve* it. Why then shall we conclude, that they laboured *in vain*? Our notions of integrity must not indeed be carried to such an height, as to imply that *no* deviations from the sacred autographa were retained in the Masoretic text, that there are *no* passages in our present Hebrew Bibles, which betray marks of corruption, and still require critical aid. Such passages undoubtedly there are: and we are still in want of an edition of the Hebrew Bible, conducted on the plan of Griesbach's Greek Testament; Kennicott's edition having brought us hardly so far in the criticism of the former, as Mill's edition in the criticism of the latter.” P. 109.

The twelfth lecture, which is the last in this publication, and completes the first branch of the course, is employed in describing the authors, who have illustrated, according to its several departments, the criticism of the Hebrew Bible. As great part of this lecture consists of the mere title-pages of books, with very short estimates of their respective merits, the learned professor deemed it unfit for delivery to a public audience; and for the same reason it appears to us incapable of abridgment, being indeed itself nothing else than an abridged view of a most important branch of theological study.

In perusing this lecture we confess that we felt some degree of humiliation on finding so very few of our own countrymen recommended by Dr. Marsh as Hebrew critics; for, except Walton, Castle, Usher, and Lowth, we do not recollect one English writer in this department of literature, of whom he speaks in terms of high respect: though we cannot help thinking that Dr. Lightfoot and the late bishop Horsley, not to mention others, whose names delicacy to living authors may have prevented him from publishing, were entitled to some notice as biblical critics. The names of Lightfoot and Horsley—two of the most illustrious scholars in their respective ages—are not once mentioned in this lecture; and had we no other knowledge, than what it affords us, of the progress of sacred literature in Europe, we should infer that Germany is the only country, in which biblical criticism has ever been cultivated with zeal or success. Far be it from us to detract—or wish to detract from the *real* merits of the learned men of Germany. They have, in every age since the revival of letters, been diligent and laborious scholars; and while they contented themselves with acting the part of the pioneers of literature, for which nature seems to have intended them, their labours were highly useful, and their fame established on a solid foundation.

For more than half a century, however, they have affected to take the lead in the regions of *discovery*,—even in those regions, where no *real* discovery can be made; and since this became their ruling passion, almost every divine, and every philosopher of Germany has been ambitious of that fame which is to be obtained by deviating from generally received opinions, farther than any man had ever ventured to deviate before him. Thus the wild reveries, both philosophical and theological, of *Pistorius*, *Herder*, and others; and hence too, the daring hypotheses of even our author's friend *Eichborn*!

We do not by this mean to insinuate that the authors recommended in this lecture are unworthy of the attention the learned professor wishes to be paid to them; we only advise our readers, when perusing their works, to *judge* for themselves, and not subject their own *English understandings* to *German authority*. When they relate *facts*, honest men of every nation are entitled to the fullest credit; but there are very few men indeed of minds so vigorous and vigilant, as to be proof against prejudice in favour of some particular opinions; and that even *critical* opinions and systems have their partizans among the Germans, is rendered indisputable by the account which Dr. M. gives of the prejudices of Matthæi in behalf of the Byzantine manuscripts of the Greek Testament.

ART. II. *Exposé Statistique du Tunquin, &c. par M. M—N, sur la Relation de M. de la Biffachere.*

(Concluded from our last, p. 111.)

OUR readers are aware, that the work of which we here resume the consideration is in fact the produce of two men of very different descriptions; the simple statement of the facts, resting entirely on the evidence of the Missionary, whom we may well suppose to have paid greater attention to his pious exertions, than to the political and domestic concerns of the people among whom he spent many of the best years of his life; while the observations and inferences deduced from those facts, where we find abundant instances of sagacity and extensive political knowledge, are due to the editor, who manifestly appears to have had considerable practice in state affairs. We are now arrived at the Second Part, which, as well as the third and last, affords much greater scope to the latter to display the qualities we do not scruple to ascribe to him; nor do we hesitate to declare, that the best part of the gratification we have derived from the perusal of this work has been obtained from this source.

#### “ PART II.

1. *Political constitution and government.* Tung-quin, as to its political institutions, is, if equal, certainly not superior to the other Asiatic states, all of them much inferior to those of Europe. Originally derived from, and till lately still in a state of vassalage under China, the Tung-quinese have preserved their ancient

ancient form of government, without attempting any alterations, which, without an uncommon share of wisdom and moderation, are more frequently detrimental than advantageous. The present sovereign, though he once performed homage to the Emperor of China, has yet of late asserted his independence, and he is now absolute in his dominions. The nation is considered as one great family, of which the Emperor is the father. Each mandarin claims submission as parent of the population over which he governs; and every inferior functionary considers himself as standing in the same relation with those under his authority. Lastly, every father is honoured and obeyed as the primary magistrate within the pale of his family. This patriarchal subordination is confirmed annually by solemn oaths. The Emperor in all his decrees assumes the tone of parental affection, which, however, seldom manifests itself in the acts of his government. Subordinates in office are generally allowed to act from selfish motives. Some forms are observed in the issuing of imperial ordinances, which seem in some measure to restrain the despotic authority of the monarch. All decrees of this nature must be debated in a supreme council, at which the Emperor always presides; but no decision is obtained by a majority of votes. He hears their opinions, but in his decision he is determined by his will alone.

A singular feature in this despotic government is, that the several communities have each a legislative power within its district in all concerns of police, and even an ultimate jurisdiction for the execution of their decrees. Every subject, moreover, has a right to lay before the Emperor proposals for reforms, which are indeed laid before the council, but seldom acted upon. The nation is divided into two classes, 1st, The *Royals*, which may be said to form the nobility, and includes the princes, the mandarins, and all public functionaries, down to the private soldiers; and 2d, the *Populars*, being the mass of the people. The latter are disarmed. The rank of nobility is merely personal, annexed to a title or office. The son of a mandarin is of the plebeian order, and even in the imperial family the distinction does not extend farther than the nephews to the reigning sovereign. The mandarins are of two classes, the military and the literary. The former have precedency in rank, but the latter have greater influence in the affairs of government. These execute the public offices, regulate the exchequer, and also, as that department implies scientific acquirements, the ordnance. Some practise public oratory, attempting to inculcate the doctrines of Confutzee.

Tung-quin is divided into twelve provinces, and Cochin-China into eleven. Each of them forms a distinct government, and is successively subdivided down to the primary communities. The savage tribes of Tsompa and Laos are scarcely known to the sovereign. The government before the civil wars was mild

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and beneficent, the consequence frequently of the gentle manners of the people; but since these wars, severity and discord have in a great measure destroyed this happy moderation. The storms of faction have compelled the sovereign to tighten the reins of government. Heavy taxes, harsh restrictions, and vexatious duties, press hard upon the inferior classes. But if tranquillity can be maintained for any time, it is to be hoped that these evils will gradually subside.

2. *Private rights.* The laws of this empire admit, that every man is born free, and that he cannot lose his liberty but by a conviction of delinquency. The savage tribes of Laos are in the habit of selling their insolvent debtors, but these slaves are not admitted into the other provinces. Marriage is a civil contract; the bridegroom pays certain dues to the community, which ratifies the engagement. A feast, where considerable presents are mutually exchanged, celebrates the nuptial day. There are restrictions, on account of affinity, to a considerable extent. The laws acknowledge no causes of divorce; but the husband, who has absolute power over his wife, may repudiate her for very trivial causes. Polygamy is tolerated, but only the higher ranks avail themselves of the permission; and where there are several wives, one of them only is the real consort, and takes upon herself the sole management of the whole family, including the other females, who are considered as concubines, and their children, who are treated as bastards. Infanticide is not permitted, and indeed the permission would be nugatory, as the great respectability that attaches to a man of a large family renders a numerous progeny a most desirable acquisition. Some even buy and adopt children, in order to enhance that claim to consequence. In contracts for purchases or sales of moveables, one witness to the deed is sufficient, but for the transfer of landed property the instrument must be attested by the chief magistrate of the district. Creditors may seize the property of the debtors, and even their persons, their wives, and their children, and oblige them to labour until the debt be acquitted. The process in civil suits is very simple: they have no professional lawyers; each party pleads his own cause. Criminal prosecutions may be carried on either at the suit of the plaintiff, or merely on the information of the magistrate. In venial cases the defendant may clear himself by a solemn asseveration of his innocence on oath; but in more weighty instances a regular trial is instituted, the examination of witnesses and their confrontment is resorted to, and if any of the latter give false evidence they receive immediately the punishment of the rattan.

The torture is sometimes recurred to: they suspend the culprit naked to the top of the areca tree, and letting him slide down, his body is torn by the knots of the stem to such a degree as frequently to occasion death. A singular mode of evidence

dence is here mentioned, of which no instance will be found in any other jurisprudence. If a woman, whether maid or widow, be delivered of a child, and she lay it to a man who refuses to acknowledge it, or avers that she had not known other men, a drop of blood is drawn from the man, and another from the child, and they are placed within a small distance of each other. If by mutual attraction they join and coalesce, the man is declared to be the father. The costs of a criminal prosecution are very considerable. One or more mandarins, with many attendants, repair to the place where the inquisition is to be held. They often take a plan of the spot, and if it be in an open country, they cause a house to be built for their accommodation during the procedure, and all this at the expence of the defendant. Should his property not be sufficient to defray these costs, the community is called upon to defray what may be wanting. The magistrates are very venal; and the many courts of appeal are a great impediment to the prompt and fair administration of justice.

This chapter closes with an account of the kinds of punishments inflicted in this country. One of the least is the rattan, to which no ignominy attaches, the bodily pain alone being felt by the object. The Emperor's relations at times receive this punishment, and appear the next day at court. Fines are the most frequent chastisements. Capital sentences are often pronounced, but seldom executed. Not above 20 or 30 have lately been inflicted in a year.

3. *Finances.* The public revenue was formerly the produce of the royal domains, but most of these having been alienated, the wants of the state are now chiefly supplied by levies on the people. The principal impositions are a poll tax and a land tax, purveyances, and day's labour (*corvées*), together with military services, which begin at the age of 18, and cease at 50. The quartering and maintenance of soldiers, the supplies wheresoever the emperor passes in his progresses, and the call upon industrious artists for the choicest productions of their ingenuity—all these, together with some duties on importation, and other minor taxes, are less oppressive in their amount, which is in no instance very moderate, than in the vexatious manner in which they are collected, the contributors being generally at the mercy of the rapacious officers, against whose injustice it is scarce possible to obtain redress. A monopoly of salt was lately attempted, but the clamour it excited was so great that government thought fit to abandon it.

4. *Military force.* After showing how defective the tactics, the arms, and the military engines had been in former times, this author points out the various improvements that have been made by the present emperor. In the year 1806, the peace establishment amounted to 150,000 men; all natives, except one regiment of Siamese.—This on a moderate computation amounts to no more than the 133d part of the population of Tung-quin and Cochin.

Cochin-China. This army is formed into six grand divisions. The first and least numerous is the imperial guard; four are commanded each by one of the great mandarins; and the sixth being the most considerable in number, by a mandarin specially appointed by the emperor. The army consists entirely of infantry. Elephants were once used, but since the introduction of artillery they are no longer brought into the field. Each mandarin has a despotic sway over his division: he promotes and punishes even capitally without the assent of a court-martial or council of war. Eunuchs, often eminently unqualified, were formerly at the head of the armies. At present only one has a command, and he is possessed of such distinguished talents, that he is generally approved and revered by all. Their uniforms are red, with different coloured facings which distinguish the regiments. They are supplied by the communities: the arms, consisting of muskets, either of English or French manufacture, bayonets, sabres, long pikes, and hatchets, are supplied by the emperor. Their exercise is similar to the European, but much inferior in precision and celerity. Artillery has been transmitted to them from Europe; but so unskilful are they in the management of it that they know not how to point their cannon.—They have adopted our mode of fortification, and have thereby rendered many of their fortresses so strong as to be impregnable to Indian forces: Their fleets are manned in the same manner as the armies, but of late, owing to the union of the different kingdoms, the sea service is no longer of much use, and hence is but little attended to:

5. *Religion.* The Tung-quinese were thought to be idolaters; but when we reflect on the state of civilization they have arrived at, it is scarce possible to believe that in a concern of such magnitude as their religious worship, they should still conceive that when they carve an image they create a god. The great difficulty of obtaining accurate knowledge concerning the true meaning of the ceremonies we see, among nations of whose language we have an imperfect knowledge, may justify us in believing in the present instance that the prostrations and other acts of homage which hasty observers have considered as adoration, are nothing more than the expressions of respect they habitually show to their men of rank. Some, no doubt, among the less enlightened classes, may blend such acts of devotion with absolute adoration; but such partial emanations of superstition cannot surely be thought to form a natural religion. The greater part of the religious principles of the people of Tung-quin are derived from the Chinese: and of this theological system we have of late obtained sufficient knowledge to guide us in our opinion concerning it. It is a polytheism, which admits of several supernatural beings, each self-existent, and invested with independent though unequal authority. Whatever may be the aggregate of

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those powers, it is however admitted that it is limited, and that it cannot counteract the decrees of an immutable essence to which they give the name of Sô: this it seems means a catalogue, indicating a concentration of all the other energies, which produces an imperturbable order of events. They believe that mountains, plains, forests, and all features of nature are occupied by multitudes of genii, who to a certain extent influence all human affairs. They admit the existence of the soul during a long and undetermined period; but their minds have not yet reached the sublime hopes of immortality. They expect rewards and punishments after death. Whatever their doctrinal tenets may be, the practical precepts derived from them are abundantly wise and praiseworthy. The chief of them are prohibitory of murder, theft, lying, breaking promises, wantonness, anger, indifference to mental improvement, idle talk, and all manner of injustice. Two positive precepts, which are much insisted upon are the veneration of images and of their ancestors, and to relieve the distressed. The latter is perhaps in no country so strictly observed as in this. Every community has a place for worship: each too acknowledges itself under the influence of a good and an evil genius, and, as men are in general more actuated by fear than gratitude, the latter is much more the object of devotion than the former. They pay homage to the heavens, the earth, the mountains, forests, the wind, and water, and to certain domestic deities, which they call kitchen gods. Their bonzes, whom they call Su (masters or doctors) are the ministers of the altar; but they have no spiritual predominancy, they are under no peculiar restraints, they may marry: but there are those among them who live in great seclusion, in celibacy, in coarse garments, who observe frequent fasts, and are seldom seen without beads in their hands.

Of the religion of the savage tribes of Tsiompa, Laos, and Lac-tho, little has as yet reached our knowledge. The first of them are circumcised, but whether from religious or any other motives, is not yet ascertained. They have neither priests nor pagodas. Some are said to offer sacrifices to a spirit they call Nhang. In Lac-tho, they have idols which are not the same as those of Tung-quin.—In Laos there are those who believe in a supernatural power, to whom they offer up prayers in the hours of distress. Magicians are held in estimation in all these tribes. Their belief in superstitious presages offers a humiliating symptom of the imbecility of the human mind in its uncultivated state.

The men of the higher orders, especially those of the literary class, conform indeed with the bulk of the people in their religious ceremonies, but they are not equally influenced by their precepts. They chiefly adhere to the doctrine of Confutzée; a system of morality, than which none better perhaps has ever emanated from the mind of man, unaided by revelation: a scheme which may suffice



suffice for the guidance of philosophers, but by no means adequate for containing the unruly passions of a senseless multitude. The Christian religion, which was first introduced in these parts by the Portuguese at the beginning of the 17th century; has undergone many vicissitudes, and suffered various cruel persecutions. Since the year 1790, the missionaries have obtained leave to settle in various parts; and the present emperor continues to be tolerant and even favourable: but customs and prejudices still counteract; and in a great measure frustrate, the zeal and strenuous endeavours of these reverend fathers.

6. *Manners.* This chapter is prefaced by the following general observation, 'The Tung-quinese, endowed with a natural rectitude of thought and sentiment, has a bias towards all that is wise, just and benevolent. Although under certain circumstances he be at times, for want of instruction, led into error by absurd prejudices, by the impulse of passions, and the violence of party spirit, he nevertheless displays in his habitual conduct, a decided respect for the principles of sound morality.' Conformably with this brief statement, we find that these people are less prone to theft, and have a more decided aversion to homicide than the Chinese. The uncivilized tribes are those where probity is found to be most prevalent. Relief to those in distress is a duty which they cheerfully practise. 'Nature is bountiful; let us imitate her' is a proverb in general use among them: They are capable of warm friendships.—Their women are under little restraint but that of the consciousness of their duty. Decency is held in high estimation, but without the prudery that often disguises sinister motives. Illicit love, though not without examples, is yet by no means frequent. We find here a positive denial of the habitual prostitution of the wives and daughters to strangers, with which some navigators have taxed them. Whatever there may be of it is limited to the sea ports of Cochin China. These people are said to be the most prone of any in India to games, gaiety and pleasure. Their propensity to luxury is restrained by sumptuary laws. Their loyalty to their sovereign, and their courage, especially since it is regulated by a better discipline, are conspicuous, in every instance where there is a call for the display of them.

These praiseworthy qualities yield on the other hand to some which, if not absolutely vicious, are yet decidedly reprehensible. The Tung-quinese are naturally fond of repose; which some may choose to call a habit of slothfulness. Gluttony is a prevailing blemish among them: at their festivals they not only eat immoderately, but they, without an attempt at concealment, carry away in their long sleeves what they cannot consume. Ebriety is not common among the lower classes; those of the higher at times indulge in it. The manners in Tsiompa, Laos, and Lac-tho remain objects of further inquiry, if the inquiry be

worth undertaking, Several circumstances here mentioned give room to suspect that they are not yet advanced beyond the rank of savage nature.

We are unwilling to call in question the favourable account here given of the manners of these nations, but we cannot omit observing, that this is a part of information concerning which a great variety of opinions may be entertained, according to the temper, judgment, and experience of the observer.

7. *Customs.* The staining their teeth black, and colouring their lips of a deep red, practised by these people, is perhaps not much more preposterous than our powdering our hair, and females laying a coat of red paint on their cheeks.—They sit on the ground cross-legged. Their beds consist of mats with pillows made of rushes. Their houses have but little furniture. Abroad they carry umbrellas, the size of which, and number of balls depending from them, bespeak the rank of the owner. They usually travel by water. By land the rich proceed in palankins; the poorer go on foot. The military mandarins alone have the privilege of travelling on elephants. Their manner of saluting is not only by bowing, but by repeated prostrations. Women salute by seating themselves, and then inclining the head as low as the knees. A man of rank never goes abroad without being attended by several servants, who carry his pipe, his betel bag, his fan, and his umbrella.

Of all their ceremonies, the most splendid and most expensive is the funeral. Men often toil through life with great ardour, in order to accumulate wherewith to defray a magnificent burial; and if the means be not at hand, the relatives of distant consanguinity, and even the community will supply the deficiency. They mourn in white, and the garments must be of coarse stuff, and loose. A widow mourns three years for her husband, the widower two for his wife, and the children the same period for their parents.—Besides the colour of the clothing, their mournings are observed by strict abstinence, seclusion and all manner of self-denials. They have no fixed periodical days of rest except the three first days of the year. No business is then transacted, and feasting alone is attended to. They delight in dramatic performances. They have no public theatres, but stages are occasionally fitted up in the houses of the great, where hired players, dancers, tumblers, and rope dancers display their various talents. The fondness of these people for all kind of games prompts them to practise all manner of bodily exercises, and many acquire great dexterity at tennis, foot ball, and the shuttle cock, which with uncommon skill they reverberate with the foot. They have a great fondness for cock-fighting; and cards and chess are among their favourite recreations.

8. *Language.* Being descended from the Chinese the people of Tung-quin have preserved the idiom of that country; but  
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having been long separated from them, and having conceived a rooted antipathy against them, the dialect is now materially altered, infomuch that the two nations can no longer understand each other. The language offers at first sight an appearance of barbarous rudeness, having neither genders, numbers, tenses, declensions or conjugations, but these defects are sufficiently supplied by particles which denote those various modifications. Their words are generally monosyllables. The language is rich as to all objects in common and familiar use, but very defective as to abstract ideas.—It abounds in ceremonious expletives. Their writing is rude, somewhat partaking of the Chinese. Their men of letters cultivate the latter tongue, as the European nations do the Latin, but they possess it in a very imperfect manner. The missionaries have of late endeavoured to introduce an alphabet similar to ours; but we are not told with what success.

9. *Sciences.* The substance of this chapter relates chiefly to the inferiority of the Tung-quinese in point of science. Their least deficiency is in medicine, but in this also they are inferior to the Chinese. Their remedies are principally simples, and their knowledge of plants is not despicable. Caustics, and among these moxa, are often applied, and at times with success.—This deficiency in science is not to be ascribed to the want of seminaries, several being established, where they teach morality, rural and political economy, the military art, eloquence, poetry, and other branches of erudition; but with what success may best be gathered from the effects that are produced.

10. *Literature.* A certain degree of popular eloquence meets with much encouragement in this country; every individual having opportunities of displaying his proficiency in their communities, their pleadings, their public worship, and their various festive assemblies. Their histories are mere annals. They are not in want of poets, who, however, deserve no better name than that of versifiers. The people delight in singing their verses. The late civil wars have driven away the Muses, but tranquil times may yet recall them; and then this people, which is not devoid of talents for the cultivation of polite literature, may yet hold a considerable rank among the nations, where these elegant accomplishments are cultivated with success.

### “ PART III.

1. *Principal events in Tung-quin and its dependent states.* The early periods of the history of these states are, like those of most other countries, involved in much doubt and obscurity, and were they better known, would probably prove equally tedious and uninteresting. These therefore the author passes over in a very cursory manner; and indeed the whole history here given, except the part which relates to the late rebellion and reiteration, is a mere epitome; which, however, does by no means stimulate our

curiosity for a more circumstantial narrative \*. What the author relates, he divides into four epochs. The *first* proceeds from the origin of the nation to the beginning of the 16th century. The Tung-quinefe are of Chinese origin, and hence trace their antiquity to a preposterous remoteness. Both are probably descended from Hindoos. No facts appear to have occurred in this long period that seem to deserve recording. Many in the sequel, from unknown causes, migrated from Tung-quin to Cochin-China, which became a distinct sovereignty, and prospered for a time, but was soon after involved in great troubles. This forms the *second* epoch, which terminates nearly at the middle of the 17th century. The *third* carries us through another century, during which period the government of Tung-quin struggled with the aspiring power of Cochin-China, and incessant warfare subsisted between the contending nations. And lastly, the *fourth*, which comprises our period, and is by far the most important part of the history, contains various political convulsions, which have been productive of memorable events, have displayed great virtues and atrocious crimes, and through a lamentable series of cruelties and disasters, have at length led to the state of tranquility now enjoyed in these favourite regions. This being the most interesting part of the history, and that which concerns us most, we shall waive any further notice of the three preceding epochs, that we may dwell more fully on the momentous and unparalleled transaction of this period.

The sovereign of Tung-quin, of the family of Lé, and whom the natives distinguished by the name of Dova, had for some time placed the executive government in the hands of a minister who bore the name of Chua-Vua, and this office soon became hereditary in the family of Nquien, the head of which Nquien-Phoue, had in a rebellion, expelled an usurper, and restored the family of Lé to the throne. The Dova however, though thus reinstated, was far from recovering the authority of a monarch, the Chua having retained an unlimited power, similar to that assumed by the mayors of the palace, during the second race of the kings of France. The Dova was not even permitted to designate which of his sons should be his successor. We find about the same period certain rulers in Cochin-China, of the name of Nquien,

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\* Although we do not feel inclined to censure this author for taking no notice of the accounts already extant of this curious country, we cannot however be so lenient in the present instance, where facts are related without any reference to historical documents.—Those who may feel inclined to dedicate, or perhaps to misapply a few hours in the perusal of a tedious narrative, may find a sketch of the early history of Tung-quin in the *Lettres Edifiantes*, vol. xvi. p. 245, and 271, 2d Edit.

who though tributary to Tung-quin, governed yet with unlimited sway.

At a recent period, the date of which does not appear, the Chua was assassinated, and having left no children, a great contest arose among his relatives for the succession. The king availed himself of this struggle, and succeeded in making a considerable abatement in the power of that office, which now ceased to be hereditary. In the year 1732, Vo-Nquien-Vuong, who ruled in Cochin-China, forfeited by his misconduct the confidence of the people, and a traiterous minister caused Anh-Vuong, a son of Vo-Nquien-Vuong, by a concubine, to be proclaimed his successor, to the prejudice of two legitimate sons, whom he imprisoned, and who did not long survive their confinement. The enormous acts of violence committed by this atrocious rebel soon brought on a civil war, which commenced in the year 1774, and during a conflict of twenty-eight years, was productive of a series of almost incredible events, and has at length terminated in the present permanent establishment.

The mandarins of Cochin-China called in the king of Tung-quin to their assistance and obtained from him an army, headed by an enterprising and dextrous commander, who soon compelled the surrender of the rebellious minister. This submission however did not produce the retreat of the auxiliary army, and Anh-Vuong, perceiving that his deposition was aimed at, fled precipitately to the south of Cochin-China, leaving behind him all his treasures, which became a prey to the invading chief. At this period appeared three brethren of an obscure race, surnamed Tay-Son, and formed a distinct party, which soon acquired a great ascendancy, and chiefly contributed to the memorable events that followed.—The eldest, named Nhac, headed a body of rebels, which he led into the field; the second, whose name does not appear, was a bonze, who influencing the priesthood and through them the people, sanctioned the proceedings of his ambitious brethren: and the third, named Logg-Nhu-ong, displayed the greatest energy and audacity, and yielding to selfish views was not always true to his own party. The fugitive Anh-Vuong, made an attempt to cope with these insurgents, with the arms of Tung-quin, but failing in all his feeble endeavours, and yielding chiefly to the allurements of pleasure, he was assassinated; and a grandson of Vo-Nquien-Vuong, the last legitimate king of Cochin-China was placed on the throne. This prince too, not being equal to the difficulties he had to encounter, tamely submitted to Nhac upon terms which were not observed. He disappeared, nor is it known in what manner he ended his days. A son of his collected some troops, and marched against the Tay-Sons, but he also proved unsuccessful: he was betrayed, and surrendered, and no doubt came to an untimely end. His wife, however, escaped the pursuits of the rebel, together with her second son

Ong-Nquien-Chung, the emperor now on the throne, and no doubt the most brilliant character that occurs in this history.

These heroic fugitives retired into the woods, where, during several months they remained concealed in a lofty tree, a few trusty adherents supplying them with provisions in the night. Hence they were at length rescued by a Christian missionary, dignified by the title of Bishop of Adran, a truly venerable character, who greatly influenced all the subsequent memorable events, and essentially contributed to the restoration of the legitimate race to the throne of these kingdoms. Nquien Chung, not without much difficulty, found means to collect an army of 40,000 men. He seized some country vessels; and purchased others of larger size from the Portuguese; with this force he had every prospect of subduing the rebels; but the Portuguese having deserted him on the day of battle, his expedition proved unsuccessful, upon which, in the year 1781, Nhac becoming more audacious, assumed offensive measures, and obliged the king to take refuge in Cambodia, whither he was pursued, and in an action in which he had nothing to oppose to a number of elephants let loose against him, was again defeated. He withdrew secretly with his family to Pullo-Vay, a small desert island in the gulph of Siam. The Tay-Sons, having sent a force to seize him in this place of refuge, he fled to Siam, where he met with a friendly reception, and was allowed a body of auxiliaries to be employed against his enemies, in which 4000 Cochin-Chinese contributed greatly to the vigor of his exertions. To this army he now added a levy of 10,000 men, and led the whole into Cochin-China. Here the Siamese soon betrayed their prevalent love of plunder, which induced Nquien-Chung, who was unwilling to countenance such rapacity, and was determined not to be accessory to the miseries of his people, to relinquish his enterprize, and once more to seek refuge in Siam. The Tay-Sons now prevailed for a considerable time; and Nquien-Chung, who had in vain solicited further aid from the king of Siam, and had also some reason to suspect the intentions of that faithless prince, returned to the island of Pullo-vay together with his family, and about 1500 Cochin-Chinese, who had joined him in Siam. Here he fortified himself and found means to draw provisions from the opposite coast. He now committed the education of his son to the Bishop of Adran, who conveyed him to Paris, and there negociated a treaty, according to which Louis the 16th was to supply Nquien with a squadron of twenty sail, seven regiments of infantry, and a subsidy of five millions of piastres, payable in the course of four months. The reciprocal terms were most advantageous to France, the most important being the absolute possession of the bay of Turon. Encouraged by this proffered succour, Nquien re-entered Cochin-China, and seized on a part of Cambodia and Laos; but his son soon

soon after arrived from France, without any of the promised auxiliaries or subsidy, the troubles in that kingdom having already paralysed its energies. A few French officers, however, repaired to his standard, and successfully exerted themselves in disciplining his troops, and meliorating his tactics, and some European merchants sold him a few ships of force. He now fortified the towns he had reduced, according to the science in which he had lately been instructed, and built more ships similar to those he had purchased. He fell suddenly upon the fleet which the Usurper, now called Quan-trung, had found means to fit out, and took several of his forts and ships; but hearing that a strong body of enemies were advancing against him, which he doubted his means to cope with, he loaded all the vessels that could be removed, destroyed the rest, and returned to his strong holds.

The next year \* he made a fresh incursion, and even besieged the Usurper in his capital; and after several severe and sanguinary struggles, during which he was once more driven into Cochin-China, he - at length, in 1796, re-entered Tung-quin, and took possession of the Capital; when the people, seeing themselves free from danger and apprehension, seized on the leaders of the rebellion, and the Mandarins who had adhered to the Tay-Sons, and delivered them to the conqueror. Nquien-Chung now set up a claim to the kingdom of Tung-quin, which he founded upon the right of King Lé, who had taken refuge in China, where he was reported to have died, without leaving any descendents; from this event, Nquien-Chung, who declared himself the next of kin, considered himself as the rightful possessor of the vacant throne. No one offered to contest this claim; he was universally acknowledged, and formally invested by the Emperor of China, from whom he now asserts an absolute independence, having himself assumed the title of Hoang-de, or Emperor, and taken the name of Gia-Long, which bears a resemblance to that of the Chinese monarch.—Here terminates this disastrous conflict, productive, during a period of twenty-eight years, of the most deplorable wretchedness to a numerous population, with the incessant devastation of an extensive, and by nature most fortunate country; and all this owing to the ambition and cruelty of a few detestable tyrants.

Nquien-Chung, now called Gia-long, was, in the year 1807, fifty-one years of age, he is of the middle stature, and of a robust make and constitution; he had seven children, but only one legitimate son by the Empress. No prince, till he became quiet possessor of the throne, displayed greater firmness in adversity, nor greater magnanimity in the hour of success. No one knew better how to discharge the arduous task of a ruler of mankind. His filial piety towards his mother, his conjugal af-

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\* " 1795."

fection, his parental love, shone forth on all occasions; without his suffering, however, these sentiments to influence or interfere with his public duties. In various instances, during his struggles, he gave splendid examples of humanity and forbearance; in his private life he was temperate and frugal, yet ever maintained the dignity that belonged to his station. His time he portioned out with methodical regularity; and in a word, he may in every respect be held up as a pattern to all those who are intrusted with the happiness of nations.

Virtuous minds must feel a deep regret when they are told that this monarch, who was so bright an example of excellence while he was struggling with difficulties, has, since the dawn of his prosperity essentially deviated from the conduct, which procured him the love and admiration of all who yielded to his guidance. Soon after his re-instatement and accession, he lost his best friend and adviser, the venerable Bishop of Adran; and with this faithful monitor, his love of glory seems to have forsaken him. His vigilance too, and solicitude for the welfare of his people, has yielded to a love of ease and pleasure. Dramatic exhibitions are become his favorite amusement; he is grown difficult of access, and is taxed with ingratitude towards those who faithfully adhered to him during his troubles. His taxes are oppressive. He openly professes irreligion. Instead of residing at the Capital of Tung-quin, which on many accounts ought to be the seat of Government, he has taken up his abode at Phu-xuan in Cambodia, where he may indulge in his luxuries with less restraint. His severity of late, has in many instances, bordered upon cruelty; and thus he throws away the love of his people, who of late have shown several symptoms of discontent. His son, who had been in France, died since his return, leaving two children by a woman of a secondary order: his loss indeed need not be lamented, as no favourable expectations could be inferred from the qualities he displayed. Gia-Long is disposed to declare a son by a concubine his successor on the throne, but in this he is strenuously opposed by the Empress, who maintains, that her deceased son having been declared heir to the Crown, his sons had the prior right to the succession. In acknowledging all these deviations from the virtuous conduct which had raised this Prince to a degree of admiration which few men have compassed, the author thinks it incumbent on him to point out various circumstances, which, if they do not obliterate, at least palliate the aberrations which there is so much cause to lament: and, at any rate, it is but fair to contrast these derelictions with the sublime features of character which this monarch repeatedly displayed in his disastrous days."

2. *Recapitulation.* As we do not think ourselves justified in lengthening this article, which, we fear, will already be thought to exceed the bounds we ought to have prescribed to our report,



report, we shall not here enter into a second review of the contents of this work, which are recapitulated in this chapter under the heads of *Resumé des faits*, and *Resumé des Causes*; although we must admit that they are here presented to us under different aspects, from which various observations are derived well worthy the attention of the philosopher and politician. From a collective view of the qualities, defects, virtues and vices, of the institutions, the scientific acquirements, the arts, and pleasurable pursuits of this people; the due compensation between the advantages they enjoy, and the evils to which they are exposed; and a fair comparison of their faculties and improvements with those of other countries, the author infers that Tung-quin is a region highly favoured by nature, the inhabitants of which are liable, nevertheless, to considerable inconvenience and danger; that the people are subject, indeed, to a despotic Government, but one, which in tranquil times, is by no means constitutionally oppressive; that their superstition is at least free from bigotry, though pregnant, of course, with errors. That though estimable in various respects, they are as yet but little advanced in the career of intellectual improvements, which are the chief ornament of society; and that they are still perfect novices in the grand principles of public order and wise administration, which essentially provide for the welfare of a community. Finally, that notwithstanding its pre-eminences are few, and faults many, this people holds a distinguished rank among the Asiatic nations, and is one of those, an intercourse with which, might be materially beneficial to Europeans.

In contemplating the causes of the domestic, civil, and political state of the Tung-quinese, the author insists on the influence of climate towards forming the character and habits of the human species; hence, as from a primary cause he derives a series of secondary impulses which ultimately tend to determine those national features. A moist climate disposes to inaction, and inclines to the use of spirituous liquors. This inaction is counteracted by the imperious necessity of paying taxes. The relaxation of the fibres peculiar to this people may be favourable to tranquil meditation, but it incapacitates for strenuous mental exertions, and the languor of their intellectual powers may also be in a great measure deduced from the difficulties their language opposes to accuracy in the communication of ideas; and to the erroneous perceptions and confused inductions unavoidably derived from idolatry and superstition. There are few nations upon whom custom has a greater empire than over the

the Tung-quinefe ; their profound veneration for their ancestors, and all the institutions handed down from them, are causes which inevitably impede improvement ; while the nature of their despotic Government will ever prove a bar to the political institutions that essentially benefit the inferior ranks. In a word, the inferiority of this people is more the effect of want of energy than of natural causes, more of torpor than of wicked propensities.

3. *Prospective views.* We may safely predict that every one, either theoretically or practically engaged in the great science of political œconomy, will be amply gratified by the perusal of this chapter, in which a store of information is closely blended with deep sagacity and accurate induction. The fallacy of political predictions, both of acute philosophers and the most skilful statesmen has, it must be owned, been evinced in too many instances, not to put us upon our guard against the most plausible surmises ; and this ground must be still more treacherous in countries where the arbitrary will of a despot baffles all the calculations of wisdom. Yet where is the use of experience, if it does not enable us to form some probable opinion of what is likely to befall us, and in many instances to derive certain consequences from past events ? No undue rashness is therefore to be ascribed to the author of this work, if he ventures, after having carefully considered the internal as well as the relative state of this country, and taken a wide range over the circumstances and institutions of most other states, to predict what changes are likely to take place in the future condition of this empire. In the general order of things, an increase of population necessarily brings on an improvement in cultivation ; and hence, by clearing of woods, draining of marshy districts, and a consequent melioration of the climate, may be expected an increase of all manner of physical as well as intellectual advantages. It has been ascertained that the sea gradually withdraws from the eastern, or in fact the whole coast of this country, hence a necessary accession of territory, and a probable cause of aggrandisement. There is reason to believe that the moral character of this people is progressively improving, and hence may be expected an equal progress in their habitual integrity and public spirit, since even a despotic sovereign must be aware of the salutary effects of virtuous principles towards the prosperity and security of his government. Scientific improvements have singularly distinguished our age ; these, by their elastic impulse, are most likely to spread wide, and will no doubt, in time, reach even these remote regions, and

and of this indeed we have already instances in the improvement they have admitted in their military and naval architecture, and their tactics; this progress will be essentially facilitated by the extent of coast, which will favour all sorts of valuable importations. The union of six kingdoms, which before lived in constant enmity, will have the salutary tendency of promoting the arts of peace, unless counteracted by the vices of a tyrannic sovereign, who may indeed retard, but after all cannot wholly impede the progress of civilization. The power acquired by this country under its present victorious monarch, will preserve it from dangerous wars with its neighbours; to which effect the strength of its frontiers, namely the sea on one side, and chains of lofty mountains on the other, will essentially contribute. The practicability of commerce with other nations will not fail to open a door to numberless improvements; and here the author enumerates many of the articles, both of importation and exportation, that may lead to a brisk and flourishing trade: and he reprobates the policy of this, and most other Asiatic states which industriously discountenances all foreign intercourse. He owns that the extravagant veneration of ancestors and of ancient usages prevalent in this country, may still further counteract the beneficial communication with strangers. The country moreover being productive of all the necessaries of life, this circumstance may prove an obstacle to importation. But notwithstanding all these impediments, he does not despair that the sovereign will ere long perceive the profits to be derived from the duties he may lay on the articles of foreign traffick, and hence be induced to encourage its operations. Lastly, from a careful comparison of all the advantages and disadvantages affecting this country, he thinks it reasonable to expect that it will gradually arrive at a much greater degree of prosperity and political consequence; and this the sooner should the sovereign, although jealous of foreign interference, be yet a man of sufficient wisdom to abstain from the prohibitory decrees which impede the commercial intercourse.

From the length of this article, our readers may infer the opinion we entertain of the publication, of which we now take our leave. But however impressed we are with its importance, we are sorry we cannot venture to predict a rapid or a wide circulation in its favour. The gravity of the subject, and the depth of thought, which the perusal of a great part of it necessarily implies, being ill calculated for the present frivolous taste in reading. The author, however, is intitled to the thanks of the few who know how to appreciate real merit;

merit; and who value every effort that is made to extend our acquaintance with our fellow-creatures, and to inculcate the great principles of sound policy, from which mankind derives its most important benefits.

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ART. III. *An Essay on Human Consciousness; containing an Original View of the Operations of Mind, sensual and intellectual.* By John Fearn. 4to. pp. 272. 1l. 11s. 6d. Longman and Co. 1811.

WHETHER we ought to make any report of this work to our readers, might well be matter of doubt. But being urged by the author to do it, we shall proceed to state our opinion. We can say with truth, that it is a very singular work, but we can say nothing more; for though we have often taken it up with the intention of analysing it, we have always been obliged to relinquish the task in despair. We can however give one or two *specimens* in the author's own words; and as the language is often quite new to us, this seems to be the only fair conduct that we can pursue.

“The grand object of inquiry, in the present day,” says Mr. Fearn, “I take to be, not whether mind be matter, or of some other substance, but, whether mind *inheres* any substance whatever.

“Proper materialism seems to rest on the hypothesis that brain gives consciousness, merely in virtue of its organization, and includes, that a change of medullary substance effects no change of subject.

“This supposition is opposed by immaterialists, on very rational grounds; but at the same time, they suffer their hypothesis to labour under the insuperable difficulty of mental *non-extension*.

“In this state of the question, whoever shall shew that mind, operates by extension, distinct from brain; and on the other hand, that brain cannot be the agent of thought, should, I imagine, give a new turn to the inquiry; and afford an interest to the scheme of immaterialism, which otherwise it cannot so extensively possess.”

To show this is the aim of the present author, who advises such of his readers as are men of science, to pass over the five first chapters of his work, in which, he says, “are several things, which such men are not expected to endure; and to enter at once on the sixth, seventh, and eighth chapters.”

Not being much afraid of metaphysical difficulties, nor greatly alarmed by metaphysical paradoxes, we paid at first no regard to this advice, thinking it the most natural way to follow the train of an author's thoughts, in the order in which they had occurred to himself; but when we found Mr. Fearn affirming that the mind has a *definitive shape* as well as *extension*; that it *inheres a substance*; that it must have an *energy which matter never displays to us*, though it *must yet be extended, because otherwise it could not reciprocate with body*; and that feeling and action are divided or articulated by a sort of mental *disjunctive conjunction*, called *will*—the hinge upon which feelings *turn* to action; and when we found him at the same time confessing, that “without *practical* support, any speculation how such a mind as this may exist in the brain of a man, would be the merest impertinence,” we were glad to proceed at once to those chapters in which such support is promised. To the whole of them we have paid some attention; and such of our readers as think that the following conclusions are worthy of support, and can be supported, may pay attention to them likewise.

“1. The human mind is a *flexible* (the author seems to mean elastic) *spherule*, *exquisitely flexible* in surface, but *immutable* and *impenetrable* in substance.

“2. The *surface* of the mind, when not affected, is *perfectly uniform*, and is in *contact*, throughout, with *nervous influence*, or perhaps, some elementary matter; this last being the medium of its co-operation with the *body* and external world.

“3. Mind possesses a *limited* or *qualified motivity*, moving not until nerve has acted upon it; but, being *duly moved*, it displays a peculiar limited power of *varying* and *regulating* its *own motions*; and of giving *new* sorts of motion to the *body* which first moved it.

“4. When the external force *wholly ceases*, the action of the mind is necessarily *included* (we suppose in the cessation;) and it moves no more until nerve stimulates again.

“5. If during a state of *rest*, any nervous stimulus press strong enough to produce *any motion*, this *must occasion inequality* or *flexure*, in the *surface* of the mind; and such flexure is *accompanied* by an *instance of perception*, whereby mind is apprised of its own existence, or waked to feeling and action. — — — —

“Now,” continues our author, “if the mind be *supposed* to possess the *figure*, and *texture*, of a *flexible spherule*, it appears admirably adapted to receive any number of co-existing or *synchronous flexures*, on *both sides* (the *internal* and *external* sides we suppose) of its *surface*; and to entertain *all conceivable varieties* of them,

them, in *number, form and degree*, so long as *any capability of flexure remains.*

“ It is equally adapted to receive any, or all of these *varieties of flexures in succession*, with a *rapidity, greater or less*, in proportion as the *motions of such flexures are, in themselves, physically greater or less.*

“ Examining ourselves, we shall find our perception equally alive to affections of internal and external *origin*; and that it is bound to *suffer any number, variety, and degree, of impressions of both species*, until the mind becomes so *tensely occupied*, that *no more feeling* can be inflicted by any augmentation of *force.*

“ It has here been advanced, and will be farther illustrated, that *all these affections in the mind* are governed in the same order that flexures are governed in a *gross, flexible, inflated ball.*

“ The inference here is plain, and I must suppose the *surface of mind* to be the *region of perception*; and the operation called *perception of sensation* to be produced *with a motion in that surface*; whilst impression or flexure is not supposed to be a *cause*, but only a *physical concomitant of intelligence of any sort.*” P. 89.

If there be any of our readers, to whom such conclusions as these appear discoveries in science, they will, of course, purchase this *Essay on Human Consciousness*; and study its language, while others, who may deem them

————— “ only fit for skull  
That’s empty when the moon is full,”

will suffer the volume to find its way quietly to the shops of pastry-cooks and of the venders of snuff; or to other still more ignoble places, to which we think it must hasten with the rapidity of its author’s *flexures and undulations.* Yet we must declare, that a metaphysical volume less likely to be productive of serious evil, has never come under our review; and that we believe the author to be a well-meaning man, who might have produced something much more valuable, if, before he had thought of going to the press himself, he had studied the works of the most eminent mechanical and intellectual philosophers. He seems to have read, or at least looked into, the works of Locke, and Hartley, and Priestley, and Price; but if we might offer him our advice, it would be to study the works of Bacon, and Reid, and Stewart, before he attempt to play the metaphysician a second time; and if to these he add the study of mathematics and of grammar, he will probably express his meaning with greater precision, whether he write of matter or of mind.



ART. IV. *Philosophical Transactions of the Royal Society of London, for 1809. Part I.* 4to. 220 pages. Nicol. 1809.

WHEN we lamented the death of that excellent philosopher Cavallo, we felt for our own loss as well as that of the public. On him we had long depended for philosophical opinions, and the delay of the present Report is one of the consequences of that loss. We trust that it is now repaired, and that we shall proceed in future with equal accuracy and vigour.

I. *The Croonian Lecture on the Functions of the Heart and Arteries.* By Thomas Young, M. D. For. Sec. R. S.

“The mechanical motions which take place in an animal body,” says Dr. Young, “are regulated by the same general laws as the motions of inanimate bodies.” Thus the force of gravitation acts precisely in the same manner, and in the same degree, on living as on dead matter. It is obvious, therefore, that the inquiry in what manner and in what degree the circulation of the blood depends on the muscular and elastic powers of the heart and arteries, supposing the nature of those powers to be known, must become simply a question belonging to the most refined department of hydraulics.”

Agreeably to this view of the subject, the author proceeds to inquire, 1. What would be the nature of the circulation of the blood if the whole of the veins and arteries were invariable in their dimensions, like tubes of glass or bone? 2. In what manner the pulse would be transmitted from the heart through the arteries if they were merely elastic tubes? 3. What actions we can with propriety attribute to the muscular coats of the arteries themselves. Lastly, are added some observations on the disturbances of these motions, which may be supposed to occur in different kinds of inflammatory fevers.

Considering the blood vessels as tubes of invariable dimensions, and the motion of the fluid as uniform, we are to suppose the blood in the arteries as subjected to a certain pressure, by means of which it is forced into the veins, and this pressure originating from the contraction of the heart, and continued by the tension of the arteries, is almost entirely employed in overcoming the friction of the vessels.

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The magnitude of the pressure is inferred from Dr. Hale's experiments on quadrupeds, to be equivalent to a column of seven feet. The diameter of the aorta is assumed at  $\frac{3}{4}$  of an inch, and is supposed to branch off thirty times successively in ramifications of two trunks each time until the last vessels become only  $\frac{1}{1152}$  part of an inch in diameter.

Taking these data for granted, the author then employs the theorems which he has given in a former paper for calculating the resistance.

He estimates the quantity of blood contained in the arteries at 9 or 10 pounds, and supposes the heart to throw out at each pulsation  $1\frac{1}{2}$  ounce of blood. The velocity of the blood in the aorta  $8\frac{1}{2}$  inches, and in the smallest vessels  $\frac{1}{3}$  of an inch per second. The resistance which the blood would meet in circulating through these vessels, which he supposes, on account of its viscosity, to be four times as great as that of water, he calculates is equivalent to a column of 80 inches.

The effect of the curvature of the arteries in increasing the resistance is next considered, but is found to be so exceedingly small as not materially to affect the calculation.

The successive transmission of the pulsations of the heart through the length of the arteries is considered as analogous to the motion of the waves on the surface of water, or that of sound transmitted through the air; the coats of the arteries are supposed to be perfectly elastic; hence it follows that the velocity of the pulse must in this case be nearly the same as that transmitted through an elastic fluid, under the pressure of a column of the same height as that which measures the actual arterial pressure; that is, equal to that which is acquired by a heavy body falling freely through half this height. In man this velocity is about  $15\frac{1}{2}$  feet per second, to which the progressive motion of the blood itself adds about 8 inches, so that the velocity of a pulsation may be considered equal to about 16 feet per second.

The mean velocity of the blood in the aorta being  $8\frac{1}{2}$  inches per second, and the contraction of the heart occupying only  $\frac{1}{3}$  of a pulsation, the greatest velocity of the blood in the aorta must be  $25\frac{1}{3}$  inches per second, or about  $\frac{1}{3}$  part of the velocity of the pulse; so that a column of blood occupying 8 inches may occupy only 7; hence the diameter of the vessel must increase about  $\frac{1}{3}$  part, the tension will become  $\frac{1}{3}$  greater, and the force of the heart to support such pressure must be equivalent to a column of 101 inches, which agrees very well with an experiment of Hales on the ascent



ascent of the blood, in a tube connected with the artery of a horse.

The author then proceeds to inquire into the functions which are to be attributed to the muscular fibres of the coats of the arteries, which he apprehends are much less concerned in the progressive motion of the blood than is generally believed.

“ There is no difficulty,” says Dr. Y., “ in imagining what services the coats of the arteries may be capable of performing, without attributing to them any immediate concern in supporting the circulation; for since the quantity of blood in the system is on many accounts perpetually varying, there must be some means of accommodating the blood vessels to their contents.”

Agreeably to this opinion, the author attributes the nature of the pulse, as perceptible to the touch, almost entirely to the action of the heart.

The deviations from the natural state of the circulation are next considered, and are either general or partial. General deviations consist in a change of the motion of the heart or of the capacity of the capillary arteries. When the quantity of the blood transmitted by the heart is smaller than in health, the arteries must be contracted and the veins distended. In this state the pulse must be small and weak, which will occasion paleness, and chilliness of the extremities until the blood accumulated in the veins urges the heart to greater activity, and occasions it to propel an unnatural quantity of blood; hence a contrary state may arise, the state which perhaps constitutes the hot fit of fever.

Excessive relaxation of the arteries may be the principal cause of another general derangement of the circulation; the motion of the blood will be accelerated, the arteries emptied, and the veins overcharged, and the heart be exhausted by fruitless efforts to restore the equilibrium. This state appears to resemble in many respects the affections observed in typhus.

If we suppose fevers to be occasioned by derangements of the larger arteries, we may in like manner suppose local inflammations to be occasioned by excessive dilatation or contraction of the smaller vessels.

Besides these general illustrations of the nature of fevers and inflammations, the author is of opinion that this theory may sometimes be of use in explaining the operation of the remedies employed for relieving them. It affords reason to suppose that venesection must be more rapidly and powerfully felt in a neighbouring than in a distant part, and to

expect more speedy and efficacious relief in inflammations from opening an artery than a vein. It also shows us " why greater benefit is often experienced from withdrawing a small portion of blood by means of cupping or leeches than a much larger quantity by venesection."

II. *An Account of some Experiments performed with a Voltaic Apparatus for the Purpose of ascertaining the most advantageous Method of constructing a Voltaic Apparatus for the Purposes of Chemical Research.* By John George Children, Esq. F. R. S.

" The late interesting discoveries of Mr. Davy having shown the high importance of a voltaic battery as an instrument of chemical analysis, it became a desirable object to ascertain that mode of constructing it by which the greatest effect may be produced, with the least waste of power and expence."

For this purpose the author constructed two voltaic batteries, and from the effect which they produced draws the following conclusions; that

" The absolute effect of a voltaic apparatus, therefore, seems to be in the compound ratio of the number, and size of the plates: the intensity of the electricity being as the former, the quantity given out as the latter; consequently regard must be had, in its construction, to the purposes for which it is designed. For experiments on perfect conductors, very large plates are to be preferred, a small number of which will probably be sufficient; but where the resistance of imperfect conductors is to be overcome, the combination must be great, but the size of the plates may be small; but if quantity and intensity be both required, then a large number of large plates will be necessary. For general purposes, four inches square will be found to be the most convenient size.

" Of the two methods usually employed, that of having the copper and zinc plates joined together only in one point, and moveable, is much better than the old plan of folding them together, through the whole surface, and cementing them into the troughs: as, by the new construction, the apparatus can be more easily cleaned and repaired, and a double quantity of surface is obtained. For the partitions in the troughs, glass seems the substance best adapted to secure a perfect insulation; but the best of all, will be troughs made entirely of Wedgewood's ware, an idea, I believe, first suggested by Dr. Babington." P. 37.

III. *The Bakerian Lecture. An Account of some new Analytical Researches on the Nature of certain Bodies, particularly the Alkalies, Phosphorus, Sulphur, carbonaceous Matter, and the Acids*

*Acids hitherto undecomposed; with some general Observations on Chemical Theory. By Humphrey Davy, Esq. Sec. R. S. F. R. S. Ed. and M. R. I. A.*

1. Experiments on the Action of Potassium on Ammonia, and Observations on the Nature of these two Bodies.

In these experiments the author at first employed potassium procured by electricity, but he soon substituted for it the metal obtained by the action of ignited iron upon potash, in the method discovered by M. M. Gay Lussac and Thenard, finding that it gave the same results, and could be obtained of an uniform quality in larger quantities, and with much less labour and expence.

A green glass retort was exhausted, filled with hydrogene, exhausted a second time, and then filled with ammonia. In this way the gas was operated upon in a high degree of purity.

“ When ammonia is brought into contact with about twice its weight of potassium at common temperatures, the metal loses its lustre and becomes white, there is a slight diminution in the volume of the gas; but no other effects are produced. The white crust examined proves to be potash, and the ammonia is found to contain a small quantity of hydrogene, usually not more than equal in volume to the metal. On heating the potassium in the gas, by means of a spirit lamp applied to the bottom of the retort, the colour of the crust is seen to change from white to a bright azure, and this gradually passes through shades of bright blue and green into dark olive. The crust and the metal then fuse together; there is a considerable effervescence, and the crust passing off to the sides, suffers the brilliant surface of the potassium to appear. When the potassium is cooled in this state it is again covered with the white crust. By heating a second time, it swells considerably, becomes porous, and appears crystallized, and of a beautiful azure tint; the same series of phenomena, as those before described, occur in a continuation of the process, and it is finally entirely converted into the dark olive coloured substance.” P. 42.

This substance possesses the following properties:

“ 1. It is crystallized and presents irregular facets, which are extremely dark, and in colour and lustre not unlike the protoxide of iron; it is opaque when examined in large masses, but is semi-transparent in thin films, and appears of a bright brown colour by transmitted light.

“ 2. It is fusible at a heat a little above that of boiling water, and if heated much higher, emits globules of gas.

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“ 3. It

“ 3. It appears to be considerably heavier than water, for it sinks rapidly in oil of saffras.

“ 4. It is a non-conductor of electricity.

“ 5. When it is melted in oxygene gas, it burns with great vividness, emitting bright sparks. Oxygene is absorbed, nitro-gene is emitted, and potash, which from its great fusibility seems to contain water, is formed.

“ 6. When brought in contact with water, it acts upon it with much energy, produces heat, and often inflammation, and evolves ammonia. When thrown upon water, it disappears with a hissing noise, and globules from it often move in a state of ignition upon the surface of the water. It rapidly effervesces and deliquesces in air, but can be preserved under naphtha, in which, however, it softens slowly, and seems partially to dissolve. When it is plunged under water filling an inverted jar, by means of a proper tube, it disappears instantly with effervescence, and the non-absorbable elastic fluid liberated is found to be hydrogen gas.” P. 44.

In one experiment 8 grains of potassium caused the disappearance of  $12\frac{1}{2}$  cubical inches of ammonia; in another in which ammonia had been deprived of as much moisture as possible, 16 cubical inches of the volatile alkali were absorbed.

“ By far the greatest part of the ponderable matter of the ammonia, that disappears in the experiment of its action upon potassium, evidently exists in the dark fusible product. On weighing a tray containing six grains of potassium, before and after the process, the volatile alkali employed having been very dry, I found that it had increased more than two grains; the rapidity with which the product acts upon moisture, prevented me from determining the point with great minuteness; but I doubt not, that the weight of the olive coloured substance and of the hydrogen disengaged precisely equals the weight of the potassium, and ammonia consumed.” P. 45.

The olive-coloured substance on being exposed to heat gives out an elastic fluid; 8 grains of potassium, which had absorbed 16 cubical inches of ammonia, was found by repeated experiments to contain about 13 cubical inches of gas, consisting of about 1 inch of ammonia and 11 or 12 of an elastic fluid, which, on being mixed with a due proportion of oxygene, and exposed to the electric shock, is reduced to  $\frac{2}{3}$  of its original bulk.

M.M. Gay Lussac and Thenard are said to have procured from the fusible substance a much larger quantity of ammonia. This Mr. D. attributes to the addition of moisture, which increases the quantity of ammonia and diminishes the other

other gases; and he is inclined to believe, that if moisture could be introduced only in the proper proportion, the quantity of ammonia generated would be exactly equal to that which appeared in the first process.

The residuum of the fusible substance was next examined, and found to possess the following characters.

“ 1. Its colour is black, and its lustre not much inferior to that of plumbago.

“ 2. It is opaque even in the thinnest films.

“ 3. It is very brittle, and affords a deep gray powder.

“ 4. It is a conductor of electricity.

“ 5. It does not fuse at a low red heat, and when raised to this temperature, in contact with plate glass, it blackens the glass, and a grayish sublimate rises from it, which likewise blackens the glass.

“ 6. When exposed to air at common temperatures, it usually takes fire immediately, and burns with a deep red light.

“ 7. When it is acted upon by water, it heats, effervesces most violently, and evolves volatile alkali, leaving behind nothing but potash. When the process is conducted under water, a little inflammable gas is found to be generated. A residuum of eight grains giving in all cases about  $\frac{2}{100}$  of a cubical inch.

“ 8. It has no action upon quicksilver.

“ 9. It combines with sulphur and phosphorus by heat, without any vividness of effect, and the compounds are highly inflammable, and emit ammonia, and the one phosphuretted and the other sulphuretted hydrogen gas, by the action of water.” P. 50.

These phenomena seemed to indicate, that “ the residuum was a compound of potassium, a little oxygen and nitrogen, or a combination of a suboxide of potassium and nitrogen.”

To determine this point, Mr. Davy made several experiments on various residuums; he first endeavoured to ascertain the quantity of ammonia generated by the action of water upon a residuum by heating it with muriate of lime or potash partially deprived of water, and obtained from  $3\frac{1}{2}$  to  $4\frac{1}{2}$  cubical inches of ammonia.

He next endeavoured to discover what quantity of nitrogen it produced in combustion, and what quantity of oxygen it absorbed. By introducing it into vessels filled with oxygen gas over mercury,  $2\frac{1}{2}$  cubical inches of oxygen were absorbed, and only 1.1 inch of nitrogen evolved.

Surprised at the small quantity of nitrogen, which by calculation ought to have been twice as much, he examined the product, expecting to discover either ammonia or nitrous acid, but nothing was to be found but dry potash, apparently

pure, and not affording the slightest traces of acid. To elucidate the subject still further, Mr. Davy distilled a portion of the residuum which had been covered with naphtha in a tube of wrought platina,  $3\frac{1}{2}$  cubical inches of gas were evolved; 12 measures of this gas were mixed with 6 of oxygen; the electrical spark was passed through the mixture, a strong inflammation took place, the diminution was  $3\frac{1}{2}$  measures, and the residuum contained oxygen.

On examining the tube, the lower part was found to contain pure potash, and the upper part a quantity of potassium. Water poured into the tube produced a violent heat and inflammation, but no smell of ammonia.

Fearing some fallacy, the author repeated these experiments, but obtained the same results.

Analytical experiments on sulphur.

A curved glass tube, having a platina wire hermetically sealed in its upper extremity, was filled with sulphur, the sulphur was melted over a spirit lamp, and a proper connexion being made with a powerful voltaic apparatus in great activity, a contact was made in the sulphur by means of another platina wire. A most brilliant orange coloured spark was produced, and a minute portion of elastic fluid rose to the upper extremity of the tube. By a continuation of the process for nearly an hour, a globule about  $\frac{1}{8}$  of an inch in diameter was obtained, which on examination was found to be sulphuretted hydrogen.

Mr. Davy then endeavoured to ascertain the quantity of sulphuretted hydrogen, evolved in this way from a given quantity of sulphur; for this purpose he electrized a quantity equal to 200 grains, in about two hours a quantity of gas was evolved, amounting to more than five times the volume of sulphur employed; towards the end of the process, the sulphur became extremely difficult of fusion, and almost opaque, and when cooled and broken, was found of a dirty brown colour.

He then proceeds to observe, that the action of potassium on sulphur, in the foregoing experiments, is very similar to that of potassium on resin, wax, camphor, and other compound inflammable substances under similar circumstances. In both cases a violent inflammation is occasioned; in the former sulphurated hydrogen, in the latter carburetted hydrogen is evolved. The physical qualities of these bodies also resemble sulphur, they are non-conductors, whether fluid or solid, transparent when fluid, semi-transparent when solid, and highly refractive; their affections by electricity are likewise similar to those of sulphur, for by agency of the voltaic  
spark,

spark, they give out hydro-carbonate, and become brown, as if from the deposition of carbonaceous matter. But resinous and oily substances are compounds of a small quantity of hydrogene and oxygene, with a large quantity of a carbonaceous basis. The foregoing experiments prove the existence of hydrogene in sulphur, and the reddening of litmus paper by sulphur, acted on by the voltaic battery, is an evidence of the existence of oxygene in that substance.

Mr. Davy then details some experiments, the result of which seem to favour the opinion that sulphur does really contain a small portion of oxygene, and concludes, that from the general tenour of these various facts, it is not unreasonable to assume, that sulphur, in its common state, is a compound of small quantities of oxygene and hydrogene, with a large quantity of a basis, that produces the acids of sulphur in combustion, and which, on account of its strong attractions for other bodies, it will probably be very difficult to obtain in its pure form.

Analytical experiments on phosphorus.

The same analogies apply to phosphorus as to sulphur, and the experiments are similar in every respect. By means of the voltaic battery, phosphuretted hydrogene was evolved, and the phosphorus became of a deep red brown colour. One grain of potassium fused with three grains of phosphorus, evolved  $\frac{1}{4}$  of an inch of phosphuretted hydrogene, but from the compound exposed to muriatic acid, only  $\frac{1}{10}$  of a cubical inch could be obtained. From this deficiency of phosphoretted hydrogene, Mr. D. infers that phosphorus contains a small portion of oxygene.

On the states of the carbonaceous principle in plumbago, charcoal, and the diamond.

The accurate researches of Messrs. Allen and Pepys, have distinctly proved, that plumbago, charcoal, and the diamond, produce very nearly the same quantities of carbonic acid; and absorb very nearly the same quantities of oxygene in combustion.

The experiments of Mr. Davy, however, seem to indicate, that notwithstanding this general agreement, these substances do really differ from each other in their composition, and not merely in the mechanical arrangement of their parts.

Plumbago was intensely ignited by the voltaic battery in a torricellian vacuum, it was then heated with twice its weight of potassium, but no gas was evolved in either case.

From half a grain of charcoal, under the same circumstances, nearly  $\frac{1}{5}$  of an inch of elastic fluid was evolved; this gas was inflammable by the electric spark with oxygene

gas,

gas, and four measures of it absorbed three measures of oxygene, and produced  $1\frac{1}{2}$  measure of carbonic acid. The charcoal became harder at the point, and its lustre, where it had been heated to whiteness, approached to that of plumbago.

“ The non-conducting nature of the diamond, and its infusibility, rendered it impossible to act upon it by the voltaic battery,” but being heated in a green glass tube with potassium, no elastic fluid was given out, though the diamond soon blackened, scales detached themselves from it, which appeared in a magnifier like plumbago, covered with a grey oxide of potassium. The potassium also which had been heated with the diamond, extricated less hydrogene from water, than the same quantity which had been heated alone; hence Mr. D. concludes, that the diamond contains a very small quantity of oxygene.

Experiments on the decomposition and composition of the boracic acid.

Boracic acid was exposed to the voltaic battery—a black matter was obtained, permanent in water, but soluble in nitrous acid; this matter heated to redness, burnt slowly, giving off white fumes, which slightly reddened moistened litmus paper, and left a black mass, vitreous at the surface, and evidently containing a fixed acid. The quantity thus obtained, however, was too minute for correct examination.

Potassium and boracic acid were then heated together in an exhausted tube; the potassium in contact with the boracic acid, burnt vividly, hydrogene was evolved not exceeding twice the acid in bulk, and a black mass, similar to that produced by electricity, was formed.

Mr. Davy found, by repeated trials, that twenty grains of potassium had their inflammability entirely destroyed by about eight grains of boracic acid.

Warm water being thrown upon the black mass, did not effervesce, but merely dissolved some subborate of potash, formed in the process, and left exposed the boracic base.

The residuum appeared as a pulverulent mass of the darkest olive colour; exposed to the atmosphere, it took fire at a temperature below that of boiling olive oil burning with a red light, and scintillating like charcoal. Burnt in oxygene, or acted upon by nitric acid, it was reduced to the state of boracic acid.

From the large quantity of potassium required to decompose a small quantity of the acid, it is evident that boracic acid must contain a considerable portion of oxygene. Mr. Davy gives



gives the result of two experiments made on purpose to determine this point, from which it appears that boracic acid consists of one part inflammable matter to 1.8 of oxygene, and the dark residual substance supposing it to be simply the inflammable combined with less oxygene than is sufficient to constitute boracic acid, is an oxide consisting of about 4.7. inflammable matter to 1.55 of oxygene.

“ It appears,” says this author, “ from the general tenour of facts, that the combustible matter obtained from boracic acid by the agency of potassium, is different from any other known species of matter, and that it bears the same relation to the boracic acid as sulphur and phosphorus do to the sulphuric and phosphoric acid. But is it the pure basis of the acid, or a compound ?”

From some experiments on potassium and iron filings, heated with the olive coloured matter, Mr. Davy concludes, that the basis of the boracic acid is metallic, and proposes to give it the name of boracium.

Analytical inquiries respecting fluoric acid.

Ten grains and a half of potassium, heated intensely in fluoric acid gas, burnt with a most brilliant red light, and absorbed about fourteen cubic inches of gas, about  $2\frac{1}{4}$  cubic inches of hydrogen were evolved, a chocolate coloured substance remained at the bottom of the retort, and a chocolate and yellowish sublimate round the sides and top.

The matter deposited at the bottom of the retort was examined, it appeared to be fluoric acid deprived of oxygen, and bearing the same relation to the fluoric acid as sulphur and phosphorus to the sulphuric and phosphoric acids.

Analytical experiments on muriatic acid.

When potassium is introduced into muriatic acid gas, freed from moisture, it immediately becomes covered with a white crust, heats spontaneously, and with the assistance of a lamp, acquires the temperature of ignition, but does not inflame. When the potassium and gas are in proper proportions, they both intirely disappear, a white salt is formed, and a quantity of pure hydrogen gas, evolved which equals about  $\frac{2}{3}$  of the original volume of the gas.

By eight grains of potassium employed in this way, Mr. D. effected the absorption of nearly twenty-two cubical inches of muriatic acid gas, and the quantity of hydrogen gas produced was equal to more than eight inches.

Suspecting from the quantity of hydrogen produced, that the muriatic acid in its common aeriform state, must contain at least  $\frac{1}{3}$  of its weight of water, Mr. Davy proceeded

ceeded to make a number of experiments, with the hopes of obtaining the muriatic acid free from moisture.

Phosphorus was burnt in oxymuriatic acid, a white substance collected in the top of the retort, and a fluid as limpid as water trickled down the sides of the neck. Minute experiments proved that no gaseous muriatic acid had been evolved in this operation.

The sublimate, when exposed to air, emitted fumes of muriatic acid. When brought in contact with water, it left dissolved in it phosphoric and muriatic acid, and evolved muriatic acid gas. It was a non-conductor of electricity, did not burn when heated, but sublimed at the temperature of boiling water, leaving no residuum. Mr D. regards it as a combination of phosphoric and muriatic acid in their dry states.

The fluid was of a pale greenish yellow tint, very limpid; exposed to the air it rapidly disappeared, emitting dense white fumes, in smell resembling muriatic acid.

It reddened litmus paper in its common state, but had no effect on well dried litmus paper. It was a non-conductor of electricity. It heated when mixed with water, and evolved muriatic acid gas. Mr. Davy considers it as a compound of phosphorous acid, and muriatic acid, both free from water.

Having failed in obtaining uncombined muriatic acid, in this way, Mr. D. performed a similar process with sulphur, but was unable to cause it to flame in oxymuriatic gas. When heated in it, it produced an orange coloured liquid, emitted yellow fumes, which condensed into a greenish yellow fluid. By repeatedly passing oxymuriatic acid through this fluid, and distilling it several times in the gas, it became of a bright olive colour, and in this state it seemed to Mr. D. to be a compound of dry sulphuric and muriatic acid, holding in solution a very little sulphur. When heated in contact with sulphur, it rapidly dissolved it, and became of a bright red colour, no permanent aeriform fluid was evolved, and no muriatic gas appeared, unless moisture was introduced.

When these compounds are exposed to potassium, a violent detonation takes place, which Mr. Davy seems to think an evidence that the muriatic acid then suffers decomposition, He intimates that he is still prosecuting the inquiry, and promises to communicate the result of his labours to the society.

*(To be concluded in our next.)*

ART. V. *A Practical Treatise on Tinea Capitis Contagiosa, and its Cure. &c. &c. by W. Cooke, Surgeon, Brentford.* pp. 259. London. 1810.

IN ushering his book into the world under the protection of that celebrated morbid anatomist Dr. Baillie, Mr. Cooke flatters himself that the public (from esteem for Dr. B.'s "talents and integrity") will be "induced to receive his work more favourably," than if exposed without such patronage, "with all its imperfections on its head." This is a snare very commonly used to entrap the unwary reader, whom, however, we cannot too earnestly guard against suffering himself to be blinded by the splendor of any name which may appear at the head of a dedication. He should rather think for himself, and measure the merit of an author by the scale of his own judgment. On a cursory view of this book, we were certainly inclined to be severe with the author on account of the multiplicity of his references and quotations, a practice so prevalent among modern authors, that we cannot forbear saying with Hamlet, "'tis villainous, and shows a pitiful ambition in the ——— that uses it." But let not Mr. Cooke be offended at this phrase, for he of all others should remember as *Sylvester Daggerwood* tells *Fustian*, that "'tis only a quotation." Upon a more attentive perusal however, though we still cannot avoid thinking that this volume favours not a little of *book-making*, yet we find some very ingenious, and practically valuable observations, which do credit to the author, and may render the work upon the whole far from being useless: it displays also a degree of professional zeal and attention, which though we must lament its unfortunate combination with the *Scribendi Cacoëthes* is at least very gratifying.

The first part of the book is occupied by an enquiry into the nature, origin, distinguishing character, and treatment of the disease called *scald head*, which is here styled *Tinea Capitis Contagiosa*; and is explained to be a specific, and the only contagious disease of the scalp; having an origin *sui generis*, and not in the seat of any other disease of the scalp. Mr. Cooke tells us, that "from a careful examination of the manner in which the hairs arise from the inner side of the cutis," he has "long thought that the arteries of the cellular membrane, give off, in their distribution, small branches to the secreting, and involving capsules of the roots of the hairs," and it is in these secreting capsules of the bulbous roots of the hairs that he fixes this disease. All other

other spurious, and anomalous kinds of tinea, Mr. Cooke thinks are of a totally different origin and nature, and are seated in the cutis, which he supposes to have a set of vessels different from, and independent of those of the roots of the hairs. This idea is more ingenious than it is either practically useful, or demonstrably correct. It is true "a careful examination" is mentioned, but not a word transpires respecting the mode of such examination. Nothing is said of injecting the part, nor of any other means of coming at the truth of his *thoughts*. The author deduces his theory merely from the phenomena of other diseases; he observes, that in inflammatory affections of the scalp, in small pox, spurious tinea, &c. the hairs are not involved in the disease, that they "remain firmly attached to their origin;" and thence argues, that the vessels supplying the secreting capsules of the bulbs of the hairs are independent of those which form the cuticular covering. He draws the same deductions on the other hand from the fact of the hairs always falling off in tinea capitis contagiosa, a circumstance which he considers as the mark by which this disease may be known from all others. Such reasoning as this, however ingenious, while unsupported by demonstration, neither can, nor ought to convince a philosopher of the present age.

The following Mr. Cooke offers as his definition of tinea capitis contagiosa.

"A slightly raised scurfy patch, suddenly attacking the scalp, accompanied with itching, and a separation of the hairs. It generally commences in the form of a ring, in the centre of which the hairs at first remain till the disease gradually spreads, when baldness succeeds, with occasional ulceration of parts of the scalp denuding the pericranium."

That there is one cutaneous affection of the head more inveterate, and, from the acrimony and irritating quality of the secretion attending it, more contagious than the rest, which is the true scald head, is, we conceive, generally allowed; and we may also allow that many minor affections of the scalp are frequently confounded with it: but we do not give into the author's notion of the peculiar and specific nature of scald head; of its differing *in toto* from all other cutaneous affections; for we are inclined to think that many minor cases, by neglect, may degenerate into the inveterate species, and claim a fair title to the name of tinea capitis contagiosa.

In his treatment of the disease Mr. Cook mentions the oil skin cap as having been a favourite remedy, and indeed

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it meets with his approbation, for he is inclined to think that it acts not only "by preventing evaporation," (as Mr. Fox states) but that it acts also "as a perpetual vapour bath, encouraging exhalation from the vessels of the cutis." The following remedies are what Mr. Cooke's experience has taught him chiefly to estimate. As a liniment—

“℞. Hydrarg: nitrico-oxydi (bene levig: ʒij.

Ung: hydrarg. nitrico-oxydi ʒfs

Cerat. cetacei. ʒij. m. intime et ft. liniment.

Oblinatur pars affecta omni nocte per tres vel quartas vices.”

He uses also common flour of mustard, in the form of a paste, with equal advantage; he is induced likewise to think that arsenic, and the antimonium tartarifatum, as well as hellebore, bryony, fabin, and other stimulating vegetables will answer the same purpose. P. 82.

The symptom on which Mr. Cooke principally relies, as indicative of a cure being completed, is, “*an inflammation round the ring or patch.*” He then withdraws the stimulus, and washes the parts with warm soap and water. We recommend from our own experience, in addition to the above, the cali sulphuratum, both as a lotion, and as an internal medicine. It will be seen that Mr. Cooke omits to notice *mercurials* in his list of remedies, he however does not discard them, but considers them as possessing no virtues superior to the vegetable preparations mentioned.

At page 206, which may be considered the second part of the work, Mr. Cooke gives us his “*arrangement of cutaneous diseases which,*” from his own experience, he flatters himself “will be found practically beneficial.” He previously, however, endeavours to point out some line of distinction between sympathetic and idiopathic affections of the skin; the forms being very judiciously distinguished from the latter as requiring no topical, or specific remedies. This line of distinction, however, is not so evident in practice as our author lays it down to be in theory; though his efforts may nevertheless prove not altogether useless. For a general view of those various cutaneous affections resulting from “constitutional and contagious fevers, morbid structure, or disordered action of internal parts,” we must refer the reader to the work itself, but the following is the outline of the above-mentioned arrangement.

“1. Those cutaneous diseases which arise from local and contagious affections of the skin, as *tinea capitis contagiosa*, and scabies.

“2. Those

“ 2. Those that are primarily local, and not contagious, and which are supposed to arise from a peculiar and disordered action of the vessels of the skin, viz: The various species of sarcomatous; and encysted tumours, fungi hematodes, nævi materni, warts, corns, the cutaneous ulcer, and that which has been considered cancerous, or more properly phagedenic.

“ 3. Those that accompany and are characteristic of some constitutional and contagious disease, viz. variola, rubeola, vaccina, scarlatina, varicella and syphilis.

“ 4. Those that depend upon morbid structure, disordered action of some internal organ, or surface, upon an acrimonious state of the blood, or upon an increased or diminished strength in the *vis vitæ*, which have been generally known under the terms lepra, elephantiasis, alphas, psoriasis, scorbutus, erysipelas, urticaria, miliaria, gutta rosea, crusta lactea, porrigo, herpes, petechiæ, carbunculus, &c. &c. to which may be added the state of the skin in gout, acute rheumatism, and jaundice.

“ 5. Those that are induced by external and simple stimuli, such as incised, lacerated, and contused wounds, burns, scalds, chilblains, and the bites and stings of various insects, and animalculæ.

“ 6. Those that are excited by external and specific stimuli, viz. The bite of the mad dog, and rattle-snake.” P. 138.

Mr. Cooke doubts not that he has omitted various names that at different times have been annexed to particular cutaneous appearances, but these omissions have arisen “*solely from the desire of curtailing and simplifying the cutaneous nomenclature,*” The reader will perceive that the system here laid down, has its faults, and what system has not? We will not, however, quarrel with our author's arrangement, but proceed to some of his observations on the particular diseases comprised in it, first observing, however, that *plica polonica*, not being certainly known, appears on that account to have been omitted by Mr. Cooke.

In the 2nd order the reader will find that dreadful disease noticed, which has not, till of late years, been understood, *fungus hematodes*, but which has been most accurately described by Mr. Hey, of Leeds, by Mr. Wardrop and others. Mr. Cooke gives us some cases to show the great success he met with in the cure of this singular disease “by the application of the ligature, and arsenic, a mode of treatment which to us is perfectly novel. We have witnessed many cases of fungus hematodes, but do not remember one, in which, however, cleanly and carefully the *dissection* was made in extirpating the tumour, it did not again return, and we believe that like cancer (Mr. Home, indeed calls it *cancer affecting*

*affecting the muscles*) its seeds are not to be removed with the tumours to which they give rise; and we should have thought, seeing that the disease is so easily excited to action by irritation of any kind, that such treatment as Mr. Cooke proposes would have failed invariably. The veracity of the author we cannot doubt, and if his were true cases of fungus hematodes (which however we *do* doubt) we can only say that he has been singularly lucky. We have known several cases in which the surgeon, unable or unwilling to extirpate the tumours, has used palliatives, and in these cases the disease from a comparatively mild form, invariably and speedily assumed a malignant and more fatal shape. We are convinced that extirpation is the only safe plan to be adopted, and this not by ligatures, nor by caustic, but with the knife, taking the greatest care not to touch the morbid part in the dissection. Yet even then the disease is but too liable to return again, and render a repetition of the same measures necessary.

On the formation of fungus hematodes, Mr. Cooke enters upon the following speculations.

“ I presume it is highly probable that it arises from a laceration of some vascular membrane, the vessels of which not being in a state to produce union by the first intention, throw out a morbid granulation, which may be deemed the origin of the fungus hematodes.”

Further on he thinks it arises, *from a laceration or injury of the cuticular coat of a vein*—now though we agree with our author in classing this disease among those of a “*primarily local origin*,” yet, to his theories upon this origin we can by no means so readily subscribe. Mr. Cooke takes no notice of the early incipient stage of the fungus, such as it has been accurately described by other authors, when commencing in small tumour, variable in size, containing a matter much resembling the substance of the brain, and perfectly free from any other than a *flesh-like* colour. This we believe to be the universal appearance to be observed when the disease is superficial and among the integuments only; but not when it is deeper seated; for then it assumes the bloody, and completely fungated form we have so often had described. The vessels as the disease advances become affected, and as we have seen even the neighbouring bones. We can offer no theory indeed on its origin, but must look upon it as a specific, and as to its cause, a hidden disease, liable to break out when roused by a blow, or

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the application of any other cause of irritation, and as one which should be in its early stage extirpated, left upon the application of any irritating cause, the morbid action should be called forth; and the fungus, the increase of which is so frightfully rapid, be inevitably produced.

In the same class Mr. Cooke has placed the *nævi materni*. He was led by an accidental cure of a varicose *nævus* in which external violence ruptured the tumour, to adopt puncturing the tumours along their whole length, encouraging the evacuation of their vessels, and then healing the wound by the first intention, and employing at the same time convenient pressure. Mr. Abernethy recommends pressure and cold to constrict and obliterate the vessels, but excision has lately been much adopted. We think less of the proposed plan of emptying the vessels than of any other, since such a plan must dispose them more readily to fill again.

The most remarkable diseased action of the same class is the phagedenic ulcer. According to the strict definition of the word, it should not be applied to any specific and peculiar ulcer, but to all such as from particular constitutional causes suddenly spread and assume an unhealthy aspect. Mr. Cooke, however, describes it as commencing "generally in an horny, or scabby wart, and gradually spreading in proportion to its duration, till it ultimately destroys the lips, cheeks, or nose, which are the parts most subject to this malignant disorder." The oxyde of arsenic he recommends as the best application that can be employed.

Our limits now oblige us to take leave of this author, whose work we recommend to the attention of practitioners, and students, as containing much valuable and practically useful information, and some ingenious observations, though it is by no means free from fallacious reasoning, and possesses most of those faults which attend the prevailing ambition to appear in print.

#### ART. VI. *Maurice's Modern Hindostan.*

(Concluded from p. 236.)

IN the annals of no age or country, did ever so many and such important events take place, as in the period of about eighty years, in which is included the remaining history of this once mighty empire, in its early periods, successively the prey of Arabian, Persian, and Tartar conquerors;



querors; and in its latter, of Afghan, Mahratta, and other marauders. The death of Aurungzeb, under whom it had reached its *acme* of glory, raises the signal to "*cry havoc,*" and the dreadful cry seems to have been kept up, without intermission, ever since. His two rival sons, the Sultans Mauzim and Azem, fired with all the insatiable ambition of their father, at the head of armies never equalled before in numbers, soon after met in battle, and Mauzim being victorious, ascended the vacant throne, under the assumed name of Bahadur. On that throne he had not long been seated, before the rising and since formidable nation of SEIKS, of whose origin and doctrine an account is given at page 509, appeared in arms, and for their subjection Bahadur was obliged in person to take the field. He triumphed, after a bloody victory, but was soon after compelled to yield to a more unrelenting victor, not without suspicion of poison! He left *four* sons, who immediately rushed to battle, in which *three* of them perished, leaving the fourth, Iehaunder Shah, in undisturbed possession of the empire of Aurungzeb; an empire drenched with the blood of his ill-fated progeny.

The reign of Iehaunder, and those of his imperial successors, down to Mahommed Shah, were the reigns of imbecility and vice. Two powerful Omrahs, called the SEYDS, in a manner usurped the reins of empire, and exalted or degraded, at their pleasure, the enervated sovereigns of Hindostan. In the mean time that empire was shaken to its centre by its Afghan enemies without, and the more dreadful hordes of Mahratta banditti within. The latter extended their incursions even to the walls of Delhi, and the imperial viceroys, in their different governments, the creatures of the SEYDS, aspired to independence. Mahommed began his reign in A. D. 1720, with much appearance of vigour, and by putting a period to the mercile's tyranny of the SEYDS, one of whom he caused to be assassinated when retiring from his durbar, and the other he defeated in a pitched battle, fought with uncommon obstinacy, near Muttra, seemed destined to restore the diminished dignity of the Mogul throne. If by external pomp and festival splendour it could be done, they were by no means wanting, for the oriental historians, says Mr. Maurice, describe

"The triumphal entry of Mahommed into his capital, after the destruction of the Seyds, as one of the most splendid and magnificent pomps ever seen. He himself was mounted on an elephant of uncommon magnitude and beauty, most sumptuously adorned with housings of gold brocade, and sparkling with pre-

ious stones. This was preceded and attended with several other led elephants and horses adorned with equal magnificence; while the travelling thrones and other carriages of the Emperor, glittering with gold and enamel, dazzled the eyes of the beholders. The troops of the household and the nobility were all newly clothed for the occasion, and the great Omrahs vied with each other in the magnificence of their appearance. Gold and silver coins were scattered in profusion among the populace, whose acclamations of joy at the restoration of the imperial authority rent the heavens. On his entering the palace he was met by his mother and the princesses bearing golden basons, filled with jewels, which they waved in triumph around his head; and the principal nobility presented *muzzurs* (gifts) of the most costly kind. Of a reign thus happily and splendidly begun, it is painful to the historian to relate the unfortunate incidents that marked its progress, and its calamitous termination." P. 539.

Mahommed Shah, having no other immediate enemy to combat, after a short time, sunk into the same indolence and engaged in the same excesses of voluptuous debauchery which had proved so fatal to his predecessors. Nor could the bold and repeated remonstrances of the great Nizam, Prince of Deccan, an old and favoured General of Aurungzeb, reclaim the enervated monarch. His remonstrances were disregarded, and himself insulted, and full of indignation and disgust, he retired to his government of Deccan, and there, with Sadit Khan and other disaffected Omrahs, planned, in revenge, the destruction of the reigning dynasty; not, it is thought, without secret views of ascending himself the subverted throne. The consequence was the invasion of Nadir Shah, in detailing which, Mr. M. judiciously avails himself of the narrative of the event in the history of that usurper, by the elegant pen of Sir W. Jones, not neglecting, however, to notice the less favourable accounts of Frazer, Dow, and others. For the particulars of that invasion, detailed upon these combined authorities, and of the fatal battle that laid the diadem of India at the feet of Nadir, we must refer to the volume itself. Of the enormous plunder obtained at Delhi, and the dreadful massacre occasioned by the compelled resistance of the inhabitants to unheard of tortures and extortions, the interesting account is contained in the subjoined extracts.

“ On Saturday the 10th of March the sun entered Aries—that sun which had often witnessed the unequalled pomp, the unrivalled glory of the house of Timur, now beheld the usurper of the throne of the Sefi's, sitting on the imperial musnud of India,  
and

and receiving *extorted* offerings of inestimable value from her degraded emperor, and her prostrate nobility. These presents, together with the treasures found in the subterraneous vaults of the palace, hoarded up since the reign of the magnificent Shah Jehan, and sealed with the seal of the empire, and the *peacock* throne, with nine others of inferior lustre and value, amounted by the lowest computation, to thirty-five millions sterling. Of gold and silver plate, which he melted down and coined, the amount exceeded five millions; of utensils set with jewels, and of jewels unset, five millions more. In the richest brocades and stuffs of Indian manufacture he received the value of two millions; in horse and elephant caparisons, adorned with gold and gems, three millions; in all, fifty millions sterling! A more general and complete depredation was never committed by any imperial robber in ancient or *modern* times." P. 558.

Yet all this accumulation of treasure was insufficient to gratify the insatiable avarice of the invader. A *peishcush* or tribute of eight millions more was peremptorily demanded of the merchants and citizens of Delhi. On the ground also, that the great Omrahs of the court had not contributed offerings in proportion to their enormous wealth, many of them were severely mulcted, and, in particular, the two traitors, Sadit Khan and the Nizam, were fined, the former to the amount of a million, the latter, of a million and a half, sterling. But this was not all;

"Persons the most venerable for age and virtue were not spared, and some were assessed double what they were able to pay. The severity of these exactions irritated the populace to madness; tumultuous insurrection in many places was the result; and resistance was made, wheresoever it could be made with effect. To these calamities, succeeded the more dreadful one of famine, occasioned by the increased multitudes of men and horses that inundated the province of Delhi. An attempt of the Persian commander of Delhi, to regulate the price of wheat at the public granaries, caused the spark, which was already kindled, to burst forth into a flame, which was only to be quenched by the blood of 100,000 of its inhabitants. Frazer states the first commotion to have taken place about noon; that it was considerably increased towards evening; that after sunset, some persons having reported that Nadir was taken prisoner, and others that he was poisoned, the mob and tumult exceeded all bounds; and all the idle and disaffected of that great city, joining from all quarters, with such implements of destruction as they could most readily procure, rushed in a torrent towards the castle, devoting to death every foreigner they met, and breathing vengeance against the invaders of their country. Of the external guard a considerable

portion were instantly sacrificed to their fury, and the remainder sought safety in flight\*.

“ On the first tidings of these commotions, Nadir, firm and collected in every difficulty, had dispatched couriers on fleet horses to his general in chief, Thomas Khan, who with the rest of the army, was encamped without the walls, with orders to commence his march, with 30,000 horse, immediately for the capital; and the vanguard of that army shortly after arriving, soon routed with immense slaughter, the infuriated populace that surrounded and threatened to storm the citadel. In a few hours after, the whole of this formidable body entered the city; and Nadir, thus re-inforced, at midnight marched out of the castle at their head, to crush the insurrection. Inflamed with high resentment against the faithless Delhians, but ignorant of the full extent and magnitude of the evil, he intrepidly led them on towards the great mosque of Roshin al Dowlat, which stands in the center of the city, and there took his station. All was raging tumult and distraction around him, but he remained firm and unmoved, acting solely on the defensive, and waiting for the break of dawn, to let loose his vengeance on the devoted city. The morning, big with the fate of Delhi, at length arose; and discovered to him heaps of his Persian soldiers weltering in their blood. An awful, momentous pause ensued; and during that pause, a pistol was discharged at him, from a neighbouring terrace, the ball of which missed himself, but killed an officer standing close at his side. He immediately ordered a general massacre to commence from that very spot. His squadrons of horse, instantly pouring through the streets, put every one, without distinction, aged and young, women and children, to death. His foot soldiers at the same time, mounting the walls and terraces, consigned to the same fate every soul they found upon them. The love of spoil, and the thirst of blood, equally operating on those barbarians,—all the bazars of the jewellers, and the houses of the rich citizens in that quarter, were first plundered, and then set on fire. Fearful of the violation of their women, many of the higher rank of Indians collected together their females and their treasures; and, then setting fire to their apartments, consumed them with themselves in one general conflagration. From the same dread, thousands of women plunged headlong into tanks and wells. In every imaginable form of horror,

“ DEATH stalked at large  
Through all the streets of that vast capital,  
And seem'd to REIGN UPON THE THRONE OF DELHI,

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\* Fraser's Nadir Shah, p. 184.

“ During

“ During this dreadful carnage the king of Persia continued in the mosque of Roshin al Dowlat. His countenance is said to have been dark and terrible, and that, during the paroxysm of his rage, none but slaves dared to approach him. At length the unfortunate emperor of India, attended by the principal Omrahs, with sorrowing looks, and eyes fixed on the ground, ventured to draw near and intercede for the half ruined city and surviving inhabitants. For a time he was obdurate; at length the sternness of his countenance relaxed, and, sheathing his sword, he said, For the sake of the prince Mahommed, I forgive. The joyful tidings of his wrath appeased were immediately, by sound of trumpet, conveyed through the city, and the work of destruction as instantly ceased. Between the issuing of the bloody mandate at sun-rise and two o'clock in the afternoon, 100,000 Delhians of all ages were inhumanly butchered. The tyrant then retired into the citadel; and enquiry being made into the origin of the tumult, several Indians of distinguished rank were seized, as the secret abettors of the insurrection, and their execution closed the scene of desolation and carnage. The once beautiful city of Delhi, in the mean time, exhibited a most dismal spectacle, the great streets being filled with the ruins of fallen palaces and houses consumed by the fire; and the smaller streets and passages being absolutely choaked up with the multitude of putrefying carcases. To avoid the danger of pestilence, both Persians and natives were for some days employed in removing the bodies of the dead; those of the Indians were heaped up in vast piles, and burned in the rubbish of the ruined houses, and those of foreigners were buried promiscuously in pits, or thrown into the Jumna.” P. 562.

It is gratifying to find that a great proportion of the treasures obtained at the price of so much blood, was afterwards immersed in the bed of the Indus, for, according to Khojeh Abdulkurreem, a nobleman of Cashmire, in the train of Nader, who has written an account of this retreat, in passing that rapid river, the bridge of boats which he had constructed being broken by the violence of the current, many of the animals loaded with jewels and gold plate were ingulphed, and the treasure lost. A circumstance also at that time occurred, highly deserving of notice, because, as Mr. Maurice observes,

“ It marks the absolute control of this great conqueror over the soldiers who fought under his banners, many of them perhaps not less avaricious or eager for diamonds than himself. Two jewels of inestimable value, that had adorned the turban of the Mogul, being missing from the royal treasury, a search was ordered to be made for them among the baggage of the army. That search not being successful, Nadir issued a decree, challenging all

precious stones whatever taken in the plunder of Hindostan as his property, and ordering all the treasures of that kind, under penalty of death, to be brought into the treasury. But this was not sufficient: officers were placed at the ferry to examine all persons before they passed the river; and if any valuable jewels were discovered upon them, to seize and send them to the royal repository. Upon the publication of this order some of the soldiers came of themselves and delivered up the jewels they had got in plunder, and these were rewarded with dresses and other presents. From others were taken what they had concealed in the packs and saddles of their horses, camels, or mules. Some buried their stores in the ground, hoping that after the search was over they might be able to return and dig them up again; but from the strict orders of Nadir Shah, which were punctually obeyed, it was impossible for any one to recross the river; and thus the treasure remained in the bowels of its parent earth. Others, out of rage and indignation, threw into the river whatever they had concealed \*." P. 565.

The still more horrible cruelties inflicted on the suffering Delhians during the invasion of Abdallah, the Afghan, cannot wholly be passed over, as it is another *degré* in the dreadful *scale* of misery, which has eventually reduced that famed metropolis to what it is at this day, a heap of ruins. It took place in A.D. 1759; just twenty years after Nadir's irruption.

"Abdallah found Delhi in a dreadful situation, from having been so long exposed to the desolating fury and pillage of the Mahrattas. His own exactions severely added to its misfortunes; and so great were they, and so unparalleled the sufferings of the inhabitants that, in the paroxysm of despair, they flew to arms. More stern than Nadir, because exposed to more imminent danger than his predecessor, Abdallah gave orders for a general massacre, which lasted without intermission for *seven* days. At that period, when nearly a fourth part of the inhabitants had thus perished, and most of the public buildings were on fire, to add to the confusion, and increase the miseries of the wretched Delhians, immense bodies of Mahrattas, under Mulhar Row, had arrived in the environs, to share with Abdallah, the spoils of the burning metropolis. Undaunted in danger, like his great example, after checking the ravages of the sword and the conflagration, he marched out of the city, and gave them battle. After

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\* "The missing stones were afterwards found among the confiscated effects of a general officer put to death by his order. Memoirs of Khojeh Abdulkurreem, page 4."

a desperate conflict fought about two cofs from Delhi, the Mahrattas were defeated, and pursued for many leagues with great slaughter." P. 589.

After Abdallah's departure, it was again subjugated to the devallation of the Mahrattas, and its desolation became *complete*. The picture is not more highly coloured than is warranted by facts, still in the recollection of many living.

"The Mahratta general soon after advanced, and took possession of the imperial city, in which but a slender garrison had been left by Abdallah, and which was again subjected to all the horrors of former devallation, with great aggravation. The Bhow himself was as mean as he was avaricious, and amidst his other enormities, tore down the ceiling of the grand hall of audience, which was of massy silver, and sent it to the mint, with all the utensils, as chairs, tables, of that precious metal, which after such repeated spoliation yet remained in that once august abode. All the branches of the royal family, as well as their dependents, were, also, meanly plundered of their property and jewels. But what pen can describe the unequalled sufferings of the poor Delhians themselves, in this last extremity of human wretchedness. After being stript of all their little remaining property, and even their very clothes, by a fordid foe, to whom no species of plunder came amiss, they were unmercifully scourged with whips by their insensible tormentors, and driven before them naked through the streets, a famined and frantic throng. Many perished under the hands of their oppressors, and many more rushed voluntarily upon that death which is the last refuge of agonizing humanity." P. 594.

The memorable battle of PANIPUT, in which the combined forces of all the great Mahommedan powers in India were brought into the field against the whole collected force of the Mahrattas, was fought on the 14th of January, 1761, when the latter were completely defeated, and Abdallah remained virtually emperor of Hindostan, on whose throne he doubtless intended, but for distractions nearer home, that diverted the current of his arms, to have placed his son Timur Shah. For the details of this terrible conflict, in which half a million of human beings were arrayed in arms against each other, we must, from want of room, again refer the readers to the volume where they will find them stated from page 592 to 597. Shah Aulum, the real emperor, was at this period a voluntary exile from his capital, in an obscure corner of his nominal dominions, and a pensioner on the bounty of a foreign power. On the triumphant return of Sujah Dowlah, the nabob vizier, from the battle of Paniput, he

he attached himself to his cause, in his attack on Bahar and Bengal, but the name of the Great Mogul, no longer formidable, availed not the Vizier on the day of dreadful trial. The event of the battle of Bufcar, in which the nabob, at the head of 50,000 men, was defeated by Colonel Munro at the head of only 5000 men, taught the fallen monarch who were likely to be his firmest protectors in future.

“The emperor, with this fresh proof of the invincibility of the English before him, and being once more the master of his own actions, again applied to the British general for that protection which it was now thought proper to grant him: He was accordingly received in the British camp with the honours due to his high rank, and attended Colonel Munro to Benares, where a handsome stipend was allowed for his maintenance till the pleasure of the governor and council at Calcutta could be known concerning his future disposal. In the mean time the war with Sujah Dowlah was vigorously prosecuted, and with such unvaried success, that after having in vain called to his aid Rohillas and Maharrattas, the warriors on the Ganges, and the chiefs on the Jumna, he found himself stripped of all his dominions, and was, in his turn, ultimately compelled to throw himself on the clemency of the victors. General Carnac, having resumed the supreme command, received the fallen chief with respect; and in the end he was, from motives of sound policy, restored to all his territories, except the provinces of Corah and Allahabad, which, with a revenue of 22 lacs, or 220,000*l.* were conferred on the Mogul, and the castle of the latter place assigned him as a suitable residence. In addition to this allowance, on his majesty's issuing firmauns, granting, in perpetuity, to the Company, the office of Duanny, or administration of the revenues of Bengal, Bahar, and Orissa, the British governour, Lord Clive, recently returned to India, engaged to pay into the royal treasury, as a kind of quit rent out of the revenues of Bengal, 26 lacs, or 260,000*l.* more, making a clear annual income of nearly half a million sterling; an income amply adequate, not only to his necessities, but to the maintenance of some degree of regal splendour.

“While, however, the emperor was thus liberally provided for, it cannot be denied but that the Company, in return, obtained essential advantages, which placed them, as foreigners, in a new and enviable situation; for they were by these firmauns, and that grant, constituted an efficient, permanent part of the Mogul empire, with the sovereign's authority, added to their own, for the accomplishment of all reasonable purposes of power, and aggrandisement, together with a clear annual revenue of A MILLION AND AN HALF STERLING, after all the charges of the civil and military establishment were paid.” P. 603.



This unhappy prince, after living quietly five years at Allahabad, deluded by a phantom of ideal grandeur, thought proper to exchange the tranquillity of retirement for the turbulence of a court and a capital, where, amidst contempt and insult, the alternate pageant of contending chiefs, he resided till the fatal entrance within the walls of his palace, and that monster in human form GOLAUM CAUDIR, the Rohilla, who, to extort money from the aged exhausted monarch and his family, inflicted upon them unheard-of tortures, and finally blinded and dethroned the imperial victim of his vengeance. The whole forms one of the most affecting narratives that ever flowed from the pen of history; and with this narration, and a few consequent reflections, Mr. M. concludes; for though Scindia, after punishing the Rohilla for his cruelties by cutting off his hands and feet, and other mutilations, once more raised the blind debilitated monarch to the Musnud, and had coins again struck in his name—

“Notwithstanding these pompous ceremonies,” observes Mr. M., “like many other transactions of a more recent date, by the usurpers of the supreme authority at Delhi, they can only be regarded as a solemn mockery of fallen majesty; and since by the ancient laws both of Persia and India, a prince deprived of sight can never legally wield the imperial sceptre, I consider the *reign of Shah Aulum as terminated*, and the Indian Empire itself, of which I have attempted, however inadequately, to give the General History, as no longer existing.

“The most exalted state of human grandeur, whether enjoyed by kingdoms or dynasties, has its allotted period; and what more proper period can be assigned by the historian to the Indian empire and the dynasty of Timur, than that in which all authority in the Supreme Head became annihilated, and all subordination in its dependent branches destroyed? That mighty empire, which, under Aurungzeb, reached from the tenth to the thirty-fifth degree of latitude, and nearly as much in longitude, and produced a revenue exceeding thirty-two millions of pounds sterling, was now reduced (hear it, indignant Shade of Akber!) to a ruined city, and a scanty district around it, with only a few eleemosynary lacks of rupees, allowed for the subsistence of that Head by a vassal chief, belonging to a nation ever among the bitterest enemies of his family! It is high time to draw the curtain over such melancholy scenes, as those which have darkened the concluding pages of this volume; and we take leave of that potent dynasty that once made the proudest thrones of Asia tremble, with mingled sensations of admiration and pity; with admiration of their heroic virtues, and pity for their unparalleled misfortunes.” Final page.

ART. VII. *Patriarchal Times; or the Land of Canaan; a Figurative History, in Seven Books; comprising interesting Events, Incidents, and Characters founded on the Holy Scriptures.* By Miss O'Keeffe. 2 vols. 12mo. pp. 656. 10s. 6d. Gale and Curtis. 1811.

WE here introduce to our readers a little work replete with ingenuity and merit. The general sameness of oriental fictions fabricated in Europe, offered but little attraction, and we expected at best some slight imitation of the Death of Abel; but we soon found that our expectation had been set too low, and that the Eastern style is here supported by congenial sentiments, and diversified by a discrimination of character evincing no common powers of mind. Our readers will be satisfied, if not by the few specimens we can give, yet by a very slight inspection, that the sentiments in this little history, are well suited and proportioned to the diction, the only circumstance which can render the Oriental manner tolerable at this day; and that the reflections occasionally introduced, arise naturally out of the incidents, and are employed with judgment and discretion.

The scene opens with the early years of Ishmael, before the dismissal of Hagar: and the character of the youth is well traced from his first appearance. His bounty towards a distressed stranger having given offence to a servant of Abraham; is the cause of those discontents, which excite the anger of Sarah, and end in the dismissal of Hagar and her son. The progress of these discontents, and that resentment is well detailed: and when the sentence of separation is at length passed, the character of Hagar acquires new interest. The incident which we here transcribe appears strongly to mark the feeling of a female author, and is consonant to many which are scattered through the texture of the narrative.

“Hagar, in following the sorrowful Patriarch and her indignant mistress, stooped, unseen by them, and kissed her dejected Ishmael and patted [pressed] his cheek in silence.”

The separation between Abraham and Hagar is painted in lively colours, and their final dialogue has many characteristic touches. The distress of the unfortunate mother and her son is the next subject of description, and is well heightened by successive steps of progression. We thus find them on the fourth day.

“Hagar

“ Hagar stopped, fearing to proceed, and they sat down upon the last pile of stones—here these land marks ceased, for from hence to the Eastern limits of Egypt, the traveller directed his course by the motion of the heavenly bodies.—The panting Ishmael had thrown his garment over his head to protect it from the scorching rays of the sun, and was complaining of the torture his feet endured from the burning sand, when Hagar looking up beheld the distant plain in motion: her heart beat quick, imagining that it proceeded from the coming of horsemen, but she was soon undeceived—the south wind blew—the surface of the ground swelled high, and the sands beneath their feet rolled like the waves of the sea. Hagar snatched the hand of Ishmael—but the hurricane encreased—the rising dust encompassed them—nearly choaked and blinded by the flying sands, they covered their faces with their raiment, and fled together toward the wilderness.”

The extreme distress which follows, when their water is exhausted, and Ishmael ready to perish, is affectingly related, and the appearance of the angel beautifully described. “ They had suffered,” says the author, “ and had not repined, they had endured and had not murmured; and now was come the moment when the love of the Creator was to manifest itself.” These passages occur in the first section of the work, beyond which we cannot extend our report. Other characters are successively introduced: as those of Isaac and Rebekah, Jacob and Esau, Judith and Selemia two of the daughters of Heth, the first of whom becomes the wife of Esau; and all these are drawn with spirit, and ingenuity. We should not envy the feelings of those who from too great fastidiousness should dwell rather upon the slight defects, than upon the prominent beauties of this little work; and we recommend it to those whose judgment is not so severe as to reject a few fanciful decorations, which at the same time are chaste, and suited to the subject.

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ART. VIII. *General View of the Agriculture of the County of Cornwall, drawn up and published by Order of the Board of Agriculture and Internal Improvement. By B. G. Worgan.* 8vo. pp. 192. With Plates. 12s. Nicol. 1811.

IT appears from the Dedication to the President, &c. of the Board of Agriculture, that the perfection of this work is chiefly to be attributed to Robert Walker, Jeremiah Trist, and Charles Venicombe Penrose. These gentlemen inform us, that they have some claim to general qualifications,

tions, from much attention to rural economy and long experience in practical agriculture ; and that, as natives and inhabitants of Cornwall, they are, from local circumstances, intimately acquainted with those peculiar practices which Cornwall every where presents. With respect to the surveyor himself, they seem to have reduced him almost to a collector of materials,

“ With his MS. (say they) we have taken great liberties, and generally suppressed what was deemed redundant ; but after considerable additions, erasements, and alterations, a large portion of the original is preserved ; and to obviate the inconvenience of notes and references, we have in some measure identified ourselves with Mr. Worgan in the body of the work, taking care that the initials of our names *are* [be] subjoined.”

That much entertainment and information may be derived from this performance, the contents of the chapters will show, *viz.*

“ Chap. I. Geographical State and Circumstances.—Chap. II. State of Property.—Chap. III. Buildings.—Chap. IV. Mode of Occupation.—Chap. V. Implements.—Chap. VI. Enclosing.—Chap. VII. Arable Land.—Chap. VIII. Grass Land.—Chap. IX. Gardens and Orchards.—Chap. X. Woods and Plantations.—Chap. XI. Wastes.—Chap. XII. Improvements.—Chap. XIII. Live Stock.—Chap. XIV. Rural Economy.—Chap. XV. Political Economy as connected with, or affecting Agriculture.—Chap. XVI. Obstacles to Improvement.—Chap. XVII. Agricultural Societies, &c. &c.”

From the chapter on gardens and orchards we shall make our selections, subjoining an observation or two on the woods and plantations of Cornwall.

#### “ Section I. GARDENS.

“ Of cultivated grounds, those are of the first importance which come under the description of gardens, which supply the cottager and labourer with esculent roots and vegetables in sufficient quantity for his family, and allow him to keep a pig upon the refuse ; these are pretty general, and many of them can boast an apple tree or two, with gooseberry and currant bushes ; the leek, onion, and parsley beds, are particularly attended to, and though in detail they may appear little and trifling, yet to a labouring man and his family, they are a principal comfort and convenience. In addition to these advantages, the farmer allots a small piece of land to his labourers for the growth of potatoes. The farmers have their kitchen gardens for an early production of turnips, potatoes, and cabbages ; these articles help out the pork, mutton and beef, at the hay and corn harvest dinners.

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“ The gardens annexed to the residences of gentlemen, are specimens of taste and embellishment, and supply almost every kind of delicious fruit. The mulberry tree flourishes in the western parts, and brings its fruit to maturity: in a word, horticulture seems as well understood in Cornwall as in any other county.

“ There are various nurseries, whence gentlemen are supplied with fruit and forest trees of all descriptions; but there is nothing new or interesting in the management of them.

#### “ Section II. ORCHARDS.

“ In sheltered situations, many of the farms are furnished with orchards; but I am sorry to find, that in some of the western parts of the county, the orchards have of late years been very much neglected, and that the cultivation of them in general does not prevail so much as in Devonshire. It would certainly be beneficial, if in leases there were some clauses binding landlords to find fruit trees, and tenants to maintain and preserve them; by keeping up the number of trees, by occasional application of manures, particularly after a productive year of fruit, by a judicious use of the pruning knife (which appears to be very much wanted) and above all, by leaving off that too common, but destructive practice, of turning all sorts of cattle into orchards, pigs being the only animal that should not always be excluded. Careful, intelligent managers of orchards, cut down the grass and weeds once or twice in a summer, and lay them about the roots of trees, and are particularly attentive to cut off, by draining, any wet there may be, to clear and pave up the fence; and if they should have occasion to break up the ground, they sometimes sow pulse, but more frequently turnips or potatoes. The orchards which I have seen in different parts of Cornwall under this kind of management, appeared to be healthy, thriving, and productive. In this county, great judgment is required in the choice of situation, soil, kinds of trees, and sorts of fruit, the manner of planting and after-management of orchards: all which particulars are comprised, and accurately detailed, in a paper, written by Wrey J’Ans, Esq. of Whitstone;”

A part of which we shall communicate to our readers.

“ The orchards of this district,” says Mr. J’Ans, “ are much neglected, and are not generally found to thrive. Yet this defect may be partially cured, since it often arises from ill-chosen situations, from want of skill in the choice of trees, and in the manner of planting. The first evil arises from a partiality in the inhabitants to plant orchards close adjoining to their houses (to prevent plunder) however much these houses are exposed to the sea winds, which not only hinder the trees from bearing fruit,

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but in a few years destroy them. The next evil arises from breaking the soil to a considerable depth, and planting the trees in the pits so made, which, in the generally stiff soil of this district, is like planting in a well; consequently, trees so planted are long in thriving. This practice is still common, though many have learnt from experience a much better mode.

“ The seed may be procured from the cheese (or substance of the apples, after being pressed for cyder) which should be covered, in February or earlier, with light earth, and protected from vermin. This will produce a great variety of stock, and out of these it will be easy to choose the hardiest, resembling the crab, or the thorn, in leaves and spines. The sort of apple to be reared for cyder, should be suited chiefly to the situation or the spot intended for an orchard. If the planter should be reduced to the necessity of fixing on an high one, he will prefer, out of the little choice he may have, that situation which is most sheltered from the west and north-west winds; and his apple trees, in this case, should be of that sort, with slender limbs, bending downwards, such as in this neighbourhood are called back-a-mores, and others of like growth, and the apples of a hardy kind; for the blossoms of such (on which so much depend) are hardy also, and not so subject to blights as others are, and bear better the effects of winds from the sea. These trees should not exceed four feet in height to the first limbs, and if much exposed to winds, the lower the better; they should have been transplanted yearly in the nursery, and none but horizontal shoots suffered to grow; and should be planted in the orchard at four years old from the graft at furthest; the head being formed by keeping the centre chiefly open; a moderate quantity of pruning will best answer in such situations.

“ From the beginning of October to the latter end of November, will be the best time of planting on ground previously manured, and which has produced crops of turnips or potatoes. They should be planted about 21 feet asunder; and the roots covered with earth, taken from the centre, betwixt the rows, out of a trench in width three feet, and in depth proportioned to the soil. On these beds pease may be repeatedly sown, and the stalks left to decay, for the benefit of the trees, keeping the soil warm, loose, and moist; and some such tillage being repeated, will add much to the growth of trees.” P. 92.

For the trees which form the plantations in Cornwall, these authors tell us, that they are the pineaster, spruce, Scotch and silver firs, the larch, Dutch, Cornish and wych elms, fycamore, beech, oak, ash, Spanish and horse chestnut, lime, alders, and the plane-tree, which was introduced into Cornwall in the year 1723, by Sir John St. Aubyn, of Clowance. Mr. Trist's observations on timber are interesting, particularly

larly on willow plantations, which he has proved, by his calculations, to be extremely profitable: and they are certainly practicable on almost every farm, and within the ability of every occupier. If it were not apparently invidious, we should add, in justice to Mr. Trist, that all the pages bearing the initials of his name, are not only distinguished by good sense, and sound practical knowledge, but by a classical style of writing. He is evidently a man of a highly cultivated mind. Not that we mean to detract from the merit of the other writers. But, as Reviewers (better acquainted, of course, with grammar than with husbandry) we find it impossible to withhold our tribute of applause from compositions which show the hand of a master.

ART. IX. *The Geographical, Natural, and Civil History of Chili. Translated from the original Italian of the Able Don J. Ignatius Molina. To which are added, Notes from the Spanish and French Versions, and two Appendixes, by the English Editor; the first, an Account of the Archipelago of Chilse, from the Descripcion Historial of P. F. Pedro Gonzalez de Agucros; the second, an Account of the native Tribes who inhabit the southern Extremity of South America, extracted chiefly from Falkner's Description of Patagonia.* 2 Vols. 8vo. pp. 746. 18s. Longman and Co. 1809.

IT must be perfectly unnecessary to state how very scanty our information has hitherto been relative to the actual condition of Spanish America, both with regard to its natural history and civil policy. The vigilance and the jealousy of that Government has systematically checked and suppressed any attempt to make that very interesting portion of their possessions more familiarly known, and very few publications at present exist at all calculated to throw light upon the subject.

The original author of this work was Don Juan Ignatius, a native of Chili, and a member of the celebrated order of the Jesuits. On the suppression of that subtle and powerful society he was expelled from the territories of Spain, and took refuge at Bologna in Italy. As he was particularly eminent for his literary accomplishments, and above all for his knowledge of natural history, it is not surprising that he should be deprived of his collections and his manuscripts. But it is a

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real matter of astonishment that these last, or at least the more important part of them, should ultimately find their way to their author at the place of his Italian residence. As soon as he recovered them, he employed himself in writing the History of Chili, which he published at different periods. The Natural History appeared first in 1787; that of its Civil Policy and Government not till some years afterwards. They were received with particular eagerness in various parts of Europe, and have been translated into the French, German, Spanish, and finally into the English language. The present translation, we understand, was executed in America, but the publication of it here was entrusted to the judgment and superintendance of a gentleman well known in the literary world, and who has performed his part in a manner that must be highly satisfactory to the public and creditable to himself.

The first volume exhibits the natural history of Chili, which is comprised in four chapters. The first comprehends the situation, climate, and natural phenomena of the country. The second treats of waters, earths, stones, salts, bitumens, and metals. The third describes the herbs, shrubs, and trees. The fourth gives the history of the worms, insects, reptiles, fishes, birds, and quadrupeds. Of these last the author thinks that a very great number, greater indeed than is already known, exist as yet undiscovered, and particularly in the region of the Andes. From this part we give the following extract.

“ The *pagi* (*felis puma*) called by the Mexicans *mitzli*, and in Peru *puma*, the name by which it is best known to naturalists, has by the Spaniards been denominated the lion, which it resembles in its shape and its roaring, but is wholly destitute of a mane. The hair on the upper part of its body is of a greyish ash colour, marked with yellow spots, and is longer than that of the tiger, particularly on the buttocks, but that on the belly is of a dusky white. Its length from the nose to the root of the tail is about five feet, and its height from the bottom of the foot to the shoulder twenty-six and a half inches. It has a round head shaped much like that of a cat, the ears are short and pointed, the eyes large with yellow irides and brown pupils. Its nose is broad and flat, the muzzle short, the upper lip entire and furnished with whiskers, the mouth deep, and the tongue large and rough. In each jaw it has four incisors, four sharp-pointed canine teeth, and sixteen grinders. Its breast is broad, the paws have each five toes armed with very strong nails, and its tail is upwards of two feet in length, and like that of the tiger.

“ The number of toes on the hinder feet would alone be a sufficient



sufficient characteristic to distinguish it from the real lion, which has but four. The pagi may, however, be considered as an intermediate species between the lion and the tiger. Its cry, although not so loud, differs not materially from the roaring of the African lion, but in the season of its loves becomes changed into a shrill whistle, or rather a frightful hiss like that of a serpent. The female is rather less than the male, and is of a paler colour; like the African lioness, she has two dugs, and brings forth but two young at a time. The season of copulation is the end of winter, and the period of gestation three months.

“ Such is the lion of Chili; it may, perhaps, in other parts of America, offer some shades of discrimination, as I have been informed that those of Peru have a longer and more pointed muzzle. The pagi inhabits the thickest forests and the most inaccessible mountains, from whence it makes incursions into the plains to attack domestic animals, particularly the horse, whose flesh it prefers to that of any other. In its mode of seizing its prey it resembles the cat; it approaches it by drawing itself upon its belly, glides softly through the shrubs and bushes, conceals itself in the ditches, or, if it shows itself, assumes a mild and fawning appearance, and, watching the favourable opportunity of seizing the animal which it has marked for its victim, at one leap fastens itself upon its back, seizes it with its left paw and teeth in such a manner as to render it impossible for it to escape, while with the right paw in a few minutes it tears it to pieces. It then sucks the blood, devours the flesh of the breast, and carries the carcass into the nearest wood, where it conceals it with leaves and boughs of trees, in order to eat it at its leisure.

“ As it is a common practice for the husbandmen to fasten two of their horses together in the fields, whenever the pagi finds them in this situation it kills one and drags it away, compelling the other to follow by striking it from time to time with its paw, and in this manner almost always succeeds in getting possession of both\*. Its favourite haunts are the streams to which animals usually repair to drink, where it conceals itself upon a tree, and scarcely ever fails of seizing one of them: The horses, however, have an instinctive dread of these places, and even when pressed by thirst approach them with great precaution, carefully examining upon every side to discover if there is dan-

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“ \* The wolf is said occasionally to adopt a similar mode of securing its prey. I have been assured by an intelligent foreigner, that it is not unfrequent in France for that animal, when the presence of the shepherd, or any other circumstance, prevents it from killing the sheep which it has singled out for its victim at its leisure, to seize it by the wool of the neck, and compel it to go off with it by striking it with its tail.—*Amer. Transf.*”

ger. At other times one of the boldest goes forward, and on finding the place secure, gives notice to his companions by neighing in a sprightly manner.

“ The cows defend themselves well against the pagi; as soon as he appears they range themselves in a circle round their calves, with their horns turned towards their assailant, await his attack in that position, and not unfrequently destroy him.

“ The mares, when there are a number of them, place themselves in the same manner, though in an inverted order, around their colts, and attempt to repel their enemy with their heels, but one of them almost always becomes a victim to this proof of maternal love. All those animals that have not young, on the approach of the pagi attempt to save themselves by flight; the ass alone, from his want of speed, is compelled to defend himself with his heels, which frequently proves successful; but should the pagi, notwithstanding his efforts, leap upon his back, he immediately throws himself on the ground, and endeavours to crush him, or runs with all his force against the trunks of trees, holding his head down so as not to dislocate his neck. By these means he generally succeeds in freeing himself from his assailant, and there are but few asses destroyed by an enemy so frequently fatal to much stronger animals.

“ Notwithstanding his ferocity, the pagi never ventures to attack a man, although he is continually hunted and persecuted by the latter. He is naturally a coward, and a woman or child will make him fly and abandon his prey. He is hunted with dogs trained for the purpose, and when hard pressed by them, either leaps upon a tree, seeks an asylum upon a rock, or placing himself against the trunk of some large tree, defends himself in a furious manner, killing many of his enemies, until the hunter, watching his opportunity, slips a noose around his neck. As soon as the animal finds himself taken in this manner, he roars terribly, and sheds a torrent of tears. The skin serves for various uses; good leather for boots or shoes is manufactured from it, and the fat is considered as a specific in the sciatica\*.” Vol. I. p. 244.

To the first volume there is added a methodical table of the various species of natural productions described in the work, a supplement to the table of the vegetable kingdom, and supplementary notes illustrative of the History of Chili.

The second volume is divided into four books, and is peculiarly full of interest and entertainment. The first treats of the origin, &c. of the Chilians, the state of the country before and after the arrival of the Spaniards. The second book gives the history and description of the Araucanians, a brave and gallant people, who long and successfully with-

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\* See Pennant and Shaw on *Felis Puma*. The latter, has a good figure of the animal. *Rev.*

stood the combined efforts of the army of Spain. This portion of the work commands the strongest sympathy for the high spirit of independence which marked this nation, evinced in their unyielding and protracted opposition to their powerful and disciplined enemies. From this part it seems due to the author to subjoin an extract.

“ Although the Araucanians have long since emerged from a savage state, they nevertheless preserve, in many respects, the prejudices and the peculiar character of that early period. Proud of their valour and unbounded liberty, they believe themselves the only people in the world that deserve the name of men. From hence it is that besides the appellation of *auca*, or free, which they value so highly, they give themselves metonymically the names of *che*, or the nation; of *reche*, pure or undegenerated nation; and of *buenu*, men; a word of similar signification with the *vir* of the Latins, and as the latter is the root of the word *virtus*, so from the former is derived *buenugen*, which signifies the same thing.

“ From this ridiculous pride proceeds the contempt with which they regard all other nations. To the Spaniards they gave, on their first knowledge of them, the nickname of *chiapi*, vile foldiers, from whence proceeded the denomination of *chiapeton*, by which they are known in South America. They afterwards called them *huinca*; this injurious appellation, which from time and custom has lost its odiousness, comes from the word *huincur*, which signifies to assassinate. It is true that in their first battles the Spaniards gave them too much reason for applying to them these opprobrious epithets, which serve to the present time to denote one of that nation. Esteeming themselves fortunate in their barbarity, they call those Indians who live in the Spanish settlements *culme-huinca*, or wretched Spaniards. To the other Europeans, the English, French, and Italians, whom they readily distinguish from each other, they give the name of *maruche*, which is equivalent to the term *moro*, used by the common people of Spain to denote all strangers indiscriminately. They call each other *pegni*, that is brothers, and even apply the same name to those born in their country of foreign parents.

“ The benevolence and kindness with which these people generally treat each other is really surprising. For the word friend they have six or seven very expressive terms in their language, among others that of *caucy*, which corresponds to the *alter ego* of the Latins. The relations that result from corresponding situations or common concerns in life are so many ties of regard, and are expressed by appropriate words denoting particular friendship or good will. Those who have the same name call each other *laca*, and those who bear but a part of the name, *apeliaca*. These denominations incur an obligation of mutual esteem and aid. Relations by consanguinity are called in general *nomague*,

and those of affinity, *guillan*. Their table of genealogy is more intricate than that of the Europeans, all the conceivable degrees of relationship being indicated therein by particular names.

“ From the mutual affection that subsists between them, proceeds their solicitude reciprocally to assist each other in their necessities. Not a beggar or an indigent person is to be found throughout the whole Araucanian territory; even the most infirm and incapable of subsisting themselves are decently clothed.

“ This benevolence is not, however, confined only to their countrymen; they conduct themselves with the greatest hospitality towards all strangers of whatever nation, and a traveller may live in any part of their country without the least expence.

“ Their usual expression whenever they meet is *marimari*, and when they quit each other *ventempi*, or *venteni*. [These should be explained.] They are rather tiresome in their compliments, which are generally too long, as they take a pride upon such occasions, as well as every other, in making a display of their eloquence. The right hand is, among them, as with the Europeans, the most honourable station, contrary to the practice of the Asiatics, with whom the left enjoys that privilege. They are naturally fond of honourable distinction, and there is nothing they can endure with less patience than contempt or inattention. From hence, if a Spaniard speaks to one of them with his hat on, he immediately says to him in an indignant tone, *extugo tami curtesia*, take off your hat. By attention and courtesy, anything may be obtained from them, and the favours which they receive make an indelible impression upon their minds; while on the contrary, ill treatment exasperates them to such a degree, that they proceed to the greatest excesses to revenge themselves.

“ The names of the Araucanians are composed of the proper name, which is generally either an adjective or a numeral, and the family appellation or surname, which is always placed after the proper name, according to the European custom, as *cari-lemu*, green bush: *meli-antu*, four furs. The first denotes one of the family of the *lemus*, or bushes, and the second one of that of the *antus*, or furs. Nor is there scarcely a material object which does not furnish them with a discriminative name. From hence, we meet among them with the families of Rivers, Mountains, Stones, Lions, &c. These families, which are called *cuga*, or *elpa*, are more or less respected according to their rank, or the heroes they have given to their country. The origin of these surnames is unknown, but is certainly of a period much earlier than that of the Spanish conquests.” Vol. II. p. 110.

There are other peculiarities which distinguish this very singular people, which will well repay the reader's attention; and in particular their military system, their marriage ceremonies, and domestic employments.

The third book contains the history of the wars of the Araucanians with the Spaniards, which is also extended to the

the fifth, which concludes with an account of the first establishment of peace, and the present state of the country.

To the history is added an Essay on the Chilian language, which will be found in a peculiar degree worth the attention of the philological reader. This essay terminates with a brief vocabulary.

There are two appendixes by the English editor. No I. contains an account of the Archipelago of Chiloe, extracted chiefly from the DESCRIPCION HISTORIAL of that province by P. F. Pedro Gonzales de Agueros. Madrid. 1791.

No. II. exhibits an account of the native tribes who inhabit the Southern extremity of South America, extracted chiefly from Falkner's Description of Patagonia—to the first volume sufficiently explicit for the common purposes of the reader, but it is conceived to be very different from that which accompanied the original work. Altogether it is a publication well edited, interesting and amusing in its contents, and a very acceptable addition to our geographical and statistical collections.

ART. X. *Sermons on Devotional, Evangelical, and Practical Subjects.* By Joshua Toulmin, D. D. Bath. 8vo. pp. 470. Wilkie and Robinson. 1810.

DR. TOULMIN is of that sect of religionists which has assumed the title of *Unitarians*. Upon doctrinal points, therefore, it will be concluded of course by our readers, that we must have met with many things in the perusal of these discourses, to which we can by no means assent; and the truth is exactly so. This circumstance we are the more confident in asserting, because in these sermons the opposite side of the question is maintained without rancour. Independent, therefore, of our general love of truth, we have felt as much inclined by disposition, as bound by office, to pay attention to the arguments adduced. Had we met with any thing new upon these topics, much more any thing capable of affecting materially any part of our former opinions, we trust that we should have had fortitude candidly and fairly to acknowledge it; but we can most unequivocally declare, that no such event has occurred. The unitarian principles are set forth and supported in the same form, and by the same arguments and criticisms, to which we have long been accustomed; and we must also declare, subject to the charge

of the same great inconsistencies which seem to us to prevail through the whole system of the unitarian belief. Into these inconsistencies in the statement of their doctrines, the best writers among them seem occasionally to fall; as though it were impossible for them altogether to reject the plain language of scripture, every word of which seems to be immediately directed against their particular tenets. Who, for instance, would suppose that Dr. Toulmin could be one of those who *deny* that in the death of our blessed Saviour there was any thing properly *sacrificial*, any thing of the nature of *atonement* for sin; that the forfeiture of his life was a *ransom* for the sins of the world, and his sufferings *vicarious*, when we read in his discourses such passages as the following.

“ Here we learn, that sin is the baneful evil which first introduced death and all the sorrows of human life.—Here we learn to form a very affecting, interesting opinion, of the danger to which it exposeth those who practise it, when we see so glorious and distinguished a character as Jesus Christ, raised up to *destroy its dominion*; and that it *cost him* the labours of his ministry, and the *agonies of his cross*, to *redeem us* from its power.” P. 13.

“ He hath sent Christ Jesus to *accomplish his merciful purposes*, and *spared not* his beloved son, but *gave him up* to “redeem us from all iniquity,” and to *bring us within the exercise of his forgiving mercy.*” P. 71.

“ Every eye shall with astonishment see *Him* who was the man of sorrows, *smitten of God*,” &c. P. 309.

“ The *appearance of Jesus Christ in our world*, was a gracious step taken by the Father of mercies for *our recovery* to the *divine favour.*” P. 321.

“ When we meditate on his *death*, that bond of peace between Jews and Gentiles, that great *means of bringing us to God*, and into a state of *reconciliation and favor with heaven.*” P. 328.

“ Reflect at what *expence* your Saviour has *secured* the blessings of *peace with God* for mankind.” P. 329.

We could cite more passages to the same effect, but the above are surely sufficient to show, that whatever may be said by the unitarians to prove that in the death of our Lord there was no *atoning virtue*, no *ransom*, no measures taken to *reconcile God* to man, yet in the plain language of scripture, influencing their own style of expression, the *agonies of the cross* were an *expensive* and *costly* interposition on the part of our Saviour, to “*bring us within the exercise of God's forgiving mercy.*” To *redeem us* from the *power and dominion of sin*, and to *restore* a sinful world to the “*divine favour.*”

On the subject of the Trinity, another topic on which we can in no manner bring ourselves to agree with Dr. Toulmin, we find the old method of argument adopted, namely, a careful selection of such passages as express Christ's manhood, and commission from God; two points which we in no manner dispute. We only profess to bring against such passages, others that as strongly prove that his manhood was an assumed nature\*, taken up for particular purposes, and though as man he was in a state of temporary humiliation, and in the "*form of a servant*," yet that his original nature was that of being in the "*form of God*," and "*one with the Father*." We do not wish to go a step further into this controversy with the learned author of these discourses, as well for the reasons above stated, as because Dr. T. states his own opinions with so little personal offence to those who think differently, that we had rather confine our remarks to such parts of his work as we can commend, than to such as we see reason to dissent from. On disputed points we shall therefore say no more, till we come to the last sermon, on which we cannot help feeling that we have something particular to advance.

The sermons to which we should be inclined to give our most unqualified commendation, are the xvth, xvith, xviith, and xviiiith, on the following subjects. The repentance of Manasseh, on aggravating our Afflictions, Children Blessings, and David's Prayer for Solomon.

In each of these discourses there is much that is extremely good and interesting; and we are tempted to make an extract from the last of them, in which, from the practice of David in the case of Solomon, the author deduces an argument for the general practice of praying for our children.

"There is one great instruction which it suggests to parents, and enforceth upon them; namely, to pray for their children, that they may be wise, virtuous, and pious: to pray for them earnestly, humbly and unceasingly: to bear the virtue and spiritual welfare of their offspring upon their minds, whenever they bend their knees before the throne of the universal parent: to make mention of them at all times, in the seasons of their de-

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\* We could wish the reader who is struck with the numerous passages adduced by this author in proof of our Lord's manhood and inferiority, merely to be at the pains to look at some of those writers who have in like manner made a selection of such passages as are held to prove his divinity and equality with the Father; such as for instance, Jones on the Trinity, and more recently Dr. Huntingford, the present learned Bishop of Gloucester.

votion; and especially under peculiar circumstances, when particular exigencies dictate it, when new scenes and views for them in life open, then to recommend their special necessities to the great disposer of our lot, and to implore for them from the only wise God such assistance and guidance, such communications and allotments, from the author of every good gift, as their state and condition may require. This direction of devotion is a natural and useful exercise of parental affection.—They are our other selves. Our hearts cannot taste joy and happiness, but what is doubled and heightened by being shared with, or by flowing from them. From their conduct and happiness our old age derives its honour and felicity. The first wish of our hearts is, that it may be well with our children. Piety will form this wish into a fervent prayer, and give it a holy direction. It will instruct us earnestly to pray, not that they may be rich, and great, and learned, but that they may be holy and good; that truth may enlighten their understandings, religion may sanctify their hearts, all the virtues adorn their conduct, and wisdom in every season direct their steps.—It is God that hath formed the mind and tongue, and teacheth man knowledge. It is He from whom after ye have planted the flowers that grow around you with skill, and watered them with care, ye must expect the increase. It is He who opens the ear to discipline, and bows the heart to understanding.’

We could with pleasure add to this extract did our limits admit, or were it necessary in proof of Dr. Toulmin's abilities as a writer, but conceiving the latter to be a point well known to many, we hasten to the last remarks we have to make in the character of reviewers.

The concluding discourse in this volume, bears the following title.

A Dissent from the Church of England vindicated.

Giving Dr. Toulmin due credit for the temper he evinces in the discussion of this important topic, and not wishing to restrain him or others in following the bent of their own inclinations, or rather the dictates of their own consciences, we cannot avoid noticing, in defence of the Church, certain mistakes and misrepresentations. What the unitarians *see*, and what they do not *see*, in the New Testament, is the main point in all our controversies with each other; that they should keep aloof from us, therefore, because they do *not see* in the New Testament the things which the Church members think they *do see*, may be a reasonable ground of separation, but can amount to no positive proof that the things are not really to be found there after all. Some, however, of the things enumerated are by the Church itself considered only as matters of expediency or church government,



ment, deducible rather from the conduct of the Apostles, than the express words of scripture. Such are not matters of faith, nor strictly essential, except to such as acknowledge their propriety and apostolical authority. As to doctrines, to say that they find nothing in the New Testament of ascription of glory to *one God in Trinity*, and *Trinity in Unity*, is a misrepresentation of matters; for no Church member pretends to find this, *totidem verbis*. But that ascription of glory to *Father, Son, and Holy Ghost*, is to be found in the New Testament, they do maintain; and one *God in Trinity*, and *Trinity in Unity*, are but the terms they have chosen, whereby to set forth the mystery which they judge to be communicated among the revelations contained in the sacred volume; among other passages, in "*many praises, many doxologies, and many devout aspirations,*" but principally in the prescribed form of baptism. But the most mistaken part of this discourse seems to us to be where Dr. Toulmin takes notice of the prosecution and deprivation of Mr. Stone. He appears to have regarded that gentleman not only as the object of persecution in the sentence passed on him, but as having been one of *an oppressed clergy*, while he continued in the ministry of a church whose creeds and whose articles he disbelieved and despised. We must maintain, that he had no business to be of that ministry. The emoluments of the Church, and the appointment to the ministry, were by him dishonestly taken, under false pretences. Benefices are, in fact, trusts reposed in the hands of particular persons, for particular purposes. The qualifications upon which they are to be taken, are not prescribed to any who ask to be admitted and preferred, in the way of compulsion, force, or oppression. They are matters of notoriety, capable of being examined, considered, and comprehended, *before* any steps are taken towards admission into the ministry. If the candidate judges them to be consistent with scripture, he voluntarily solicits to be admitted as a member, upon those grounds. If he does not in his heart and conscience believe them so to be, he acts most basely and hypocritically in feigning an assent for worldly purposes. If after admission his opinion changes, he is free to depart, but upon no principle whatsoever can we discover that he has any right to say, "because I can no longer conform to your way of thinking, you ought, and are bound to conform to mine." Yet, in our estimation, this is precisely the language held by those, who, continuing in the ministry of the Church, solicit a repeal of our articles of communion, as a salvo for their own private consciences. In submitting to the legal enactments by which the Church

is regulated, we do not acknowledge any legislator paramount to Jesus Christ, but we leave it open to every one to judge whether our doctrines, rules, and discipline are actually founded on his word, or the practices of his Apostles; whoever thinks so may join us; whoever thinks otherwise, may follow their own consciences. This we assert to be the precise case. Mr. Stone was not restrained in the assertion of his opinions by any measure of oppression, but he was restrained by the laws of a particular society, of which he professed to be a true member, from giving offence and scandal to that society in a particular place, where he could not claim to be heard, but upon certain conditions to which he had himself voluntarily subscribed. We are sorry to find any respectable unitarians pretend to justify such acts of intrusion; but what must we think of the horrible reflection thrown on others of the clergy by the following passage.

“*Our brethren in the church,*” says the doctor, “*If pure Christianity be dear to them, must applaud our views, and be ready to congratulate our advantages. They with pleasure must behold a body of Christians disposed and able to carry on that laudable design, in which they themselves are engaged! with an efficacy and success, which their own situation, as a late case has most clearly shewn, doth not permit them to enjoy,*”

It seems then that Dr. T. *thinks*, (we dare not say *knows*) that there are other Mr. Stones in the ministry of the Church not yet found out; if there be, we can only say, that for their own sakes we wish them carefully to peruse and consider the weighty passage of Scripture contained in Rev. xviii. 4. If they think so ill of the Church, let them *withdraw themselves from her ministry*. We must not dismiss this article without observing, that in the sermons are to be found many apt references to the classics, and to some of the most eminent of our Church divines, which proves the author to be a man of extensive and general reading.

ART. XI. *Philemon; or the Progress of Virtue; a Poem. In two Volumes. By William Lawrence Brown, D. D. Principal of Marischal College and University of Aberdeen, &c.* 12mo. 14s. Edinb. printed; Longman and Co. London. 1809,

IN every part of our career, we have been gratified with the works of Dr. Brown, whose admirable essay, “on the Natural Equality of Men,” noticed in our first volume (p. 39†),

(p. 394), stamped upon our minds an idea of his merits, which we have never since found occasion to change. He appears here in a new light, that of a moral and religious poet, and he appears with advantage; and though accident has made us somewhat tardy in our notice of the work, it has not diminished our desire to give it just commendation.

He draws, in this poem, a Christian hero, whom he attends from his birth to his death-bed, and describes in all the various situations of life. So long a narrative, continued through ten successive books, undoubtedly required great powers to sustain its vigour, and preserve the interest requisite to carry the reader to its conclusion. These powers have not been wanting; and though the composition may fail to place its author in the first class of British Poets, it will certainly occasion him to be recorded among our most elegantly instructive writers. Dr. Brown is clearly a man of a poetical mind, and of poetical knowledge; he enlivens his subject, where it admits of such decoration, with pictures and images of the noblest kind; but his plan is not always poetical; and he yields, at such times, to the influence of his subject.

Philemon is a native of Scotland, the son of a Clergyman, educated in the university of St. Andrew's, and, after due preparation, making choice of the clerical profession for himself. For these particulars the author sufficiently accounts.

“He is,” he says, “a Caledonian, because experience rendered me more capable of drawing the moral character of an individual, born, educated, and acting in Scotland, than that to which any other national features might be ascribed.”——

“Philemon makes choice of the clerical profession, because it is, in my opinion, best calculated to form the mind to virtuous habits, and inspire dignity of sentiment and conduct.—I wished, besides, to give due importance to a profession, which, however exalted in itself, is but too frequently undervalued in a corrupt, wealthy, and irreligious age.” P. x.

These are excellent reasons; and so are others which the author assigns, for other parts of his plan. The action is placed early in the 18th century, and embraces, before its close, the æra of the battle of Culloden. The hero travels and sees Europe as it then was, and we have only poetical intimation of the changes it has since undergone. Nine books are employed in forming and completing the character of Philemon, and it is fully developed in the last, which is, in some respects

spects

spects more interesting than any of the preceding. In the early books there is too little action; and the sketch of history sacred and profane which they exhibit, with other particulars of the education of Philemon, are rather too minute to produce a vigorous effect. We proceed, however, to give our readers some notion of the execution of the work. The author thus opens his subject.

“ The man, who, burning with Ambition's fires,  
By martial fury to renown aspires,  
Distains with gore his desolating way,  
And reigns while orphans weep his cruel sway.

“ The crafty statesman, who, with specious wiles,  
Winds into place, and catches Favour's smiles,  
Affects the principle his heart belies,  
And veils th' oppressor with a patriot's guise;  
But when the crowd, Imposture's fated tool,  
Has fix'd the stamp of freedom on his rule,  
The vizor drops, assumes the tyrant's frown,  
Enslaves his country, and usurps a crown;  
These shall the venal Muse consign to fame,  
And guilt embellish with a splendid name.

“ But he, who, soon as dawning reason show'd  
Whence honour, spotless in its essence flow'd,  
Beheld celestial Virtue's image shine,  
In every grace majestic and benign,  
Felt all his soul inspired with sacred awe,  
Swore unreserved affection to her law,  
Maintain'd, through humble life, a loyal mind,  
And acted every part which she assign'd—  
Shall such unnoted, sink into the dust,  
Nor one bold strain commemorate the Just!

“ Forbid it, Truth! who baseness canst descry  
Amid the glare that blinds the vulgar eye;  
And grandeur mark, which poverty obscures,  
Neglect oppresses, and the world abjures:  
Forbid it all that owns th' eternal plan,  
And speaks God's image in the soul of man.” Vol. I. p. 1.

The birth-place of Philemon is described in very poetical strains.

“ A vale there is, where Grampian mountains rise,  
Their snow-clad summits mingling with the skies;

Whose

Whose shadows, shifting, as the sun proceeds,  
 Impart a deeper verdure to the meads.  
 A limpid stream, or rolls its glittering maze,  
 Or, 'scapes from view beneath the birchen sprays.  
 Expanded, now, it scarcely seems to glide,  
 While pebbled isles th' unruffled glass divide;  
 Now, join'd where ragged banks contract its course,  
 Its waters deepen, and increase their force;  
 Advancing, with resistless eddies, sweep  
 Projecting rocks, and roar along the steep,  
 Till, farther on, they pour into the plain,  
 Swell with uniting rills, and meet the main.

“ But, ere this stream has left its native hill,  
 It forms a scene that mocks the painter's skill;  
 From rock to rock the raging torrents roam,  
 The rugged surface whitening with their foam;  
 Below, a fullen, black abyss appears,  
 Scoop'd by the waters of a thousand years;  
 Tremendous crags o'erhang the deep cascade,  
 Whose hoary sides the cleaving bushes shade.  
 The noon-tide glare, that radiant summer darts,  
 But doubtful twilight to the dell imparts.  
 It never yet beheld the solar beam  
 Illume the trees, or tremble on the stream.  
 Majestic Horror breathes her spirit o'er  
 The scene, and listens to the torrent's roar.  
 Beneath the hill, that intercepts the ray  
 Emitted from the setting orb of day,  
 A winding lake of liquid crystal laves  
 The shelving shores with gently murm'ring waves.  
 Each cloud, that flits along the changing sky,  
 Surveys its image, as it passes by,  
 Save when the fog, descending from the steep,  
 Sails o'er the margin, and involves the deep.

“ In this recess, Simplicity's abode,  
 The modest mansion of a man of God  
 Stood near the dome, where weekly prayer ascends  
 To gain the audience, heavenly Mercy lends.” Vol. I p. 9.

With an impartiality, worthy of a superior mind, this poet laments the desolating turn taken by the Reformation in Scotland, under the conduct of Knox.

“ When pure Religion's renovated dawn  
 Arose on shades long o'er the nations drawn;  
 When Caledonia felt the kindling ray,  
 Hail'd its ascent, and bless'd the growing day;  
 Again, the sacred page to man was giv'n,  
 The voice of God was heard, again, from heaven.

It shook Corruption's fabric to its base.  
 Imposture, dragg'd to view, conceal'd her face.  
 Enlighten'd Reason, with derision saw  
 What ages had beheld with sacred awe.  
 Impetuous Knox, with daring zeal possess'd,  
 Spread the resistless flame from breast to breast.  
 Dark Superstition's magic spells were scorn'd,  
 Her sceptre broken, and her throne o'erturn'd.

“ But, as the stream, whose placid course bestows  
 Prolific moisture wherefoe'er it flows,  
 Swoln with fierce torrents, and o'erwhelming rains,  
 Contemns its banks, and sweeps along the plains,  
 Dispels, at once, each smiling hope it gave,  
 And carries ravage in its foamy wave ;  
 Or, as the fire, that breathes a genial air,  
 Or, for the board, matures the cheering fare,  
 When, from the hearth, in lambent flakes, it flies,  
 Ascends the roof, and blazes to the skies,  
 Spreads the destructive conflagration wide :  
 Dismay and Horror stalk on ev'ry side :  
 So, frantic Zeal, o'erthrowing Reason's bound,  
 Sweeps, rages, flashes, bursts in peals around,  
 And deaf to Wisdom's, deaf to Nature's call,  
 Bids one tremendous ruin swallow all.

“ Why, Knox! illustrious in the Scottish page,  
 Why stain thy zeal with desolating rage?  
 Could'st thou not true Religion's light restore,  
 And drive Corruption from thy natal shore,  
 Unless, while Havoc howl'd with savage yell,  
 The sacred Temple, with the idol, fell ;  
 Unless whate'er was elegant, and grand,  
 All Art had rear'd to beautify the land,  
 Was yielded to th' infuriate mob a prey,  
 And swept, with more than Vandal rage, away !

“ Why, Scotia! whom ingenious arts refine,  
 Has this ferocity been solely thine ?  
 On other coasts, when true Religion broke  
 Her bonds, and trampled Superstition's yoke,  
 She purg'd, but not destroy'd, the House of God ;  
 And occupied again her pure abode.  
 As blazing beams the visual orbs distress,  
 Producing darkness from the light's excess ;  
 So, Truth, that flashes with o'erpowering rays,  
 Dazzles, and leaves the mind in Error's maze.  
 Unhappy man! extremes delight thee still,  
 The path of Reason tires thy wav'ring will ;  
 Ev'n Right itself betrays thee into Wrong,  
 And Wisdom's voice is tun'd to Folly's song.

" Why unconnected stands that crumbling wall?  
 Why leans that turret nodding to its fall?  
 Why bears that column no incumbent mass?  
 Why, o'er yon broken window, waves the grass?  
 Why sits the owl on yonder arch, and screams  
 To the pale lustre of the lunar beams?  
 Why must the traces of the aile be found  
 In rugged furrows that indent the ground?  
 Why does the ruin, dashing 'midst the deeps,  
 Startle the midnight-watch the sailor keeps?  
 These are the feats that frantic Zeal perform'd,  
 When Superstition's battlements were storm'd!"

Vol. I. p. 75.

In the following rapid view of the various systems of policy, and the glorious result of a due modification of them in the BRITISH CONSTITUTION, we recognize the feelings and principles which first introduced the author to our regard.

" Philemon, next, explores the diff'rent plans  
 Of polity; their proper merits scans.  
 If crouching nations wait the Monarch's nod;  
 If haughty Nobles shake their iron rod;  
 If frantic mobs, detesting to be slaves,  
 Launch on Democracy's tempestuous waves,  
 Or Rule is tainted, or her vigour rent,  
 And Man's improvement ev'n its *means* prevent.  
 A spaniel, here, he fawns with fervile awe,  
 Or, there, a tiger, rears his bloody claw;  
 But, soon again, his savage fury broke,  
 The despot-demagogue provides the yoke.

" These simple forms, so vicious, when disjoin'd,  
 Show one harmonious system, if combin'd.  
 As jarring elements, in Nature's reign,  
 Discordant concord, through the whole, maintain;  
 So, in a state, when balanc'd pow'rs confine  
 Each other's action to th' appointed line,  
 With blended vigour to one point they draw,  
 And end in safety, liberty, and law.  
 Where lives this bright result? In Britain's isle.  
 Heav'n smil'd propitious on its rising soil.  
 The waves retir'd. Th' effulgent orb of day  
 Blaz'd on the gulf that open'd to his ray.  
 Th' Eternal's voice was heard from bending skies;  
 ' Rife, Queen of Isles! wide Ocean's Empress! rife;

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Time

Time! run thy course; accomplish the decree!  
 Britannia, powerful, gen'rous, brave, and free!—  
 Raise, Liberty! thy dome, in her domain,  
 Which Greece and Rome shall try to rear in vain!"

Vol. I. p. 100.

The vision in which Ithuriel (the guardian angel) rises to warn his charge against rashly choosing the clerical profession is, at once, one of the most poetical passages of the work, and full of sublime instruction.

“ When silent Midnight rock'd him to repose,  
 This striking vision to Philemon rose.  
 Ithuriel's image flashes on his sight,  
 Array'd in all the majesty of light.  
 A radiant circle, round his temples, gleams;  
 And, from his eyes, are darted Phosphor's beams.  
 Awe dwells upon his brow. O'er all his mein  
 The cast of solemn sanctity is seen.  
 He thus seems to address, with tone severe:—  
 ' Approach the ark of God with holy fear.  
 Before thy judge, ten thousand souls will stand  
 To found thy glory, or thy name to brand,  
 Charge thee with treason, or the Pastor bless  
 Who led to joys, no language can express.  
 One faithless servant wounds the Saviour more  
 Than hosts of open foes that round him roar.  
 The voice re-echoes through the vault of heaven,  
 To flames perpetual be the traitor driven!  
 Such is thy fate, if merely bread, or ease,  
 Or aught, the worldly soul delights to seize,  
 Prompts thee, with sacrilegious hands, to stain  
 God's altar, and his ministry profane.  
 Hell, certain triumph to its cause desires,  
 When Vice is cloth'd in sacerdotal guise.

“ But, O! what peace, what praise, what peerless joy  
 Are his, whom holy, heav'nly tasks employ,  
 Who brings the flock, committed to his care,  
 To water'd pastures, and salubrious air,  
 To all their dangers, all their wants attends,  
 Directs their course, and from assaults defends;  
 Till all their wand'rings, all their perils past,  
 He leads them to delights that ever last.  
 For him white robes are weav'd by Seraph's hands,  
 For him prepar'd the palm triumphal stands,  
 For him the Saints rear aramanthine bow'rs,  
 And fragrance breathes from Paradise's flow'rs.' ”

Vol. I. p. 150.

Having



Having given these specimens of the style and sentiment of this poem, we should not omit to say, that it is not all didactic; that several affecting incidents are interwoven in it, and interesting characters displayed; with sufficient variety to excite and support attention. In a word, Philemon will amply repay the time of all who shall peruse it to the end; its plan is instructive, and original; and its execution such as we have amply shown. A few notes are subjoined at the end, illustrative of the poem, and often interesting in themselves. When we further consider the author as Principal of an important place of education, we cannot but regard the work as peculiarly suited to his character and situation.

ART. XII. *Crisæus Griesbachianæ in Novum Testamentum Synopsis.* Edidit Josephus White, S. T. P. Lingg. Hebr. et Arab. Prof. in Academia Oxoniensi, et ædis Christi Canonicus. Cr. 8vo. 238 pp. Oxon. Typis Academicis. Lond. Rivingtons. 1811.

**T**HIS very learned and worthy Professor, anxious to serve the cause of truth as long as possible, imposed upon himself the task of compiling the present volume, partly with a view to familiarize the results of Griesbach's laborious work, by removing from them the obscurity of abbreviations; but principally, as he says himself, to make manifest to all, by a short and easy proof, how safe and pure the text of the New Testament is, in the received editions, in all things that affect our faith or duty; and how few alterations it either requires or will admit, on any sound principles of criticism. This small volume is exactly conformable in its design to the beautiful edition of the N. T. published by Dr. White in 1808; and contains all the variations of any consequence, which can be considered as established, or even rendered probable, by the investigation of Griesbach. The chief part of these readings were given in the margin of that edition, distinguished by the Origenian marks. Here the value of each reading or proposed alteration is stated in words at length, and therefore cannot be misapprehended. This book may therefore be considered as a kind of supplement to that edition, or illustration of it.

We conceive, however, that we are not to consider Professor White, either here or in his edition, as adding his own opi-

nion to that of Griesbach; his object seems merely to report the decisions of that editor. In controverted passages, therefore, it will not be fair to consider the Professor as confirming that judgment, which he merely reports. The decision is still that of Griesbach, and no more. Thus, on 1 Tim. iii. 16, the note here is,

“ 16. Θεός ἐφανερώθη ] ὁς ἐφανερώθη—Hæc lectio præferenda videtur; sed sunt tamen nonnulla, quæ non sine speciali quâ, ad defendendam vulgarem lectionem afferri queant. Ὁ ἐφανερώθη—Lectio non spernenda, at receptæ inferior.” P. 177.

Thus stands the question, therefore, as Griesbach left it. Matthæi certainly found Θεός in all the Moscow copies; but these are undervalued, as belonging to the Byzantine recension. Yet surely their authority is something. Again on the much controverted passage, 1 John v. 7, we read here,

“ 7, 8. ἐν τῷ οὐρανῷ ad ἐν τῇ γῆ inclusivè—certissime delenda.” P. 200.

But this we conceive to be the decision of Griesbach, not of Dr. White, who is merely the reporter. We cannot, indeed, persuade ourselves that the Professor would pronounce that alteration to be *most certain*, which surely can only be regarded as rendered *highly probable* by the present state of the controversy, and is still liable to objections of much weight and importance.

Such is the nature of this work, of which it seems superfluous to offer any further specimen. It is a work of eminent utility for those who, on any account, require to have the first approaches to biblical criticism facilitated for them. It contains, however, nothing original, except the singular and very honourable example of a learned veteran, modestly employing his time and ability to explain the labours of another, and anxious to render clear, by a new mode of statement, an honourable testimony to the purity of the sacred text, which was in danger of being lost to the world at large, while it remained enveloped in the mysteries of criticism, and obscured by short-hand marks.

ART. XIII. *Two Volumes of Sermons.* By the Rev. Sydney Smith, A. M. late Fellow of New College, Oxford; Rector of Foslon in Yorkshire; Preacher at the Foundling, and at Berkeley,

*Berkeley, and Fitzroy Chapels.* 8vo. 436 and 424 pp.  
18s. Cadell and Co. 1809.

WHEN these discourses first appeared they were severely attacked in an able publication, and, with great force of ridicule, lowered beyond what they seem really to deserve. This, however, was so far not unfair, that the author is generally believed to have been very active in the use of similar weapons; and therefore might not unjustly be made to taste a little of that severity, which he had administered so alertly to others. But this was not all, he was accused of lowering the doctrines of Christianity, and even of "belonging to the Socinian school." This, being a matter of serious accusation, and grave consequence, was felt by him accordingly; and he took an early opportunity to protest against it, and to declare his firm adherence to the doctrines of the Church. Here, though not fond of controversy, we thought that justice required some interposition; and we promised to examine his discourses with that particular view, and to make our public declaration of the result\*. To this point therefore we shall chiefly speak; leaving other matters which respect only taste and criticism to be settled, as they may, between the author's friends and enemies. He has talents enough, undoubtedly, to obtain the one, and has used them indiscreetly enough to be sure of having the other.

In this particular then we cannot hesitate to say that he was unfairly treated. He writes apparently with rapidity, and therefore may not always sufficiently guard his expressions from misinterpretation, but his assertions of our Saviour's divinity, and of other great doctrines of Christianity, are, when his subject leads to them, perfectly explicit. Thus, in his Sermon on Good Friday, vol. i. he says, that the last scenes of our Saviour's life, "sanction our belief in the Divinity of Christ." The same sermon thus concludes.

"So lived Jesus, *the Son of God*, and how he was loved, and honoured in his death, we all know: every passer-by smote his breast; the daughters of Jerusalem followed him weeping; Judas flung down the 30 pieces of silver; Pilate said, I am guiltless of his blood; the thief *saw he was a God*; the centurion, believed and trembled; the veil of the temple was rent; darkness was over the earth; the graves were open; and many sleeping bodies

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\* Vol. xxxv. p. 419.

of the Saints came up to the world;—these are the miracles which carried conviction to the hearts of his persecutors and murderers. If we can study in vain the morals of his life, we must yield at least to the miracles of his death, and exclaim, with the trembling centurion, ‘ of a truth *this was the Son of God.* ’ ” Vol. i. p. 186.

If any doubt could be thrown upon these words, the short sentence quoted before must sufficiently remove it. In his sermons on temptation he asserts other Christian doctrines, which he was accused of denying or with-holding. “ If God save me not, I am lost, for of myself I can do nothing,” vol. ii. p. 6. “ We resume the same confidence in Christ; we put up the same prayer; we receive for our aid the same *emanations of the Divine Grace,*” p. 7. After defining Faith, as not merely “ a notion or opinion situated finally in the understanding,” and describing it as a mystery, he adds, “ this Faith it is which will make heaven the end of our desires, God the object of our worship, the Scriptures the rule of our actions, and the *Holy Spirit* our mighty counsellor and assistant,” p. 13. Again, towards the end, “ we have the Grace of God, and his protecting Spirit, to sanctify all the good that we intend,” p. 16. It cannot be true therefore that when he explained “ the fruits of the Spirit” in a different way he meant to deny the operation of the Holy Spirit of God.

Thus much we have thought due to justice. It is a serious thing for a beneficed clergyman to be accused of departing from the doctrines of the Church to which he belongs; and to be put upon the footing with those base betrayers of the Church who, having sworn to defend her faith, dare publicly to attack it, and yet wish to retain her emoluments. This lowest degradation of insincerity, we rejoice to say, does not belong to him; and though a great part of his sermons are upon subjects which do not demand the direct assertions of the doctrines of atonement, &c. we see no reason to doubt that he holds them. On some other points, we are ready to allow that he was justly attacked. But neither do we see any advantage to be derived from depreciating his Sermons too far. They are written in a lively and popular style, whether always in the best taste, we will not contend; but many things are said in them with force, and in a way which may make more impression than more cautious writing.—The following passage, for instance, is one which, on a very different account, we should have been glad to quote at

an early period of our labours. It is not only true but striking.

“ There lies, at the bottom of all vast communities, a numerous set of men, of open or disguised poverty, who have lost fortune and fame in the sink of pleasure, and quenched every particle of God in voluptuous enormities and crimes; base, bad men, who prey upon industry, and hate virtue; who would tear down the decencies, and pollute the innocence of life, that they might make mankind as wretched as themselves, and spread the horror of ungoverned passions and unqualified indulgence. Here is the first nucleus of all revolutions, it matters not whether the object be to enslave the people or to free them; to give them up to another’s tyranny, or the more cruel dominion of their own folly; to establish a despotism or a democracy. In all revolutions there is plunder and change; and here are the hordes of assassins and robbers, the tools of political violence, tutored by their ancient pleasures and their present distresses to callous inhumanity, and boundless rapine. This source of danger to our country needs but very little comment; the cure of such an evil falls under that general law of self-defence, by which we crush a venomous reptile, or slaughter a beast of prey.” P. 215.

We conclude then, by a qualified recommendation of these Sermons. They certainly are not models of a theological style; they may be accused, and have indeed been convicted, of inconsistencies. But they are the work of a writer who, with perhaps too much ambition to say striking things, is not without the ability to do it; and who, if he shall in retirement employ his time in meditation and study may be capable of much better exertions.

Some of these discourses, as for instance five in the second volume, and some in the first, are reprinted from those which were published before in two volumes 12mo. Why this was done, unless the author wishes the other parts of those volumes to be superseded and forgotten, it is not easy to guess. Some time hence, perhaps, he may be desirous in a similar manner to extinguish parts of these. But this is surely to publish with more haste than prudence, which in the former instance was certainly done.

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ART. XIV. *Observations on the Tin Trade of the Antients in Cornwall, and on the Ictis of Diodorus Siculus.* By Sir Christopher Hawkins, Baronet, F. A. S. With a View of the Mount. Crown 8vo. pp. 80. Stockdale. 1811.

**I**N these Observations are displayed much taste and ingenuity. The author does not attempt the investigation

of the antiquary: but he gives us with elegant conciseness, what others have told us, coarsely or diffusely.

Adverting to the trade of the Phenicians, Sir Christopher observes:

“ Mei, or Melec-carthus the Phenician Hercules, is said to have been their greatest navigator, and the first who brought tin from the Cassiterides or British isles.

“ According to others, he invented the shell-purple, by accidentally remarking that a dog’s mouth was stained therewith, and as both these discoveries are attributed to the same person, we may thence infer; that the tin of Britain was an essential ingredient in fixing the fine purple dyes of the ancients; or, as Mr. Polwhele elegantly expresses it, “ very possibly the purple dye of the Tyrians gained its high reputation among the ancients, from the use of our tin in the composition of the dye-stuff, as the tin trade was, solely, in their own management.

“ That its use,” continues Mr. Polwhele “ as one of the non-colouring retentive ingredients, was known to the Phenicians, will appear probable, when we consider the unfadingness of their purple, which was a leading character in that celebrated colour, produced by the shell-fish, *Purpura*. It is not likely that the simple blood of a shell-fish, however beautiful at first, could have proved a lasting dye; the addition of some retentive ingredient must have been necessary to secure its brightness and preserve its beauty. Tin dissolved in aquafortis is, at present, a necessary article in the new scarlet dye; and our fine cloths owe the permanence of their delicate colours to the retentiveness given by the finest grain tin; so that the English superfine broad cloths, dyed in grain, by the help of this ingredient, are become famous in all the markets of the known world.” P. 23.

As we before intimated, our author in general aims at nothing more, than to express well, what others have already and perhaps often said. That the *Ictis* of Diodorus, however, is the present St. Michael’s Mount, is with him an original conjecture. Camden had maintained that the Isle of Wight, Borlase, that one of the Scilly isles, Pryce, that the Black-rock, and Polwhele, that the island of St. Nicholas, was the *Ictis* of the old historian. Amidst so many conjectures, the field was open to Sir Christopher, who has stated his hypothesis, with a becoming deference to the opinions of his predecessors.

“ Wist or Wight, (says he) is the name of an island, adjacent to one part of Britain; and although Saint Michael’s Mount be nearer to the mining district of the Land’s End, which since the introduction of Christianity, has been named Saint Michael, yet it still forms a part of the Western division of Cornwall, called  
Penwist,

Penwiſt, or Penwith; which Dr. Henry, in his hiſtory remarks is “the Britiſh name for high, or head land” of the Iſland; “Wiſt ſignifying an Iſland.”

“Saint Michael’s Mount being in the hundred of Penwith, may therefore be ſaid to retain its antient name, or this part of Cornwall may have been named from this Iſland.

“The opinions of Mr. Camden and Dr. Borlaſe nearly agree in the following inferences.

“Mr. Camden ſuppoſes, that, from the ſimilarity of the words Ictis and Vectis, it was one and the ſame Iſland.

“Dr. Borlaſe, ſays, that the Ictis, muſt have been ſituated ſomewhere near the coaſt of Cornwall, and have been a general name for Peninſula, or ſome particular peninſular, and common emporium, on the ſame coaſt.

“If Mr. Camden had ſaid, that the Ictis and Vectis was a common name of any Iſland, inſtead of a particular Iſland, and if Dr. Borlaſe had ſuppoſed, that Ictis was a common name for an Iſland, inſtead of a particular Peninſula, they would both have concurred in the ſame opinion, and in what appears to be the true ſignification of the Britiſh word Wiſt.” P. 62.

On the whole, we are much pleaſed with this little Eſſay of the Corniſh Baronet. It ſhows a correct taſte, and a candid mind.

## BRITISH CATALOGUE.

### POETRY.

ART. 15. *Original Sonnets, and other Pieces.* By Mary F. Johnson. 12mo. 160 pp. 6s. Longman and Co. 1810.

Various as the methods are by which young authors endeavour to beſpeak the attention of the public, there are none ſo effectual as thoſe which denote an independence of ſpirit, and a deſire of juſtice rather than indulgence. Theſe are very conſpicuous in the preſent lady. “Deeply and fully as I am convinced,” ſhe ſays, “of the defects of my compositions, I can conſcientiouſly only add, I diſclaim praiſe with allowance. That they are the firſt attempt of a ſecluded, unknown, and inexperienced female, is an accident attending my works, which will ſoon ceaſe to be remembered: and if they be too feeble to ſtand without ſuch a decaying prop, they ought to fall; nor could any effort of mine avert their fate.” This is ſtrong ſenſe; and ſo, we will not hesitate to ſay, is what the author ſays of Reviewers. “As far as my faculties and means of judging extend, I believe them to be able and candid

did literary censors—often lenient, and seldom wantonly severe.” They who abuse Reviewers are usually self-conceited writers, whose vanity can bear nothing but praise;—and who, in the mean time, are Reviewers? In fact, all the literary men of the day, in their turns; to whom, if all the nonsensical invectives so often vented, could be applicable, the result must be, that no man of letters is either honest or estimable, since all occasionally assume this wicked calling. Let us be excused this transient observation in self-defence, and proceed with Miss Johnson.

She defends sonnets as well as she defends Reviewers. “Within the limits prescribed by the sonnet, may be expressed casual and momentary thoughts, at the moment when the feeling and impression, by which they are excited, are most fresh and lively in the imagination; and the mind, so relieved from a sensible pressure, is left easy and satisfied, and again at leisure to receive new ideas and suggestions, whether from surrounding objects and scenery, or from reflection, books, or conversation.” This is the best that we have ever heard said for the sonnet, and we have only to regret that we cannot cite more than one from this very elegant collection. We are puzzled to choose, by the excellence of many; but a lady’s sentiments on love naturally attract attention, and never perhaps did any lady write on that dangerous subject with more just feeling, and yet delicate reserve.

“ LOVE.

“ Idol of ardent Youth’s impassion’d pray’r!  
 God of the flushing cheek, and glance of fire!  
 Whose inspiration wakes the sleeping lyre,  
 Who cheatest Fancy with thy forms of air,  
 Thy sacrifice let other hands prepare:  
 Remotely, wily boy! let me admire  
 ‘ Thy purple light, and bloom of young desire,’  
 Adapt for love my heart, but come not there.  
 Mine be it to conceive, not feel thy sway.  
 Upon me at unhurtful distance shine;  
 But ne’er may I, in blind submission lay  
 My reason, peace, and judgment on thy shrine.  
 Enough of thee—though I not thee adore—  
 I know—to pity them who know thee more.” P. 47.

The two sonnets on the Thunder-Storm have much sublimity and poetical feeling, and many others might be enumerated, of various and distinguished merit. In their structures they are varied: some Miltonic, or strictly regular; some Spenserian; some irregular; but all poetical. They are followed by a few Odes, which are worthy of the same pen. As far, therefore, as our suffrage can go, this lady will be encouraged to proceed in her devotion to the Muses.



ART. 16. *The Pains of Memory, a Poem, in two Books.* By Peregrine Bingham. 12mo. Anderfon. 1811.

There are but few of our readers, we should suppose, who have not perused with satisfaction the elegant production of Mr. Rogers on the Pleasures of Memory. To such we would recommend the present volume, as forming certainly a suitable companion to that poem—indeed it appears but fair to take the Pains and Pleasures of this life together, lest on the one hand we forget the proper feelings due to a kind benefactor, or on the other, suffer ourselves to be depressed with the appearance of misfortune, instead of having a firm and proper reliance on a superintending Providence. We may perhaps be thought to raise the work of Mr. Bingham too high, in comparing it with that of Mr. Rogers, but we feel certain that it will thoroughly repay the reader's trouble, and afford him much gratification.

The poem is written in a mixture of lyric and other measures, of which the following passage may serve as a specimen :

“ Look, ruthless murd’rer, from thy blazing hall  
 Into the cold expanse of drizly night,  
 Where shiv’ring in the wintry wind the form  
 That once thou dotedst is yielding up  
 Its life, and beauty to the storm. Look out  
 And weep, if tears be thine.

“ Matilda! forc’d upon thy cheek  
 Still plays a ling’ring smile,  
 But though thy look may joy bespeak  
 Thy heart is torn the while.

“ Beneath those eyes that once were bright  
 Bends the black line of woe,  
 And hunger and the dews of night  
 Bid fault’ring accents flow.

“ The joyless bed, the loath’d embrace  
 Must all thy wants supply,  
 Disgust and sorrow and disgrace  
 A short existence buy.

“ And when to gain some proffer’d purse  
 Thy hollow laugh would rise,  
 Remembrance will each effort curse,  
 And rend thy breast with sighs.

“ E’en in the hour of heartless mirth,  
 When all thy sister train  
 By noise would drive reflection forth,  
 And bowls oblivious drain,

‘ E’en

‘ E’en when along the crowded stage  
Gay gaudy pageants sweep,  
Remembrance shall thy soul engage  
And ’mid the splendour weep.

“ For thou wert once as blest as fair,  
Thy smile could joy impart,  
Thy limbs were light as morning air,  
But lighter still thy heart ;

“ In *evil* day the spoiler came  
To crop the virgin flow’r,  
Then cast it forth a prey to shame,  
And bade the world devour.

“ But though her form be wan and thin,  
Among misfortune’s crew,  
Though in the house of whelming sin  
Her soul be tainted too,

“ Yet still within Matilda’s breast  
The generous feeling lives,  
Still friendship’s flame is there a guest,  
And faithful love survives.” P. 81.

This picture is very trite, among modern poets, but if it may help to check the crime of seduction, it cannot be too often repeated.

ART. 17. *Natale Solum, and other Poetical Pieces.* By Joseph Brackenbury, of *Benet College, Cambridge.* 8vo. 7s. 6d. Cadell and Davies. 1810.

The muddy banks of the Cam have generally been accused of emitting an air by no means favourable to the “ fine phrenzy” of a poetical brain ;—and it has frequently been observed, that the trammels of a mathematical education have also restrained the feelings of taste and genius. Within the last few months it appears, that the young men have determined, if not in the quality of their effusions, at least to show by the quantity published, that these obstructions are now, like the old system, gradually declining. The late venerable author of the *Observer*, may perhaps with some degree of propriety be considered as the cause of this alteration, as by the fostering hand with which he cherished the productions of Mr. Townsend, he urged other young men to pursue the path of Apollo in preference to that of Newton or of Cotes. With what degree of success Mr. Brackenbury may have prosecuted this latter pursuit, we are unable to determine, as the title page does not mention whether he is still an under-graduate ; some traits of a lively imagination are certainly apparent in his poetical pieces, and however unnecessary we may consider his prolix preface, we are by no means unwilling to recommend to the perusal of our readers the following little specimen, written in a book of MSS.

“ TO MR. D——KE.”

“ Where wit and learning jointly shine,  
And lend each page resistless grace ;  
Can lines so simply penn'd as mine,  
By *merit* hope to find a place.

“ No, no! 'tis friendship's kindly ray,  
Dispels each mist of doubtful fear ;  
And flatter'ing, bids me think my lay,  
With all its faults, may please *thine ear!*

“ For ah! my lyre was seldom known  
The notes of sprightly mirth to found ;  
It joys to sing of moments *flown,*  
Of friendship's power, of love's sweet wound !

“ And all my rude untutor'd art,  
Whene'er I bid its murmurs flow,  
Can only charm some *kindred heart,*  
Alive like mine to bliss and woe!

“ Few then 'twill please, since nature's hand  
Has moulded *few* to feel with me ;  
Yet *thou* her laws can't understand,  
And I devote these lines to thee.” P. 122.

ART. 18. *The Afs on Parnassus, and from Scotland, Ge ho!! comes Roderigh sich heddy Dhu, Ho! Fero!!! Cantos I. II. of a Poem entitled, What are Scots Collops? a prophetic Tale, written in Imitation of the Lady of the Lake. By Jeremiah Quiz. 4to. 3s. 6d. Richardson. 1811.*

There is some humour in this attack on Walter Scott, but not force or acuteness enough to do his reputation harm; summo tlypei telum umbone pependit sine ictu.

ART. 19. *The Rhapsody; or, a Wreath for the Brow of Bonaparte. 5s. Derby, Wilkins; London, Bell. 1811.*

So many wreaths have been woven for the brow of the Tyrant of France, that it is hardly to be expected any new opinions should be delivered on so common an occasion. These lines, however, evince much good feeling, and are evidently the production of one of those writers, whose principles we have ever endeavoured to strengthen and propagate. But we cannot entirely approve of the price of the pamphlet, indeed we are inclined to think that such a crown was no more deserving of a rhapsody, than such a rhapsody is worth a crown. The following lines relating to Walter Scott, we subjoin for two reasons;—first to show the scope the author has allowed to his imagination, and secondly, because in a preceding article we have alluded to a “ Quiz upon that author.”

“ Yes,

“ Yes, wond’rous Scott, in thee conspire,  
 The Poet’s fancy, and his fire;  
 Thine not the flourish of a vain pretence,  
 For thy descriptions, even, strike the sense.  
 Sure I remember, in my youthful day,  
 My friendly pleasure and my frolics gay,  
 Fall many a dance, and many a rural sport—  
 Have I not seen as well—gay Scotland’s court?  
 Shining yet shaded ’mongst my pleasures past,  
 Lies royal James’s ball—“ his blithest and his last—”

P. 19.

ART. 20. *The Crusade of St. Lewis and King Edward the Martyr.* By William Stewart Rose. 4to. 5s. Longman. 1811.

This is Poetry of a higher order, and we are always glad to recognize the name of this writer who combines in all his compositions great vigour, much elegance and taste, and a familiar knowledge of early English History, and his country’s literature. The first Poem is on the well known subject of the Capture of Lewis and his Army in Egypt, in the vain attempt to retake Jerusalem. This is a spirited apostrophe, in which the moving columns of sand as described by Bruce, and the delusion of the mirage, an appearance of water where none exists, is happily introduced. The Assassination of Edward the Martyr by order of Elfrith his mother in law, at the gates of Corfe Castle is the subject of the second Poem. The story is well told, and with all the advantages of poetical embellishment. The author has unnecessarily troubled himself to repel the insinuation, which malice or envy has propagated, concerning his being a plagiarist from Walter Scott. There is in all Mr. Rose writes sufficient internal evidence of original taste and genius. This was well demonstrated in his pleasing poem of Parthenopex.

ART. 21. *Poems.* By Lieut. Charles Gray of the Royal Marines. 12mo. 6s. Longman. 1811.

We have had of late a most extraordinary influx of Poetry, some of which we have found so surpassing all badness, that our astonishment has been excited that any Publisher should lend his name to such trash. Perhaps this Gentleman might have employed his time better in accomplishing himself in the duties of his honourable profession, and might have omitted many of these poems without injury to his fame. The following specimen is, however, very creditable to his pen.—

“ TO A LADY

“ WITH A VENETIAN GOLD CHAIN.

“ Could I a cunning workman find  
 With Links like these thy heart to bind

It

It never more should wander free,  
 But live a willing slave to me ;  
 Ah no ! for cast in honour's mould,  
 Thy heart disdains a chain of gold,  
 Resolved no tyrant's power to prove,  
 But live a slave alone to Love ;  
 These links though wrought with nicest art,  
 Can ne'er enchain a roving heart ;  
 Love's magic chain so light and fine,  
 Alone must make the wanderer mine ;  
 Strong are the links of Love I ween,  
 Although his actions are unseen ;  
 Then Cupid act a friendly part,  
 And wind thy chain round Delia's heart."

ART. 22. *A Monody to the Memory of the Right Honourable the Lord Collingwood. By Lady Champion de Crespigny.* 3s. 6d. pp. 23. Cadell and Davies. 1810.

Lady Crespigny has so frequently been before the public, and her works have been so generally attended with some portion of approbation, that it is hardly necessary on the present occasion to bestow our meed of praise on this her recent production. We cannot however, refrain from observing, that her talents could never have been better employed than in weaving the hard earned laurels of a valiant Briton into a wreath to adorn his brow ; and that she has done this with taste and judgment will appear from the following specimen.

With ardour for his king and country's weal,  
 He for that guerdon did all dangers brave,  
 And risk'd himself,—if others he could save.  
 Careless of life,—devoid of selfish fears,  
 Far from his home " he liv'd laborious years."  
 Depriv'd of all the joys which others feel ;  
 Twenty, to him, long years are o'er,  
 Since twenty months he pass'd on shore—  
 Though ocean sends his honour'd name,  
 Laden with victories, to fame,  
 We, in his bosom higher merits find,  
 For every virtue grac'd his steady mind."

How well Lord Collingwood merited the compliments paid him in the lines above quoted will appear from the following extract from one of his private letters.—" To my own children I am scarcely known ; yet, while I have health and strength to serve my country, I consider that health and strength due to it ; and

if

if I serve it successfully, as I have ever done faithfully, my children will not want friends." As long as such sentiments exist in the minds of our gallant Seamen, we need not fear the threats of the Gallic Despot, and we earnestly hope that this country will effectually evince its gratitude.

ART. 23. *Poems on various Subjects. By the Rev. Dr. Lucas. Written chiefly in the early Part of the Author's Life. 8vo. 296 pp. 10s. Tewksbury, printed; Longman and Co. London. 1810.*

Dr. Lucas, it appears, has written verses from the year 1772; his friends have probably admired them; and he has thought them worthy of preserving, and at length of printing. It is likely, therefore, that he thinks himself a poet; and who shall tell him that he is not? We certainly do not wish for the invidious task, but a still more powerful feeling forbids us to tell him that he is; unless modern courtesy is to allow of a class which Horace expressly excludes. His verses, indeed, are of the middling kind, and the press is more likely to diminish than increase their celebrity. The most valuable part of the volume is the translation of Homer's hymn to Ceres, in which the author appears as a classical scholar, and gives to the English public a new discovery, which perhaps has not been better given. But we ought to quote from the original poems, of which that on Boughton Green fair is the composition of greatest effort, and the descriptive opening affords a favourable specimen.

“ Deep in the bosom of this happy isle,  
That wanton's under freedom's partial smile,  
A pleasant spot there lies of fertile ground,  
That throws perpetual verdure all around;  
Here, undisturb'd, the soil no torture knows,  
Safe from the iron front of hostile ploughs.  
Its borders these: against the north alone,  
There stretches out an ancient wall of stone:  
That like a fencing rampart serves t' engage,  
And check the ruin of rough Boreas' rage;  
Who yet, where time's confederate hand could reach,  
Has plied his blasts, and forc'd the frequent beach:  
Zephyr a verdant hedge comes whispering thro',  
And drivelling Auster and keen Eurus too.  
Such is the spot that boasts the future scene,  
That owns the well-known name of BOUGHTON GREEN.”

P. 114.

We see sermons, by the same author, advertised at the end of the volume, but we have not yet had an opportunity of inspecting them.

## DRAMATIC.

ART. 24. *Dramatic Romances: containing the Poison Tree, and the Torrid Zone.* 12mo. 127 pp. 4s. 6d. Murray. 1809.

These dramas exhibit many marks of a style and genius superior to the common class, and one of them would, it seems, have been acted, but for circumstances not uncommon, probably, at theatres. The conflagration of Drury-lane theatre proved the final *extinction* of the author's hopes, and the public is invited to enjoy them in this form. The incidents are very novel, and the lyric parts eminently good. For example.

“SONG.

“ Oft when sever'd by the ocean,  
Far in distant climes we roam,  
Thought will glance with rapid motion,  
O'er the beating waves to home.

Home, how tender the sensation!  
Hope and fear with various strife,  
Number o'er each dear relation,  
Child or parent, friend or wife.

At the moment, mines of treasure,  
Or the goblet's sparkling foam,  
Light itself is void of pleasure,  
Sad,—the heart is fix'd on home.” P. 24.

We will not say that the plot of the *Poison-Tree* is probable, but it is interesting; the inconsistent character of the lady is the worst part. The other was intended merely for an after-piece, but has a good deal of whimsical humour, besides its other merits.

## HISTORY.

ART. 25. *An Essay on the Study of the History of England.* By Major Samuel Dales, F.S.A. 8vo. 215 pp. 7s. 6d. Cadell and Co. 1809.

Major Dales is a chatty, punning, very eccentric writer, but sound in his principles, and often very sagacious in his remarks. A young man will easily be induced to run through a book written in so familiar a style, and in so doing he will obtain no inconsiderable knowledge of the facts and sources of our history. We do not recommend the major's style as a subject for imitation, and it is not likely that it will be imitated. It is the effusion of blunt oddity, and we firmly believe of honesty, but both ingredients must prevail in an equal degree, to occasion a

E e

similar

similar book. In his conclusion, however, there is only the honesty. It is this.

“ Our beloved sovereign’s private virtues are perfectly well known to every individual in this kingdom; and let me assure my young readers, who may not be aware of it, that our unfeigned thanks are due to the best of kings, in his public character, for preserving our invaluable constitution, intrusted to his care, as it was established at the glorious revolution:—thus we, and our posterity, have the fairest prospect of continuing—

LOYAL, PROTESTANT, and FREE.

GOD SAVE THE KING!”

## MEDICINE.

ART. 25. *A Letter to Dr. Jones on the Composition of the Eau Medicinale d’Huffon.* By James Moore, Member of the Royal College of Surgeons, Surgeon to the second Regiment of Life Guards, and Director of the National Vaccine Establishment. Crown 8vo. pp 46. Johnson and Co. 1811.

In our review of Dr. Jones’s Treatise on the Eau Medicinale, we suggested a combination of drugs, which might produce similar effects with those of the nostrum. Mr. Moore has gone further, he has traced in Pliny the probable seeds of Huffon’s discovery, and has ascertained, with a considerable degree of certainty, that an infusion of white hellebore with a portion of laudanum, will as effectually relieve a gouty paroxysm, as the famed composition of Huffon. His reasons for believing the two preparations to be identical, are thus summed up.

“ First, I have shewn, by internal evidence, that there is a very strong presumption that Mr. Huffon borrowed the idea of his composition, from the praises bestowed on white hellebore by the elder Pliny.

“ Secondly, that the mixture of the wine of white hellebore and laudanum, allowing for the composition being made in a different country, and with a different wine, agrees with the Eau medicinale in colour.

“ Thirdly, that it differs but little in smell.

“ Fourthly, that it agrees in taste.

“ Fifthly, in dose, which is a very decisive circumstance.

“ Sixthly, in its usual evacuant powers on the stomach and bowels.

“ Seventhly, on its occasionally having no effect as an evacuant.

“ And eighthly, on its giving great relief in the gout, and abridging the paroxysm.”

Mr. Moore has not yet had many opportunities of administering his remedy, but in those in which he has hitherto employed

it,



it, complete success attended its use. We subjoin the formula of the composition, and sincerely wish that larger experience may confirm Mr. Moore's opinion of its merits.

“ Take of white hellebore root eight ounces; white wine two pints and a half. The root is to be cut in thin slices, and infused for ten days, occasionally shaking the bottle. Let the infusion be then filtered through paper.

“ The mixture employed for the gout, consisted of three parts of the above wine of white of hellebore, and one part of liquid laudanum.”

The dose is the same as of the Eau medicinale, two drams being the full dose, but half that quantity in general suffices.

Mr. Moore strongly vindicates Dr. Jones from the suspicions which naturally attach to the circulation of a nostrum; and we are happy to see him so vindicated. Our suspicions were raised merely by the circumstances; but it is painful to suspect; and we are happy to dismiss those feelings in the present instance.

ART. 27. *Communications relative to the Datura Stramonium, or Thorn-Apple; as a Cure or Relief of Asthma: addressed to the Editor of the Monthly Magazine. Several of them never before published.* 8vo. 90 pp. 3s. 6d. Sherwood, Neely, and Jones. 1811.

The *Datura Stramonium*, or Thorn-apple, has long been known by its narcotic qualities. Internally administered, it produces delirium, stupor, and if in sufficient quantity, death. These qualities have been applied to various purposes, especially in the east, where women are said to give it occasionally to their husbands; and knaves to persons whom they design to plunder. Its medicinal effects have been investigated by various practitioners; at one period it was supposed to have great influence in maniacal, convulsive, and epileptic cases; but experience has not confirmed the favourable opinion of its beneficial effect, and it has fallen into disuse as a remedy. Of late, however, much attention has been excited by advertisements in the newspapers, stating the good effects of smoking *Stramonium* in cases of asthma; and many persons have given it a trial. Some of their cases were published in the *Monthly Magazine*, and the editor has deemed them worthy of being reprinted with additional matter in the form of a pamphlet. The cases stated in this compilation are highly favourable to the remedy; and the editor, we doubt not, thinks he is doing public good in bringing them into notice. We fear, in this respect, he will be deceived. Asthma is a complaint produced by various causes, and occurs in very different habits. *Stramonium* operates as a narcotic; the cough is quieted, and the spasmodic action of the muscles subservient to respiration, ceases for a time, and the patient imagines that he is relieved. In some instances

instances the relief is certain; in others again, where the cough and spasmodic action of the muscles are excited to remove an offending cause, by quieting these distressing symptoms, we destroy the very actions which, under due regulation, would be salutary.

ART. 28. *Observations on the Act for regulating Mad-Houses, and a Correction of the Statements of the Case of Benjamin Elliott, convicted of illegally confining Mary Daintree; with Remarks addressed to the Friends of insane Persons.* By James Parkinson. 8vo. pp. 48. 2s. Sherwood, Neely, and Jones. 1811.

The following are the particulars of the case, which has called forth this well-written pamphlet.

“ Nearly four years ago, Mrs. Mary Daintree, who had lost her husband some months before, became so much deranged in her mind as to be troublesome, by the strangeness of her conduct, to the neighbourhood in Rosoman Street, Clerkenwell, in which she resided. She was sometimes seen walking up and down the street where she lived at four or five o'clock in the morning, in the most agitated manner. Sometimes she fancied that voices came down the chimney, or through the wainscot, or were to be heard in the air, calling her reproachful names, and accusing her of killing her husband. At other times she would be seen walking about with a long cord wrapped many times round her body, or her arm, saying that she had been ordered to wear it, and would not admit of its removal. One evening in particular, her distress seemed to be so great, and she having tried to conceal a cord, and then a knife, as it was supposed for the purposes of self-destruction, that it was found necessary to sit up with her all the night.”

Her vagaries and mischievous propensities increasing, on application being made by her nephew and niece, Mr. and Mrs. Elliott, with whom she lodged, to her brother, he desired that she might be placed in a private mad-house, which was done on the 28th of November, 1807. The following day Mr. Parkinson first saw her, and finding her answers rational, though her manner was strange and eccentric, he declined signing the certificate, till he had gained more information respecting the nature of her insanity. A person who lodged with her in the same house, and her own son, assured Mr. Parkinson of their being convinced that she was insane, and assigned satisfactory reasons for their opinion; and after a second examination, he had no hesitation in signing the certificate.

“ Her confinement lasted about three months, during which she was visited by her son every week or fortnight, at the opportunity of Mr. and Mrs. Elliott, with whom he continued to live. At this period she saw an acquaintance from one of the windows, whom she called to, and informed that she was confined

there though perfectly in her senses. Her acquaintance, therefore, applied to Mr. Burrows, who immediately introduced her to Mrs. Daintree, and upon her brother's coming to town, she was released, in consequence of the repeated applications of these acquaintances.

“ On October the 29th, 1810, three years within a month after the time of signing the certificate, I, (Mr. Parkinson,) received a subpoena, and attended as a witness on the trial of Benjamin Elliott, his wife, and Sarah Bodkin, Mrs. Daintree's sister, for a conspiracy, the object of which was illegally to deprive Mary Daintree of her liberty. On being called up, the following examination took place.

“ Q. When did you see Mrs. Daintree first at Mrs. Burrows?

“ A. The morning after she had been brought there; when I was surprized at finding her the widow of a man whom I had known and respected.

“ Q. In what state did you find her?

“ A. She seemed well in health, and her conversation appeared to be rational, but her manner was strange and peculiar. I would wish to observe, that I was then unable to determine, whether that was the consequence of irritation or not.

“ Q. Well, sir, what then?

“ A. I acquainted Mr. B. that I did not see sufficient reason to convince me of the propriety of signing the certificate; but that I would call in St. John's Street, and endeavour to inform myself as to the nature of the madness.

“ Q. Well, Sir, you then went to St. John's street?

“ A. Yes, Sir.

“ Q. Well, Sir?

“ Mr. Alley, addressing Mr. Glead in an under voice, said, We'll have none of what passed in St. John's street.—Mr. G. Why not?—Mr. A. Because it is conversation.”

“ Mrs. Daintree's son being examined, he swore, that “ he had never seen her any more mad than she was then.” He did not recollect having been formerly interrogated on the subject by Mr. Parkinson, and denied that he had ever acknowledged to that gentleman, that his mother was insane. From the lapse of three years, Mr. Parkinson, though convinced the young man in court was the same whom he had formerly questioned, was unwilling to swear to his identity; and the defendant was sentenced to six months imprisonment in the house of correction in Cold-bath-fields.—This case was unquestionably a hard one; and it did not appear that Mr. Elliott could derive any advantage from the confinement of Mrs. Daintree, further than getting rid of a public nuisance; whilst he ensured her safety, preserved the peace of the neighbourhood, and afforded her a chance for amendment.”

Many unfortunate cases, doubtless, have occurred, where the liberty of the subject has been violated; where an individual has been immured within the dreadful enclosure of a receptacle

for insane patients, when the utmost charge that could be alledged against her, has been some eccentricity of manner, or innocent deviation from established custom. It appears to us, that the existing regulations of private mad-houses, are either inadequate in themselves, or not duly enforced. According to the act, keepers of mad-houses may not receive patients without an order, in writing, under the hand and seal of a physician, surgeon, or apothecary. Now, this is really no protection whatever; honourable persons, even, may be deceived in the medical practitioner they employ; but where the intention is to act wrong, how many of Shakespeare's apothecaries may not be found! Admitting the competency and the good principles of physicians and surgeons, secured by the honourable institution of which they necessarily are members, we heartily concur in the following judicious remarks of Mr. Parkinson. "But how widely different is it with respect to some of those persons who call themselves apothecaries, and thence presume to judge respecting disease. Their abilities have been examined by no prescribed test, nor have they received any authority to take on themselves the delicate and important task of judging of, or of practising upon, the diseases either of the body or of the mind. That in this metropolis, and in many parts of the empire, there are many very respectable persons, who with the designation only of apothecaries, possess every acquirement which is requisite for the successful exercise of their profession, is well known. But it is equally well known, that there is hardly a neighbourhood which is not infested with some ignorant and illiterate being; who having learned the names of many medicines, and of some diseases, seeks a livelihood by putting the lives of his neighbours at hazard, by pretending to remove the diseases with which they happen to be afflicted."

"Should the range of such men be enlarged!—should they in addition to the calamities with which they are now able to inflict the families around them, be empowered, at their will, and on their judgment, to decree the confinement in a mad-house of any one, who from their ignorance, or their pliant servility to a superior, or their easy yieldings to interested and well-managed importunities they may be induced to term insane?"

## POLITICS.

ART. 29. *A Constitution for the Spanish Nation. Presented to the Supreme Junta of Spain and the Indies, Nov. 1, 1809. By the Alvaro Florez Estrada, Attorney-General of the Principality of Asturias. Translated from the Original, by W. Burdon. 8vo. 55 pp. 2s. 6d. Sherwood and Co. 1811.*

Signior Don Estrada, like all young constitution-mongers, begins with ideas of equality so strong that even his translator,

Mr.

Mr. Burdon, who once knew no better, and now not much better, thinks proper to contradict him. "The author's sentiments on equality," says he in a note, "are the result of theory, rather than experience; and though they bespeak the benevolence of his heart, they shew that he has consulted his feelings more than his judgment. *The dream of equality has completely vanished in England*, [happy are we that it has, for the most benevolent reasons,] and cannot long stand the test of reason any where." P. 20. These are famous concessions, from Mr. Burdon. He says also in his preface, "I doubt he [Estrada] has proposed to limit the executive power farther than is consistent with the respect due to its authority." So far is well, but he adds, "yet when we recollect *the evils* that have flowed, in this country, both from influence and prerogative, it is pardonable to try any experiment."—For which we should substitute, "And when we recollect the  *blessings* which have flowed, in this country, both from influence and prerogative, it is unpardonable to try rash experiments of forming an executive without them."

We think it right to announce this translation to the British public, that they may be able to see what progress Spain has at this time made in the forming of constitutions. Don Estrada, though he may mean well, wants much instruction.

ART. 30. *An Inquiry into the supposed Increase of the Influence of the Crown, the present State of that Influence, and the Expediency of a Parliamentary Reform.* By John Rauby, Esq. 8vo. 3s. 6d. Baldwin. 1811.

This Pamphlet contains a review of the arguments brought forward by the Edinburgh Reviewers, and in the several speeches of Lord Grey; in which the author has ably detected the weakness and fallacy of these arguments, and shown that instead of proof we have only assertions, and for the cool dispassionate inquiries of candid and ingenuous scrutinizers of political conduct, the angry ebullitions of disappointed partizans. The following is a specimen of the author's reasoning:—

"But if the question (concerning this increase of influence) be stated in the shape of regular argument, it will be found logically inconclusive; as thus:—a ministry generally disapproved of by the people can be supported by the influence of the Crown. But the present ministry is generally disapproved of by the people. Therefore the present ministry is supported only by the influence of the Crown. I deny the minor or second assumption, for it is not possible for the Reviewer to prove it, consequently the conclusion fails, and the argument is null."

The other arguments of the author are drawn from indisputable matters of fact; and the actual divisions which have taken place on great political questions from the year 1790 to the present time. He has next given a satisfactory statement of the origin and pro-

sent state of the influence of the crown in Parliament, a subject much talked of, sometimes misrepresented, and more frequently misunderstood: from the observations of Blackstone he has shown, that the direct secret influence was a consequence of the situation in which King William was placed at the commencement of his reign, from the several provisions made at, and since that time, to reduce the Royal prerogative and secure the liberties of the People, from whence it appears that King William had no patronage sufficient to counterbalance the too immoderate reduction of the prerogative. Then follow a number of instances in which it became necessary for the King to deviate from the purity of his intentions, to obviate the consequences which might have resulted from the intractable and supine conduct of the Parliament, which had become the object of universal indignation. A candid account of both those parties is next given, which now compose the principals in that legitimate warfare in parliaments from which so much benefit accrues to the public, the principles on which both are supposed to act, and how far each are influenced by the public opinion. From a just consideration of these points, and an impartial review of the real facts, the author appeals to the reader's judgment on the following questions;—1st. Whether that majority necessary to every Minister to pursue any system of measures with success, can be more fairly or safely obtained than it has been for the last twenty years. 2. Whether that influence can be called excessive which has not produced higher divisions since the union with Ireland than were seen with government previous to the addition of a hundred members? 3. Whether the influence of opposition is not always sufficiently strong, even unassisted by the public opinion, to answer all the purposes for which an opposition is desirable? Lastly, Whether the two auxiliary parties to Government are not sufficiently numerous and independent to turn out any Ministry, that is *generally* disapproved in the country, by joining the opposition? These are questions highly interesting, and deserving the attentive consideration of every candid inquirer, and we think the observations afforded on the subject by Mr. Ranby, well calculated to assist the speculations of every party, and whilst promoting the free discussion of public conduct, direct the mind to the proper topics of liberal investigation.

### DIVINITY.

ART. 31. *A Sermon preached at Berkeley Chapel, on Wednesday, March 20, 1811, the General Fast Day: and published at the Request of the Congregation. By J. A. Busfield, A. M. Lecturer of St. John the Evangelist, and of St. Ann's, Westminster; and Chaplain to the Right Hon. Lord Mulgrave. 8vo. 23 pp. 1s. Rivingtons, 1811.*

That there is any thing peculiarly striking or original in this discourse,

discourse, cannot be asserted. The usual arguments are urged in the usual manner, except that the preacher compliments his congregation on the seriousness of their deportment; a compliment which might doubtless have been paid in every other chapel and church, without affording any real inference respecting the inward feelings of the people. From the request of the congregation to have it printed, we conclude that at least it was very well delivered.

ART. 32. *The fatal Tendency of Lewdness to corrupt the Morals, and destroy the Happiness of Society, exposed, and the Establishment of a Female Penitentiary recommended to the Inhabitants of the Town of Kingston-upon-Hull: a Sermon, preached Jan. 27, 1811, in St. John's Church; to which is added an Appendix showing the State of several Female Penitentiaries in this Kingdom, and containing some interesting Particulars relative to certain Penitents, who have been reformed in those Charities. By Thomas Dikes, L. L. B. Minister of the said Church. 12mo. 48 pp. 1s. Or in an inferior form 6d. Hull, printed. Hatchard, &c. London. 1811.*

Difficult as it is to treat a subject of this nature with energy and at the same time with delicacy, before a mixed audience, we cannot hesitate to say that the author of this sermon has completely succeeded in it. He states the evil consequences of licentiousness, he refutes all false arguments in defence of the toleration of it, he shows the blessedness of reforming those who have fallen into vice, proposes the means, and earnestly pleads for the support of the plan. His appendix contains some very interesting and pleasing instances of reform. Among many things that are excellent in this discourse, the following passage appeared to us equally striking and just.

“ It is indeed to the advantage of this institution (the Penitentiary) that all the arguments which are urged against it might be employed with equal force, in order to render nugatory the Gospel of our Redeemer, and the very mercy of God itself. Brethren, if no door of mercy were open to us, we must all be lost; for in the course of justice, none of us shall see Salvation. What is our state and condition before God, but that of sinners? Christ is our only Saviour, mercy our only hope; and yet can we go and coolly tell these unhappy creatures, that to them no place is left for repentance, no door of mercy can be opened, lest others should be encouraged to imitate their example? Where then are our bowels of mercy? Where our knowledge and esteem of the blessed Gospel of Christ? Where are those tender sympathies of our nature, which call forth the tear of pity over the sorrows of the miserable and lost? Suppose Jesus Christ had told that woman who was a sinner, that he could shew no mercy to her, lest he should encourage others to follow her example.—Suppose instead of healing her sorrows with the soothing voice of mercy, he had spurned her  
from

from him as an infamous creature, unworthy of his attention; he might possibly have gratified the feelings of a hard-hearted Pharisee, but he would not have appeared as the merciful Redeemer of mankind, who came to seek and to save that which was lost." P. 27.

We cannot doubt that the effect of this discourse must be considerable, both in the delivery and in the circulation.

ART. 33. *A Sermon occasioned by the Death of the Rev. Thomas Spencer, who was drowned at Liverpool, Aug. 5, 1811, aged twenty Years; preached at Union-street Meeting, Brighton. Aug. 18. By John Styles. 8vo. 35 pp. 1s. 6d. Williams. 1811.*

The death of a very promising young man is here affectionately lamented; and occasion is taken from it to inculcate submission to the power and wisdom of God. In all this there is nothing exceptionable. But it seems rather extraordinary to say of a young man only just twenty, that "his circle of admirers and friends was almost as extensive as the religious world," and to read of so young a teacher admitting persons to the Church, and exhorting them on the occasion, gives a singular idea of church discipline. All this, indeed, is easily solved, if we suppose actual and plenary inspiration, otherwise not. His friends perhaps have no difficulties on that head.

ART. 34. *The Harmony of Religion and civil Polity: A Sermon preached in the Parish Church of St. Dunstan's in the West, London, on Wednesday, March 20, 1811, being the Day appointed for a General Fast. By Richard Lloyd, A. M. Vicar. The Third Edition. 8vo. 64 pp. 2s. Hatchard. 1811.*

The extraordinary length of this Sermon will easily be accounted for, when it is understood, that the preacher discusses, very much at large, the origin and nature of the Fear of God, and of the honour due to legal authority among men. It is all extremely good and sound, if it can be necessary thus to lay down these principles, at the present period; and that it is so considered appears to be proved by the sermon having attained a third edition. If it was all preached at once, the congregation certainly employed no small part of the Fast-day in a very serious manner; and we trust they were edified.

ART. 35. *Select Passages of the Writings of St. Chrysostom, St. Gregory Nazianzen, and St. Basil. Translated from the Greek. By Hugh Stuart Boyd. The second Edition, corrected and enlarged. 8vo. 297 pp. Longman. 1810.*

We briefly noticed the first edition of this compilation, in our xxxi. vol. (p. 675.) we now notice it again, because we find



find it enlarged from sixty-eight pages to near three hundred. This is partly effected by a much handsomer mode of printing, but also by the addition of "several fresh passages from Chrysoftom, together with a few from Gregory and Basil." Some of the additions from Chrysoftom treat of the eucharist, and are adduced by the author partly to exemplify the eloquence of that Father on that subject, and partly to prove that the doctrine of the Fathers on this head, is in unison with the liturgy and articles of our Church, and not with the tenets of the Roman Catholics.

The author assures us, that many errors have also been removed in this edition. The former, he says, had long been out of print. As we think it useful thus to revive attention to the Fathers, we mention the work again. We think it also extremely well executed.

### MISCELLANIES.

ART. 36. *Introduction to the Science of Harmony; or a Catechism, uniting with the first practical Lessons on the Piano-forte, the Rudiments of Thorough-Bass.* By S. Spence. 12mo. 36 pp. 1s. 6d. Harris. 1810.

This little catechism is evidently calculated to be used with the assistance of a teacher, being too concise and abrupt to be comprehended by a solitary student. With the explanation which a master or mistress would give it, may certainly serve as a very useful aid to the memory. That the author is a female, is to be presumed, by the *tutresses* being introduced in most of the dialogues and not the tutor: but a short advertisement informs us that they have been approved by several musical professors, which is the best sanction they can have. The dialogues are five in number, on these subjects: 1. Diatonic and chromatic octaves, sharps, flats, &c. 2. Major and minor, modulations. 3. Chain of relative modulations and concordant harmonies. 4. Positions, inversions, fingering. 5. Names of intervals, observations, discords. To these are added a few memorial lines on clefs, lines, and spaces; and a short musical vocabulary in English, French, and Italian.

ART. 37. *Stories for Calumniators interspersed with Remarks on the Disadvantages, Misfortunes, and Habits of the Irish.* 2 Vols. 12mo. By J. B. Trotter. 11s. 1809.

Although these Volumes have been some time printed in Dublin, they reached our Bookseller but very lately. They are written by the gentleman who has just exhibited to the world an account  
of

of the last years of Mr. Fox, and a strange account it will appear, when it becomes our office to place it before our readers. These *Stories for Calumniators*, might almost have been called *Stories of Calumniators*. They represent a number of disadvantages and misfortunes, the result not of unjust persecution or tyranny, but of gross improvidence and indiscretion on the part of the sufferers. The Story of Macneil is an obvious proof who evidently suffered captivity and loss of property from his choosing as it is here gently said, "never to disguise his sentiments, nor repress and conceal them," that is in plain terms, he reviled the government of his country, and associated with those who planned and attempted its destruction. This gentleman seems to have a very peremptory and dogmatical style of writing, which we shall have a future opportunity of marking, but for which a limited course of reading, and a few trite quotations from the Classics, in every school-boy's mouth, do not by any means qualify him.

ART. 38. *A Letter to the Rev. Robert Hodgson, M.A. and F.R.S. Containing a preliminary Refutation of his Statement of the Conduct of Bishop Porteus, respecting the Rectory of Bradwell, near the Sea, in Essex, in the Year 1789. By the Rev. H. B. Dudley, LL.D. Chancellor and Prebendary of the Cathedral of Fezns.* 8vo. 23 pp. 1s. Ridgway. 1811.

This is a statement connected with an important question, "Whether the late venerable Bishop of London was strictly right or not, in his proceedings relative to the living of Bradwell." Mr. Hodgson, with the feelings of a relation, and depending probably upon documents which he conceived to be decisive, has asserted that he was. Mr. Dudley here promises to prove the contrary. The Bishop might not be originally favourable to the claims of this candidate; but whether he did or not, in some instances, suffer his wishes to bias his judgment, remains to be proved by the statement of facts. That he meant well, and desired conscientiously to promote the good of the Church, from a long and intimate knowledge of his character, we feel the most entire persuasion. Should he appear to have erred, in pursuing those objects, we can only say "Humanum est;" and indeed, even Mr. D., though he thinks himself aggrieved, seems fully inclined to allow his general merits.

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## MONTHLY LIST OF PUBLICATIONS.

### DIVINITY.

The Mosaic Creation illustrated, by Discoveries and Experiments derived from the present enlightened State of Science. To which is prefixed, the Cosmogony of the Ancients, with Reflections intended to promote vital and practical Religion. By the Rev. Thomas Wood. 8vo. 8s.

The Advantages of Early Piety unfolded and displayed, in a Series of plain Discourses addressed to young People. By the Rev. J. Thornton. 8s. 6d.

Remarks on Two Particulars in a Refutation of Calvinism, &c. By a Friend to the Principles of that Work. 8vo. 2s. 6d.

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Canticles; or the Song of Solomon. A new Translation with Notes, and an Attempt to interpret the Sacred Allegories contained in that Book. To which is added, an Essay on the Name and Character of the Redeemer. By the Rev. John Fry, A.B. Rector of Desford, Leicestershire. 8vo. 6s.

Letters to a Friend on the Evidences, Doctrines, and Duties of the Christian Religion. By Olinthus Gregory, L.L.D. of the Royal Military Academy, Woolwich. 2 vols. 14s.

Lectures on the Pastoral Character. By the late George Campbell, D.D. F.R.S. Edin. Principal of Maristhal College, Aberdeen; edited by James Frazer, D.D. Minister of Drumork. 8vo. 7s.

Thoughts on One Abuse of the Sabbath, extracted from a Sermon delivered at the Re-opening of Laura of Chapel, Bath, on Sunday, September 29, 1811. To which is added, A Hint on Dr. Bell's and Mr. Lancaster's Schools. By the Rev. J. Gardiner, D.D. Published by Request. 1s. 6d.

The Duty of the Parochial Clergy in the Religious Education of the Children of the Poor, considered in a Charge delivered to the Clergy of the Archdeaconry of Northumberland, at the Ordinary Visitation, in the Year 1809. By Robert Thorp, D.D. Archdeacon of Northumberland. 1s.

A Defence of a Critique on the Hebrew word "Nachash," in Answer to some Observations made by Dr. Adam Clarke, in the Sixth Number of the Classical Journal, in which it is proved from the Hebrew Text, and from the Oriental Languages, that it was a Serpent, not an Ape, that deceived Eve. By Daniel Guildford Wait. 4s. 6d.

Two Sermons preached at the Visitation of the Reverend the Archdeacon, at Leicester, in 1805 and 1811. To which is added, a Sermon on the Salvation which is in Christ only. By the Rev. Edward Thomas Vaughan, M.A. Vicar of St. Martin's and All Saints, Leicester. 3s. 6d.

The Duty of Christians to partake of the Afflictions of the Gospel, considered and enforced, in a Discourse delivered at Portsmouth, on Wednesday, June 26, 1811, before a Society of Unitarian Christians. By Thomas Rees. 1s. 6d.

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## ACKNOWLEDGEMENTS TO CORRESPONDENTS.

We have read with due attention, the sober and very able arguments of *Amicus*, and certainly shall give very careful consideration to the principal subject of his letter. For his suggestion on another matter we thank him, and are well inclined to follow his advice.

To *Frederick* we must say that we are sorry we cannot gratify him. To do what he desires would demand a long article, and all cannot be long. Those which are briefly mentioned, we hope are always mentioned justly: but if particulars could be entered into, they would occupy another part of the Review. It is, in those cases, a few words or nothing.

*A Friend to Orthodoxy* is, we think, not quite friendly in some of his strictures upon us: but we trust that he means us well, and shall be glad to profit by his advice where it may be practicable.

## LITERARY INTELLIGENCE.

We rejoice to hear that *Mr. Horsley* is preparing a new edition of his father's excellent tracts against *Priestley*; which have been long out of print, and much sought by clergy and others. This edition will be enriched with observations on various parts of the controversy, written by *Bishop Horsley* himself, on the margin of the former edition. Mr. H. intends also to publish some observations, either as notes, or in the form of an appendix, on *Mr. Belsham's Review* of the Controversy. In the mean time the public is cautioned

against

against a spurious edition, which, if it cannot be stopped by injunction, is proceeding in the very town where Mr. Horsley lives, *Dundee*; but cannot possibly have the additions.

Mr. T. Leybourne, editor of the *Mathematical Repository*, (of which No. 11 is lately published) intends, with the approbation of the editor, Dr. Charles Hutton, to print by subscription, a complete edition in octavo, of the mathematical part of the *Ladies-Diary*, alone; from its commencement in 1704 to the present time. It will be put to press as soon as a sufficient number of subscribers shall be obtained.

The learned world will necessarily rejoice to hear, that the first volume of Mr. Davy's *Elements of the Philosophy of Chemistry*, will be published at Christmas.

Mr. Beloe's *Fifth Volume of Anecdotes of Literature* is completed, and will be published very shortly. The Sixth and last, with a complete Index to the whole work, is in great forwardness.

Mr. Jepp will shortly bring out a new Work, entitled *Historical Reflections on the Constitution of England*.

R. Wharton, Esq. M. P. has at press an elegant Poem, entitled "*Roncesvalles*," in twelve books, one handsome quarto volume.

Dr. Whitaker, has in the press a *Republication of Archbishop Sandy's Sermons*, with a new and interesting Life.

Dr. Watkins has in the press, a new work, entitled *the Family Instructor*, to be in three volumes 12mo.

Dr. Gower, M. D. will shortly publish the late Surgeon Howard's *Practical Observations on Cancer*.

Mrs. King (widow of the late Mr. King,) has in the press, a new and third Edition of the *Beneficial Effects of the Christian Temper*.

A correct and elegant edition in French of *Madame de Staël's Work, De la Litterature, Ancienne et Moderne*, which has been suppressed on the Continent, will be published in a few days, with *Memoirs of the Author's Life* prefixed, in 2 vols. 8vo.

*Memoirs of the Life of Prince Potemkin*, Field Marshal in the service of Russia, during the Reign of the Empress Catharine, will appear in a few days, in 1 vol. 8vo. embellished with a portrait.

Mr. Myers, of the Royal Military Academy, Woolwich, will shortly publish in one 8vo. volume, *A Compendious System of Modern Geography*, accompanied with Maps.

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ERRATA IN OUR LAST.

P. 272, line 25, for drew read knew

————— 27, — ever robbed read soon robb'd.

————— 36, — sung the bard that joined read may the bond that join'd

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THE  
BRITISH CRITIC,

For NOVEMBER, 1811.

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“ Demonstrare virtutes, vel, si quando ita incidat, vitia, id professionis nostri atque promissi maxime proprium est.”

QUINTIL.

To point out excellencies, or, if it so happen, faults, this is the very thing which we promise and undertake.

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ART. I. *The Statutes of the Realm. Printed by Command of his Majesty King George the 3d, in Pursuance of an Address of the House of Commons of Great Britain, from original Records and authentic Manuscripts. Volume the 1st. Price 10l. 10s. 1810.*

WHILE the despotic genius of France has dictated to a passive people that mockery of Jurisprudence, the code Napoleon, the British Legislature has endeavoured to establish on a more authentic basis those free and equal laws, which, having hitherto kept pace with the gradual extension of the genuine principles of civil liberty, afford us the best security which a nation can possess against external violence, and internal oppression. To collect and preserve the best evidence of our written law, was truly a national work; and the execution of it, under the immediate auspices of the legislature, cannot fail, we think, to contribute something to the stability and glory of the British Empire.

F f

The

The statesman, the lawyer, and the antiquary, in their progress through the volume here presented to the notice of the reader, will often be detained by much useful, curious, and interesting matter; but before we attempt an examination of its contents, it seems proper that we should enter a little into the history of the present undertaking.

The neglected state of the public records, many of which seemed destined to be consigned by time or accident to that oblivion in which it was once madly proposed to bury them, by an act of usurped authority, has long called for the interposition of the legislature. It was not however till the year 1800 that the subject was seriously proposed to the consideration of Parliament, when an Address was voted by the House of Commons to his Majesty, representing the perilous condition of the public records, many of which are therein stated to be wholly unarranged, undescribed, and unascertained; some of them to be exposed to erasure, alteration, and embezzlement; and others to be lodged in places where they were daily perishing by damps, or incurring a continual risque of destruction by fire. The address concluded with beseeching his Majesty to give directions for the better preservation, arrangement, and more convenient use of the public records of the kingdom. It was judiciously resolved that the publication of a complete and authentic edition of the Statutes of the realm should form part of the system of reformation, to be adopted in consequence of this address; and that a body of laws, in the preservation of which we are all so deeply interested, should be no longer at the mercy of every individual compiler.

The first volume of this great national work was completed in March last, and we proceed to lay before our readers some account of its contents. It comprises 1. The Address of the Commons, and other subsequent proceedings. 2. An Introduction, with an Appendix. 3. The Charters of Liberties granted by King Henry I, King Stephen, King Henry II, King John, Henry III, and King Edward I, with engravings from several of the charters. 4. The Statutes of Henry III, Edward I and II, Statutes of uncertain date, and those of Edward III. It is here proper to observe, that the compilers of the present edition disclaim all intention of deciding upon the degree of authority to which any particular statute is entitled; it being left entirely to the courts of justice to determine how far any statute or ordinance inserted in this collection ought to be received as law.

The Introduction is divided into five chapters, which treat of the following matters. 1. Of the former printed collections,



tions, translations, and abridgements of the Statutes, and of the plans heretofore proposed for an authentic publication, or for the revision of the Statutes; 2. Of the charters prefixed to this collection; 3. Of the matters inserted therein, and their arrangement; of the sources from whence the several matters are taken, and the mode used in searching for, transcribing, collecting, noting, and printing the text of the Statutes. 4. Of the original language of the charters and statutes, and the translation in this collection of the statutes; 5. Of the collections of the Statutes of Scotland and Ireland, published by royal authority, with the methods successively adopted for promulgating the Statutes before and since the Union.

It appears that the first printed edition or collection of the statutes, is an alphabetical edition of the Statutes in Latin and French, published in 1481, and that the first English abridgment was published in 1519. These were followed by a long series of editions and collections of the Statutes, the history of which is minutely deduced, but it would seem that no complete collection has ever been printed. We further learn that no complete and authentic edition of the Statutes has hitherto been undertaken by authority, and that the design itself has never been suggested simply, and without connection with other schemes of reformation and improvement. The favourite object of former times appears to have been the digesting and recompiling of the Statute law, and the plan of an elaborate report particularizing the several statutes repealed or expired, and those proper to be repealed, is preserved in the British Museum. The last recorded instance of the interference of Parliament, prior to the present undertaking, occurred in the year 1666, after the restoration, when a committee was appointed to take the matter into consideration. We are informed that Pulton, a learned barrister, afforded the first instance of individual exertions. He conceived the plan of copying from the original records, and printing for general use all the Statutes supposed to be in force. This plan is stated at length in the introduction, from papers among the Cottonian manuscripts, and being of a nature somewhat curious and interesting, we have thought it worthy of transcription.

“ Mr. Pulton seeketh to print the Statutes at large. He promisseth to set down which Statutes or parts of Statutes are repealed, and which, being at the first but temporary, are since expired and void because not revived. This he hath already done in his late abridgement, for which he had a recompense of the Printer. Now to make this new book at large saleable, he promisseth to print the Statutes in the language the same were first written in,

and such as were originally in French or Latin, he will translate and print likewise in English. Where the Statute has no title, he will derive a title out of the body, and print it with the Statute. He will set down which Statutes are warranted by the record, and which not. He will correct the printed book by the record. For which purpose he requireth free access at all times to the records in the Tower. Being very aged, viz. almost fourscore; he desireth that for his ease, and better enabling in this work, the keeper of the records within the Tower of London may every day deliver unto him, when he shall so require, one Parliament roll, to be by him and his clerk perused and viewed, in a lodging which he hath taken near unto the said office, the same afterwards to be redelivered by them to the said keeper thereof. That the clerk do help further, and assist him in this service by all the means he can."

Mr. Pulton, after encountering some opposition, was allowed to proceed in this apparently bold undertaking, and lived to publish his edition in 1618, but the execution of the work was materially defective.

We extract the following passage from that part of the Introduction which relates to the methods adopted at different periods for the promulgation of the Statutes.

"The promulgation of the Statutes which formerly took place within the realm of England, as well as in Scotland and Ireland, has been wholly superseded by the practice of modern times. Before the introduction of printing, the publication of the Statutes of England was made by means of exemplifications thereof, sent to the Sheriffs, under the great seal, out of Chancery, with writs annexed, requiring the proclamation and publication of the same by them, and sometimes also directing copies to be made and distributed, and the Sheriffs to return what was done by them thereupon. The earliest Statutes were published in this manner, as appears not only by copies of the writs subjoined to the records, and manuscripts of the respective Statutes of the 13th century, but also by original writs still preserved in the Tower of London. The public inconvenience experienced from the defective promulgation of the Statutes, led to the adoption of new measures in the year 1796, by which the acts printed by the King's Printer, whose authority has been long deemed sufficient to entitle his printed copies to be received in evidence in all courts of law, were distributed throughout the kingdom as speedily as possible, after they had received the Royal Assent; and the effects of those measures led soon afterwards to their execution to a much greater extent." After the Union—"His Majesty's printer was authorized and directed to print not less than 5500 copies of every public general act; and 300 copies of such local and personal acts as were printed; the public general acts to be transmitted as soon as possible

able after each bill should receive the Royal Assent to the Members of both Houses of Parliament, the great officers and departments of State, public libraries, &c. and this mode of authenticating and promulgating the Statutes is now carried into execution throughout every part of the United Kingdom."

The ancient charters of liberties, which laid the foundation on which the noble fabric of our jurisprudence has been reared, form the most curious part of the volume; and as Magna Charta in particular lately excited as high an interest in Piccadilly as ever it did at Runimede, our readers cannot but wish to know what authentic evidence remains of this famous concession of rights.

The most perfect collection of the Charters now extant in print, is that published by Blackstone, who prefixed to his edition a very elegant and learned historical account of the great charter, and the Charter of the Forest. But the combined exertions of the present Editors have produced a much more complete and authentic collection of the several charters of liberties, and confirmatory charters, than we could ever have hoped to see achieved by individual application. In the account, which is contained in the introduction of the sources whence the materials for this collection have been derived, we are told that

"For the purpose of examining all the Charters, and authentic copies and entries thereof, and also of searching for antient copies and entries of Statutes and instruments not now to be found on the Statute Roll, two Sub-Commissioners were employed during the Summer of 1806, in making a progress through England, and Ireland, to every place where it appeared from the returns to the record Committee of 1800, or from other intelligence, that any such Charters, Copies, or Entries, are preserved."

The result of this search was highly satisfactory. Many original documents, and other authentic materials, which had escaped the researches of former antiquaries, were discovered in the various repositories. We trust that where any of these valuable reliques were found to be insecurely lodged, proper steps were recommended to be taken for their better preservation. The strictest care appears to have been used, in order to insure accuracy. The introduction informs us that,

"From these materials, and others previously obtained, transcripts and collections were made, and accurately examined by the Sub-Commissioners. The text of the several Charters inserted in the present collection, is printed from these transcripts; an attentive and strict collation of the printed text with the transcript, has been made by one of the Sub-Commissioners, who himself as-

fished in making the transcript, and in examining it with the original; and where an engraved copy has been made of any charter, the printed text has also been collated with such engraved copy."

We shall now proceed to notice the several charters, as they stand in this collection, and endeavour to collect the most interesting particulars concerning them.

Carta Regis Henrici I. (1101). This Charter of Liberties is printed from the *Textus Roffensis* in Rochester Cathedral, from Hearne's publication, of which the copy given by Blackstone is taken. This Charter is also entered in the Red Book of the Exchequer. Blackstone, in his *Introduction*, exposes the story, related by Matthew Paris, that the great Charter of John owed its existence to the accidental discovery of this Charter of Henry I. "though it must be acknowledged," says the learned author, "that very many articles contained in Henry's Charter, were in substance afterwards repeated in that of King John."

Carta Regis Stephani (1136). Intituled *de libertatibus ecclesie Anglicane, et regni*. This Charter, which was printed by Blackstone from Hearne's publication of it, is here taken from an original preserved in the archives of Exeter Cathedral, and is accompanied with an engraved fac-simile. It is contained on a piece of parchment eleven inches long, and five broad, with a small fragment of the great seal, remaining annexed to it. Carta Regis Stephani, (no date). This short Charter, which is a confirmation of all the liberties and good laws conceded by Henry, is taken from a copy preserved in an ancient manuscript in the Cotton collection, from which Blackstone also printed.

Charters of John. 1. *Carta ut libe sint electiones totius Anglie* (1214). This Charter which secured to all the monasteries and cathedrals the free right of electing their prelates, was a sort of voluntary concession made by John, at the commencement of the struggle with the Barons, in order to gain over the Churchmen to his interests. It is noticed by Blackstone, in his account of the Charters, but has never before appeared in print. It is taken from the register book in Canterbury cathedral; and it is stated that an entry of a Bull of Pope Innocent the third, reciting and confirming this charter (which was transmitted to Rome by John) is to be found in the Red Book of the Exchequer at Westminster. This charter only served to furnish the clergy with a precedent. The ecclesiastical interests were not forgotten when the Barons assembled at Runimede, and the charter in question was particularly referred to, and confirmed in Magna Carta;

Carta ; though it is not expressly noticed in the subsequent renewals of that charter.

2. *Articuli magne carte libertatum*. (1215). This instrument contains the heads of agreement, from which, with some alterations and additions, Magna Carta was afterwards framed. An engraved fac-simile is given of the original articles under the great seal of King John, which are preserved in the British Museum. The whole is divided into forty-nine sections, and excepting a few words is perfectly legible; though it bears evident marks of being a hasty draught, and Blackstone observes that it seems to be perceivable that a few parts of it were written at some little interval of time from the rest. They are without a date, but were probably drawn up on the first or second day of the conference which was opened at Runimede on the 15th of June, and Magna Carta, which bears date on that day, must in such case be antedated. These articles are printed in Blackstone's edition of the Charters. 3. *Magna Carta* (1215). We now come to the Great Charter itself, which though of mighty power in the mouth of the Patriot, is, nevertheless, we can assure our readers, perfectly harmless in the hands of antiquaries, and as such only we presume to treat of it. The antique character, the mussy parchment, and the green wax, are all that we mean by *Magna Carta*: the sacred text we leave to more inspired interpreters; nor are we inclined to disturb the shades of Russell and Sidney, by holding the famous clause of *nullus liber homo* to be unessential to our existence as a free people. But to proceed. This charter is here printed from an original preserved in the archives of Lincoln Cathedral, and of which an engraved fac-simile is subjoined. Blackstone was aware of the existence of this original, and had its various readings, which, he observes, differ in nothing material from the Cottonian originals, transmitted to him. It is however considered by the present Editors as of superior authority to either of those deposited in the British Museum, and from the contemporary indorsement of the word *Lincolnia* on two folds of the parchment, it may be presumed to be the charter transmitted by the hands of Hugh the then Bishop of Lincoln, who is one of the bishops named in the introductory clause. It is observable also, that several words and sentences are inserted in the body of this charter, which in both the Cottonian charters, are added by way of notes for amendment at the bottom of the instrument. The parchment on which it is written measures about eighteen inches square, and is well preserved, but has no seal. It is endorsed in a hand-writing more modern than the charter.

*Concordia*

—*Concordia int Regem Johem et Barones p. concessione libtatu ecclie et regni anglie.*

Charters of Henry III.—1. *Magna Carta* (1216).—This charter is taken from the original in the archives of Durham cathedral, and was first printed by Blackstone, who expresses his surprise that none of our historians, antiquaries, or lawyers, should particularly notice this charter, which was granted by Henry in the first year of his reign, he being then only nine years old. The variations between this, and the Great Charter of John are very considerable. 2. *Magna Carta* (1217.) This charter is taken from the original, with the seals of the legate, and Win. Marescall Earl of Pembroke annexed, preserved in the Bodleian library. The history of the granting of this charter is somewhat confused and obscure, but from the account which Blackstone gives, it appears to have been granted, together with the Charter of the Forest, at a congress held at Merton on the 23d of Sept, 1217, in pursuance of what may be considered as a kind of engagement at the close of the former grant, to review and reconsider the whole, and grant a new charter whenever the public tranquillity should be restored. In this charter all the clauses relating to the forests were omitted, as Henry now granted—3. *Carta de Foresta*.—This charter is accompanied with a fac-simile engraving of the original charter, which is preserved in the archives of Durham Cathedral. When Blackstone published his collection no such original was known to exist, and he observes in his introduction, that “this original Charter of the Forest, and all authentic records of it are at present lost.” This is the earliest Charter of the Forest; for there seems to be no reason for supposing that any separate forest charter was ever granted by John; though Sir Matthew Hale, in his History of the Common Law \*, misled by the monkish historians, who fabricated

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\* “Matthew Paris gives us an historical account of the *Magna Charta* and *charta de foresta* granted by King John at Running Mead (*this word is variously spelt*) the fifteenth of June, in the 17th year of his reign: and it seems that the concession of these Charters was in a parliamentary way. You may see the transcripts of both Charters verbatim in Matthew Paris, and in the Red Book of the Exchequer, There were seven pair of these Charters sent to some of the great monasteries, under the seal of King John; one part whereof sent to the abbey of Tewkesbury, *I have seen*, under the seal of that King. The substance thereof differs something from the *Magna Charta* and *Charta de Foresta*, granted by King Henry III, but not very much, as may appear by comparing

fabricated charters and statutes with as much facility as the ancient historians invented speeches, speaks distinctly of the *Carta de Foresta* granted by King John at Runimead. This charter is written on a piece of parchment, sixteen inches in length, and thirteen and an half in breadth, with the seal of Cardinal Gualo, the legate annexed. It has been in part destroyed by time or accident; but the deficiencies are supplied from copies preserved in the Exchequer at Westminster, in the Black book of the Cathedral of Christ Church, Dublin, and in the Domesday book of the Cathedral at York. In this original is inserted a clause, which occurs in an entry of this charter on the roll, formerly belonging to the Abbey of Hales Owen in Shropshire, communicated to Blackstone by Lord Lyttleton, and which is not inserted in the *Carta de Foresta* of the 9th Henry III. 4. *Magna Carta* (1224). This charter was granted by Henry in the 9th year of his reign, shortly after his being declared of full age by a bull of Pope Honorius the third, and is the charter commonly referred to, and printed in our statute books. The circumstances under which the former grants had been obtained, the original charter having been extorted by compulsion from John, and the subsequent renewals being the acts of a minor, seemed to create a necessity for this new charter, by which the liberties of England were at length solemnly recognized, so that the people were long afterwards satisfied with procuring repeated confirmations. This charter is also accompanied by a facsimile engraving of the original preserved in the archives of Durham Cathedral. It has a very fine and perfect impression of the Great Seal remaining annexed; and is written in a clear and beautiful hand, but a few words have been rendered illegible by the accident of some ink having been thrown over it. There is another original of this date preserved in the Evidence Tower at Lacock Abbey, Wilts, from which the copy in Blackstone's collection was taken, 5, *Carta de Foresta* (1224). The Charter of Forests was also renewed at this period. It is here printed from the original preserved in the archives of Durham Cathedral, being the same from which Blackstone copied. The original has been injured, but the

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paring them." Hale's Hist. vol. I. p. 10.—We have quoted this passage entire, because there appears to be some inconsistency in the statement it contains. One would imagine that Sir Matthew Hale had really seen two distinct Charters, one of which was a Charter of the Forest, granted by King John; though it clearly appears that the transcript in Matthew Paris is a clumsy forgery, and that no such Charter ever existed.

defects are supplied from an entry in the Leger Book in the same archives. 6. *Carta Confirmationis* (1236). This charter, which confirms both Magna Carta, and Carta de Foresta, was obtained in consequence of some attempts made by the King to set aside those charters. It is taken from an original under the Great Seal in the Bodleian Library, and has been printed by Blackstone. There is an entry of this charter on the Charter Roll in the Tower, of which entry a fac-simile engraving is here given. 7. *Magna Carta* (1251). On mention of this charter is to be found in Blackstone, who, after noticing the above-mentioned Charter of Confirmation, observes that we hear nothing further of the charters till the year 1253. It is taken from a charter among the Cottonian manuscripts. Some apparent errors in this charter, and several instances in which it differs from all the preceding charters are specified in the notes subjoined to it. 8. *Carta Confirmationis* (1264). This Charter of Confirmation is taken from the Charter Roll in the Tower of London. Blackstone relates that the King and his son were at this time in the custody of Simon Montfort, Earl of Leicester, and that in order to obtain the Prince's enlargement, the King was obliged to set his seal to this charter. In addition to this Charter of Confirmation, it appears that the Great Charter, and the Charter of the Forest, were at the same time confirmed and renewed by charters of *Inspeximus*, in which they were recited at length. It is not known that any of these charters have been preserved, or are now in existence, but among the Harleian manuscripts in the British Museum, are copies of the two charters of *Inspeximus* at length, as sent into Somerset and Dorset, dated March 13th, respectively reciting the whole of the charters of the 9th of Henry the third. It may not be improper in this place to point out the difference between a charter of *Inspeximus*, and a Charter of Confirmation. A Charter of *Inspeximus* is so called because it begins in this form—"Edwardus dei gratia, &c. Inspeximus magnam chartam domini Henrici regis Anglie patris nostri de libertatibus Anglie in hæc verba." It then proceeds to set forth the original grant at full length, and concludes with a short clause, confirming and renewing it. These instruments, therefore, being transmitted into the different counties, carried with them complete evidence of the original charters which they confirmed, and thereby obviated any inconvenience which might have arisen from the want of authentic copies of the former grants. Daines Barrington, in his *Observations on the Statutes*, (p. 5n.) informs us that "the collectors of French records style this kind of exemplification a *Vidimus*, The learned au-



thors (hs adds) of the *Nouveau Traité de Diplomatie* mention that Philip, King of France, sometimes used the word *Inspeximus*, instead of *Vidimus*; but that the Kings of England have always begun these attested copies by the word *Inspeximus*." With respect to the Charters of Confirmation, they were mostly very short, and expressed in general terms, that the King had confirmed and renewed the charters of liberties.

Charters of Edward I.—1. *Magna Carta* (1297). This is one of the charters of *Inspeximus*, attested in the name of Prince Edward, which Blackstone mentions to have been granted on the 12th of October, the King himself being then absent on an expedition into Flanders. The original under the Great Seal is preserved in the archives of the City of London, at the Town Clerk's Office of the Guildhall. It appears from the various readings that the recital in this Charter of *Inspeximus*, differs in some instances from all the copies of *Magna Carta* 9. Hen. III. noticed in this edition. The authenticity of this charter is evinced peculiarly by the writ to the Sheriffs of London, for the proclamation and observation thereof, which is annexed to it, and no other original charter of this date is now known to exist. An engraved specimen of the original is given. From the Charters of *Inspeximus* of Ed. I. as entered on the Statute and Charter roll, Blackstone gave only various readings, as notes to the Charters of 9. Hen. III., but did not print the charters themselves at length.—A Charter of *Inspeximus* of the *Carta de Foresta* was also granted at this time, but it is not known that any autograph of this last charter has been preserved. 2. *Carta Confirmationis* (1297). This is the Statute, which is printed in Blackstone's collection, under the title of *Confirmatio Cartarum*, and which was passed by Prince Edward in the name of his Father on the 10th of October (being two days previous to the granting of the above-mentioned Charters of *Inspeximus*) and ratified by the King at Ghent on the 5th of November. The original is among the Cottonian manuscripts. 3. *Magna Carta* (1300). This is a charter of *Inspeximus*, taken from an entry on the Charter roll in the Tower of London. Charters of *Inspeximus* of this date, under the Great Seal, are also preserved in the archives of the City of London, at Durham Cathedral, Westminster, and Oriel College, Oxford. All these were found to agree very exactly with the entry on the roll, except that the Charters begin with the name and title of the King at length. These are the Charters which were made for the purpose of being sent to the Sheriffs of every county, as directed by a Statute, intituled *Articuli super cartas*, which had

had been passed immediately before. 4. *Carta de Foresta* (1300). This is also a Charter of *Inspeximus*, and is copied from an entry on the Charter roll. There are like Charters under the Great Seal at Durham and Oriel College. They were granted on the same occasion as the last mentioned Charters of *Inspeximus* of Magna Carta. 5. *Carta Confirmationis* (1301). This Charta, which is a general confirmation of the two, is taken from an original in the Bodleian Library, from which the copy in Blackstone was likewise printed. It was made shortly after a general perambulation of the forests had been finished:

Thus we have enabled our readers to form some judgment with respect to the most important part of the volume before us. The value of this collection, which “exhibits a complete series of the Charters of Liberties granted by the Kings of England, in which their original and progress may be traced until their final and complete establishment in the 29th year of King Edward I,” will be fully appreciated by the future historian, whom it will materially assist in the illustration of a very interesting portion of his subject, and in the correction of many erroneous notions which have found their way into our histories; from the difficulty of consulting those authentic sources of information, which are here opened for our use. The antiquary will observe with equal pleasure, that the skill of the engraver has been employed to perpetuate faithful representations of those curious reliques, which were long in danger of perishing amidst the wrecks of time.

We shall reserve our further observations on this work till the appearance of the succeeding volumes shall bring it again under our review. At present we shall only add the names of the Gentlemen commissioned to execute it; who are Thomas Edlyne Tomlins, John France, and William Elias Taunton, Esqrs. Barristers at Law. We must not omit to mention at the same time, that the zeal, and indefatigable diligence of the Speaker of the House of Commons have been eminently useful in promoting “a work highly expedient to be undertaken for the honour of the nation, and for the benefit of all his Majesty’s subjects.”

ART. II. *Philosophical Transactions for 1809. Part I.*

(Concluded from p. 356.)

- IV. *AN Account of a Method of dividing astronomical and other Instruments, by ocular Inspection; in which the usual*

*usual Tools for graduating are not employed; the whole Operation being so contrived, that no Error can occur but what is chargeable to Vision, when assisted by the best optical Means of viewing and measuring minute Quantities. By Mr. Edward Troughton. Communicated by the Astronomer Royal.*

This account is preceded by some observations on the comparative merits of the different methods of dividing, employed by Bird, Smeaton, and other artists, and by a relation of the steps by which the ingenious author was led to the invention and gradual improvement of the method of dividing here described.

The surface of the circle to be divided, as well as its inner and outer edges, but especially the latter, must first be turned in the most exact and careful manner, a roller  $\frac{1}{8}$  part of the diameter of the circle, is then applied to its outward edge, the circumference of the roller is divided into sixteen parts, each of which are equivalent to  $\frac{1}{58}$  part of the circuit of the circle, but as it is almost impossible to turn a roller so accurately as precisely to measure the circumference of the circle, it is made slightly conical, and contrived so as to slide up and down in the direction of its axis, by which means it may be adjusted to measure the circumference accurately. This adjustment is ascertained by means of two microscopes, one placed over the circle, the other over the roller. An instrument for making dots is now fixed at a convenient distance from the edge of the circle, and one division of the roller being brought exactly under the wire of its microscope, the pointer is pushed down, which makes the first dot on the circle. The second division of the roller is then brought under its microscope, and a second dot made, and in this way the whole 256 dots are completed.

The next process is to discover the errors of the divisions, and in this examination consists the peculiar excellence of Mr. Troughton's method.

The roller and apparatus for making the dots being taken off, the circle is to be mounted in the same manner that it will be in the observatory, two microscopes, one provided with a micrometer, the other with only a cross wire, are fixed to a frame on opposite sides of the circle, so that the dot at zero is accurately bisected by the former, and the dot at  $180^\circ$  by the latter. The circle is now turned half round, and the dot at the zero bisected by the opposite microscope, the dot at  $180^\circ$  is then examined, and if not found bisected, the

the *apparent error* is measured by the micrometer, and half the quantity noted in a table for the *real error* of that dot, with the sign of + or - affixed, as the point is too forward or too backward, according to the order of divisions.

The micrometer microscope is now removed to only 90° from the other, and the four quadrants or bisections of the semicircle examined, and half the difference between the two quadrants taken as the real error, and noted in the table as before, this being done, the microscopes are successively placed at the distance of 45°, 22° 30', 11° 15', 5° 37' 30'', and 2° 48' 45" asunder, and the error of each dot examined and inserted in the table.

In this manner a table is constructed, showing the error of each dot, compared with the two contiguous ones, supposing them to be rightly placed.

This table, which the author calls a table of apparent errors, (we think a table of comparative errors would have been a better title,) furnishes data for computing the table of real errors, for let  $a$  be the error of the preceding dot,  $b$  that of the following one, and  $c$  the apparent error of the dot under investigation, then  $\frac{a+b}{2} + c$  = the real error of the position of that dot.

The original dots being laid down, and the error of each correctly ascertained and inserted in the table, it only remains to cut the ultimate divisions on the instrument; for this purpose the circle is again placed horizontally, and the roller applied to it as before, but to the axis of the roller, and in contact with its upper surface is now centered a small instrument, called a subdividing sector, consisting of an arc of thin brass four times the radius of the roller. This arc, which serves as a micrometer head to the roller, is divided on the engine into eighteen spaces, sixteen of which are equal to 1° 20' on the circle. The two extreme spaces, which properly speaking are arcs of excess, are each subdivided into eight parts.

The apparatus invented by Mr. Hindley of York, and afterwards applied by Mr. Ramsden to his dividing engine, is employed for cutting the divisions.

This apparatus being properly fixed, the first dot on the circle, and the zero point on the sector, are brought under their respective microscopes; the first division is then cut; after which the circle is moved forward, until the second division of the sector is bisected, when the second division is cut, and so on to the sixteenth division.

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But the sixteen divisions on the sector being equal to only  $1^{\circ} 20'$ , while the dots are  $1^{\circ} 24' 22''\frac{1}{2}$  from each other, it is evident that there must remain a space equal to  $\frac{2}{3}$  of a division between the last cut division and the second dot, in removing the sector, therefore, to the adjacent dots, regard must be had to this circumstance, and instead of the zero point of the sector being adjusted to its microscope, the point  $\frac{1}{3}$  arc of excess must be adjusted to it for the second dot,  $\frac{1}{2}$  for the third dot, &c.

The first sixteen divisions being cut, the wire of the microscope belonging to the circle must be adjusted to the error of the second dot, and the circle moved forward, until the second dot is bisected by it, then the sector being applied and adjusted, according to the foregoing observation, the next sixteen divisions must be cut, and so on from each dot, until all the divisions are completed.

The paper concludes by observing, that this method of dividing is applicable to the division of right lines, as well as circles.

The method of dividing described by Mr. Troughton, no doubt, will be found the most accurate yet invented; it most effectually guards against the errors of expansion, and enables the artist to examine and correct his work as he proceeds in it. We cannot help thinking, however, but that it would be better to proceed in the bisecting method throughout, by dividing the circle into 4096 parts, instead of endeavouring to accommodate it to the vulgar division of  $360^{\circ}$ . The process would thus be rendered more simple, for the artist and the astronomer would thereby be furnished with the inestimable advantage of being able to examine and estimate the error of every ultimate division by the very same process which the artist had before employed in correcting the position of the primary dots.

Too much praise cannot be bestowed upon Mr. Troughton for making public so valuable an improvement in the art of dividing. In doing which, we fear he has served the public more than himself. But true genius is always as ready to communicate as to invent, while sordid avarice is mysterious and imitative; hence it too often happens, that inferior spirits reap the harvest of fruits sown and cultivated by men of far superior talents, and much nobler minds; but we hope this will not prove the case with Mr. Troughton.

V. *A Letter on a Canal in the Medulla Spinalis of some Quadrupeds, in a Letter from Mr. William Sewell to Everard Home, Esq. F.R.S.*

The canal here described is found in the horse, bullock, sheep, hog, and dog. It takes its rise from the extremity of the sixth ventricle of the brain, which corresponds to the fourth in the human subject, continuing, by a direct course throughout the whole length of the spinal marrow, and terminating on the cauda equina; its diameter is sufficient to admit a large sized pin; the canal is lined by a membrane, resembling the tunica arachnoidea, and is most easily distinguished where the large nerves are given off in the bend of the neck and sacrum. It was proved to be a continued tube throughout, by pouring mercury into it, which passed in a small stream with equal facility either way.

VI. *A Numerical Table of elective Attractions, with Remarks on the Sequences of double Decompositions.* By Thomas Young, M.D. For. Sec. R.S.

Nothing can be more useful to the chemist than accurate tables of affinities, and until we are able to estimate the precise force with which one substance attracts another, we cannot be said to possess any real knowledge of chemistry. Considerable advances have been made of late towards determining which of two substances have the strongest affinity for either, but the precise force with which the particles of one body attract those of another still remains to be determined; without this datum chemistry is mere guess work, but with it would be a science as much the subject of calculation, as mechanics or astronomy.

From twelve hundred cases of double decomposition, enumerated by Fourcroy, Dr. Young has obtained a series of numbers, expressing the attractions of acids with different bases, &c. This table, though by no means so perfect as might be wished, is perhaps as complete as our present knowledge of chemistry will allow. For whatever some superficial pretenders to science may imagine, we cannot help thinking, that chemistry is at present a science of which we talk much, and know but little.

VII. *Account of the Dissection of a Human Fœtus, in which the Circulation of the Blood was carried on without a Heart.* By Mr. B. C. Brodie. Communicated by Everard Home, Esq. F.R.S.

Descriptions of monsters, though of little use in other respects, serve to show the wonderful resources of nature, and in some instances furnish us with negative information respecting the functions of different parts of the animal frame.

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There are many instances on record of fœtuses without hearts, but we believe the present to be almost the only one of a fœtus under these circumstances having attained the ordinary growth; it appears also to have differed much less than the generality of monsters, from the natural form in other respects.

A woman was delivered of twins in the beginning of the seventh month of pregnancy. Both fœtuses were born dead, they were nearly of the same size; one of them differed in no respect from the ordinary formation, the other, which is the subject of the paper before us, had a very unusual appearance.

“ The fœtus measured thirteen inches from the summit of the cranium to the feet. The thorax and abdomen were surrounded by a large shapeless mass, which concealed the form of the whole upper part of the body. This mass proved to be the integuments covering the posterior part of the neck and thorax, distended with a watery fluid about three pints in quantity, contained in two cysts, lined by a smooth membrane. When the fluid was evacuated, and the cysts allowed to collapse, the fœtus had nearly the natural form. Its extremities had nearly the usual appearance, except that on the right hand there was no thumb; on the left hand there was no thumb also, and only a single finger. There were three toes on the right foot, and four toes on the left foot. The external nostrils consisted only of two folds of skin, under each of which was the orifice of an internal nostril, but pervious only for about half an inch. There was a hare lip, and a cleft in the bony palate extending one third of an inch backwards.

“ On dissection, the cranium was found somewhat compressed by the fluid contained in the cyst behind it. The brain itself was too putrid for accurate examination, but it was of nearly the natural size, and nothing unusual was observed in it. The membranes had the natural appearance, and the nerves appeared to go off from the brain and spinal marrow nearly as usual.

“ In the thorax there was no heart, thymus gland, or pleura. The trachea was situated immediately behind the sternum. It had its natural appearance, and divided as usual into the two bronchia. The latter terminated in the lungs, which consisted of two rounded bodies, not more than one third of an inch in diameter, having a smooth external surface, and composed internally of a dense cellular substance. The œsophagus had the usual situation, but it terminated in a cul-de-sac at the lower part of the thorax. The rest of the thorax was filled with a dense cellular substance; and in place of the diaphragm, there was a membranous septum between it and the cavity of the abdomen.

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“ In the abdomen, the stomach had no cardiac orifice. The intestine was attached to the mesentery in the usual way; but it was proportionably shorter than natural. There was an imperfect cæcum, but the colon was not distinguished by any difference of structure or appearance from the rest of the intestine. The rectum had its usual situation in the pelvis. The spleen and renal capsules were small; the kidneys, bladder, penis, and testicles had the usual appearance. The abdomen was lined by peritonæum, but there was no omentum. The liver and gall-bladder were wanting.

“ As there was no heart, it became an object of importance to ascertain the exact nature of the circulation; for this purpose, the blood-vessels were traced with attention.

“ The umbilical chord consisted of two vessels only; one of these was larger than the other, and its coats resembled those of a vein, while those of the smaller vessels were thick and elastic, like those of an artery. Both of these vessels entered the navel of the child. The artery passed to the left groin by the side of the urachus, occupying the usual situation of the left umbilical artery. Here it gave off the external and internal iliac arteries of the left side, and was then continued upwards on the fore-part of the spine forming the aorta. From the aorta arose the common trunk of the right iliac artery, and the branches to the viscera and parietes of the thorax and abdomen. At the upper part of the thorax, it sent off the two subclavian, and afterwards divided into the two carotid arteries, without forming an arch. The veins corresponding to these arteries terminated in the vena cava, which was situated on the anterior part of the spine before the aorta, and passed downwards before the right kidney to the right groin. Here it became reflected upwards by the side of the urachus to the navel, and was continued into the larger vessel or vein of the chord.

“ It appears therefore, that, in this fœtus, not only the heart was wanting, but there was no communication of any kind between the trunks of the venous and arterial systems, as in the natural fœtus, where there is a heart. The only communication between the two sets of vessels, was by means of the capillary branches anastomosing as usual in the fœtus and in the placenta. The blood must have been propelled from the placenta to the child through the artery of the chord, and must have been returned to the placenta by means of the vein, so that the placenta must have been at once the source and the termination of the circulation, and the blood must have been propelled by the action of the vessels only.” P. 162.

8. *On the Origin and Formation of Roots. In a Letter from T. A. Knight, Esq. F. R. S. to the Right Hon. Sir. Joseph Banks, K. B. F. R. S.*



The object of this paper is to show "that the roots of trees are always generated by the vessels which pass from the cotyledons of the seed and from the leaves, through the leaf stalks and from the bark, and that they never, under any circumstances, spring immediately from the alburnum."

The organ which naturalists call the radical of the seed, is generally supposed to be analogous to the root of the plant, and to become a perfect root during germination; in opposition to this opinion, Mr. K. observes, that in all cases a root elongates only by new parts, which are successively added to its apex, or point, and never like the stem or branch by the extension of parts previously organized. But the radical elongates by the extension of parts, and its mode of growth is similar to that of the substance which occupies the spaces between the buds near the point of the succulent annual shoot, and totally different from that of the proper root of the plant, which, during the germination of the seed, springs from what is called the point of the radicle. At this time neither the radicle nor cotyledons contain any alburnum, and therefore the first root cannot originate from that substance.

When first emitted, the root consists of a cellular substance, within this the cortical vessels are subsequently generated, which soon enter on their office of generating alburnous matter.

The leaf stalk contains no alburnum, and yet the leaf stalk of many plants possess the power of emitting roots.

If the portion of the bark of a vine, or other tree which readily emits roots be taken off in a circle extending round the stem, and any body which contains much moisture be applied, numerous roots will soon be emitted into it immediately above the decorticated space, but never immediately beneath it, and when the alburnum in the decorticated spaces has become lifeless to a considerable depth, buds are usually protruded beneath, but never immediately above it.

"There are several varieties of the apple tree, the trunks and branches of which are almost covered with rough excrescences, formed by congeries of points which would have become roots under favourable circumstances; and such varieties are always very readily propagated by cuttings. Having thus obtained a considerable number of plants of one of these varieties, the excrescences began to form upon their stems when two years old, and mould being then applied to them in the spring, numerous roots were emitted into it early in the summer. The mould was at the same time raised round, and applied to the stems of other

trees of the same age and variety, and in every respect similar; except that the tops of the latter were cut off a short distance above the lowest excrescence, so that there were no buds or leaves from which sap could descend to generate or feed new roots; and under these circumstances no roots, but numerous buds were emitted, and these buds all sprang from the spaces and points, which under different circumstances had afforded roots. The tops of the trees last mentioned, having been divided into pieces of ten inches long, were planted as cuttings, and roots were by these emitted from the lower excrescences beneath the soil, and buds from the uppermost of those above it." P. 172.

"Both the alburnum and bark of trees evidently contain their true sap; but whether the fluid which ascends in such cases as the preceding through the alburnum to generate buds, be essentially different from that which descends down the bark to generate roots, it is perhaps impossible to decide. As nature, however, appears in the vegetable world to operate by the simplest means; and as the vegetable sap, like the animal blood, is probably filled with particles which are endued with life; were I to offer a conjecture, I am much more disposed to believe that the same fluid, even by merely acquiring different motions, may generate different organs, than that two distinct fluids are employed to form the root, and the bud and leaf." P. 173.

When the alburnum is formed in the root, that organ possesses in common with the stem and branches, the power of producing buds and emitting fibrous roots, the buds always springing from the upper, and the roots from the lower extremity. The wood of the root, says Mr. K. is probably retained in the state of alburnum by moisture, for if the mould be taken away, and part of the root exposed to the air, that part will be subsequently found to contain much heart wood.

Though these observations are meant to be applied to trees only, Mr. Knight thinks they will be found equally applicable to perennial herbaceous plants; the potatoe may seem to afford an exception, the buds of which are generally formed beneath the soil, but buds on every part of the stem may be made to generate tubers exactly similar to those formed under ground, though tubers have never been obtained from the fibrous roots of plants. Our author observes, "that the tube differs but little from a branch which has dilated instead of extending itself. The runners also which give existence to the tubers beneath the soil, are very similar in organization to the stem of the plant, and readily emit leaves, and become converted into perfect stems.

“ Many naturalists \* have supposed the fibrous roots of all plants to be of annual duration only ; and those of bulbous and tuberous rooted plants certainly are so : as in these nature has provided a distinct reservoir for the sap which is to form the first leaves and fibrous roots of the succeeding season ; but the organization of trees is very different, and the alburnum and bark of the roots and stems of these are the reservoirs of their sap during the winter †. When, however, the fibrous roots of trees are crowded together in a garden-pot, they are often found lifeless in the succeeding spring ; but I have not observed the same mortality to occur, in any degree, in the roots of trees when growing, under favourable circumstances, in their natural situation.” P. 175.

IX. *On the Nature of the Intervertebral Substance in Fish and Quadrupeds.* By Everard Home, Esq. F. R. S.

In examining the internal structure of the *Squalus maximus*, Mr. Home met with a peculiarity in the intervertebral substance of the spine, not hitherto made known to the public. The joint of the spine of this part, is very similar to that which is termed the ball and socket joint, the concave surface of each vertebra being applied to a ball, not of solid bone, but a collection of fluid contained in a spherical bag, round which the concave surfaces of the vertebræ move, the edges of which are united together by a ligamentous substance nearly external, half of which is compact and elastic, but internally possesses little elasticity.

The structure of this joint is different from that of every other met with in animal bodies, and enables us to explain the general principle upon which all intervertebral joints are formed.

“ The fluid contained in the cavity being incompressible, preserves a proper interval between the vertebræ to allow of the play of the lateral elastic ligaments, and forms a ball round which the concave surfaces of the vertebræ are moved, and readily adapts itself to every change which takes place in the form of the cavity.

“ The elasticity of the ligaments, by its constant action, renders the joint always firm, independent of any other support, and keeps the ends of the vertebræ opposed to each other, so that the whole spine is preserved in a straight line, unless it is acted on by muscles or some other power. When a muscular force is applied to one side of the spine, it stretches the elastic ligament

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“ \* M. Mirbel's *Traité d'Anatomie*, &c. &c. Dr. Smith's Introduction to Botany.”

“ † Phil. Trans. for 1805.”

on the opposite side of the joint, and as soon as that force ceases to act, the joint returns to the former state. This is one of the most beautiful instances in nature of elasticity being employed as a substitute for muscular action.

“The extent of the motion in each particular joint is undoubtedly small, but this is compensated by their number, and the elasticity of the vertebræ themselves.” P. 179.

“Fish in general have their vertebræ formed with similar concavities to those of the *squalus maximus*; these, when examined after death, contain a solid jelly, but in the living fish it is found in a fluid state.”

“Although this structure of the intervertebral joint appears to be common to fish in general; the form of the cavity is not in all exactly the same; in the skate it is very similar to that in the *squali*, but in the common eel, it is more oblong, the longitudinal diameter being about one third longer than the transverse one.

“It is evidently contrived for producing the quick vibratory lateral motion, which is peculiar to the back bones of fish while swimming, and enables them to continue that motion for a length of time, with a small degree of muscular action.

“In the sturgeon, there are some curious peculiarities in the structure of the spine. Externally there is the common appearance of regular vertebræ, but these prove to be only cartilaginous rings, the edges of which are nearly in contact, and are united together by elastic ligaments, forming a tube the whole length of the spine, this is lined throughout its internal surface with a firm compact elastic substance, about the thickness of the cartilaginous tube, within this is a soft flexible substance in a small degree elastic; in the centre there is a chain of cavities in the form of lozenges, containing a fluid, and communicating with one another by very small apertures bearing a slight similarity to the intervertebral cavities of the spine in other fish.

“As all the different parts of which this spine is composed are more or less elastic, except the central fluid, it must have great flexibility adapting it to the motions of this particular fish. The structure of the spine in the lamprey eel resembles that of the sturgeon.

“The intervertebral joint which is common to fish, is not met with in any of the whale tribe, whose motion through the water is principally effected by means of their horizontal tail; in them the substance employed to unite the vertebræ together is the same as in quadrupeds in general, and from the size of the vertebræ it is on a larger scale, and rendered more conspicuous.

“The external portion is very firm and compact, is ranged in concentric circles with transverse fibres uniting the layers together, it becomes softer towards the middle, and in the centre there is a pliant soft substance without elasticity, but

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admitting of extension more like a jelly than an organized body, corresponding in its use to the incompressible fluid in the fish." P. 180.

"In some quadrupeds there is an approach towards the intervertebral joint in fish, thus in the hog and rabbit in the central parts there is a cavity with a smooth internal surface, of the extent of half the diameter of the vertebræ, in which is contained a thick gelatinous fluid. In the bullock, sheep, deer, monkey, and man, the structure corresponds with that of the whale, in the three last the central substance appears to be the most compact. In the alligator the vertebræ through the whole of the spine have regular joints between them, the surfaces are covered with articulating cartilages; and there is a synovia and a capsular ligament. In the snake there is a regular ball and socket joint between every two vertebræ, so that the means employed for the motion of the back bone in different animals comprehends almost every species of joint with which we are acquainted."

Mr. Hume concludes his paper with an account of a chemical analysis of the fluid contained in the intervertebral cavity of the *Squalus maximus*, made by Mr. Brande, from which it appears, "that the fluid is of a peculiar nature, that in its original properties it resembles mucus, but that under certain circumstances it is capable of being converted into modifications of gelatine and albumen."

This number concludes with a meteorological journal, kept at the Society's apartments, for the year 1808, which shows the quantity of rain which fell that year, to have been 18.475 inches, the mean height of the barometer 29.87 inches of the thermometer 50° 8', the variation of the needle 24° 10' in the dip 70° 1'. It appears by this register, that on the 13th July, 1808, the thermometer was as high as 93½°, which is perhaps the most intense heat ever experienced in this country.

ART. III. *Descriptive Travels in the Southern and Eastern Parts of Spain and the Balearic Isles, in the Year 1809.* By Sir John Carr, K. C. London. 4to. 410 pp. 2l. 2s. Neely and Co. Paternoster-row. 1811.

SIR John Carr is in our opinion an entertaining traveller, and if his publications should not be found very materially to increase our stores of geographical knowledge, they will all be found pleasing and agreeable companions. The present volume represents an excursion made by the author

first to Cadiz, and afterwards through the maritime provinces of Granada, Murcia, Valencia, and Catalonia. From this last place Sir John visited the Islands of Majorca and Minorca. The work will be found to contain a lively representation of Spanish manners, as they now appear in the places which were visited, together with numerous anecdotes, many of which are highly interesting, of the present times, and of modern and popular characters. If this traveller should repeat his visits among the Spanish ladies, it may be a matter of reasonable doubt whether the following extract will secure him an equally favourable reception.

“ In the evening we walked upon the Alameda, so called from *alamo* a poplar. This is the name of a promenade with which every town of any consideration in Spain, is embellished. It is certainly a very agreeable walk, commanding on one side a fine view of the sea. The seats with which it is furnished are of stone and handsome; but the trees intended for its ornament show by their wretched appearance, how unpropitious to their growth is their marine situation. Here I had an opportunity of seeing the Andalusian ladies to the greatest advantage, in that portion of their ancient costume which they never fail to assume whenever they go abroad. This dress is composed of the mantilla or veil, which amongst the higher orders is usually of black gauze, and sometimes of lace, and descends from the head, to which it is fastened, over the back and arms, is just crossed in front, and then falls very gracefully a little below the knee, the monilio or jacket, and petticoat, called in Andalusia the *faya*, and in other provinces the *basquina*, both black and generally of silk, under which appear two pretty feet, dressed in white silk stockings and shoes. To these latter articles of dress the Spanish ladies pay much attention. The gala dress of the ladies was formerly very fine and preposterous, and frequently descended from generation to generation; at marriages this dress was often let out to the humble classes. The grace and majesty of their walk, in which the Spanish ladies take great pride, never fail to excite the admiration of every foreigner: but strange to tell, whenever they dress after the English fashion, or as they call it *en cuerpo*, of which they are very fond, a vulgar waddle supercedes the bewitching movements they display in their native attire. Nor ought the skill with which they use the fan, a much larger instrument than that carried by our ladies, to be passed over. It is scarcely ever out of their hands; they manage it with the most fascinating dexterity. To the fan thus used by some of the Andalusian ladies, a beautiful couplet of the late Rev. Mr. Homer might be applied:

Go fan miscall'd! go seek a better name,  
Thou cans't not cool, thou only cans't inflame.

Little girls scarcely twice the height of a fan are also completely at home in the management of one. At first, the universal blackness of the female dress produces rather a melancholy effect; but a stranger soon becomes accustomed to it, and finds it productive of a thousand agreeable sensations. A beautiful Spanish lady is never seen to so much advantage as in this dress, which however is immediately laid aside when she enters her house. It seems very singular, considering the tendency of black to imbibe heat, that such a costume should ever have found its way into a sultry climate. The priests are said to have enjoined that part of it, which formerly, more than at present, covers the bosom. At sun-set the bell of an adjoining convent tolled, when in a moment every one seemed fixed to the earth, (the men uncovered,) and repeated an evening prayer called the *Oraciones*. A profound silence followed until the bell tolled again, when every one resumed his former gaiety. This devotional act is very solemn and impressive, and is observed nearly at the same time all over Spain. Although the Spanish ladies were always celebrated for being attentive to the neatness and decoration of their feet, yet it is said by those who have lived a long time in the country, that formerly they were so negligent of every other part of their person, that they made it a subject of gratitude to Heaven, that no part of their frame had ever been touched with water, except at their baptism. Even now they are behind their sex in England in the cleanliness of their persons. The Spanish women in general dress for the street, and upon their return home, take off their good cloathes, silk stockings and white shoes, and display an appearance for which even the effects of a sultry climate can scarcely offer any apology. They also seem to think that there is no charm in clean teeth, which they corrode and render offensive at an early age by immoderately eating sweetmeats and confectionary, and by the less feminine indulgence of occasionally smoking. A tooth-brush they never think of using; and I knew a British captain who was considered as a great coxcomb by several ladies at Cadiz, because that instrument was found in his dressing-case. When a lady walks out she is always followed by a female servant, attired in the dress I have before described, but of coarser materials, carrying an enormous green fan in her hand. This attendant is in general old and ugly, especially if her mistress be young and handsome. I at first regarded the servant as a duenna, but soon learnt that the guardian so offensive, and who often acted as the insidious tool of jealousy, had long been withdrawn; and that these female attendants are now the mere appendages of a little excusable pride." P. 13.

Whoever shall follow the steps of Sir John Carr, will of necessity take this publication with them. The parts of the work which most interested us in the perusal before the author's departure for Tarragona, were his descriptions of the provinces

vinces of Valencia and Catalonia. These descriptions exhibit considerable vigour, and sufficiently demonstrate that were the author to visit some region not familiarly known, he is fully capable of producing a work which would live beyond the transient curiosity of the day. The following anecdote of two refugees of the royal family of Spain, whom Sir John Carr met with at Majorca, cannot be perused without interest.

“ The next day, attended by an Englishman long resident at Palma as an interpreter, we had the honour of an interview with two members of the unfortunate royal family of Spain, Donna Maria Theresa de Vallabriga, and her daughter the Infanta Donna Maria Luisa de Bourbon. The former is the niece of the late Don Pedro Estuardo (Stuart) Marques di San Leonardo, a brother of the old Marshal Duke of Berwick, and who, with the consent of Charles the Third, was married to his youngest brother the Infant Don Louis, upon condition that she should not be acknowledged, nor the issue of the marriage entitled to any privileges. Don Louis had been bred to the church originally, was raised to the rank of cardinal, and appointed archbishop of Toledo, which he resigned on being dispensed from his vows. Soon after his death, leaving three children, a boy and two girls, it was publicly declared that the early and singular inclination, which these children had exhibited for the church, had determined his Majesty to yield to their pious propensities; and accordingly the girls were placed in a convent, and the boy committed to the care of the cardinal Lorenzana, then archbishop of Toledo, and educated in the palace of that town, to which elevated rank he has since succeeded, and is likewise a cardinal and archbishop of Seville. On the death of the King, the eldest of the girls, as before noticed, was married to Godoy the Prince of *the Peace*, the words of the patent; for the Spaniards deem it impious to say Prince of Peace, an attribute of our Saviour, though commonly called so by the English. Shortly after these nuptials, performed by the brother with royal magnificence, a proclamation appeared, restoring the children of the late Infant Don Louis to their just rights, in which King Charles the Fourth endeavoured to apologize for the conduct of his father towards them, and consequently, had Spain remained in tranquillity, the succession to the Spanish monarchy would have been as open to them, as to the other branches of the royal family, it being generally believed that the cortes, holden upon Charles the Fourth's accession, had rescinded the pragmatic sanction of Philip the Fifth, son to Louis the Fourteenth, by which the crown was limited to male issue alone, and thus the females, as formerly practised in Old Spain, were admitted to an equal right.

“ Donna Maria Theresa, and her youngest daughter, were living in great retirement in the palace of the Marquis of Solle-  
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rick, having recently made their escape, under circumstances of romantic peril and enterprize, attended by a faithful priest, Michael del Puego, from Zaragoza, where the young Infanta had been placed in a convent.

“ The former of these two personages was a noble looking and rather dark woman, the latter very fair and of a fine complexion. Donna Maria held the French in such abhorrence, that she avoided making use of the language as much as possible. In our presence, she took an affecting and painful review of the reverses of her fortune, and with tears said, “ though politics have but little attracted my attention, I have long foreseen the subtle intentions of Bonaparte, and the overthrow of the august house to which I belong. What will be our final destiny I know not, nor can I tell where we shall be obliged to seek an asylum,”—here she was so affected, that she paused for a minute, and then added, “ I look to Heaven, there is my only consolation!” Through the interpreter, I recommended her to seek protection in England; but the horror she entertained of so long a voyage, and the desire of remaining in any part of Spain that held out for the legitimate throne, seemed to have too full possession of her mind to induce her to attend to the recommendation.” P. 347.

As Sir John is now an author of considerable experience, we cannot help expressing our great surprize at the number of inaccuracies which deform these pages. We shall mention but a few of them, to be corrected in a subsequent edition. At p. 11, *in* seems an error in grammar. P. 142, read *exterminate*. P. 214 rather excites our wonder; surely the idea that the use of rice produces sore eyes, is a vulgar error. P. 254, read *Spagnioletti*. P. 265, read *legitimate*. P. 360 presents a grammatical error. In the Appendix, p. vi. delete *my*. But these and other trifling defects are sufficiently compensated for by the elegant embellishments which accompany the work—these are six in number, and all of them beautiful. They represent I. City of Granada. II. Cadiz. III. Valencia. IV. The Hermitage of Santa Ana at Montserrat, and this by the way is also a very interesting part of the work. V. The Granja, in Minorca; and VI. Port Mahon, in Minorca.

The volume is inscribed to Lord Holland. It is understood that we may expect an account of Sardinia from this writer, which we shall be particularly glad to see.

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ART. IV. *A calm Inquiry into the Scripture Doctrine concerning the Person of Christ; including a brief Review of the controversy between Dr. Horsley and Dr. Priestley, and a Summary*

*mary of the various Opinions entertained by Christians upon this Subject.* By Thomas Belsham, Minister of the Chapel in Essex Street. 8vo. pp. 530. 14s. Johnson and Co. 1811.

THE author introduces this work to the reader's notice by a preface, of which the object seems to be to prepossess the public mind in favour of his own candour. He begins by acknowledging that the order in which the investigation is conducted is not the best; and that a different order would have been adopted, had the original design of the Inquiry been to disprove the commonly received doctrine concerning the Deity of Jesus Christ. The truth, however, is, he says, that at the time when the Inquiry was begun, he was a firm believer in the pre-existence of Christ, and had nearly the same opinion of the Divinity of the Son with Dr. Doddridge, and Dr. T. Burnet. We are then told, that he was gradually compelled by the force of evidence to give up first one point, and then another, and at last to adopt the hypothesis of Priestley. We are next informed that he sacrificed his interest to the love of truth, by resigning the theological chair in the dissenting academy at Daventry, when he could no longer maintain the doctrines intended by the founder to be taught in that academy; that this Inquiry was first conducted in the order of academical lectures, which were afterwards drawn up in a more popular form for the edification of the dissenting youth in Hackney, and in Essex Street; and that many persons in both these respectable societies expressed a desire of seeing them in print. With this request, he says,

“ The author was the rather induced to comply, hoping that a review of the principal arguments upon the question might revive and confirm the impression made at the time. When, however, he came to revise the lectures for the press, it occurred to him that the more popular form into which the lectures had been cast, in order to be delivered to a mixed audience, would hardly do justice to the subject; while that form in which they had been originally compiled for the use of professed theological students, would be too voluminous and not adapted for common readers. He has therefore been at the trouble of *recomposing the work*, and of reducing it to such a form as he trusts will be generally intelligible to the unlearned reader, and not wholly unacceptable to the learned.”

This pretence to candour is now very stale, and is generally estimated by the enlightened part of the public at its real value. Dr. Priestley long ago preferred the same plea, and laboured to establish it by a similar detail of his gradual deviations from the faith which was once delivered to the saints;

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but to the credit, which was hardly given to him, Mr. Bellham here shows that he is not himself entitled. If the analytic method of investigation be, as he acknowledges, preferable to that which he has adopted, why was not the analytic method chosen; when he *recompesed his lectures* for the press? It might be improper for a theological school, and for a Unitarian chapel, though we perceive not how it could have been improper for the former of these places; but if it be true, that "it would unquestionably have been adopted," had the original design of the Inquiry been the same with the design of this publication, why was it not adopted in this publication? This augurs not well for the candour and impartiality with which an inquiry of such importance ought unquestionably to be conducted; and what slight suspicion may be excited in the mind of the reader by this prefatory detail will not be banished by the love of truth displayed in the introduction.

After stating, with not perfect fairness to the adherents of Arius, what he calls the *hypotheses* of the *Unitarians*, *Arians*, and *Trinitarians*, he affirms, that *the whole burden of proof*, in this Inquiry, *lies upon those, who assert the pre-existence, the original dignity, and the divinity of Jesus Christ*. This is certainly true; but the arguments, by which the author attempts to *prove* its truth, are calculated only to bias the minds of his readers, and to lead them from the question at issue between himself and his opponents, to one extremely different.

"If any one affirm that a being who has every appearance; and every incident and quality of a man, is *not a real man*, but a being of an order superior to mankind; it is incumbent upon him to prove his assertion. If he fail in his proof, his hypothesis vanishes, and the person in question must be regarded as *a real man*. It is therefore by no means necessary for the Unitarian to adduce proof of the proper simple humanity of Jesus Christ, it would be equally reasonable to demand of the Jews a demonstration of the proper humanity of Moses. If the Arian or Trinitarian doctrines be not satisfactorily proved by direct and specific evidence, the Unitarian doctrine must be received as true. For who is so unreasonable as to require evidence to *prove a man to be a man?*" P 2.

We have elsewhere\* had an opportunity of forming an estimate of Mr. Bellham's skill in the dialectic art; but though that estimate was not high, we could not, until now, have supposed him capable of putting into the form of an

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\* See Brit. Crit. vol. xx. p. 601, &c.

argument a sophism so pitiful and at the same time so insidious as this. It is not conceivable that he himself so far mistakes what he calls the Arian and Trinitarian *hypotheses*, as to believe that any Arian or Trinitarian of the present age, or indeed of any age, has denied Christ to have been a *real man*, though both parties have always contended that he was at once man and more than a man. Such of the Unitarian youth, however, of Hackney, and Essex Street, as have never looked into the book of Common Prayer, if indeed there be any such, must be led by these arguments of this philosophical corrector of the oracles of God, to suppose that the Church of England holds some such opinion respecting the human nature of Christ, as that which was held by the *Docetæ* of old; that he was not *really* a man, but a man only in *appearance*; and that the Jews wreaked their impotent malice on an impassive phantom! Few indeed, if any, can be so totally ignorant of the state of the controversy, as to be led thus far astray by any authority; and we may therefore be asked, what motive Mr. Bellham can be supposed to have had for wilfully writing in the sense, in which we understand him, when the falsehood of what he has written, if it be understood in that sense, is so easily detected? We pretend not to say, what were his motives; but we know, and he knows, that it is an art of modern controversy to represent the opinions of an antagonist as much more extravagant than they really are; and that there are many minds on which such representations have a powerful effect, even when they are known to be greatly exaggerated.

Aware of this, Mr. Bellham, after a display of some seeming candour, warns his readers to be “on their guard against what is called the *natural signification of words*,” asks,

“ ‘ Who can believe that the decision of the great question, whether Jesus of Nazareth is the true God, and the Creator and Governor of the world, depends upon a critical knowledge of the niceties of the Greek article?’ adds that, ‘with equal reason it might be maintained, that no person can know any thing of the History of Greece, who is not perfect in the metres of the Greek dramatic writers;’ asks, ‘Who ever heard of a juryman being challenged because he was not a good grammarian!’ and with much exultation adds, ‘Can no one know that Gustavus is banished from his throne, who is not able to read the instrument of his deposition in the original language?’ ” P. 5.

That there is a class of readers on whom these questions and comparisons will have a powerful effect cannot be doubted; and yet nothing can be more absurd or foreign from the question at issue between Mr. Bellham and his opponents

ponents than one and all of them are. We certainly know that Gustavus has been banished from his throne, though we do not REJOICE at it, because we have seen him as Count Gottorp in London; but were a question to be started about the import of the *terms* of his deposition, neither Mr. Bellsham nor we could *decide* that question, unless we were able to read the instrument of his deposition in the original language. Juries are never empannelled to decide critical questions either in ancient or in modern languages; but were this ever done, a jurymen might certainly be challenged because he was not a good grammarian; and we should be strongly tempted to object to Mr. Bellsham on this and some other accounts, did the question to be decided relate to a critical knowledge of the Greek language. We should found our objection too upon the comparison which is here drawn between a critical knowledge of the import of the Greek *article*, and a knowledge of the Greek *metres*; because the article affects the *meaning of every sentence* and every clause of a sentence in which it occurs, whilst the *metre* affects only the *sound of the words*! The question therefore, whether, in a *particular sentence* of the Greek Testament, the person known at Jerusalein, near 1800 years ago, by the appellation of Jesus of Nazareth, be affirmed to be God as well as man, *may be decided* by a critical knowledge of the import of the article, and *may be incapable* of being decided by any other knowledge; but Mr. Bellsham is aware and ought to have told his readers, that no Trinitarian admits that this is the *only* evidence on which he believes that Jesus Christ is both, “ God and man;—God of the substance of the Father, begotten before the world; and man of the substance of his mother, born in the world.”

The caution given against the *natural* signification of words and phrases would have greatly surprized us, had we been entire strangers to Mr. Bellsham's mode of writing controversy; for though it is true, as he observes, that “ the connection between words and ideas is perfectly arbitrary,” it is *not* true, as he adds “ that the *natural* sense of a word to any person, means nothing more than the sense in which *he has been accustomed to understand it.*” The natural sense of a word to any person that is *honest* and of a *sound mind*, is the sense in which that word is generally used by those who speak and write the language; and therefore the natural sense of the words in the Greek Testament can be ascertained only by a careful and impartial collation of the passages in which such words occur in that volume, and in other volumes written in the Greek language by Jews of nearly the same age.

This is a truth incontrovertible; but it cannot be admitted by him who *really* thinks, that “no other qualifications are requisite for judging of the matter of fact in the controversy between our author and his opponents than a sound understanding and an honest mind!” A sound understanding and an honest mind are certainly very important qualifications for judging in this or any other controversy; but they will here be of little avail unless combined with a competent knowledge of the original language of the New Testament, a knowledge which Mr. B. seems to think unnecessary to those whom he wishes to constitute arbiters between himself and the Trinitarians.

The author having thus prepared his readers for the mode in which he is to conduct this most important inquiry, and having informed them that the subject is divided into two parts, proceeds to consider:

“1. The arguments which are alleged to prove that the Jews in the time of Christ believed in the pre-existence of their expected Messiah. 2. The narratives of the miraculous conception and birth of Jesus Christ. 3. The texts which are conceived to express in the most direct and unequivocal language the pre-existence of Jesus Christ. 4. The texts, which, if they are not to be admitted as direct arguments, are nevertheless thought to be most correctly interpreted as alluding to this important fact. 5. Those, in which attributes appear to be ascribed to Christ, which are thought to establish his pre-existence, and by many even his Divinity. 6. Those passages which are understood as affirming the superiority of Christ to Angels. 7. Those passages which ascribe names, titles, and characters to Christ, which are supposed to infer great original dignity in a pre-existent state, and by many to prove his supreme divinity. 8. Those which are supposed to teach that Christ is the Maker, Supporter, and Governor of all things. 9. Those passages from which it is inferred that Christ was the medium of the divine dispensations to mankind, antecedently to his supposed incarnation, and particularly of the dispensations of divine Providence to the patriarchs, and to the Jewish nation. 10. Those which express the exaltation to which Christ is advanced, and the offices with which he is now or will hereafter be invested, and which it is argued are incompatible with the supposition of his proper humanity. 11. The passages which require or exemplify homage and worship to be offered to Christ; to which it is conceived that no creature, at least no man however exalted, can be entitled. And 12. A selection of passages from the New Testament to prove, if it were necessary, the inferiority and proper humanity of Jesus Christ.”

With this last selection, the former part of the work is concluded. That the arrangement of these topics is not exactly

actly such as might have been expected from a philosophical divine, will be admitted, we think, by every man, who has studied the principles of Logic in any other school than that of Mr. Belsham. But we have objections, of a more serious nature than a perplexed and tedious arrangement to urge against this summary of the contents of the volume. In one instance at least, there is an ambiguity in the use of words, which, whether studied or not, is certainly calculated to excite strong prejudices in the mind of the reader against the Trinitarian doctrines. Every Trinitarian, and even some Semi-Arians, have taught that the Divine Being styled *Ὁ Λόγος*, who in the fulness of time took upon him our nature, was the immediate Maker of all things; and a doctrine somewhat resembling this was taught by the Platonic philosophers; but a reader unacquainted with the controversy before us might be led by the title of this author's eighth section, to suppose that Jesus Christ *incarnate* is the person whom the Trinitarians represent as the Maker of all things! There are other ambiguities in the work itself, some of which we may point out as they occur to us; but we request it to be observed that we do not intend to follow the author through every minute topic which he discusses, but merely to give such opinions of his *assertions, arguments, and criticisms*, as may enable the reader to judge whether the volume be worth the reading.

The substance of the first section is that, "one text only is alledged with any plausibility in favour of the supposition that the Jews expected a pre-existent Messiah;" and that text is John vii. 27, in which we are informed that "some of them of Jerusalem said, "we knew this man whence he is: but when Christ cometh, no man knoweth whence he is!"

But if this be indeed the *only* text which can be urged in favour of this supposition with any plausibility, we should be glad to know what is the meaning of Micah. v. 2. "But thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me, *that is* to be ruler in Israel; whose goings forth have been from of old, from everlasting." This passage is by the Chaldee Paraphrast expressly applied to the Messiah; and that it was so understood by the Jews, in the time of our Saviour, is put beyond all controversy by the reply of the chief-priests and scribes to Herod, when he consulted them on the unexpected visit of the wise men from the east, inquiring for the new-born King of the Jews. We should likewise be glad to know what Martha meant, when she said

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“ I believe that thou art the Christ (i. e. the Messiah,) the *Son of God*, which should *come into the world* ;” and what was the meaning of the High Priest, when he said to our blessed Lord, “ I adjure thee by the living God, that thou tell us, whether thou be the Christ the *Son of God*.” It is evident that both Martha and the High Priest expected the Messiah to be the *Son of God* in a sense peculiar to himself; and yet there is no probability that either of them, when they expressed themselves thus, had heard of the *miraculous conception*, to which the High Priest, if he had heard of it, would probably have paid almost as little regard as Mr. Bellham does.

In the second psalm, which, by the Jewish doctors of that age, was universally applied to the Messiah, there is a divine person spoken of as the *Son*, and represented as entitled to worship; and is it possible to doubt but that Martha, the High Priest and indeed all the Jews looked upon their Messiah as that divine, and therefore pre-existent person? From their captivity in Babylon, and the long residence of some of them in Egypt, the Jews had brought back to Jerusalem many dogmas of the Eastern philosophy, as well as several opinions maintained by the Platonists of the Alexandrian School. The learned Cudworth, and his translator Mosheim have proved, with the force of demonstration that among those dogmas and opinions was a trinity of Hypostases in the divine nature; that some of the Platonists called these divine persons, the *Grandfather*, the *Son*, and the *Nephew* or *Grandson* (*πάππος, υἱός, ἀπόγονος*;) and that many of the Jews had, before the coming of Christ in the flesh, adopted similar notions\*. If to all this we add that the Being, whom the Israelites are represented, in the twenty-first chapter of the book of Numbers (ver. 5 and 6,) and in the seventy-eighth Psalm (ver. 56,) as having tempted in the wilderness, is by St. Paul said to have been *Christ* or the *Messiah*, there cannot we think, be a doubt that the Jews, whether reasonably or unreasonably, expected a *pre-existent* Messiah. At any rate it is past dispute that many more texts than *one* may be alledged in favour of this supposition, with something far above *plausibility*; and that Mr. Bellham has, in this section, been influenced by the same *kind* of *candour* which he had so conspicuously displayed in the introduction.

In the second section Mr. Bellham repeats what he had formerly urged against the miraculous conception of Jesus,

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\* See Mosheim's Edition of Cudworth's *Intellectual System*, published at Leyden 1773, vol. i. p. 829, &c.



without taking the smallest notice of the reply made, by the Rev. Edward Nares of Biddenden, to those confident assertions as they appear in the notes on the Unitarian Version of the New Testament. Thus he repeats here what he had affirmed there, that

“ From Luke iii. 1. compared with ver. 23, it appears that Jesus was born fifteen years before the death of Augustus, that is at least two years after the death of Herod; a fact which completely falsifies the whole narrative contained in the preliminary chapters of Matthew and Luke.” P. 12.

When our author first made this assertion, he referred his readers to Lardner's works, vol. i. p. 432, whence they would naturally suppose that he had at least Lardner's authority for what he had affirmed. “ And yet,” says Mr. Nares \*, “ Lardner, to whom they so confidently refer, actually enters upon this very difficulty, with the following remark;” “ it may be made appear *several ways*, that Jesus was born *above a year*, probably above *two years* before Herod died!” “ So that here,” continues Mr. Nares, “ I shall beg leave to join in the reference, and entreat the reader to turn to Lardner, and see how ably and satisfactorily he combats the difficulty, and in *how many ways* he unravels the mystery.”

In this reference we heartily join our learned friend; and beg leave to inform our readers that Mr. Bellsham *might* have seen, and in all probability *did see* this work of Mr. Nares's before his own volume was sent to the press. With his usual candour, however, and skill in controversy, he makes no mention of it whatever, nor avails himself of it any further than to withdraw the reference, which he had formerly made to the works of Lardner!

But says Mr. Bellsham again repeating what he had said elsewhere,

“ If the relation given of the miraculous conception were true, it is utterly unaccountable that these extraordinary events should have been wholly omitted by Mark and John, and that there should not be a single allusion to them in the New Testament;

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\* See Remarks on the Version of the New Testament, lately edited by the Unitarians, with the title of “ an improved Version upon the Basis of Archbishop Newcome's New Translation with a corrected Text, and Notes critical and explanatory, &c. By the Rev. EDWARD NARES, M. A. Rector of Biddenden, Kent.

and particularly, that in John's history, Jesus should be so frequently spoken of as the son of Joseph and Mary, without any comment, or the least hint that this statement was erroneous." P. 13.

Jesus frequently spoken of in St. John's history as the son of *Joseph*! To the best of our recollection aided by a concordance, he is never spoken of in that history as the son of *Joseph* but twice; first, by Philip immediately on his being called to be a disciple, and before he knew or could know much of his master's character; and secondly, by the unbelieving Jews, who could then know nothing of the miraculous conception. The evangelist merely records the words of those people as he probably heard them uttered; but had he interrupted his narrative for the purpose of correcting a mistake so natural and unimportant, a critic under the influence of this author's candour might have drawn an inference from such eagerness not very favourable to the simplicity and integrity of St. John's character.

The other part of the objection, that it is utterly unaccountable that St. Mark and St. John should have omitted such a detail of the miraculous conception as that which has been given by St. Matthew and St. Luke, is ridiculous as applied to St. John, who is universally admitted to have seen the three first Gospels, and to have set his seal to them, before he wrote his own. If not absolutely ridiculous, this objection is likewise very trifling, at least when applied to the Gospel by St. Mark. In the opinion of Michaelis the genealogy of Christ was without impropriety omitted by St. Mark who wrote his Gospel for the use of the Romans; but if the genealogy was to be omitted, it is not easy to be conceived how the miraculous conception and birth of our Lord could be properly introduced. Without insisting however on this, it is obvious, as the same learned writer observes, that there are in St. Matthew's gospel, several accounts beside the miraculous conception, and some of them pretty remarkable, which are entirely omitted by St. Mark; a fact, from which no inference can be fairly drawn but that neither of these Evangelists copied from the other.

“ The other objection, that no allusion is made to the miraculous conception and birth of Jesus in any other passages of Scripture, depends entirely upon the construction put upon various passages which might be selected. To an Unitarian, such expressions as *God sent his own Son in the likeness of sinful flesh; the Word was made flesh and dwelt among us; God sent forth his Son*

MADE OF A WOMAN, *made under the law* \* ; may seem to carry in them no allusion to any thing out of the common course of things ; but to those who believe the accounts of the miraculous conception of Jesus, nothing can be more direct and conclusive than such references. It is a mere begging of the question than to pretend that no such allusions exist."

These are the words of Mr. E. Nares in the work to which we have already referred, a work in which the reader will find a complete solution of every difficulty respecting the miraculous conception, which Mr. Bellham has started whether in this volume, or in his Notes on the Unitarian Version.

This author begins his third section with affirming that of the eight writers of the New Testament, six are generally allowed to have advanced nothing upon the subject of the pre-existence, and superior nature and dignity of Jesus Christ. "At least it will be admitted," he says, that "*any allusions* to this extraordinary fact by any of the sacred writers," except St. John and St Paul, "are so faint and obscure that, independently of the rest of the *New Testament*, they would not of themselves have proved, perhaps not even *suggested the idea* of the pre-existence and divinity of Christ." Were this exactly the case, the testimony of two inspired writers would surely be alone sufficient to establish the truth of any doctrine not involving an absolute contradiction ; but it is not the case.

We are told by St. Matthew that, when Jesus asked his disciples whom they said he was, "Simon Peter answered and said †," "Thou art the Christ (or the Messiah) the Son of the living God." That this implied him to have some relation to God quite different from that of the greatest of the Prophets, is evident from our Lord's reply ; "Blessed art thou Simon Bar-jona: for flesh and blood hath not revealed it to thee, but my Father who is in heaven." If St. Peter had meant nothing more than that Jesus was a great prophet, a righteous man, and therefore a son of God, (as even the Roman centurion acknowledged at his crucifixion) though in reality the son of Joseph as well as Mary, it seems impossible to conceive why our Lord should have said that such an answer was revealed to the apostle, "not by flesh and

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\* To these may be added, Rom. ix. 5. "Of whom, as concerning the flesh Christ came—*ἐξ ᾧ ὁ Χριστὸς τὸ κατὰ σὰρκα ὁ ὢν ἐπὶ πάντων θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας, ἀμήν.*"

† Chap. xvi. ver. 6.

blood, but by God the Father who is in Heaven." St. Peter's answer is, in the original. Σὺ εἶ ὁ Χριστὸς, ὁ υἱὸς τοῦ Θεοῦ τοῦ ζῶντος, — *Thou art the Christ, the Son of the living God.* A little before this, when our Lord had calmed the waves of the sea of Gennesaret, the disciples and probably some others with them joined in worshipping him, saying—'Ἀληθῶς Θεοῦ υἱὸς εἶ, *truly thou art a Son of God*\*. Why is there no notice taken of this confession, whilst that of St. Peter is not only said to have been revealed from Heaven, but also followed by a peculiar blessing?

"Blessed art thou Simon Bar-jona :—I say also unto thee that thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it. And I will give unto thee the keys of the Kingdom of Heaven; and whatsoever thou shalt bind on earth shall be bound in Heaven; and whatsoever thou shalt loose on earth shall be loosed in Heaven †."

The reason, doubtless is, that much more was meant by the confession of St. Peter, than by the confession of those who were in the ship on the lake of Gennesaret. *Their* words imply nothing more than what was afterwards implied by the words of the Roman Centurion and those who were with him, when they said—'Ἀληθῶς Θεοῦ υἱὸς ἦν οὗτος; or, as St. Luke has it ‡, 'Ὀυτως ὁ ἀνθρώπος οὗτος δίκαιος ἦν; *certainly this was a righteous man.* In this last sense it appears from the Old Testament that prophets and righteous men were sometimes called *Gods* and *Son of Gods*; but we knew that the phrase *the Son of God* was used among the Jews in a sense in which no mere man could apply it to himself without being guilty of blasphemy; and that such was the sense in which it was used by St. Peter, appears incontrovertible from a bare comparison of his words with the words of the High Priest, when he adjured Jesus to tell them whether he was Christ or not; Ἐξορκίζω σε κατὰ τοῦ Θεοῦ τοῦ ζῶντος, ἵνα ἡμῖν εἴπῃς, εἴ σὺ εἶ ὁ Χριστὸς, ὁ υἱὸς τοῦ Θεοῦ; *I adjure thee by the God, the living God, that thou tell us if thou be the Christ, the Son of that God* §. As soon as our Lord had acknowledged that he was that Divine Person, the High

\* St. Mat. xiv. ver. 33.

† For a full and satisfactory interpretation of this important passage of Scripture the reader may have recourse to Bishop Horsley's Sermons; vol. 1st, Sermon 13th.

‡ Chap. xxiii. ver. 47.

§ St. Mat. ch. xxvi. ver. 63.

Priest, we are told, "rent his clothes, saying he hath spoken blasphemy;" but how could he be said to have spoken *blasphemy*, if by calling himself "the Christ, the Son of the living God," he had not been understood to mean that he was related to the living God in a manner different from those prophets to whom the appellation of sons of God was allowed?

To the testimony of St. John in favour of Christ's Divinity Mr. B. objects, because that apostle, he says, writes in a style highly figurative; but surely he may be admitted as a faithful witness, when merely relating the opinions of his countrymen, and the sense in which certain phrases were generally understood among them. Now, according to him, the Jews understood Jesus to make himself *equal with God*, when he said that God was (*πατέρα ἰδίου*) his proper Father; and therefore we have no room whatever to doubt that the High Priest understood him to mean the same thing when he accused him of blasphemy; and that such was the meaning of St. Peter, when he declared him to be "the Christ the Son of the living God." But no man could possibly suppose Jesus Christ to be in his *human* nature equal to God; and therefore whosoever confessed him to be in the sense so offensive to the unbelieving Jews, "the Son of the living God," must have believed in his pre-existence and superior nature and dignity.

It is not therefore true that in the Gospel by St. Matthew there are nothing but obscure allusions to this extraordinary fact. The confession of St. Peter, as recorded by that Evangelist, is more than an allusion to it, it is indeed a *declaration* of it, in terms so plain as to be perfectly intelligible to every Jew of that age, as well as to every man of this age, who is not an absolute stranger to the notions which the Jews had formed of their promised MESSIAH, and of the SON OF GOD. That Mr. Bellham is not fully aware of this it is very difficult for us to believe; but it is not our business to assign his motives for concealing such a truth from the illiterate part of his readers; since he must have been aware that from the learned it could not be concealed. Indeed every man who has the smallest pretensions to learning or science, must be convinced that there are various allusions to the pre-existent state of Christ in the Gospel by St. Matthew, and even that the form of Christian baptism, as it is recorded by that apostle, is absolute blasphemy, if the person there called THE SON was a mere man, the child of Joseph and Mary.

St. Peter, in his first epistle, which the Unitarians themselves allow to be genuine, says expressly\*, "the

\* Chap. i. 11.

SPIRIT OF CHRIST was in the Jewish prophets, testifying beforehand the sufferings of Christ, and the glory that should follow;" but is it possible that the apostle could have said this, if he had not known, that the spirit of Christ had an existence ages before the child Jesus was born of his mother? We are not ignorant of the very strange sense in which some Socinians have pretended to understand this verse, but in that sense, as Whitby truly observes, the spirit here mentioned might as well have been styled the spirit of antichrist. All the ancients, continues the same learned commentator, understood the words in their natural sense—that Christ "spoke by his spirit in the prophets, in Isaiah, in Elias, and in *all* the prophets;" and for the truth of what he says, he refers to Ignatius, Barnabas, Justin Martyr, Clemens Alexandrinus, and others, whom Mr. Bellsham may consult at his leisure.

Thus then have we proved, that two of the six sacred writers of whom this author affirms that they make no allusions to the pre-existence of Christ, speak of that *extraordinary fact*, as he calls it, in such a manner that no Jew could possibly mistake their meaning. If, as he alledges, "they speak of it only in an incidental way, and not as if they were introducing any strange and astonishing discovery;" that circumstance, so far from weakening the force of their testimony, certainly adds to it greatly, as it is a proof that a pre-existing Messiah was *no* strange or astonishing discovery to the *Jews*. It became, indeed, necessary for St. John and St. Paul to teach the doctrine more explicitly to the *Gentiles*, especially after Cerinthus, Carpocrates, and other heretics, had introduced into the Church false notions concerning the person of Christ; but to the Jews, especially of the sect of the Pharisees, these incidental intimations of it were abundantly sufficient.

In the gospel by St. Luke, the pre-existence of Christ is taught in the most explicit manner; for surely none but a Unitarian, determined to resist all evidence, will contend, that when Zacharias, filled with the Holy Ghost, and addressing his infant son, said—"and thou, child, shalt be called the prophet of the HIGHEST: for thou shalt go before the face of the LORD, to prepare his ways," he meant nothing more by the HIGHEST, and the LORD, or (as he probably said,) JEHOVAH, than the son of Joseph and Mary, not then born!

If the allusions by St. Mark to the pre-existence of Christ, be less numerous and pointed than those of St. Matthew, St. Luke, and St. Peter, there may have been reasons unknown alike to Mr. Bellsham and to us: but were we writing an  
answer

answer to the work before us, we could produce at least an allusion to it even in the gospel by St. Mark. This, however is not our object; and the passages which we have already quoted from the writings of St. Matthew, St. Peter, and St. Luke, are sufficient, we trust, to prevent our readers from placing implicit confidence in Mr. Bellsham's *assertions*, to make them, as Johnson would have said, disposed to "believe what he may prove, rather than what he may say."

From these confident assertions, he proceeds to examine some of the texts which are usually produced from the writings of St. John and St. Paul, in proof of the pre-existence of Christ, with the view of setting those proofs aside; but before he enters upon that hopeful task, he thinks it necessary to make some remarks on the *style* of these two apostles. "It is," he says, "in many instances, highly figurative." "In the gospel of John," he dares to affirm, that "our Lord sometimes uses metaphors of the most obscure, and *offensive* kind;" nay, that, on one occasion, "he delivered a discourse which his audience could not comprehend, and of which the *design* was to shock their prejudices, to disgust their feelings, and to *alienate them from his society!*" Need we add, that he who expresses himself thus of a public teacher, must be determined to resist every proof that can be urged for the divinity or even the pre-existence of that teacher? surely not; for as a conviction that the person thus deliberately charged with having spoken *offensively*, and with the *design* of *disgusting the feelings*, and *alienating from his society* those very men whom he was *sent to instruct*, was truly divine, or even more than human, would necessarily be accompanied by a degree of remorse too heavy to be born by any conscience, the proofs which lead to such a conviction cannot be admitted but with the greatest reluctance.

"Paul, he says, in his epistles introduces many harsh and uncommon figures, viz. *we are members of his body, of his flesh, and of his bones*, to express the union of true believers under Christ as their head, (Eph. v. 30.) It is therefore reasonable to expect, that such writers (as St. John and St. Paul,) will use figurative language concerning Christ; and it is peculiarly necessary, in reading their writings, to distinguish carefully between what is literal and what is *figurative*." P. 19.

It is needless to add, for the reader's information, that every thing which is said, in the beginning of St. John's gospel, of the divinity of the *Λόγος*, or WORD, and of the  
WORD'S

WORD's being made FLESH, is by Mr. Bellsham understood *figuratively*; but it may be proper to observe, that of the vast variety of unitarian interpretations of these *figures* which he produces, there is hardly one in perfect unison with another. On this subject, however, we mean not to enter. It is so fully discussed by Mr. E. Nares in the work already referred to; and Mr. Bellsham's principal objections to the literal interpretation are so completely obviated, that hardly any thing is left for us to say. One or two of Mr. Bellsham's interpretations, however, seem to have been overlooked by our acute and learned friend \*; and therefore, as all the consequences to which the reasoning, employed in their support, necessarily lead, appear not to have occurred even to the author himself, we shall take the liberty to examine some of these reasonings, and to point out their consequences for the benefit of all concerned.

For settling the controversy concerning the person of Christ, it is of great importance, says this author, (and we heartily agree with him,) to understand rightly John iii. 13: "No man hath ascended up to heaven, but he that came down from heaven, even the Son of Man, who is in heaven." We shall not enumerate the various interpretations of this text which he rejects, nor follow him through that kind of criticism and reasoning which leads him to what he calls the *best supported* exposition of the two first clauses, (he is inclined, most naturally to reject the third clause †,) but merely state that exposition itself, together with one short paragraph, which he very *judiciously* adds in illustration of it.

"No man hath ascended up to heaven;" i. e. "No man is instructed in the divine counsels:" "but he that came down from heaven, even the Son of Man:" i. e. "excepting the Son of

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\* We call Mr. Edward Nares our friend, and we are proud to call such a man our friend; but for reasons which will readily occur to many of our readers, it is proper to say, that the writer of the present article never had the pleasure of being in his company but once, and that it is from no bias of personal or private friendship, that he declares Mr. Nares's *Remarks on the Unitarian Version* to contain as able a defence of the catholic faith against modern *Unitarians*, as he has ever seen within so narrow a compass. *Rev.*

† This he does on the authority of the improved version! He refers, indeed, to Griesbach, but Griesbach does not reject it,

Man,



Man, who had a commission from God to reveal his will to mankind.

“ This is a form of expression which is unquestionably used in scripture to express what is of divine origin or authority, Matt. xxi. 25. The baptism of John, was it from heaven or of men? And they reasoned with themselves, saying, if we shall say, from heaven, he will say unto us, why did ye not then believe him?” This question our Lord put in reply to the question of the chief priests and elders. “ By what authority doest thou these things?” So that in the language of our Lord himself, *coming from heaven* is equivalent to coming with divine authority.” P. 48.

Thus then we see, that, in this author’s opinion, John the Baptist came from heaven in the very same way in which our Lord came from heaven. John himself, however, seems to have thought otherwise. When his disciples and some of the Jews came to him with information which they certainly expected would excite his jealousy of Jesus, John answered and said, “ Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him.— He must increase, but I must decrease. He that cometh from above, is above all : he that is of the earth, is earthly, and speaketh of the earth : he that cometh from heaven is above all \*.”

This last verse Mr. B. tearing it from the context, explains thus :

“ *He that cometh from above, or from heaven, is he who cometh with a divine commission or authority. He that is of the earth, is a teacher who has no pretensions to such authority, the priests and Levites, who instructed the people, and expounded the law. Their instructions were fallible and imperfect: those of Jesus, the prophet of the Most High, were infallible and divine.*” P. 55.

The Unitarians are perpetually declaiming in favour of free enquiry ; but surely Mr. Belsham relied on the *implicit confidence* of his readers, when he published this paraphrase on the text. The most illiterate man who can barely read, has only to open his New Testament at the place, to find that the comparison or contrast, here drawn by John, is not between JESUS and the *Priests* and *Levites*, but between JESUS and *himself*. John therefore says expressly, that Jesus was from *heaven* in the same sense that he himself was of *the earth* ; but John as certainly came with a divine commission to

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\* St. John iii. 28, 30, 31.

preach the baptism of repentance and to baptize, as Jesus came with a divine commission to preach the gospel, and to lay the foundation of his Church. It cannot, therefore, be in consequence of the different *authorities* by which they taught, that these two great prophets, as our author admits them to have been, are said to have been, the one *from above*, and the other *of the earth*, but from something which placed them as far from each other as heaven is conceived to be from the earth; but what could this be, if not the pre-existence and superior nature and dignity of Jesus? By their mothers, Jesus and John were of equal dignity, while the dignity of John's father was certainly greater than that of Joseph; but, in truth, no distinction of civil rank could have given rise to such a contrast as this, even in the *figurative* language of the evangelist St. John!

Mr. Bellsham affirms, that every thing said by our blessed Lord in the sixth chapter of the gospel by St. John, of eating his flesh and drinking his blood, is universally understood of receiving, digesting, and practically improving his divine and heavenly doctrine; and this may be admitted, if in the divine and heavenly doctrine be included the doctrine of *atonement*, with every positive duty resulting from it. It is, however, a mere begging of the question, and a begging of it against the voice of all antiquity, as well as of some of the most eminent modern divines, to interpret this chapter of the *doctrine* of Christ, excluding the *atonement*, with all its *consequences*\*. But whatever be the meaning of *eating the flesh* and *drinking the blood of the Son of Man*, none but a determined Unitarian will admit the sense put by this author on the sixty-second verse of the chapter; whilst all, who believe in the atonement, must consider that verse as a declaration by our Lord himself, that he existed in a prior state, and in a superior nature, before he was born of the Virgin Mary. The words are,—“Doth this offend you? What and if ye shall see the Son of Man ascend up where he was before?”

“The sense of which,” says our author, “appears to be this: are you offended at what I have already taught: what would you say if I were to reveal truths still more foreign to your conceptions, and more offensive to your prejudices?” P. 6.

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\* On this subject the reader may consult Bishop Cleaver's Sermons on eating the Flesh and drinking the Blood of the Son of Man.

This, however, he confesses, may be called "a forced interpretation;" and truly so it may, an interpretation so very forced, that it cannot be admitted without believing Mr. Bellsham in direct opposition to our Lord himself. If by eating our Lord's flesh, and drinking his blood, be meant receiving our Lord's *doctrine*, it must relate to some doctrine not fully taught at the time of his speaking; for at the fifty-first verse, he had said, "The bread *not* that I *have* given, but that I *will* give, (*δώσω*,) is my flesh, which I *will* give, (not have given,) for the life of the world." To eat the flesh, and drink the blood of Christ, therefore, could not have been belief in the doctrine which he had *already* taught; for his flesh, whatever was meant by it, was not *then* given for the life of the world.

Our author, aware that his exposition of the verses is very different from the plain and literal meaning of the words, assures those who may choose to believe him, that it is most agreeable to the connexion; and then condescends to favour such as may not be perfectly satisfied, with the following illustration of it.

"Seeing the offence which his (Christ's) discourse had already given, what could be more suitable to his design than to add, What if I should speak truths which would be still more obscure and offensive? or, in the language of the allegory, What if you see me, THE SON OF MAN, (i.e. MY DOCTRINE!) ascend to heaven where I was before, i.e. go further out of your reach, and become still more *perplexing* and *mysterious*?" P. 69.

Who can hesitate, on such evidence as this, to undeify his Saviour, and adopt the creed of the modern Unitarians? It must indeed be confessed, that the Jews *appear* to have understood our Lord as speaking of his *own descent* from heaven, and that St. Peter *seems* to have understood him in the same sense; but if there be any man so bigotted and illiberal, as to be influenced in his belief by these *appearances*, Mr. Bellsham urges other arguments, of equal force, to convince him of his mistake! One of these we shall here produce, and then take leave of the subject for this month.

"John viii. 58, is held up," says this author, "as a triumphant argument for the deity, or at least the pre-existence of Jesus Christ. The words are,—'Jesus answered, Verily, verily say unto you, Before Abraham was, I am;'"

which he confesses were understood by the Jews as an assertion of the existence of Jesus before the birth of Abraham. But the

the Jews appear to have understood the words as implying something more than mere pre-existence; for in a paroxysm of rage, (as Mr. B. observes,) they took up stones to stone the speaker, as a liar and blasphemer; but if they had not understood him as claiming the divine attributes, if we may so call it, of *necessary* existence, it is not easy to conceive why they should have considered him as a *blasphemer*, whatever had been their opinion of his *veracity*. As Jesus did not speak Greek, but the language of Judea, we think the Jews may be allowed to have understood the import of the words which St. John has rendered ἐγὼ εἰμι, at least as well as Mr. Belsham, or any other critic of the nineteenth century. Mr. Belsham indeed *admits*, that “the words of our Lord, when considered in their grammatical import and construction; will bear the sense in which the Jews appear to have understood them;” but he thinks that “against this interpretation it may be alledged, that the word εἰμι, even when used absolutely, very rarely, if ever, expresses simple existence.” P. 79.

We are not sure that we perfectly know what he means by the *absolute* use of the verb εἰμι; but we are of opinion, that simple *existence* is never *expressed* by εἰμι, *sum*, *am*, *ἐστί*, *est*, *is*, &c. though we are of opinion that these words often *imply* simple and permanent *existence*. The import of the *substantive* verb, as it is called, seems to be, in all the languages with which we are acquainted, *assertion* or *predication*, and nothing more; but when one uses, after any subject, the sign of *predication*, without saying *what* is predicated, we naturally infer, and the inference is universally made in all languages, that he means the most *general* predication possible; and surely nothing is so general as *simple existence*. Hence ἐγὼ εἰμι, *ego sum*, *I am*, &c. means, in all languages, *I am existing*. It is likewise to be observed, that the present tense, *ἐστί*, *est*, *is*, *εἰσι*, *sunt*, *are*, &c. are always used in a proposition expressive of *necessary* truth. It would be very absurd to say, “The three angles of a plane triangle *were* equal, or *shall be* equal to the right angles,” or to say, “God *existed*, or *shall exist*;” for such assertions would imply, that though the three angles of a plane triangle *were*, at some past time, or *must be*, at some future time, equal to two right angles, they *are not*, or at least are not *known* to be so *now*; and that though God *existed* at some past time, or *must exist* at some future time, he *does not* exist, or at least is *not known* to exist now. This is so obvious, and has been so often pointed out, that every grammarian; who is at all acquainted with the laws of human thought, is fully aware that necessary truths can be properly expressed, only by

using

using the *verb* in what Mr. Harris calls the *aorist* of the present, or in what is, in ordinary grammars, called the present tense.

This being the case, when our blessed Lord said—Πρὶν Ἀβραάμ γενέσθαι, ἐγὼ εἰμι—*Before Abraham was born, I am*—it follows that, if no *specific predication* be mentioned in the context, he meant to say not only that he existed before Abraham was born, but that he existed then, exists now, and shall exist for ever, by necessity, as God the Father exists, or as the three angles of a plane triangle have always been, now are, and always shall be equal to two right angles. The present author seems to think, that the verb εἰμι must here be understood in a past sense, because the words, “Before Abraham was, I am,” Have, he says, “no meaning unless the event be future.” But this is a mere begging of the question, and a begging of it in opposition to the fundamental principles of grammar. The present tense is no otherwise related to the future than to the past; nor does a verb in that tense denote, *by itself*, any particular period of time, which can be determined only by the context. By the Arians, indeed, who, though they admit the pre-existence of the *Logos*, yet believe that existence not to be necessary, but contingent, like any other matter of fact, the verb εἰμι must, we think, be understood in a past sense, though, we imagine, it would be difficult for them to produce an instance in which it is certainly used in the only sense which would serve their purpose. We agree on this point with two unitarian critics, quoted by our author, that it is more easy to *assert* than to *prove*, that ἐγὼ εἰμι may ever be translated *I was*; and that εἰμι or *sum*, can ever be understood as implying past time, that time must likewise include the present, and, as it appears to us, the future. In the Vulgate translation of the Old Testament, the words to which our Lord’s expression was certainly understood by the Jews to refer are, *Ego sum qui sum*.—*Qui est misit me ad vos*; and that expression itself is, in the same translation, *not ego fui*, or *ego eram*, or *ego ero*, but *ego sum*, implying present, past, and permanent existence. This is the true import of the present tense, which is an *aorist* in all languages, and is therefore the only sense which can be admitted here.

But, says this author, it does not appear that *real existence* is the predication necessary to complete the sense of ἐγὼ εἰμι. Our Lord’s words, he thinks, may be thus paraphrased.

“Before Abraham was born, *I was*\* *he*: i. e. the Christ,

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\* This change of the tense is without all authority, and cannot be admitted.

q. d. before that eminent patriarch was brought into being, my existence and appearance, under the character of the Messiah, at this period, and in these circumstances, was so completely arranged, and so irrevocably fixed in the immutable counsels and purposes of God, that in this sense I may be said even *then* to have existed." P. 85.

This, continues our author, is the interpretation proposed by the Unitarians, which Dr. Clarke called "languid and unnatural;" which Dr. Harwood styled "forced and futile, inapt and chimerical;" and at which Dr. Price "wondered." These expressions, and this wonder, are just what might have been expected from such men as Clarke, Harwood, and Price; for they were, at least two of them profound philosophers, as well as acute grammarians, and incapable of supposing that our Lord ever trifled with his audience. That this would have been egregious trifling, Mr. Bellham himself, on a little cool reflection, must, we think, acknowledge; for being a Necessarian, he must be aware, that if this be the sense of our Saviour's words, he might, in a similar sense, say of himself, "Before Abraham was born, I am!" On the scheme of necessity, not only his existence, but likewise all his exploits, have, from eternity, been irrevocably fixed in the immutable counsels and purposes of God; but when the common objection of *novelty* is urged against the unitarian notion of the person of Christ, would he, instead of searching with Dr. Priestley, into the opinions of the Ebionites and Nazareens, think it sufficient to reply,—“Before Abraham was born, I was a Unitarian;” “for it was then irrevocably fixed in the immutable counsels and purposes of God, that I should publish a book against the Divinity of Christ, in the beginning of the nineteenth century of the Christian æra?”

We agree with the author, that in all such predications as that of our Lord, the context must determine the *ellipsis*, or, as we should say, the *predicate*, when the predicate is not expressed; and in the present instance it appears to us self-evident, that the context determines it to be something which implies actual existence, whether  $\delta \ \acute{\alpha}\nu$  or  $\acute{\alpha}\nu\theta\omega\varsigma$ . Our Lord's words are a reply to the Jews, who had just asked, how he not being fifty years old, could have seen Abraham. The question was natural, and surely not unreasonable; and to such a question, it is conceivable, that any inspired teacher, or indeed any sensible man, would have replied to those whom he was commissioned to instruct, that he had *seen* Abraham; because before that eminent patriarch was born, it had been determined in the counsels

counsels of God, that he should appear, near 2000 years after his death, in the character of the Messiah.

But, says Mr. Belsham, it may be alledged against the Trinitarian interpretation of this verse, that

“ It is not probable that our Lord would have been so very open and explicit upon this high and mysterious subject to his enemies, when he was so reserved to his friends, and also not appear to have hinted it even to his disciples; that if he had intended in this instance to announce his own pre-existence so very explicitly as many believe, he would have taught this extraordinary doctrine more frequently, in a greater variety of phrase, and would have laid greater stress upon it, and finally, that this fact, so solemnly declared, would have been more attended to, and would have made a more permanent and vivid impression.”

P. 79.

We are *now* convinced that all this *may be alledged*; but we confess that if we had not seen it *actually* alledged, we could not have thought it possible. Who told Mr. Belsham or Mr. Lindsey, that, on this occasion, our Lord was more reserved to his friends than to his enemies, or that he did not hint to his disciples what he proclaimed to the Jews? Neither they nor we could ever have known any thing of this conversation, had it not been related to us by one of the disciples; and it is not easy to conceive, how St. John could have related what he had never heard! If he heard it, he was probably present, indeed he appears to have been present when the conversation took place; or if he was not present, it must have been communicated to him in private by his divine Master; for we are assured by St. Mark \*, that “ when they were alone, Jesus expounded all things to his disciples.” Whether our Lord taught the doctrine of his own pre-existence *frequently*, depends upon the meaning of that vast variety of texts, about which the Trinitarians and Unitarians are at issue; but that the pre-existence of the Messiah was no *extraordinary* doctrine among the Jews of that period, we have in part proved already, and shall more fully prove afterwards. Whether that doctrine was *attended to*, and made a *permanent and vivid impression*, can be known only by an impartial study of the New Testament, and of the writings of the Fathers of the primitive Church; and not by the partial reports of any modern writer, who hopes to build his own fame on the ruin of establishments, or on his daring opposition to ancient truth.

(*To be continued in our next.*)

\* Chap. iv. 34.

ART. V. *Christina, the Maid of the South Seas; a Poem.*  
 By *Mary Russell Mitford.* 8vo. 332 pp. 10s. 6d.  
 Rivingtons, &c. 1811.

THIS very well told, and singularly interesting tale, is founded on facts which have recently come to light, respecting the mutineers who seized the *Bounty*. It has been ascertained lately, on the report of an American captain, verified by other collateral circumstances, that Christian, the chief of the mutineers took the ship back to Otaheité, that there he was deserted by all his crew, except eight, who, as well as himself, married Otaheitean women; and in 1790 with them, and six servants from the same country, he sailed in the *Bounty* to *Pitcairn's Island*, in the South Sea, supposed (but erroneously, as it appears \*,) to be the Encarnacion of Quiros, where they broke up the ship, and formed a little settlement. The tremendous fate of all these mutineers but one, who was not the principal, the still more extraordinary event which followed their death, the present flourishing state of the little colony under one aged patriarch, connected with the recollection of Captain Bligh's most affecting narrative, form an assemblage of circumstances, so singular, so instructive, and so interesting, that we cannot too highly commend the taste and feeling of Miss Mitford, in selecting this real history as the subject of her narrative. We perfectly agree with the author in the wish, that no attempt may ever be made to disturb the one survivor, who must in the interval have suffered more than any human justice could inflict, and who is now become a character of interest and importance, in the close of his eventful days. We extract Miss M.'s note upon the subject, as containing an appeal which humanity ought not to resist.

“ I have the authority of the gentleman who favoured me with most of the particulars relative to *Pitcairn's Island*, for stating, that there is a cavern under a hill, to which Smith (the Fitz-allan of my poem) had once retired, at the approach of some English vessels, as a place of concealment and security. The ships passed on; but the cave was still held sacred by the islanders, [lately about 35 persons] as a means of future protection to their revered benefactor. Never may that protection be required!

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\* Miss Mitford very justly points out the striking difference between the flat Island of Encarnacion, described by Quiros, and the high rock of *Pitcairn's Island*, which, Capt. Carteret says, was seen at the distance of more than fifteen leagues.



Never may an English vessel bring other tidings than those of peace and pardon to one who has so fully expiated his only crime. Sufficient blood has been already shed for the demands of justice; and mercy may now raise her voice at the foot of that throne where she never pleads in vain. On being asked by Captain Folger [the American who brought the account] if he wished his existence to remain a secret, Smith immediately answered, "No!" and, pointing to the young and blooming band by whom he was surrounded, continued, "Do you think any man could seek my life, with such a picture as this before his eyes?" P. 305.

We agree that no one could or ought, especially as we are told by the same authority that he has bred up his young colony in the principles of Religion and morality. The crime was, perhaps, too heinous, and of too bad example in the navy, to authorize a direct pardon to any person concerned in it; but we will venture to say, that no English heart will ever suffer the hand to write an order for the apprehension of a man so circumstanced.

We are happy to give the unequivocal testimony of our opinion to the success of Miss Mitford in relating this singular tale; to which she has given additional interest by the introduction of a natural and affecting Love-Tale. Mr. Walter Scott having shown that our eight syllable couplet, relieved by breaks resembling stanzas, is an excellent metre for easy narrative, Miss M. has availed herself of this example; and has constructed her present poem exactly in that style. It consists of Four Cantos, with occasionally a lyric piece introduced; and an arbitrary subdivision into paragraphs or stanzas. That this style of narrative will for a while prevail is very probable. It is easy and agreeable to the reader; and to the writer infinitely more easy than that familiar heroic couplet, in which the Tales of Dryden are so happily composed. We make no protest against the temporary change, unless we could fear that the one would banish the other. Our expectation rather is that the new style will soon pass by, and the old be again demanded. We grant, however, the present tale flows much more gracefully in the short couplet, than it could probably have been made to do in the longer. The Poem opens with a storm, with is prepared and drawn with equal spirit.

## I.

“ The setting sun, with lurid ray,  
Crimson'd the vast Pacific's spray;  
The lowering welkin darker grew;  
The sable rack low threatening flew;

*Miss Mitford's Christina.*

And, thro' the gathering mist, the Sun  
 Subdu'd in blood-red lustre shone ;  
 Awhile, like some dark oracle  
 Which deals around its deadly spell,  
 Upon the ocean's verge it stood,  
 Then sank beneath the heaving flood.  
 And sailors spoke the word of fear ;  
 " A dreadful storm is gathering near !"

## II.

" Columbia's vessel rode the main,  
 And proudly plough'd the watery plain ;  
 Yet quail'd the seaman's courage true,  
 To mark the high wave's lowering hue,  
 The deepening shades fast closing round,  
 The distant thunder's rumbling sound ;  
 And the bold Captain frown'd to see  
 The lightning's fearful revelry.  
 A Briton calmly pac'd the deck ;  
 Can storms the British spirit check ?  
 That spirit which still higher soars,  
 As tyrant threats, or cannon roars !  
 No, firm as Albion's rugged rock ;  
 He stemm'd old Ocean's rudest shock ;  
 And, buoyant as the Highland gale,  
 Clung to the mast, and trimm'd the sail.

## III.

" Now the dark spirit of the storm  
 Uprears his grim and awful form !  
 The swelling waves rise mountain-high,  
 As if to search the viewless sky ;  
 The ship, by struggling billows tost,  
 One moment, sinks between them lost,  
 Becalm'd and tranquil, as the lake  
 That smiles by Derwent's woody brake ;  
 Whilst o'er her head, in dread repose,  
 The meeting waters seem to close :  
 The next, high o'er the ocean borne,  
 See her tough fails to atoms torn.

## IV.

" The dismal howling of the gale,  
 The thunder-claps, the rattling hail,  
 The wreck of elemental world,  
 In dizzy found the senses whirl'd.  
 Now the blue lightning flashes high  
 Like funeral torch across the sky !  
 Now deeper horrors shade the wave,  
 Like the chill darkness of the grave !

Scudding before the fouthern wind  
The vessel's track lay far behind,  
And midnight came amid their woes  
In tempests came, nor brought repose." P. 1.

A slight fault in this part of the narrative is that "Seymor" is introduced without any kind of intimation that he is the Captain. The reader ought not to depend upon the notes for such information. The contrast to the storm, in the sunrise of the next morning, and the description of Pitcairn's Isle are eminently beautiful.

"How many a fair and desert isle  
Basks in the fouthern sun beam's smile!  
Numerous they glow upon the main,  
Like stars that gem the peacock's train,  
While the high mountain's purpled blue  
Brightens o'er Ocean's verdant hue.  
Impatient for the dawn of day,  
The Sailors watch'd the glittering spray;  
The sun arose upon the deep,  
Mild as a cherub from its sleep!  
And, from the bright and rosy sky,  
Stream'd light, and life, and majesty.

## VIII.

"Like emerald set in silver, lay  
The green isle, 'mid the ocean spray,  
Rocks inaccessible and steep  
Abruptly rise, or grandly sweep,  
Save where one sheltering harbour gave  
Protection from the boisterous wave:  
There the cliffs parted, wide and far,  
From basin semicircular;  
And the sooth'd billows ceas'd to roar  
And dimpled on the pebbly shore,  
As, charm'd by that enchanted land,  
The ocean kiss'd the peaceful strand.

## IX.

"With quick surprize, and new delight,  
The sailors view'd that island bright;  
Fair as the fabled isles it rose  
Where erst Ulysses fought repose;  
Fair as those isles, which to the eyes  
Of death-struck mariners arise,  
The visions of the phrensied brain!  
Or bubbles of the treacherous main!  
So sweetly, yet so strangely bright;  
There fruits of every clime unite,

*Miss Mitford's Christina.*

As if some fay from Europe's shores,  
 Had cull'd the best and purest stores ;  
 Had borne them to that balmy air,  
 To bloom in fresher beauty there ;  
 And show the more than magic power,  
 Of tasteful art in nature's bower.

## X.

“ High to the clouds on mountain free  
 Rose plantain, palm, and cocoa tree ;  
 Rose the gay fig, whose won'drous branch  
 Bow'd down to earth, fresh roots can launch,  
 Which upward springs, to bend again,  
 And forms a thicket on the plain ;  
 Rose too—unconscious instrument  
 Of crime and woe, to mortals sent !  
 That cane, whose luscious juice supplies  
 Europe's blood-purchas'd luxuries.  
 And there in native grandeur stood  
 Banana high, and Wharra's wood.

## XI.

“ But not o'er hut or rude morai  
 Wav'd lofty bough or flexile spray ;  
 No! those luxuriant branches fall  
 O'er garden trim and cottage wall :  
 Cots, such as Thames' mild waters lave  
 Or shine in Avon's minor wave ;  
 Where English peasants feel the power  
 Of evening's sweet domestic hour ;  
 Where wearied veterans cease to roam ;  
 Where comfort cries, “ here is my home ! ”

## XII.

“ These gardens every beauty yield,  
 Of Indian isle, or Europe's field.  
 Prone on the ground the melon lies,  
 Of different clime, of varied dyes ;  
 That, of the tint of Hymen proud,  
 This, rosy as a summer cloud :  
 There, her rich fruit Anana rears  
 With coronet of verdant spears :  
 There, round the slender palm, intwine  
 The tendrils of the Gallic vine :  
 And every flower of richest dye,  
 That shrinks from England's stormy sky,  
 And fades beneath our tenderest care  
 Blossoms in healthful beauty there ;

And mingles with bright Indian flowers,  
To deck the jacinthe's fragrant bowers." P. 6.

The officers of the vessel, and the inhabitants of the Island, soon become acquainted, and all pass harmoniously till the name of "Christian" is mentioned. At this the Captain is startled.

## XXVII.

" "Christian!" as Hubert breath'd the name,  
Suspicion quick to Seymour came;  
For well he knew—(who knows it not?)  
Misguided Christian's ruthless plot.  
And he had read, with horror pale,  
The suffering Bligh's heart-thrilling tale,  
When from his gallant vessel driv'n,  
Of every earthly comfort riv'n;  
Remote from kind and friendly land,  
The rebels chas'd his faithful band.  
Still faithful, tho' the crowded boat  
Scarce on that southern wave can float;  
'Tho' ceaseless rain, and famine's rage,  
Within, without, dire warfare wage;  
'Tho' haggard, worn, and tempest tost,  
Unbounded oceans must be cross'd,  
Ere the sad wanderers cease to roam,  
And find a country and a home.

## XXVIII.

" Oft at that tale the sailor's tear  
Has fall'n for trials too severe;  
Tear quickly dried by the warm rush,  
Of admiration's ardent blush,  
At that brave band's endurance high,  
Their patience and their constancy!  
And sudden as the thunder's clash,  
The Captain felt conviction's flash:  
It must be Christian whom I view!  
" Brave stranger would thy words were true!  
He lies were never mortal ken,  
Shall see the hero's form again.  
O would he were alive, to share  
My social joy, my pleasing care!  
Yet well I read that asking eye;  
To-morrow every doubt shall fly!  
'Tis a sad tale, and long to tell;  
To-day I shun the mazy spell.  
But something I would ask—If still  
Bligh lives?—Oh say we did not kill!"

XXIX. " Yes,

## XXIX.

" Yes, still he lives!" Would you had seen  
 The pallid chieftain's alter'd mien!  
 Like wretch from torturing wheel unbound,  
 Bewilder'd first he gazed around;  
 Scarce the life-giving words believ'd,  
 By doubt, by fear, in turns deceiv'd.  
 But when at length assurance came,  
 Joy seem'd to renovate his frame,  
 To raise his form to statelier grace,  
 Nerve his firm step, illumine his face.  
 It flush'd his cheek, it lit his eyes,  
 Stole down in tears, and burst in sighs;  
 And meek devotion's silent prayer,  
 And ardent gratitude were there." P. 26.

We purposely avoid anticipating any part of the interest of the poem, because we would excite, not satisfy, curiosity. The natural feelings and reflections of the banished Englishman, the single survivor of his party, on seeing an English face, and hearing the language of his country, are happily expressed.

## " Canto II. §. II.

" O England! dearest, fairest, best,  
 Home of the stranger and th' oppress'd,  
 Of all who banish'd from their land,  
 Seek refuge on a foreign strand,  
 Whose liberal mercy never knows  
 In danger or in want thy foes;  
 Whose equal justice guards the shed,  
 That shields the exil'd peasant's head,  
 As fondly as the bed of state  
 That canopies the courtly great.  
 Queen of the sea! to me thy skill  
 Is death, and yet I love thee still;  
 Still when I catch thine accents clear,  
 My senses seem absorb'd in ear;  
 Still when thy yellow locks I view,  
 Thy sparkling eyes' refulgent blue,  
 The youthful blush so rosy bright,  
 Taste, hearing, feeling, all are light,  
 But at the touch of English hand,  
 I seem to tread thy lovely strand  
 And thro' my veins the current high  
 Thrills with the new-born ecstasy.

## III.

“ O had I always lov'd thee so,  
What varied scenes of crime and woe,  
Had I escap'd! yet 'vails it not  
To weep o'er man's unhappy lot.  
Like some rude stream my course I ran;  
Pure, limpid, sparkling it began;  
Anon, o'er rocks and fragments cast,  
Wild, angry, and tempestuous past;  
Then, hidden in the tangled linn,  
Slept stagnant in the gulf of sin;  
Again emerging, forth it leads  
Thro' flowery vales and verdant meads;  
Oh that like that small stream my course  
May gently spend its waning force!  
In lustre bland, in soften'd flow,  
Diffusing life and gladness go;  
Still ebbing onward till it laves  
Eternity's unruffled waves?” P. 51.

Into the mouth of this personage the principal narrative is properly, and almost of necessity thrown, and it is told with great vigour and effect. To prevent multiplying our citations, we shall only refer to the remorse and frenzy of Christian, as a fine though tremendous picture of the vengeance which guilt very commonly executes upon itself. It is an awful, and what makes it more important, a true lesson!—The extraordinary events that follow, the double massacre, and the preservation of the narrator would, if invented, be pronounced too improbable; but they are, we have every reason to believe, founded in fact, and therefore only serve to justify the apparent paradox of Aristotle, that “it is probable that many things should happen, contrary to probability.” So extraordinary are the eventful turns of human life, particularly under unusual circumstances. The conclusion of the tale is pleasing as unexpected, and the mind of the reader rests, with delightful complacency, on the little Paradise in the Pacific Ocean.

It is superfluous to repeat our praises. If Miss M. has ever been injudicious in following her model, it is only now and then, when she copies his peculiarities too closely; these instances, with a very few double rhymes, which have too much the air of burlesque, and three or four words erroneously accented, form all the deductions we should make from the singular merits of the tale. The notes, which occupy the volume from page 191, are not superfluous, but necessary.

ART. VI. *Sermons, by Dr. Charles Webster, Founder of, and Lecturer at, St. Peter's Chapel, Edinburgh, and Chaplain to the Right Hon. William Lord Gray, and afterwards Physician to his Royal Highness the Prince of Wales, and to his Majesty's Forces in the West-Indies; including his Sermon on Public Worship and Instruction, preached at the Opening of St. Peter's Chapel, with an occasional Prayer.* 211 pp. Hayden. 1811.

THIS is a posthumous publication, and, as it should seem, intended as a vehicle of liberality and benevolence to three orphan daughters, whose names are subscribed to a neatly written dedication to the Countess of Cholmondeley. The work itself is introduced by a list of subscribers, so numerous and so highly respectable, that one of the ends proposed by the printing of these Sermons cannot fail of being accomplished; neither will the reputation of the deceased author be in any danger of disgrace, for these Discourses are evidently the production of very considerable talents. If no profound theological erudition be disclosed, the language is forcible, the doctrine inculcated sound and instructive, and undoubtedly must have made a strong impression on the audience. There are sixteen sermons, including two fragments, and, with the exception of the first, were none of them composed with a view to publication. As the first, therefore, was written with more reflection, and probably received the author's careful and final correction, it seems a matter of justice to take one specimen from this:—the text is from Levit. xxvi. 2. “Ye shall keep my Sabbaths, and reverence my Sanctuary; I am the Lord.” A succinct but satisfactory account is given of the origin, progress, and confirmation of the different modes of public worship, which exhibits extensive reading and deep contemplation on the subject. After a suitable exordium, the author observes,

“Public worship rests not solely on the footing of a positive law. It is recommended to us by the general consent of mankind, our own sense or decency, and the established rules of society, as a merciful appointment of rest and thought amidst the labours and dissipations of life, as a public testimony of reverence due to the Almighty, as an evidence of our faith to our fellow-worshippers, and as a connecting principle of our common relations, necessities and blessings. The principle of piety, like our other affections, acts in society with peculiar force, and is greatly strengthened by sympathy. What we feel together, we feel with double force. Each is affected by that sum of devout expression to which each contributes, but which no one singly can supply.

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The flame spreads from breast to breast: a divine enthusiasm is caught: the sacred stillness of the day, with all the affairs of this world at a stand; the solemnities of public homage, with decorations suited to our feelings and to the place; the living voice of the people, the animating swell of sacred music, the prostrations of deep humility, the exulting expressions of pious joy, all that is affecting in the warmth of zeal, or delightful in the beauty of holiness, conspire to touch, to raise, to subdue the heart, to form a taste, and to confirm a habit of devotion. The sight of a worshipping assembly, engaged, notwithstanding their difference of condition, in addressing the same common Father, imploring the same mercies, and acknowledging the same blessings, represents to us all men as equal, or rather as nothing in the sight of God, as equally dependent on him, as exposed to the same infirmities, wants, and sorrows, yet as partakers of the same blessings, candidates for the same happiness, and heirs of the same hopes: a view of our connexion with God and our fellow-creatures, which must tend greatly to improve our humility, benevolence, and mutual forbearance.

“ To aid and enforce our natural sentiments of moral duties, our Sabbaths and our Sacraments are subservient; and, suited to our embodied state, as expressive of a temper of subjection and obedience to the will of God, the only steady principle of virtue, as commanded and complied with by the Author and Finisher of our faith, they are parts of one whole, of which none are to be neglected, and aids which we all need, as fallible, probationary, and immortal beings. To observe them, therefore, is not weakness, is not superstition, is not preferring rites to mortality; but declaring, that obedience to the appointments of God is an indispensable duty, and that a neglect of them is a thoughtless or determined disavowal of revelation.

“ Since, then, it is so reasonable a service, since there are so many and so great advantages resulting from such a worship, a regard to it is both our interest and duty; and when our conduct in general corresponds with our devotions offered up in the spirit of sincere humility and benevolence, in that blessed name, besides which there is none other given under heaven among men by which we can be heard or saved; when we pour out the free libations of our hearts as well as lips, and pay our Maker the daily tribute of our obedience, then it is we burn the purest incense, and make the most grateful offering to heaven.

“ It is not, however, to devotion alone, that the Sabbath and Sanctuary are dedicated, but likewise to religious and moral instruction. That sacred book, the code of our faith, the charter of our hopes, and the rule of our life, the holy scripture, which we profess to believe, and which here we read, explain, and enforce, affords every aid and encouragement to devotion and obedience, applies to the feelings, and supplies the wants of the human heart, the want of knowledge of a Deity and duty, the want of a  
revelation

revelation and a Saviour; wants which the most enlightened of the heathens often deplored. It teaches us, that the power of that eternal Being who made the world still upholds it; that the wisdom which planned still directs it; and that the goodness which prompted still provides for the happiness of all its creatures. It details the history of our origin and fall, and of the great events and characters of antiquity, illustrating the ways of a progressive and benevolent Providence. It enforces our religious, relative, and personal duties by laws written from the mouth of God; and it aids us in the path of perfection by history, allegory, the beauties of poetry, and the maxims of wisdom. The promises, the prophecies, the rites and sacrifices have their only meaning and completion in that divine person, the glory of the Father, in whom dwelt bodily the fulness of the Godhead, and in whom all the rays of revelation, with so much consistence and splendour, unite. To show virtue in a living form, and man in the express image of his Maker; to unite the glory of the Son of God with the grace of the Son of man; to demonstrate the Almighty's abhorrence of sin; to exhibit a model of perfection, and at the same time to announce the acceptance of sincerity in its stead; to save us from sin and death, Jesus Christ assumed our nature, suffered, and died. In proof of his mission, he wrought miracles of power, wisdom, and goodness, fulfilled prophecy, and foretold future events. To confirm the wavering hope of immortality, he rose from the dead, and, possessed of universal dominion, ascended into heaven, to send the Comforter to his church, which, as he prophesied, grew and spread, and filled the world with its branches, diffusing around them the spirit of humanity; and at last he will return to judge the world in righteousness." P. 17.

The subjects of the other Discourses are miscellaneous, but are all calculated to do serious service to the cause of religion, and may be perused with essential benefit. We are informed that they are printed as they were originally composed, and are a selection made from a greater number. Dr. Webster is represented as possessing high literary endowments, as greatly esteemed in his own country and among foreigners, as an ornament to society, and an invaluable friend. We can very readily believe all this, as this volume will be found to contain strong internal evidence of its truth.

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ART. VII. *Travels in various Countries of Europe, Asia, and Africa.* By Edward Daniel Clarke, LL. D. Part the First *Russia, Tartary, and Turkey.* Vol. I. 4to. 760 pp. 5l. 5s. Cadell and Davies. 1810.

FEW modern publications have excited more of public curiosity and animadversion, than this very curious and interesting volume of Travels. In one respect all readers appear

appear to be agreed, that the narrative is highly interesting and important, and the detail of the author's progress through the countries he describes, communicated in a very animated and entertaining manner. If any proof were wanted of this being the general, we might say the universal, feeling, it is sufficiently ascertained by the unusual circumstance of the volume's passing through two editions in the quarto form, in a very short period of time. The only circumstance which has occasioned perplexity, doubt, and dispute; and which indeed has been the particular reason why we have so long delayed our notice of a book, from which we have derived so much and such pleasing information, is the representation which is here found of the Russian character. As this is a prominent feature, and occasionally introduced with a force and boldness almost bordering upon caricature, we felt it a sort of duty both to the public and to Dr. Clarke to pause a little and employ such means as were in our power from assiduous enquiry and investigation to ascertain the real fact. We will candidly acknowledge that the result of our examination has not been entirely satisfactory.

We have communicated with some of the most intelligent and important individuals of different ranks, some of whom have long been resident in, and others have frequently visited the Russian Empire; with some who have been led to that quarter of the globe from curiosity and for information, with others who have been long fixed in Russia by official situations, or by speculations of commerce. Of these, some have informed us that what is here said by Dr. Clarke by no means outstrips the truth and fact, while others have strongly complained of misrepresentation and prejudice.

It is very certain that Dr. Clarke experienced much personal ill treatment in Russia, had unexpected and unreasonable obstructions thrown in his way, and was in some degree persecuted with a sort of vindictive temper. Allowing this treatment to operate on a temper, perhaps constitutionally warm, though universally acknowledged to be amiable, unnecessarily irritated and injuriously provoked, the common feelings of human nature, will explain and to a certain degree justify, what to some readers has appeared to be malignant representation.

Of malignity we know Dr. Clarke to be utterly incapable, and it is a matter of common justice to him to state, that after due deliberation and a considerable interval of time, he in his second edition retains, and not only retains, but vindicates all the opinions and assertions which are exhibited in the first. To the weight of his own he adds the highly respectable authority of the late much lamented Lord Royston,

ston, which on every impartial reader cannot fail to make a serious impression. We shall insert what the author says on this subject in his second edition, and then forsaking it altogether enter on the more agreeable province of attending him in his interesting progress.

“ After the fullest and most impartial consideration, the author is contented to rest the truth and validity of his remarks, concerning the Russian character, upon the evidence afforded by almost every enlightened traveller who has preceded him. In addition to their testimony, the unpublished observations of the late Lord ROYSTON\* may be adduced, to shew that, subsequent to the author's travels, and under happier auspices of Government in Russia, the state of society appeared to that gifted young Nobleman as it has been described in the following pages. Lord ROYSTON, when writing to an accomplished friend, who was snatched from the pursuit of worldly honours, by a fate as untimely although not so sudden as his own †, thus briefly, but emphatically characterizes the state of refinement in the two great

“ \* The kindness of the Earl of Hardwicke authorizes this allusion to his Son's Letters. Lord ROYSTON's name carries with it a claim to public consideration. Although the knowledge of his great acquirements had scarcely transpired beyond the circle of his Academical acquaintance, his erudition was regarded, even by a PORSON, with wonder. The loss sustained by his death can never be retrieved; but some consolation is derived from the consciousness that all the fruits of his literary labours have not been annihilated. The sublime prophecy of his own Cassandra, uttering ‘ a parable of other times,’ will yet be heard, in his native language, showing ‘ her dark speech,’ and thus portraying his melancholy end.

“ ‘ Ye cliffs of Zarax, and ye waves which wash  
Opheltes' craggs, and melancholy shore,  
Ye rocks of Trychas, Nædon's dangerous heights,  
Dirphossian ridges, and Diacrian caves,  
Ye plains, where Phorcyn broods upon the deep,  
And founds his floating palaces, what sobs  
Of dying men shall ye not hear? what groans  
Of masts and wrecks, all crashing in the wind?  
What mighty waters, whose receding waves  
Bursting shall rive the continents of earth?’

*Viscount Royston's Cassandra, p. 28.*”

“ † Rev. G. D. Whittington, author of an ‘ *Historical Survey of Gothic Architecture,*’ published since his death by certain of his distinguished friends. See the elegant tribute to his memory, in a preface to that Work, by the Earl of Aberdeen.”

cities of the Russian Emperor \*! ' A journey from Petersburg to Moscow is a journey from Europe to Asia. With respect to the Society of the former city, I almost ashamed to state my opinion, after the stubborn fact of my having twice returned thither, each time at the expense of a thousand miles : but although I had not imagined it possible that any place could exist more devoid of the means of enjoying rational conversation, I am now, since my residence here, become of a different opinion. Not that I have not been excessively interested, both during this and my former visit to Moscow. The feudal magnificence of the nobility, the Asiatic dress and manners of the common people, the mixture of nations to be seen here, the immensity, the variety, and the singular architecture of the city, present altogether a most curious and amusing assemblage.' - In a former part of the same letter, the inattention of the superior Clergy to the religion of the lower orders is forcibly illustrated. The words are as follow : ' You have probably received some account of my journey to Archangel ; of my movement thence in a north-easterly direction, to Mezen ; of the distinguished reception I received from the Mayor of that *highly-civilized* † city, who made me a speech in Russian, three-quarters of an hour long ; of my procuring there twelve rein-deer, and proceeding towards the Frozen Ocean, until I found a Samoied Camp in the desert between the rivers Mezen and Petchora ; and of my ascertaining that that nation, which extends over almost all the North of Russia, remains still in a state of Paganism ; a circumstance of which the Archbishop of the diocese was ignorant'.

" The description given in this work of the miserable condition of the Russian peasants, and of the scarcity of provisions, in the interior of the contrary, has been disputed. Let us now therefore see what Lord Royston has said upon this part of the subject. It is contained in a letter to Mr. Whittington, from Casan, dated May 16, 1807. ' I left Moscow on Tuesday the 5th of May ; and the first town at which I arrived was Vladimir, formerly the capital of an independent sovereignty, and the residence of a Grand Duke. The accommodations are such as are alone to be met with all over Muscovy ; one room, in which you sleep with the whole family, in the midst of a most suffocating heat and smell ; no furniture to be found, but a bench and table ; and an absolute dearth of provisions.'

" In the extracts added to the Notes, from Mr. Heber's Journal, there are certain observations which are said to be at variance with the remarks in the Text ; but it is hardly necessary to add, that they were introduced for this especial reason. Some persons have also insinuated that the author has accused the Russians of want

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" \* This Letter is dated, *Moscow, April, 13th, 1809.*"

" † So marked in the original".

of hospitality; although the very reverse may be proved from his writings. In describing the reception which he experienced at Moscow, he lays particular stress upon the hospitality of the inhabitants, 'although,' to use his own words in the fourth chapter of the present volume, 'it was considered dangerous at the time to have the character of hospitality towards Englishmen.' He also cites a passage in the Notes, from a French work of celebrity, to prove, with reference to Moscow, that '*l'hospitalité des Russes paroît ici dans tout son jour.*' Another extract from Lord Royston's Letters will shew that the same characteristic of the inhabitants was observed by his Lordship; although, as he expressly declares, it did not alter his '*general opinion*' of the people. It is taken from a Letter to the Right Honourable Charles Yorke, dated Moscow, May 5th, 1807. 'Notwithstanding all the pleasure I promise myself from my tour, I shall be sorry to leave Moscow: the hospitality of the people is very great, and it is unpleasant to be always forming new and agreeable acquaintance, with the expectation of shortly leaving them, and the probability of never seeing them again. On leaving Petersburg, notwithstanding my general opinion, I felt very strongly how painful it is to quit for ever a place in which we have resided for some time; and believe it was solely that feeling which caused me to return thither from Moscow.' P. i.

The present volume is only the first part of a series of travels in Europe, Asia, and Africa. Each part consisting of one or more volumes, will exhibit a survey of some particular region. This before us describes the author's Travels in Russia, Tartary and Turkey; he had a companion who was also, it seems, the cause of his undertaking it, John Martin Cripps, M. A. of Jesus College, Cambridge. We shall in this place pursue the plan, which on all similar occasions we have invariably adopted, of placing before our readers the path pursued by our travellers, and giving as we proceed such specimens of the work, as may at the same time enliven our own pages, and afford the opportunity of forming a judgment on the powers of description, opinions, and abilities of the author.

In the first chapter we find Dr. Clarke at Petersburg, and are entertained with a lively description of the state of public affairs, and the strange infatuation, or rather madness, of the Emperor Paul.

The seven following chapters are employed on the subject of Moscow, and every thing connected with that magnificent city and neighbourhood, its buildings, ancient history, local peculiarities, manners, customs, state of literature and other matters of curiosity and importance.

To say that this portion of the work is entertaining would be very cold praise. It is written with particular vigour; it abounds with the greatest variety of information, it indicates extraordinary acuteness, ardour of enquiry, and sagacity of remark. From hence we shall take our first specimen :

“ STATE OF LITERATURE.

“ The booksellers' shops in Moscow are better furnished than in Petersburg; but they are very rarely placed upon a ground floor. The convenience of walking into a shop from the street, without climbing a flight of stairs, is almost peculiar to England; though there are some exceptions, as in the Palais Royal at Paris, and in a few houses at Vienna. A catalogue of Russian authors in some of the shops fills an octavo volume of two hundred pages. French, Italian, German, and English books, would be as numerous here as in any other city, were it not for the ravages of the public censors, who prohibit the sale of books from their own ignorant misconception of their contents. Sometimes a single volume, nay a single page, of an author is prohibited, and the rest of the work, thus mangled, permitted to be sold. There is hardly a single modern work which has not been subject to their correction. The number of prohibited books is such, that the trade is ruined. Contraband publications are often smuggled; but the danger is so great, that all the respectable booksellers leave the trade to persons, either more daring, or who, from exercising other occupations, are less liable to suspicion.

“ Yet there are circumstances arising from the state of public affairs in the two cities, which gives a superiority to the booksellers of Moscow. In and near the city reside a vast number of Russian nobility. A foreigner might live many years there, without even hearing the names of some of them; whereas at Petersburg a few only are found, who all belong to the court, and are therefore all known. The nobles of Moscow have many of them formerly figured in the presence of their sovereign, and have been ordered to reside in that city; or they have passed their youth in foreign travel, and have withdrawn to their seats in its environs. Many of these have magnificent libraries; and, as the amusement of collecting, rather than the pleasure of reading books, has been the reason of their forming those sumptuous collections, the booksellers receive orders to a very large amount\*. When a Russian nobleman reads, which is very rare,

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\* “ These orders are sometimes given in the style related of one of the late Empress's favourites, who sent for a bookseller, and said, “ *Fit me up a handsome library: little books above, and great ones below.*”

it is commonly a novel ; either some licentious trash in French, or some English romance translated into that language. Of the latter, the Italian of Mrs. Radcliffe has been better done than any other ; because, representing customs which are not absolutely local, it admits of easier transition into any other European tongue. But when they attempt to translate Tom Jones, The Vicar of Wakefield, or any of those inimitable original pictures of English manners, the effect is ridiculous beyond description. Squire Western becomes a French Philosopher, and Goldsmith's Primrose a *Fleur de Lis*.

“ Books of real literary reputation are not to be obtained either in Petersburg or Moscow. Productions of other days, which from their importance in science have become rare, are never to be found. Costly and frivolous volumes, sumptuously bound, and most gorgeously decorated, constitute the precious part of a library, in Russian estimation. Gaudy French editions of Fontenelle, of Marmontel, of Italian sonneteers, with English folios of butterflies, shells, and flowers ; editions by Baker-ville, Bensley, and Bulmer, with hot-pressed and wire-wove paper ; in short, the toys rather than the instruments of science, attract the notice of all the Russian amateurs. A magnificent library in Russia, on which immense sums have been expended, will be found to contain very little of useful literature. In vain, among their stately collections, smelling like a tannery of the leather which bears their name, may we seek for classic authors, historians, law-givers and poets. A copy of the Encyclopædia, placed more for ostentation than for use, may perhaps, in a solitary instance or two, greet the eye, as the only estimable work throughout their gilded shelves.” P. 70.

#### “ MANNERS OF THE PEOPLE.

“ The true manners of the people are not seen in Petersburg, nor even in Moscow, by entering the houses of nobility only. Some of them, and generally those to whom letters of recommendation are obtained, have travelled, and introduce refinements, which their friends, and companions readily imitate. The real Russian rises at an early hour, and breakfasts on a dram with black bread. His dinner at noon consists of the coarsest and most greasy viands, the scorbutic effects of which are counteracted by salted cucumbers, sour cabbage, the juice of his *vaccinium*, and his nectar, *quafs*. Sleep, which renders him unmindful of his abject servitude and barbarous life, he particularly indulges ; sleeping always after eating, and going early to his bed. The principal articles of diet are the same every where ; grease and brandy. A stranger, dining with their most refined and most accomplished princes, may in vain expect to see his knife and fork changed.



changed. If he sends them away, they are returned without even being wiped. If he looks behind him, he will see a servant spit in the plate he is to receive, and wipe it with a dirty napkin, to remove the dust."

Here follow some particulars, which are really too disgusting to extract; and as we cannot quite conceive them to be possible, we do not choose to take the adopted responsibility of reporting them. The author proceeds thus :

" If at table he regards his neighbour, he sees him picking his teeth with his fork, and then plunging it into a plate of meat which is brought round to all. The horrors of a Russian kitchen are inconceivable; and there is not a bed in the whole empire, which an English traveller, aware of its condition, would venture to approach.

" In the house of young Count Orlof alone, are no less than five hundred servants; many of them sumptuously clothed, and many others in rags. It is no unusual sight to see behind a chair a sort of *gala* footman, like a Neapolitan *volante*, in gold and plumes, and another behind him looking like a beggar. The generation has not yet passed away, which, at the pleasure of the Tsar, were sent to be whipped as dogs. The short liberty they enjoyed in the reign of Catharine did not suffice to elevate their minds from the depravity always incident to a state of slavery. Under Paul, the period came again in which they suffered the indignities offered to their forefathers. Potemkin, one of the meanest and most profligate of men, frequently taught them to remember what they had before been, by chastising with his own hand a prince or a nobleman with whom he chanced to be offended: and the Emperor Paul exercised his cane upon the nobles who were his officers. Under such government, if we find them servile, oppressive, cowardly, and tyrannical, it is no more than may be expected, from their mode of education, and the discipline they undergo. They will naturally crouch with their heads in the dust before an Emperor or his favourite, and trample their inferiors beneath their feet.

" They consider the English as a mercenary nation, and generally hate them because they fear them, or court them if they want their support. One of their princes thought proper to declare in public, at his own table, where we had been invited to dine, and where of course under protection enjoined by the laws of hospitality, that in England there is not an individual, patriot, or placeman, who is not saleable to the highest bidder. He instanced Wilkes, Gibbon, and Burke, with many others; adding, ' English slavery is less justifiable than Russian. One is selfishness; the other, submission to the laws.' " P. 91.

## " THE ARCHBISHOP OF MOSCOW.

"A curious contrast to the splendour in which we had hitherto beheld Plato, archbishop of Moscow, was offered, during a visit we made to him at the Convent of *Nicoll na Perrera*, a seminary for young priests near the city. I had long wished for an opportunity of conversing with this remarkable man. He was preceptor to the Emperor Paul; and is known to the world by his correspondence with Monsieur Dutens. Upon our arrival at the convent, we were told he was then walking in a small garden, the care of which constituted his principal pleasure; and the employment characterized the simplicity and innocence of his life. As we entered the garden, we found him seated on a turf bank, beneath the windows of the refectory, attended by a bishop, an old man his vicar, the abbé of the monastery, and some others of the monks. I could scarcely believe my eyes, when they told me it was Plato; for though I had often seen him in his archiepiscopal vestments, his rural dress had made such an alteration, that I did not know him. He was habited in a striped silk bedgown, with a night-cap like the silk nets which hang down the back, as commonly seen on the heads of Italian postillions; and a pair of woollen stockings, with feet of coarse linen, fastened on with twine in an uncouth manner. He was without shoes, but a pair of yellow slippers laid [lay] at some distance. By his side, on the bank, was placed his broad-brimmed hat, such as is worn by the shepherdesses of the Alps; and in the hat-band, to complete the resemblance, was stuck a bunch of withered flowers. His white beard, and that mildness and animation of countenance which distinguished him, gave to his features a most pleasing expression. He desired to know who we were; and being answered, Englishmen; 'What!' said he; 'all English? I wonder what your countrymen can find sufficiently interesting in Russia, to bring you so far from home; and in such times as these?' But having made this observation in French, he looked cautiously around him, and began to ask the monks, severally, whether they understood French. Finding them perfectly ignorant of that language, he bade me sit by him; while the rest forming a circle he entertained us with a conversation, in which there was science, wit, and freedom, sufficient to astonish any traveller, in such a country, and at such a period. Memory has scarcely retained even that part of it which concerned the manners of his countrymen.

" 'Well,' said he, 'you thought me perhaps a curiosity; and you find me as naturally disposed for observation as you could wish' (pointing to his woollen stockings and his strange dress,) 'an old man bending with years and infirmities.' I replied, that had the honour to see him in his greatest splendour, on the night of the Ceremony of the Resurrection, in the cathedral of the Kremlin. 'And what did you think of that ceremony?' said

said he. I answered, that 'I considered it as one of the most solemn I had ever witnessed, not excepting even that of the Benediction at Rome;' '—and interesting?' added his Grace. 'Very much so,' said I: at which he burst into a fit of laughter, holding his sides, and saying, 'I had lost a night's rest to attend the ceremony of a religion I did not profess, and called it *interesting*.'

"We accompanied him round his garden, admiring the beauty of the situation, and the serenity of the climate. 'But do you,' said he, 'prefer our climate to yours?' I told him, that I had found the Russian climate severe, but the cold weather in winter not attended by so much humidity as in England; that the atmosphere was clear and dry. 'Oh yes,' said he, 'very dry indeed! and it has, in consequence, dried up all our fruit trees.'

"Afterwards, he inquired where we were going? and being told to Kuban Tartary, and to Constantinople;—'God preserve me!' he exclaimed, 'what a journey! but nothing is difficult to Englishmen; they traverse all the regions of the earth. My brother,' continued he, 'was a traveller, and educated in your country, at Oxford; but I have never been anywhere, except at Petersburg and Moscow. I should have been delighted in travelling, if I had enjoyed the opportunity; for books of travels are my favourite reading. I have lately read,' and the significant smile by which the words were accompanied could not be misunderstood, 'the Voyage of Lord Macartney.'—He laughed, however, at the result of his brother's education. 'The English,' said he, 'taught him to declaim, in their way: he used to preach his fine flourishing sermons to us Russians; very fine sermons! but they were all translated from the English. Some of your divines write beautifully; but with inconceivable freedom. It was once discussed in an English sermon, whether a people had power to dethrone their King.' 'Your Grace may say more,' said I; 'we had once a prelate, who, preaching before his Sovereign, felt himself at liberty to discuss his conduct to his face.' 'I wish,' said he, 'we had such a fellow here!'—but, aware of the interpretation which might be put upon his words, and perhaps not daring to end with them, he added, after a pause, 'we would send him, to enjoy the full liberty of preaching in the free air of Siberia.' He was much amused at a reply he once received from an English clergyman, of the factory at Petersburg, when asked if he intended to marry. 'If I am fortunate enough to become a bishop, I shall marry some rich citizen's daughter, and live at my ease\*.'

"He complained much of Dutens, for having published his cor-

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\* "The Priests in the Greek Church are allowed to marry; but not the Bishops."

respondence, without his permission. He acknowledged having therein endeavoured to prove that the Pope was Antichrist; of which he was fully convinced: but that he much feared the resentment of the Court of Rome. We told him, we thought his fears might now subside, as that court was no longer formidable to any one. 'Oh,' said he, 'you do not know its intrigues and artifices: it is like the ancient Romans; patient in concealing malice; prompt to execute it, when opportunity offers; and always obtaining its point in the end.' He then spoke of Voltaire, and his correspondence with the late Empress Catharine. 'There was nothing,' said he, 'of which she was so vain, as of that correspondence. I never saw her so gay, and in such high spirits, as when she had to tell me of having received a letter from Voltaire.'

"He shewed us the apartments of the ancient Patriarch who founded the convent and built the church, which he endeavoured to preserve in their pristine state. They consisted of several small vaulted Gothic chambers, which now contain the library. I took this opportunity to ask if any translation of the Classics existed in the Sclavonian language, among the manuscripts dispersed in the different libraries of the Russian monasteries. He answered me in the negative; and said they had nothing worth notice until the time of the Patriarch Nikon. As he was well versed in Sclavonic, I questioned him concerning its affinity to the Russian. He assured me the two languages were almost the same; that the difference was only a distinction of dialect; and that neither of them had the smallest resemblance to the language of Finland." P. 150.

We are aware that the above passage relating to the Archbishop of Moscow is one of those which has drawn some degree of censure on the author, for a presumed violation of confidence; and that, it is alledged that if this venerable personage was incensed against Mr. Dutens he will be still more indignant with Dr. Clarke. It is further insinuated, that this unreserved communication may implicate the Archbishop in some personal risk. It does not so present itself to our minds, though perhaps some parts of it might have been omitted. In the first place, there was nothing at all confidential in the communication, and none but the most subtle as well as vindictive and tyrannical disposition could so distort what was expressed on either side, as to make it a pretence for persecution or resentment.

We now accompany our accomplished traveller from Moscow on his way to Woronetz, and from thence to the territory of the Don Cossacks. This portion of the work occupies four chapters, and will be found peculiarly interesting. This latter part more particularly is in a great measure new, at least we do not know where we can elsewhere find so

curious and so circumstantial a detail of the appearance, manners, customs of this singular country. With a brief extract from the twelfth chapter we shall conclude our analysis of this volume for the present month.

“ Of all the inhabitants of the Russian empire, the Calmucks are the most distinguished by peculiarity of feature and manners. In their personal appearance, they are athletic, and very forbidding. Their hair is coarse and black; their language harsh and guttural. They inhabit Thibet, Bucharia, and the countries lying to the north of Persia, India, and China; but, from their vagrant habits, they may be found in all the southern parts of Russia, even to the banks of the Dnieper. The Cossacks alone esteem them, and intermarry with them\*. This union sometimes produces women of very great beauty; although nothing is more hideous than a Calmuck. High, prominent, and broad cheek-bones; very little eyes widely separated from each other; a flat and broad nose; coarse, greasy, jet black hair; scarcely any eye-brows; and enormous prominent ears; compose no very inviting portrait; however, we may strive to do it justice.

“ Their women are uncommonly hardy; and on horseback outstrip their male companions in the race. The stories related of their placing pieces of horse-flesh under the saddle, in order to prepare them for food, are perfectly true. They acknowledged that it was a common practice among them on a journey, and that a steak so dressed became tender and palatable. In their large camps, they have always cutlers, and other artificers in copper, brass, and iron; sometimes goldsmiths, who make trinkets for their women, idols of gold and silver, and vessels of their altars; also persons expert at inlaid work, enamelling, and many arts which we vainly imagine peculiar to nations in a state of refinement. One very remarkable fact, and which I should hesitate in asserting if I had not found it confirmed by the observations of other travellers †, is, that, from time immemorial, the Oriental

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“ \* In opposition to this remark, I find it stated in Mr. Heber's Journal, that ‘ Calmuck servants are greatly esteemed all over Russia, for their intelligence and fidelity;’ and I recollect seeing some of them in that capacity among English families in Petersburg. The most remarkable instance ever known of an expatriated Calmuck, was that of an artist employed by the Earl of Elgin, whom I saw (a second Anacharsis, from the plains of Scythia) executing most beautiful designs among the ruins of Athens. Some Russian family had previously sent him to finish his studies in Rome, where he acquired the highest perfection in design. He had the peculiar features, and many of the manners, of the nomade Calmucks.”

“ † *Journal des savans Voyageurs*, p. 434.”

tribes of Calmucks have possessed the art of making gunpowder. They boil the efflorescence of nitrat of potass in a strong lye of poplar and birch ashes, and leave it to crystallize; after which they pound the crystals with two parts of sulphur, and as much charcoal: then, wetting the mixture, they place it in a caldron over a charcoal fire, until the powder begins to granulate. The generality of Calmucks, when equipped for war, protect the head by a helmet of steel, with a gilded crest, to which is fixed a network of iron rings, falling over the neck and shoulders, and hanging as low as the eye-brows in front. They wear upon their body, after the Eastern manner, a tissue of similar work, formed of iron or steel rings matted together, which adapts itself to the shape, and yields readily to all positions of the body; and ought therefore rather to be called a shirt, than a coat, of mail. The most beautiful of these are manufactured in Persia, and are valued as equivalent to fifty horses. The cheaper sort are made of scales of tin, and sell only for six or eight horses each; but these are more common among the Chinese, and in the Mogul territory. Their other arms are lances, bows and arrows, poignards, and fabres. The richest only bear fire-arms, which are therefore always regarded as a mark of distinction, and kept with the utmost care, in cases made of badgers' skins. Their most valuable bows are made of the wild goat's horn, or whalebone: the ordinary sort, of maple, or thin slips of elm or fir, fastened together, and bound with a covering of linden or birch bark.

“ Their amusements are, hunting, wrestling, archery, and horse-racing. They are not addicted to drunkenness; though they hold drinking parties, which continue for half a day at a time, without interruption. Upon such occasions, every one brings his share of brandy and *koumifs*; and the whole stock is placed upon the ground, in the open air, the guests forming a circle, seated around it. One of them, squatted by the vessels which contain the liquor, performs the office of cup-bearer. The young women place themselves by the men, and begin songs of love or war, of fabulous adventure, or heroic achievement. Thus the *fete* is kept up, the guests passing the cup round, and singing the whole time, until the stock of liquor is expended. During all this ceremony, no one is seen to rise from the party, nor does any one interrupt the harmony of the assembly, by riot or intoxication. In the long nights of Winter, the young people of both sexes amuse themselves with music, dancing, and singing. Their most common musical instrument is the *balalaika*, or two-stringed lute; which is often represented in their paintings. These paintings preserve very interesting memorials of the antient superstition of Eastern nations; inasmuch as they present us with objects of Pagan worship common to the earliest mythology of Egypt and of Greece. The arts of Painting and Music may be supposed to have continued little liable to alteration among them, from the remotest periods of their history, As for their dances,

dances, they consist more in movements of the hands and the arms, than of the feet. In Winter they also play at cards, draughts, backgammon, and chess. Their love of gambling is so great, that they will spend entire nights at play; and lose in a single sitting the whole of what they possess, even to the clothes on their body. In fact, it may be said of Calmucks, that the greatest part of their life is spent in amusement. Wretched and revolting as their appearance is to more civilized people, they would be indeed miserable, in their own estimation, if compelled to change their mode of living for ours. Both Gmelin and Pallas relate, that they deem a residence in houses so insupportable, that to be shut up in the confined air of a close apartment, when under the necessity of going into towns, and making visits of embassy or commerce, was considered by them with a degree of horror. Among the diseases to which they are exposed by their diet and want of cleanliness, may be mentioned the itch, to which they are very subject, and malignant fevers, which are very fatal to them during the heat of summer. The venereal disease causes great ravages; but it is said to prevail chiefly in those camps where their princes reside, and not to be often found among the lower orders. They give to this disorder a name very expressive of the estimation in which they hold their mode of life, signifying "*The house disease* \*." Having occasion hereafter to notice this people again, I shall only add the observations of one of the celebrated travellers before mentioned, who, after considering the privations to which they are exposed, places their situation in a point of view more favourable, perhaps, than I have done. "For the rest," says he, "to whatever degree of wretchedness the poorest of the Calmucks may be reduced, it is very rare to behold them dejected by sorrow, and they are never subdued by despair. The generality, notwithstanding a mode of life which appears so adverse to health, attain to a robust and very advanced old age. Their disorders are neither very frequent, nor very dangerous. Few become grey-headed at forty or fifty. Persons from eighty to a hundred years of age are by no means uncommon among them; and at that advanced period of life they still sustain with great ease the fatigue of horsemanship. A simple and uniform diet †; the free air which they uninterruptedly respire; inured, vigorous, and healthy bodies; continual exercise, without care, without laborious employment; such are the natural causes of these felicitous effects." P. 241.

[To be continued.]

\* "Or rather, "*derived from those who live in houses.*"

† "I am at a loss to reconcile this statement with the real diet of the Calmucks. Can that properly be deemed simple, which consists of the grossest animal food of all kinds, without admixture of vegetable diet, without bread, or any of the fruits of the earth?"

ART. VIII. *The Works of the Reverend Thomas Townson, D. D. late Archdeacon of Richmond; one of the Rectors of Malpas Cheshire; and some Time Fellow of St. Mary Magdalen College, Oxford. In Two Volumes. To which is prefixed an Account of the Author, with an Introduction to the Discourses on the Gospels, and a Sermon on the Quotations in the Old Testament, By Robert Churton, M. A. Archdeacon of St. David's, Rector of Middleton Cheney, Northamptonshire, and late Fellow of Brasen Nose College, Oxford. 8vo. Two Volumes. 18s. Rivingtons and Payne. 1810.*

ART. IX. *Points at Issue between the Editor of Dr. Townson's Works, and the Author of Discursory Considerations on the Hypothesis that St. Luke's Gospel was first written, discursorily canvassed, in Two Letters to the Rev. Ralph Churton, Archdeacon of St. David's, from a Country Clergyman. 8vo. 135 pp. 5s. Rivingtons and Payne. 1811.*

THE character of Dr. Townson was so eminently pure, gentle, and apostolical; his faith was so discreet, his veneration for the scriptures so devoted and so cautious, that they who had the happiness of conversing with him, and enjoying his friendship, were almost led to look upon him as a saint, to rely upon his judgment as hardly fallible, and to regard with no favourable eye any opposition to an opinion which he had espoused. Though few men have ever better deserved such a tribute to their merit, no one was ever less likely to claim it than Dr. Townson. As his enquiries were patient, so his conclusions were modest; and as truth was his only object, there is little doubt that, could an opinion, opposite to one which he had suggested, have been shown to have greater probability and force of evidence, he would himself, very cheerfully, have acknowledged the fact, and adopted the opinion. Such, we are much inclined to think would have been his conduct respecting that opinion, which he espoused and defended, concerning the order in which the four Gospels were written; though a friend, feeling for him as he would not have felt for himself, has thought it necessary to defend it, with some little degree of warmth. The feeling in itself is laudable, arising from that very just admiration which we explained in the opening of this article; yet it is one which, not standing exactly in the same circumstances, we do not entirely partake. At the same time, let us not forget that the point in question is one, on which the best men may be allowed to differ, without the smallest breach of charity. It



is nothing fundamental, nothing essential to the faith. It is merely a speculative opinion, drawn from the comparison of the Gospels with each other. Dr. Townson, following the general tradition of the church, has supposed the Gospels to have been produced in the same order in which they usually stand; and examining and comparing them together, he collected many apparent corroborations of that tradition. Mr. Dunster, in his "Discursory Consideration \*," thought he saw sufficient reason to depart from that opinion, and particularly to consider St. Luke as the first Evangelist in point of time. Mr. Churton, republishing Dr. Townson's considerations, has given, in his Introduction, additional reasons in favour of his opinion; and lastly, Mr. Dunster, replying to these arguments, in the pamphlet above announced, has shown, to our apprehension, that they are insufficient; and has more fully than before replied to the arguments of Dr. Townson.

We trust, that in such a matter, it is perfectly safe to take one side or other of the question, as the reasons may seem to us to prevail, without being thought wasting in respect to either party. The memory of Dr. Townson we revere, as we have above expressed: his friend and Editor we esteem as he is well known to deserve; his opponent also we believe to be truly and highly estimable. But it is not to the character of the one or the other that we are to look, but to the force of the arguments; and on that account only we have yielded, and still yield to the considerations of Mr. Dunster. The preface of St. Luke seems, to our apprehension, entirely to declare, that no other competent person had then undertaken to do what he was preparing to perform. The πολλοι, "the many," who had attempted something of the kind, could not include any inspired Evangelists; for they are mentioned as a reason why his undertaking was necessary; whereas, had any of those been so qualified, they would rather have made it quite unnecessary. Either therefore no other Evangelists had then written, or St. Luke did not know that they had. We agree also with Mr. Dunster in opposing the opinion that any one Evangelist copied from another, or from any written document. We have lately seen the utmost that learning and the most consummate ingenuity could do, in favour of the copying hypothesis †; and the result was to our apprehension, so entirely inconsistent with the character of the writers, and so destructive of the real evidence of the Gos-

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\* See Brit. Crit. Vol. xxxiv. p. 36.

† Dr. Marsh's  
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pels, by removing it back from inspired writers, to unknown and unattested documents, that we cannot but wish to escape altogether from the trammels of such suppositions. We accede therefore with pleasure to the opinion of the very learned and able author of the "Remarks on Dr. Marsh's Hypothesis," that the only COMMON DOCUMENT was the "preaching" [and actions] "of our Saviour himself." This opinion, which it seems is nearly that also of Herder and Mr. Dunster, we thus take the liberty to state in our own words.

"That all they who had been chosen witnesses of our Saviour's discourses and actions, were enabled by inspiration, to remember and repeat the former, with little or no variation of words, and to relate the latter without any material difference of circumstances. That in their preaching they did so; and judging very similarly of the importance of what they had seen and heard, repeated nearly the same things and the same words, to their various converts. These were the original documents; but when these were attempted to be collected by *the many*, (*οἱ πολλοί*) not qualified by inspiration for the task, they succeeded so ill in it, that St. Luke considered their attempts as sufficient reason for his undertaking it, who had qualifications so much superior. This therefore he did, by putting into order all those facts, and discourses, which he had received from the first relators, or had himself witnessed.—This we have from St. Luke himself in his introduction. The particular circumstances which gave occasion to the other three Gospels not being told by the writers themselves are more conjectural; but the probability is, that their striking resemblances arose, not from any copying, but from their exact recollection of the same words and events; and their differences, from some minor cause, such as their particular object at the time of writing, and others, which, perhaps, cannot now be traced."

These ideas, which are more diffusely given in Mr. Dunster's pamphlet, p. 84, et seq. we have compressed into as small a compass as we could; to make them, if possible, more generally useful.

Having disposed of this previous question, in the way which our unbiassed conviction directs, we shall briefly give an account of the principal publication, Dr. Townson's works. Every faithful son of our Church will doubtless rejoice with us to receive the collected works of one, who was so distinguished and exemplary a member of it. The account of the author prefixed, is almost literally the same as was published before in the edition of the author's "Discourse on our Saviour's Interment," &c. which appeared in 1793; with the addition of a few dates, and the two inscriptions to the memory of Dr. Townson, at Malpas, and at Blithfield.

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This is the work of Mr. Archdeacon Churton; and does honour no less to the feelings of the writer, than the character of the excellent man who is the subject of it. Then follow the "Discourses on the Gospels," separately published before, in two editions, and here preceded by that introduction from the Editor, which we have already noticed; and by a sermon of the same writer, on the Quotations in the Old Testament, intended to illustrate the manner in which the writers of the New Testament are also supposed to cite from each other. The sermon is excellent and useful, at all events, whatever becomes of the hypothesis of copying, as attributed to the Evangelists. The volume is concluded by the admirable and truly evangelical Sermon of Dr. Townson on "our Saviour's Manner of Teaching," which is here, as well as the Discourse, printed for the third time.

The second volume of Dr. Townson's works contains the Discourse before mentioned; "on the Evangelical History, from the Interment to the Ascension of our Lord." Of this excellent work, which appeared within the first year of our public labours, we gave a short account in our first volume, p. 72. Then follow three Sermons, now first printed from the MSS. of the author; and a tract, entitled "Babylon, in the Revelation of St. John, as signifying the City of Rome, considered," &c. This was first published posthumously, in the year 1797. The volume is completed by the author's "Doubts, &c. on the Confessional," the "Defence of the Doubts," and the "Dialogue between Isaac Walton and Homologistes," in defence of the character of Bishop Sanderfon. These three were first published anonymously by Dr. Townson himself.

Of these very valuable and truly pious volumes, we shall confine ourselves to notice those parts which now appear for the first time; and these are only the three Sermons. 1. On Religious Meditation. 2. On the History of the Rechabites. 3. On the Righteousness and Peace of the Gospel. Of these, collectively, the Rev. Editor gives the following account.

"Though the ever dear and excellent Author of these volumes, when I pressed him, a few days before his death, for leave to publish a volume or two of his Sermons, did not consent; saying, and doubtless with great truth, that they were not written or prepared with any such design; yet the prohibition was not so peremptory, but that, with due respect for the Living and the Deceased, I conceive I may venture to print one or two. In order, therefore, that this second volume of his works may correspond, in point of size, with the former, I have selected three Sermons, not better, perhaps,

haps, possibly not so good as others which might be found; my choice, among many of distinguished merit, having been determined by other considerations." P. 203.

That the public is greatly indebted to the editor, for this slight, and perfectly pardonable, infringement on the modest reserve of his friend, is so clear, that we with many other friends to the Church, should be much rejoiced to see a larger selection made from compositions which, by the editor's report, are certainly not inferior to these. The humble and edifying piety of so true and excellent a son of the Church of England, would shine as a bright example, in these days of rebuke and gainfaying: and the single objection of the author, that they were not written with a view to publication, will be fully overbalanced, by the positive decision of unbiassed judgments, that they are highly worthy of it. That they are so, if only equal to these which now appear, we have no hesitation in repeating\*. The first Sermon, "On Religious Meditation," is founded on a view of the nineteenth Psalm, of which the concluding words are taken as the text.

"Let the words of my mouth and the meditation of my heart, be always acceptable in thy sight, O Lord, my strength, and my Redeemer."

It is opened in the following beautiful manner.

"It seems probable that the nineteenth Psalm, concluding with these words, is the result and substance of a longer meditation. It was the Psalmist's custom to call upon God early in the morning; he even prevented the night watches, that he might be occupied in the service of God, in meditation and prayer. We may then well suppose him, in one of these early meditations, to have been contemplating the prospect of the firmament and stars of heaven, as declaring the glory of God; and to have continued on his devout employment till the rising of the sun; when, his spirits being revived with the chearful season, and his mind impressed with fresh admiration, reverence, and gratitude, he broke forth in a new strain of praising and adoring his Maker, on sight of the wonders that opened upon him.

"From the book of nature it was natural for the Psalmist to turn his thoughts to the written book of God; for his delight was in the law of the Lord, which is light to the soul, as the sun is to the body; and when he had awhile considered the perfection, and

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\* A very valuable, though anonymous correspondent, says "there is a *raciness* in every thing that came from the pen of this most excellent man, and first divine of his time, which would insure interest to his least corrected pieces."

spiritual nature of the law of God, this would set his own sins and many transgressions against it in full view before him. Which last reflection would necessarily lead a devout mind into prayer to the Almighty, for his pardon, grace, and protection.

“ From such a train of thought and meditation we may suppose this Psalm to have been composed : and the whole book of Psalms affords not a more noble, animated, and exalted strain of piety ; or a juster pattern for us to follow in our acts of praise and devotion.” P. 205.

On these considerations, the preacher founds the following division of his subject.

“ First, that the minds of the considerate and wise, in contemplating the works of God, will be filled with an awful sense of his glory and majesty :

“ Secondly, that the same works will teach us, if they are duly considered, to think humbly of ourselves :

“ Thirdly, If we wish for any good and saving fruits from our meditations, they must be accompanied and sanctified by prayer.” *Ibid.*

On these subjects the author enlarges with that clearness and sincerity of piety, which distinguish all his writings, and which we leave to be enjoyed by the perusal of the discourse itself. The second, “ On the History of the Rechabites,” “ illustrates,” says the editor, with great truth, “ a remark in his life, that one of his peculiar excellencies consisted in deducing practical lessons from portions of sacred history.” The principal part of the application is contained in the following passage.

“ The point between lawful pleasures and vice is like a boundary between two kingdoms at war with each other. It is therefore most prudent, weak and defenceless as we are, not to venture to the very edge of our own side, but leave some space between, lest an insidious enemy surprize and take us captive unawares. This was the policy of the Rechabites. In order to keep at a safe distance from the adversary, they left, as I may say, a part of their own possessions unfrequented. In other words, they denied themselves some gratifications, which were really innocent, that they might be sure to stop short of what was excessive and criminal. And it seems their policy was good. They continued a virtuous people, for many descents, in times of general corruption.

“ It is not the particular observances of the Rechabites, who drank no wine and built no houses, that are here recommended to Christians ; but that temper and disposition, in which they stood towards the things of the world : that we should learn like them to have a command over our appetites ; and to be able, on due occasions, to deny ourselves somewhat of our most innocent enjoyments :

ments: to remember that we, as well as they, are strangers in the land where we dwell, and have here no abiding city: that our dwelling in houses should so far resemble their dwelling in tents, that our hearts be not fixed and set upon earthly possessions, nor fired with covetous desires of the pomp and show of the world; but since we are strangers and pilgrims, who must shortly bid adieu to these things, our point of wisdom is, to disengage and loosen our affections from them, and expect our summons of departure; and in the mean while to be preparing our minds, and forming our manners, according to the nature of the country, wherein we hope to be established." P. 223.

The third Sermon, "on the Righteousness and Peace of the Gospel," points to the prophesied establishment of the kingdom of Christ on earth, and the various proofs of that blessed event. It connects, as the editor observes, very properly with the discourse which follows, wherein the author enforces the proofs that the City of Rome was the Babylon of the Revelations, and therefore cannot be supposed to be the place established, to have the sovereignty over the Church of God and Christ. The wonderful events of the present times seem to have brought even the pretence of that sovereignty to a final end. What further steps the providence of God will take to put an end to those divisions of his Church, which were occasioned by the extravagant pretences of the Roman Pontiff, in his days of power, cannot yet be discerned. But certainly every thing seems to be tending towards an extinction of the Pontifical superstitions, except merely what is passing in the British Islands.

That these volumes may be extensively circulated, to the increase of true piety, and of all those christian virtues, of which the author afforded so eminent an example, is our sincere and earnest wish.

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ART. X. *Religious Liberty, the Offspring of Christianity; a Sermon preached at Worship-street, Tuesday, June 4, 1811, before the Annual Assembly of the General Baptists; to which are subjoined, the Schedules of Lord Sidmouth's Bill, together with the Resolutions both of the General Body of Dissenting Ministers in and about the Cities of London and Westminster, and of the Deputies for protecting the civil Rights of the Protestant Dissenters. By John Evans, A. M. 8vo. pp. 43. 1s. 6d. Sherwood, &c. 1811.*

THIS is a very good sermon on the parable of the tares and the wheat, (Matt. xiii. 24—30.) and, considering the occasion on which it was preached, displays much enlight-  
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ened-moderation in its author. Mr. Evans begins his discourse with some sensible reflections on the introduction of sin into the world; proceeds to assign good purposes which may be served by suffering its continuance, and the pernicious consequences which would ensue from an attempt, by fallible men: to extirpate it; and then describes, in animated, and, at the same time, solemn language, the final judgment, when the tares shall be separated from the wheat, and burnt, and when *the righteous shall shine forth as the sun in the kingdom of their Father.*

From virtue and vice in morals, he naturally passes to truth and error in religious belief, and religious worship; shows that, according to the spirit of the parable, toleration is the duty of civil governments, and religious liberty the right of private Christians; that men are less capable of extirpating heresy, had they a right to attempt it, than they are of extirpating vice; and points out the horrid consequences of religious intolerance. In all this we heartily agree with him; but he is certainly mistaken, or misled by Dr. Campbell, when he says, that "as far down as the *fifth* century, and even lower, *error* alone, however gross, was not considered as sufficient to warrant the charge of *heresy.*" This broad assertion is surely contradicted by the whole history of the Cerinthians, Montanists, Donatists, Novatians, and Arians, with numberless other sects; nay, it is contradicted by St. Paul himself, who enjoins Titus (iii. 10.) to "reject a man that is a *heretic*, after the first and second admonition."

We think, likewise, that Mr. Evans's usual good sense and moderation had deserted him, when he expressed himself in the following terms, which surely were not called for by the occasion. Alluding to Lord Sidmouth's Bill, and its fate, he says,

"Protestant Dissenters, of every denomination, have come forward, with one heart, and with one soul, to repel the *common enemy*. The effect of this co-operation was an almost instantaneous success. The attack meditated against their religious liberties was felt, like an electrical shock, throughout the whole circle of the body it was meant to affect. They met—they resolved—they petitioned—they triumphed!!! PROTESTANT DISSENTER, and FRIEND TO RELIGIOUS LIBERTY, were synonymous terms; indeed the only appellations by which they were designated on this occasion. From this *enlightened* and *liberal* union, I augur well to the cause of divine truth. *Behold! how good and how pleasant it is for brethren to dwell together in unity!*" P. 29.

Will Mr. Evans give us leave to ask him, what individual, or what body of men, he has here chosen to designate by the

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name

name of THE COMMON ENEMY? It cannot be the bench of bishops, for not one of them spoke in favour of the Bill; and, in this pamphlet, the Archbishop of Canterbury is highly praised for having spoken against it. It cannot be the House of Peers, for that House rejected the Bill. It cannot, we think, be the noble Mover himself, for he is admitted to have *meant well*, and to have had *the approbation of various Dissenting ministers* to the principles and provisions of the Bill which he introduced. It appears indeed wonderful to us, that any Dissenter, of sound judgment and learning, should have objected to these principles and provisions; for we cannot conceive how *religious liberty* is encroached upon by the civil magistrate requiring, from *respectable householders among the Dissenters themselves*, a certificate that the person, to whom, on the terms of the toleration laws, he is to grant a licence to officiate legally as a Dissenting Minister, is “of sober life and conversation, and of sufficient ability to preach or teach, &c.” The present writer once heard one of the most respectable Dissenting Ministers in London, and its vicinity, declare, that, for want of some such provision as this in the toleration laws, the Dissenters had become *a rope of sand, strangers* to each other's *real principles*, and disgraced by illiterate blockheads taking upon themselves the pastoral care of congregations, without undergoing any previous examination; without any other authority than the recommendation of the tutor of the academy where they had been educated, and sometimes even without that recommendation.

That of the itinerant preachers, who have no fixed place of residence, but wander over the country, instilling into the minds of the vulgar their own crude notions as fundamental principles of religion, many are very illiterate, Mr. Evans does not deny. In all probability, however, he is not aware of what is known to several of our readers in their official capacity as magistrates, that some of those teachers have been unable to subscribe, otherwise than by their MARK, the oath, which the law requires them to take when they receive their licence to teach! As he is himself a man of letters, it seems impossible that he can look on the noble Lord, who attempted to put a stop to those enormous abuses, so dangerous to the interests of the learned dissenters, as well as to those of the church, and so disgraceful to the dissenting name, the *common enemy* of the dissenters. Who then is this COMMON ENEMY?

It has long been said; we know not with what truth, that the various sects of dissenters, however hostile to one another, have always suspended their mutual hostilities, and united with one heart and one soul, whenever an opportunity occurred,



curred, to undermine the Church of England. If this be so, they must consider *her* as their *common enemy*; though why they should do so, it is difficult to conceive, unless their ruling passion be envy of her establishment. We are unwilling to suppose, that the man, who could write the sermon before us, views the church with so jaundiced an eye; and yet if *she* be not the common enemy of which he speaks, we know not where to look for that enemy. On this supposition, we beg leave to ask Mr. Evans, what benefit, he imagines, the *general baptists* would acquire by the overthrow of the Church of England. Some other church would be established in her stead—probably the presbyterian church, the only one among the dissenters that seems capable of becoming a national establishment. Does he imagine that the presbyterian church, when established, would be more tolerant than the episcopal church? Let him read with attention the literary and religious journals that are now publishing in Edinburgh, and we are convinced that he will soon change his opinion.

But “the meeting of the General Body of PROTESTANT DISSIDENTING MINISTERS of the three denominations, residing in and about the cities of London and Westminster, resolved, on the 16th of May, 1811,

“That the right of peaceably assembling, for the purposes of religious worship and public instruction, according to the dictates of their own consciences, belongs to us as men, as christians, and as members of civil society—that this right ought not to be abridged or controuled by any secular authority, and that we cannot consent to the alienation or surrender of it without criminality on our own parts, disrespect to the memory of those from whom we have, under Providence, received it, and injury to the best interests of our descendants and successors, to whom it is our duty, as far as we are able, to transmit it inviolate.” App. p. 36.

We are not aware that any man has lately called in question this right, which the *legislators of Red Cross-street* so solemnly resolve to be their's; nor can it be pretended that Lord Sidmouth attempted even to *abridge* or *controul* it; unless it be of the essence of this right that the dissenters have liberty to choose for their ministers *blackguards* and *blockheads*, whom even *they themselves cannot certify* to be of a *sober life* and *conversation*; or *fitted*, by their *learning*, for the office to which they have appointed them. Even when this liberal concession shall be made to them, the dissenters will have no just cause to complain of Lord Sidmouth. His Lordship probably thought, as we do, that though the whole business of the *Parliament*, which was holden in the LIBRARY, in *Red*

*Cross-street*, was to watch over the rights of the *dissenters* as a separate body, the Parliament, which is holden in Westminster, ought not to support those rights, or pretended rights, when they interfere with the undoubted rights of the great body of his Majesty's subjects. Now it is a fact, that the toleration laws, as understood at present, do interfere with the rights of his Majesty's subjects of the established church, and even with the constitutional defence of the empire.—Whoever takes out a licence to officiate as a dissenting minister, is exempted from serving in the Militia, and in some other stations essential to the good government of the state; and were all men, of the age liable to be ballotted for the Militia, to take out such licences, no Militia could be raised in England. That many worthless men have taken out licences for no other purpose than to exempt themselves from being called on to serve in the Militia, is a notorious truth; and we beg leave to ask Mr Evans, and Mr. Taylor, the chairman of the meeting in Red Cross-street, whether fellows, to whom they could not give certificates of competent learning, and a sober life and conversation, would not be better employed in the Militia, defending their King and country against the tyrant of Europe, than in declaiming to multitudes collected in the fields, on *regeneration*, the *new birth*, the *faith of assurance*, and the *experiences of methodism*?

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ART. XI. *The Gleaner; a Series of Periodical Essays; selected and arranged, from scarce or neglected Volumes; with an Introduction and Notes, by Nathan Drake, M.D. Author of "Literary Hours," and of Essays on Periodical Literature.* 8vo. Four Volumes. 2l. 2s. Suttaby and Co. 1811.

DR. Drake, in his five elegant volumes on the principal of periodical Essayists\*, has given so complete a view of all the minor works of the same kind, as to prove that his knowledge of them is extensive and accurate, and his judgment of their respective merits the result of attention and good taste. It is not, therefore, probable that any person can be better qualified than he is to form a selection from the general mass, and to rescue those which deserve a better fate, from

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\* Brit. Crit. vol. xxviii. 147, and xxxvi. 577.

the oblivion that threatens to overwhelm the majority of their brethren. This task he has here performed, and has thus produced, merely by arrangement, a new collection of Periodical Essays, not much inferior, on the whole, to those which are established as classical.

The papers, from which Dr. Drake has made his selections, are taken chiefly in chronological order. In the two first volumes, they are these. 1. *The Englishman*, (by Steele), published 1713. 2. *The Lay Monastery*, (Blackmore), 1713. 3. *The Cenfor*, (chiefly Theobald), 1715. 4. *The Freethinker*, (A. Phillips and others), 1718. 5. *The Plain Dealer*, (A. Hill, &c.) 1721. 6. *The Universal Spectator*, (Oldys, and others), 1728. 7. *The Memoirs of G. b-street*, (Ruffell, Martyn, &c.) 1730. 8. *Fog's Journal*, 1732. 9. *Common Sense*, (Chesterfield, &c.) 1737. 10. *The Champion*, (H. Fielding, &c.) 1739. 11. *The Female Spectator*, (Mrs. E. Haywood, &c.) 1744. 12. *The Parrot*, (Ditto), 1746. 13. *The Student*, (published at Oxford), 1750. 14. *The Inspector*, (Dr. Hill), 1751. 15. *Covent-Garden Journal*, (H. Fielding), 1752. 16. *Gray's Inn Journal*, (A. Murphy), 1752. 17. *The Old Maid*, 1755. 18. *The Prater*, 1756. 19. *The Universal Visitor*, (Smart, Percy, &c.) 1760.

In giving this list, we have purposely thrown in the names of the principal conductors of the papers, where known, from Dr. Drake's own Essays; because they are in most instances a pledge to the public that something good may be expected from their pages. The third and fourth volumes will not present quite so good a list; but we shall pursue the same method. The papers there employed to furnish the selections are;

1. *The Genius*, (G. Colman), 1761. 2. *Terræfilius*, (Ditto), 1763. 3. *The Babler*, (Hugh Kelly), 1767. 4. *The Bachelor*, 1773. 5. *The Gentleman*, (G. Colman), 1775. 6. *The New Spectator*, 1784. 7. *The Microcosm*, (Eton Boys), 1786. 8. *The Pharos*, 1786. 9. *Olla Podrida*, (T. Monro, &c.) 1787. 10. *The Trifler*, (Westminster Boys), 1788. 11. *Variety*, (Mr. Repton), 1788. 12. *The Loiterer*, (Mr. J. Austen), 1789. 13. *The Speculator*, (Dr. Drake and a friend), 1790. 14. *The Bee*, (Dr. Anderson), 1790. 15. *The Grumbler*, (Capt. Grose), 1791. 16. *The Country Spectator*, (Mr. Middleton), 1792. 17. *The Indian Observer*, (Mr. Hugh Boyd), 1793. 18. *The Ranger*, (Hon. M. Hawke and Sir R. Vincent, (1794.)) 19. *The Cabinet*, 1794. 20. *The Sylph*, 1795. 21. *The Reaper*, (Mr. Maude), 1796. 22. *The Philanthrope*, 1797.

As a specimen or two, from a work compiled from so many different authors, could give but little idea of its genuine merit, we shall content ourselves with a single one, from the part in which the editor owns himself more particularly concerned, the *Speculator*. We shall take it from a paper in which Dr. Drake himself, if we do not much mistake, undertakes to vindicate Shakspeare's character of Timon, as being faithful to nature. The opening of this paper will sufficiently show the design of the writer, to induce the critical reader to wish to see the rest. We cannot admit the whole, on account of its length. The motto is well chosen.

— Goodness wounds itself,  
And sweet affection proves the spring of woe.

SHAKSPEARE.

“ The character of Timon of Athens presents a delineation of a sudden change in the principles of human action, which, though drawn by the pen of Shakspeare himself, whose knowledge of the heart appears almost intuitive, has been censured as extravagant and unnatural. The glowing generosity, the indefatigable friendship, the expansive openness of soul, which mark the earlier features of the character of Timon, are suddenly, on a change of fortune, which discovers treachery in his supposed friends, subverted to their foundation. The whole mental sense, shifting with rapidity and violence, presents in their room the most inveterate and ferocious detestation, directed against all mankind. In my mind, the poet has here only afforded another proof of the keenness of that penetration, which, glancing through all the springs and movers of the human soul, fixes the changing features of the mental portrait, and holds a mirror to nature herself. He perceived, that on the ruins of our best feelings the temple of misanthropy is ever erected. The force of this truth he has exemplified by characters stamped with the kindest affections of nature, containing those propensities on which the fairest structure of human happiness is raised, in which those benefits, so far from tending to their proper end, ill-managed and abused, involve their possessors in delusion and misery, and naturally end in a frame of mind inimical to mankind, and incapable of felicity. Of these Timon is one; although inconsiderate ostentation forms a striking feature in the delineation of Shakspeare, the violence of misanthropy is to be traced to other causes; and we are led to exclaim, from a thorough knowledge of his character, with the faithful Flavius,

“ Poor honest lord, brought low by his own heart,  
Undone by goodness.

“ To follow the general idea of the Poet more closely, to apply it more generally to human nature at large, will probably reward our labour. For this purpose, we may call up before our eyes

eyes the painful, but too common picture, which the mind, where the glow of fancy triumphs over reason, and the mere impulse of sensibility supercedes reflection and settled principle, exhibits in its progress through the world." Vol. iv. p. 1.

The Essayist here takes up the ideal character which he supposes, and follows it with great ingenuity and force of delineation, through the various steps of disappointment, to the final aggravation and torture of the feelings, which brings on misanthropy: we should add, in a mind not guarded by the principles of true religion. Among the papers selected, one of very prominent interest is the first, which contains the story of Alexander Selkirk, the real model of Robinson Crusoe, who lived alone four years in a desolate island. The narrative was drawn up by Steele from the information of Selkirk himself; and is curious and striking in the highest degree. The notes subjoined by the Editor are neither long nor numerous; they occur principally at the close of some of the Essays; and are of use either to explain something in them, to throw some light upon the author, or to illustrate the contents, by similar passages. We cannot imagine that there can be any person, fond of English reading, to whom this work will not be very highly acceptable.

ART. XII. *A Sermon, preached in the Cathedral Church of Chichester; August 8, 1811, at the Triennial Visitation of the Right Reverend Father in God, John, Lord Bishop of Chichester. By William Stanley Goddard, D. D. Rector of Treyford, Sussex. Published by Command of his Lordship, and at the Request of the Clergy. 8vo. 56 pp. 2s. Winchester, printed; J. Hatchard, London. 1811.*

THE text of this Sermon is taken from 1 Cor. xi. 19: "For there must also be heresies among you; that those, which are approved, may be made manifest among you." The Sermon opens with adducing the explanation of the word "Heresies," which is given by Macknight. Thence it proceeds to this paragraph:

"That Religion, like every other blessing, may be perverted; that it has sometimes been used, by wicked and designing men, as the instrument of ambition, avarice, and cruelty, unhappily cannot be denied; but, to infer base motives, where none are apparent; to brand those, who dissent from us, with the names of hypocrites and impostors; would be consistent neither with reason, nor with that "charity, which thinketh no evil; which hopeth, endureth,

believeth all things:" it would be assuming the prerogative, and encroaching on the province, of that Being, to whom alone "all hearts are open:" and who can alone therefore determine the motives of human conduct. Candour, liberality, justice, will rather lead us to this conclusion; *that, wherever any considerable number of persons have persevered in maintaining "particular religious opinions," and in acting upon them, for a length of time, though the principles may be erroneous, those who profess them are sincere."*

In the prosecution of his subject, the Preacher follows the order marked out by the Apostle; and shows,

1st. That "there must be heresies"—and

2dly, "The consequences resulting from them; viz. that those which are approved, may be manifest." Under the first head he observes; "it is evident from the constitution of the human mind: and from the very different points of view, in which the same object presents itself to different persons, and even to the same person at different times; that entire agreement of opinion can hardly be expected on any subject." He confirms this position, by looking beyond Christians; he illustrates it by the cases of sects among Hindoos; among Mahometans; among Philosophers and Moralists; among the Jews themselves, who were divided into Pharisees and Sadducees.

Under the second head, he considers the effects of heresies, "in the ends, they have been made to answer; that those, which are approved, may be made manifest among us."

In Macknight's acceptance of the word "approved;" he thus paraphrases the term; "*those, who being tried, are found firm in the true Faith.*" But this leads to the important questions, "*What is the true Faith?*" and, "*Who are the persons so approved?*" He says,

"If we of the Established Church should assert an exclusive claim to this character, it is certain, there are but too many, in the present day, ready to dispute our title. It concerns us therefore to examine seriously and impartially, on what grounds we rest our pretensions. These are many and various: but they may be considered principally with reference to

"1. The Constitution of our Church:

"2. The doctrines maintained in it."

In his view of our Ecclesiastical Constitution and its received Doctrines, the Preacher points out the indispensable necessity, which for the preservation of Order in any religious Community, requires Laws for Government; Forms for Observance; Terms of Agreement for Teaching; Diversity of Persons for the discharge of different Functions, Functions

not to be assumed at the mere will and pleasure of every individual, but to be delegated by constituted Authority. He proves that the principles, on which the Primitive Christian Church was founded, are the basis of our Church. He shows the wisdom and moderation of our Reformers; and the consistency which pervades the whole body of our ritual and doctrinal system.

“ Of the Church of England, it may be truly said, that in its Liturgy, Homilies, and Articles, it is consistent throughout. In all Sects, there is a failure in illustrating the “ Harmony of Scripture,” and in reconciling *all* its Doctrines. In the Church *alone* they are all reconciled. Faith, with Good Works. Free-Will, with Grace. Predestination and Election, according to the true scriptural sense; but without partiality or reprobation; as maintained by *Calvin*. All is uniform; breathes the same spirit; and conspires to the same great end.” (Note in p. 19.)

Whence came the alliance of Church and State, and what the nature of such alliance, are briefly explained in this paragraph:

“ As human Institutions are in their nature liable to perversion and decay, care was taken to defend and preserve the true Faith thus established, *by uniting and identifying the Interests of the Church with those of the State*: that they might mutually strengthen and support each other; that Obedience to the Law might rest on the sure foundation of Religious Obligation; and sound Principles of Religion be maintained through the sanction of the Law. Hence, the Church, though governed *immediately* by a jurisdiction of its own in spiritual concerns, is nevertheless in temporal placed under the protection and amenable to the controul of the Civil Magistrate. For our Doctrines and Sacraments, we look only to the Gospel: we should maintain and celebrate them, independently of human authority. But the incorporation of these Doctrines and Sacraments into the Law of the Land, so that Christianity, in its principles and usages, should be the *National Religion*, we owe to the Constitution of our country. And so far it is true, that our Doctrines and Ordinances have been established and published under the sanction of the Legislature: and the Sovereign of the Realm has been by Law constituted, “ in all causes, and over all persons, ecclesiastical as well as civil, supreme.”

From induction of particulars are drawn these general conclusions; viz. that “ the Form of our Church is Apostolical;” and, “ the Constitution of our Church has been sanctioned by the Government of our country.” The transition thence is to this question,

“ Whence

“ Whence then have arisen Heresies among us ? ”

The causes first assigned are, “ the love of novelty; the ignorance and credulity of the common people; the peculiarity of the doctrines; and the unusual manner of delivering them: ” causes, all assignable for the increase of sectarists, who are followers either of Whitfield, or of Wesley; or who are the disciples of itinerant self-appointed teachers.

The increase of those Sectarists is next ascribed to that systematic mode, with which they make proselytes, spread their tenets, secure co-operation, from one quarter of the kingdom to another.

The preacher denies that the success of sectarists is to be imputed to any want of exertion in the Clergy of the Establishment. He maintains it as a fact, that the Clergy have laboured to convince people of their error in listening to these false teachers, so far as they have been able to attempt conviction by the means of “ exhortation and admonition, public and private, from the pulpit and from the press. But they had many disadvantages to encounter. ” One of those disadvantages was, that hot-headed enthusiasts love the wild ravings and extravagant gestures of itinerant zealots, better than that decency, gravity, and seriousness, which adorn the true Christian minister when discharging his holy office. Another, and that a most powerful disadvantage, has been the want of Churches.

“ This was more immediately felt in large towns: in all of which, the population has, within a few years, considerably increased, and in some has been more than doubled. It is an evil, long complained of, but remaining still without a remedy. Chapels, it is true, have been here and there erected: and had they been built in sufficient number, and endowed at the public expence, for the *maintenance of the National Religion*, the end might have been answered: but being left in general to private individuals, who may reasonably look for remuneration of their expences, they are reserved almost entirely for the accommodation of such as can afford to pay for their admission. In the mean time, the Poor *cannot* have the Gospel preached to them. Can it be expected, in such a case, that they will not resort to the Tabernacle? ”

He contends, that if similar means were allowed for weakening the civil government, which are allowed for injuring the ecclesiastical polity, of this nation, they would be successful; and he appeals to fact, for the truth of his position:

“ Let a similar experiment be made on our Government. Let a number of persons (I will not say “ wicked and seditious ”) but mere  
mere



mere enthusiasts in the cause of liberty, falsely so called, go forth through the country. Let them, without restraint, propagate their opinions, in private companies, and at public assemblies; by declaiming vehemently against the corruption of our Parliaments, the burden of our taxes, and the incapacity of our Rulers: let them form *Associations, and establish Corresponding Societies*: let them appoint meetings: discuss public measures: point out grievances: draw up resolutions: and circulate them through the public papers!—May not the consequences be foreseen? Will not such principles be disseminated?

“*But the experiment has been already made! and had not the interposition of our legislature been most providentially directed to arrest the progress of the contagion; this flourishing and happy country might have been, at this moment, the scene of anarchy and desolation: and our boasted Constitution (which after having encountered so many storms, and steered in safety through so many rocks and quicksands, still braves, with unimpaired strength, the violence of THAT DREADFUL TEMPEST, in which the other Governments of Europe have been wrecked;) might itself have been driven along by the resistless fury of the hurricane, till it had been at length fatally lost; and, together with our laws and liberties, for ever swallowed up in the UNFATHOMABLE GULPH OF REVOLUTION.*”

The Preacher again repels censure from the Clergy, for the increase of an evil which has grown out of Toleration abused to most pernicious purposes. He reprobates the language used “*even among our Legislators, who can exult at the success of Sectaries; who can triumphantly anticipate the period, when the Dissenters shall exceed in number those of the Established Church.*” He asserts,

“*LIBERTY IS THE BIRTH RIGHT OF EVERY ENGLISHMAN:*” but he deprecates the misapplication of the word “*Liberty,*” to licentiousness which would violate the law, and to iniquity which would be destructive of public welfare. “*Liberty,*” in the true sense of the term, both civil and religious, in his view of things is enjoyed by every person in this country. Nor does he conceive the slightest infringement could have been made on it by the Bill, which gave occasion for such intemperate language among our Legislators. ‘The object of his Lordship (i. e. Lord Sidmouth) was certainly misrepresented or misunderstood.’ No violence whatever *could* have been intended to the ‘Act of Toleration.’ The operation of the Bill would most unquestionably have been for the ‘Protection of the Dissenters.’” (Note, p. 35.)

We are encouraged by the Sermon to hope, that however alarming the complexion of things may be, yet we need not fear

fear a speedy approach of public ruin, because "for the most part, great changes, whether in Religion or Government, have been preceded by causes that have rendered them at once desirable and necessary." It is denied that there exists any cause for change in our Established Church, whether we examine the doctrines taught in it, or the general character of its ministers with regard to their education; learning; morals; punctuality in discharge of sacred duties, private and public. For the degree of estimation in which the Clergy should be holden, and with which they are regarded by those who fairly appreciate merit, an appeal is made to the judgment of a writer, who, although he is unconnected with the Church of England, nevertheless delivers this opinion;

"I am constrained to acknowledge that the great bulk of the national learning is to be found among the Clergy of the Establishment. In the practice of morality in general, what body of men in the world exceeds that of the regular Clergy of this kingdom? I am persuaded, not any. Who are the promoters of those public charities, those learned and beneficent institutions, which are the glory, the happiness, the bulwark of our country? Considered as a body, they are doubtless the ornaments of the religion they teach, and of the country that supports them."

This impartial testimony borne by Mr. Nightingale, (see his "Portraiture of Methodism") is adduced as a most complete refutation of the foul calumnies thrown on the Clergy, by the author who lately wrote on "the State of the Church."

Exemplary and vigilant though the Clergy are, yet the Preacher observes, "Heresies still continue." He then considers what advantages have been derived even from the opposition, which has been raised against Christianity, and from the contrariety of opinions which have subsisted among Christians themselves. To all these differences he allows the utmost share of utility, which can be conceded; compelled however by truth to state the case impartially on both sides, he proceeds to say,

"But if there be many serious evils to outweigh the good that may have been done: if the doctrines of scripture have been "wrested" from their true signification; have been misinterpreted; have been misapplied—if members have been by every artifice seduced from the Established Church; if its doctrines have been decried; if its ministers have been defamed; have we not then rather cause to exclaim in the pathetic language of the Prophet, 'The ways of Zion do mourn!'"

Those, who are even indifferent to religion in a serious point of view and as connected with futurity, are earnestly called upon to reflect,

“ That whenever the Church shall be undermined, the Constitution will be deprived of one of the main pillars on which its fabric is erected; and should it fall, *he* must have forgotten the eventful period of the ‘ Great Rebellion,’ must be ignorant of the similarity in which the human passions, unrestrained by religious obligations, are accustomed to operate; who shall blindly expect, who shall vainly conceive, that the CIVIL CONSTITUTION will NOT be involved in the general RUIN. Will that USURPATION, which extinguishes the hierarchy, stop short in its career, to spare the PEERAGE? Will that VIOLENCE, which tramples on SACRED INSTITUTIONS, pay respect to HUMAN ORDINANCES? Will the IMPIETY and INIQUITY which defy the laws of GOD, be overawed and controuled by the laws of man? But the answers to these enquiries will be found in the records of our own history; where they are engraven in characters never to be erased. They will inform us, that when fanaticism had succeeded in driving out true Religion, and was made the tool of faction; then were the Constituted Authorities set at nought, and the destruction of the national Church was speedily followed by the destruction of the Government. Nor did the nation *fully* recover from the convulsion, into which it had been thrown, till the Church and State, our civil and religious liberties, were again firmly and inseparably united at the Révolution.”

Then follows an allusion to the blessings, which we actually enjoy under our present Constitution, and for which we are taught to thank the Providence of GOD; and we are reminded, that if we appreciate them duly, we cannot

“ Without horror contemplate the dreadful calamities, that must again ensue from bursting asunder the bands, by which alone they have hitherto been secured. The consequences, that *have already* proceeded from the ruin of the national Protestant Church, cannot suffer us to be indifferent, as to those, which *may again* overwhelm us, if its overthrow should a second time be accomplished. For, experience of the *past*, will fully justify reasoning as to the *future*; and it is the part of true wisdom to take early warning, from what has before happened; that by comparing events with their causes, we may learn how to ‘ refuse the evil and to choose the good.’ ”

The preacher, having discussed so many topics, prepares for a conclusion; the substance of which is, a brief exhortation that the Clergy should persevere in fulfilling their duties, under firm confidence, that if they look up to THE ALMIGHTY for support, they will be assisted by divine grace, and defended by that protection, for which, in the words of  
our

our Church Collects, he offers up a suitable and devout prayer.

The analysis of the sermon, which has thus been given; and the many passages, which have been either interwoven with the analysis, or have been presented to view in distinct paragraphs, will prepare the reader for the following judgment.

The matter is well selected; copious; interesting.

In some pages there is animation; in some eloquence: but upon the whole, the manner is calm; temperate; candid; yet strong and convincing.

The style is in the language of a masculine mind, conveying its thoughts to men of cultivated and enlightened understandings. And such style is adapted to such occasions:

In p. 23, and 27, Dr. G. censures the mode of addressing religious discourses to the imagination and passions; and intimates his opinion that they are more properly delivered when spoken in the "words of truth and soberness." His opinion is correct; particularly with reference to the people of this country. Every orator, whether at the bar, or in the pulpit, should consider the cast of mind and character of the persons whom he addresses. The English are thinking and sober-minded people. They prefer sound reasoning to declamation; and language plain though polished, to style affected and falsely pathetic. On other accounts, Dr. Goddard's opinion is correct. He that merely works on the passions, produces but a transient impulse: he that convinces the understanding, secures a lasting effect. The usage of our LORD and of his Apostles is on the side of preaching with sobriety, and with appeal to reason. Our LORD referred his hearers to the miracles he had wrought; from them was to be collected his divine mission. The Apostles insisted continually on the resurrection of CHRIST; from the certainty of that fact, they reasoned themselves, they taught their hearers to reason, on the truth of their religion. But, to conclude this little digression into which we have been led, the principal doctrines of revelation are in themselves so interesting, that they require nothing more than exposition, grave, earnest, impressive; that will excite attention during its progress, and raise reflection when it is ended.

The sermon is rendered the more acceptable, because it is particularly seasonable: and that it may be studied by those, who either through mental ignorance or political depravity utter speeches of a tendency most destructive to their own titles, rank, and fortunes, as well as ruinous to the nation, is most devoutly to be wished.

## BRITISH CATALOGUE.

## POETRY.

ART. 13. *The Triumphs of Religion; a sacred Poem, in four Parts.* 12mo. 121 pp. 7s. Rivingtons. 1811.

“ Go, lowly verse, go forth, and boldly dare  
 Plain truth unvarnish'd to the few declare;  
 What tho' no flow'rs from sweet Parnassus' ground,  
 To charm the ravish'd sense be strew'd around,  
 What tho' nor Science rear its stately head,  
 Nor Genius' golden rays their lustre shed;  
 Yet admiration for the sacred names  
 Thy page enrolls, a fair indulgence claims;  
 And should the noble minds recorded there,  
 From one afflicted bosom drive the tear,  
 Teach but one sorrowing heart, by grief oppress'd,  
 To turn for refuge to a Saviour's breast;  
 Or the examples of repentance giv'n,  
 Recall one erring soul the path to Heav'n;  
 Then let the critics satirize, or rail,  
 And all the want of classic taste assail;  
 Whilst I, who seek not thus to raise a name,  
 No eager candidate for fleeting fame,  
 Shall, though the multitude with scorn deride,  
 In this my offspring, feel an honest pride.”

*Introductory Lines.*

We wish that more could be said for this production, and that even that little had been better said; for we are not among the Critics who wish “to satirize, or rail” at a composition so piously intended. But let us tell the author, in kindness, that if the flowers of Parnassus be wanting, and the gifts of genius denied, it is much better to write prose than poetry: for many more persons will study good examples in prose, than will labour through indifferent poetry to view them.

ART. 14. *The Age; or the Consolations of Philosophy, a Poem, Part the First.* By the Author of the People. 8vo. 67 pp. Jones. 1811.

It is not long since we examined a much larger poem with the same title. (vol. xxxvii, p. 627.) Of that we could not say any thing favourable, but this is infinitely worse. As far as we can understand it, which is by no means easy, (for what is so obscure

scure as nonsense?) it is an attempt to versify the principles of Tooke and Co., which is done in stanzas much inferior to the style of Sternhold and Hopkins. The most intelligible parts are those intended to abuse Mr. Pitt, which are very numerous; the author being evidently one of those dupes who have been made to believe that the War, and all the evils of Europe, were occasioned by him. But the writer also attempts more general satire. The following is meant (it seems) to satirize Egyptian furniture.—

“ Enquire the name of yonder forms,  
 A *spink* (Ma'am gruffly says;)  
 The *Lares*. (so her fancy warms,)  
 Where *civits* of other days.  
 Pride of the hall my Lord advance,  
 And three straw bar'nets made by chance,  
 Explain this furniture with skill.  
 Alas, my Lord of cheese and hams  
 With many a score of loud G—d d—ms,  
 Calls for th' upholsterer's bill.” P. 50.

The cover of the book informs us of other *works*, in Prose, written, or to be written, by this sublime Poet! Who says that he composes “in the few leisure hours of a week, which the trammels of a *stupid commerce*” leave him. Let us most sincerely assure him, that no commerce can be so *stupid*, as this unsuccessful commerce with the Muses; and certainly none more unprofitable.

ART. 15. *The Battles of the Danube and Barroffa.* 8vo.  
 Murray. 5s. 1811.

This volume is dedicated to Mr. Croker, whose justly celebrated poem of the Battles of Talavera, confessedly gave rise to the present publication, nor will it be thought much, if at all inferior to its prototype. Indeed were we not pressed by a vast accumulation of materials, we should have had no scruple in placing this very noble tribute to those who fell in the sanguinary conflicts on the banks of the Danube in our very foremost ranks. We must be satisfied, however, with assuring our poetical readers that it will well and amply repay their attention. The very opening of the Poem will sufficiently testify this and justify our commendation.—

“ Spirit of the North whose hoary head  
 Lies pillow'd in the snow;  
 Whose stormy voice so loud and dread  
 Is heard in Southern climes below.

“ Whose moody eye surveys the past;  
 The wreck of times no more;  
 When deep and long war's bitter blast  
 Resounding shook the Baltic shore.

“ Spirit

“ Spirit of the North, may yet a song,  
Affail thy holy sphere ;  
Where late the trumpet’s clangor strong,  
Disturbed thy pensive ear.

“ Still may another Muse presume,  
Careering on her trembling plume ;  
To reach the dark and stubborn clime,  
And claim from thee a wreath sublime,  
Her timid brow to cheer ?  
Oh could she gain the honour’d prize,  
Swift thro’ the cold and nitrous skies,  
And o’er the mountains wild and hoar  
Her joyous wings would boldly soar  
To thy exalted sphere.”

The whole is at least equal to this, and many parts are greatly superior. We sympathize most cordially in the apostrophe which follows in p. 6, addressed to the Archduke Charles.

“ Oh Charles if aught can rob thy name  
Of glory and eternal fame.  
Which every tongue would yield :  
It is the taunt of having slept  
When Gaul a constant vigil kept  
On Enzer’s bloody field.”

The whole of this is eminently beautiful and poetical. With the following generous tribute of the Poet to his countryman, we take leave of a poem which has given us the most unabated satisfaction in the perusal, which in every page demonstrates very superior talents, and which from its commencement to the conclusion is consistently entitled to the warmest praise.

“ But wherefore should we teaze the eye  
That flows with pity’s tear ;  
And wherefore with another sigh  
Torment the shudd’ring ear.

“ France wallowing in her guilt has hurled  
Destruction o’er a trembling world  
And shaken every throne :  
Save ONE that still erect can stand  
The friend of every daring hand  
And guardian of her own.

“ Oh had the sons of England seen  
That gloomy memorable green  
Where gallant Austria bled :  
Had they opposed the Tyrant’s horde,  
England, thy many-beaming sword,  
Would his infernal ranks have gor’d,  
And death among them spread.

M m

“ For

“ For in thy lines no jealous views,  
 To different objects veer;  
 Foe meets his foe, a league ensues,  
 And every heart's sincere.”

ART. 16. *The Battle of Albuera, a Poem, with an Epistle dedicated to Lord Wellington.* 8vo. 4s. Hatchard. 1811.

This is a very unequal poem, in some parts exceedingly spirited, and demonstrating considerable talents; in others, feeble, inanimate, with obvious marks of carelessness in the composition. We have *wreath'd*, rhiming to *bereav'd*, *one to thrown*, *saw to war*, *tear to prepare*, &c. &c. yet who will say that the following is not an animated apostrophe. —

“ On scenes of blood thrice rose the sun  
 Thro' vernal skies his race to run;  
 And twice at eve-tide in the west  
 On scenes of blood had sunk to rest;  
 When the third night the Vesper hymn  
 Thro' closing twilight's shadows dim,  
 In gratitude to Heaven arose,  
 For victory o'er the ruthless foes;  
 Then Wellington thy triumph came,  
 Then cloudless shone thy warrior fame;  
 When to the Virgin mother low,  
 The Lusitanian patriots bow,  
 To thank her that yet once again,  
 Tho' borne o'er many a ruined plain,  
 They breathed the air of liberty,  
 Mingled was many a prayer for thee;  
 Whose valiant hand was stretch'd to save,  
 E'en on the brink of Freedom's grave.”

There are passages still more spirited, and the whole will not fail to please every true patriot, and lover of poetry.

## NOVELS.

ART. 17. *St. Clair; or, the Heiress of Desmond.* By Miss Owenston, Author of the *Missioury*, &c. &c. in Two Volumes, Third Edition, corrected and much enlarged, with a Portrait of the Author. 2 vols. 12mo. 15s. Stockdale. 1811.

This is by far the best performance which we have yet seen from the pen of this lively writer. If she would but condescend for a time at least to follow our advice to read more and write less, there can be no doubt of her obtaining the ability to produce what might be read both with interest and improvement. But at present her imagination is under no<sup>11</sup> controul, and though evidently



evidently she has a brilliant pencil, her colours are too gaudy, and her style too meretricious. The following is the story of this novel:—A young man of whom Rousseau has supplied the model in St. Preux, residing as an humble dependent in a noble family, is neighbour to another Eloisa, who lives with her grandfather. The heroine is engaged to another; nevertheless a tender friendship commences between the principal characters, which time, opportunity, and circumstances ripen into all the extravagance of ungovernable passion. On the very eve of the intended marriage, the lovers are discovered in the act of taking their eternal farewell, and St. Clair, the hero of the tale, falls a victim to the just indignation of the man to whom the lady had been betrothed. There is much good writing, ingenious contrivance, and warm imagination evident throughout these volumes, and it is very probable, that in spite of our just objection, they will meet with extensive circulation. Indeed the title-page, which announces this to be a third edition, (if this be not a *ruse de guerre*) proves that this has already been the case.

ART. 18. *Frederick de Montford, a Novel, in Three Volumes.*  
By the Author of the *Pursuits of Fashion.* 12mo. 3 vols. Ebers.  
1811.

De Montford is considerably above the ordinary run of *these things*. It possesses both ingenuity and good contrivance, the characters are preserved with consistency, and many of the scenes are well wrought. At times there is somewhat of extravagance, but the catastrophe is well brought about, and the circulating library has not often a writer employed in its service of greater promise. He is young and will improve.

ART. 19. *Seabrook Village and its Inhabitants, or, the History of Mrs. Worthy and her Family, founded on Facts. Written for the Instruction and Amusement of young People* 12mo. 4s. 6d.  
Colburn. 1811.

The object of this very pleasing little volume is to exhibit the positive and extensive advantages which may be rendered by a spirit of benevolence actively and judiciously employed. The book is written with great spirit, and cannot possibly fail both to amuse and instruct young people. It should seem that this book must have been written by an experienced hand, as it is characterized by great ease of style, and is at the same time forcible and impressive. The success can hardly be doubted, as whoever has the care of children, must be anxious to place before them an agreeable variety.

## LAW.

- ART. 20. *The Judgment delivered, December 11, 1809, by the Right Honourable Sir John Nicholl, Knight, LL. D. Official Principal of the Arches Court of Canterbury, upon the Admission of Articles exhibited in a Cause of Office, promoted by Kemp, against Wickes, Clerk, for refusing to bury an infant Child yrtwo of his Parishioners, who had been baptized by a dissenting Minister. Taken in Short-Hand by Mr. Gurney. 8vo. 47 pp. Butterworth. 1810.*
- ART. 21. *Remarks upon a Report of the Judgment delivered by the Right Honourable Sir John Nicholl, Knt. LL. D. Official Principal of the Arches Court of Canterbury, upon the Admission of Articles exhibited in a Cause of Office against the Rev. W. W. Wickes, for refusing to bury, according to the Rites of the Church of England, a Child baptized by a dissenting Minister. 8vo. 68 pp. Rivingtons. 1810.*
- ART. 22. *Dissenters and other unauthorized Baptisms null and void by the Articles, Canons, and Rubricks of the Church of England; in answer to a Pamphlet called the Judgment of the Church of England in the Case of Lay Baptism, and Dissenters' Baptism. The third Edition. By the Author of Lay-Baptism invalid\*. 8vo. 68 pp. Rivingtons and Hatchard. 1810.*
- ART. 23. *A respectful Examination of the Judgment delivered, December 11, 1809, by the Right Honourable Sir John Nicholl, Knt. LL. D. Official Principal of the Arches Court of Canterbury; against the Rev. John Wight Wickes, for refusing to bury an infant Child, which was baptized by a Dissenting Minister. In a Letter to Sir John Nicholl, by the Rev. Charles Daubeny, LL. B. Archdeacon of Sarum. 8vo. 144 p. Rivingtons. 1811.*

We had duly considered these tracts, and in some degree made up our minds upon them, which we were prepared to state at some length, when we reflected that this public discussion of a sentence, which is in fact the law of the land, unless reversed by a higher court, or resumed in a new cause by the same court, is not a matter that calls for our interference. We have therefore thought it wiser to content ourselves with reciting the titles of the principal publications on the subject, and declining that examination of the merits of the Case, which seems to belong to a court of law rather than a court of criticism.

- ART. 24. *Remarks on a Bill, for the better regulating and preserving Parish and other Registers. Addressed to the Right Rev.*

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\* This third tract is in fact only a republication of part of a very old volume, but important to the purpose.

*the Lord Bishop of Sarum. By the Rev. Charles Daubeny, LL. B. Archdeacon of Sarum.* 8vo. 34 pp. 1s. Rivingtons. 1811.

We cannot be surpris'd, to find that the Bill in question has excited alarm among the clergy of the Church of England: for, a Bill so extraordinary in many of its provisions was perhaps never read within the walls of the House of Commons. We conceive however, that the measure of printing and circulating it so long before it could be finally discuss'd, was intended to elicit observations; and shall therefore without hesitation add our own to those of the able author of this tract.

The Reverend Archdeacon, faithfully attentive to his office, first shows, that the provisions made by the 70th Canon, for keeping and preserving Parish Registers, are better than those contriv'd in the present Bill; and he fairly concludes, that the drawer of it did not know that such an ecclesiastical law exist'd. He admits, that negligence in keeping Parish-Registers may in some degree have prevail'd. "The question then respects the remedy to be applied to the evil.—The remedy propos'd by the Bill, in addition to the provisions already noticed, consists in an obligation impos'd on the officiating minister, to verify upon oath before a civil magistrate, at the expiration of every year, within ten days, the contents of his Register Book, under the penalty of being "disqualified for the exercise of all ecclesiastical duties for three months, at the discretion of the Ordinary." To the first of the preceding provisions, the Clergy, so far as my information has extend'd, unanimously and loudly object; because they consider their office unnecessarily degrad'd in the eyes of the public, by putting them, as Ministers of the Church, on a footing with the lay-officers, and even with the ale-house keepers of their respective parishes; who are oblig'd annually to verify the discharge of their offices before a civil Magistrate." p. 7. "But a difficulty here presents itself, for which this Bill has not provided.—It happens in most parishes, that the duty of the Church has occasionally, for different reasons, been performed by different Clergymen. At the expiration of the year, when the Register Book is to be verified on the oath of the Rector or Vicar, in what way are those entries to be verified, which have at different times been made by Ministers, who may then be resident in distant parts of the kingdom?" p. 9. "To the sections 8 and 27 of the Bill under notice the Clergy see strong reasons to object; because by them they are made a sort of *Inquisitors general* in their Parishes; and, under certain circumstances, *Informers* against and indirect *Prosecutors* of their Parishioners; offices which no Minister, who regards his professional calling, will willingly undertake." P. 10.

When the Author says, at p. 10, that "to any new mode of keeping the Register by a more complicated entry of particulars, as propos'd in the present Bill, no objection ought to be made; should the Legislature determine the adoption of such new mode

to be necessary :”—we must join with this passage (in the way of correction) another at p. 16 ; “ the Ministers to whom the present Bill creates a great increase of trouble, are deprived by it of their fees, in large Parishes, to a considerable amount ; without any remuneration for their additional employment ; which, on the supposition that all the enactments of the present Bill are to be complied with, will, in large parishes, be very great.” It would indeed be so great, that they would be reduced to the condition of hackney-writers. “ On this head it remains also to be remarked, how much of the valuable time of the Minister or Curate in large Parishes must be taken up, in making and setting down all the proposed enquiries specified in the Schedules subjoined to this Bill ; (some of which it is conceived, are useless ;) and in those long conversations between the Minister and Parishioners, to which some of the entries will necessarily give occasion. In some large Parishes, it is supposed that two days in a week will be insufficient for these purposes.”

A remedy is then proposed for the present imperfection of Registers ; which seems to furnish “ a much more effectual security for the keeping and preserving of Parish Registers, than the Bill in question.” p. 13. Our readers must be referred for this, and for many other strong objections against the Bill, to the book itself ; which every person, attentive to the business in hand, may read with satisfaction. One certain and very odious consequence of such an Act would be, that no poor person could thenceforth obtain a copy of his Register ; for which he must pay a stamp duty of 5s. in addition to the fees of an Attorney in the country, and an Agent in London, or in York ; and doubtless every person, who pays taxes and rates, will be startled on hearing, that “ the whole sum to be annually expended in the prosecution of this plan,” may probably be 55,950l. !!! P. 24.

ART. 25. *A Brief Enquiry into the Merits of a Bill presented to the House of Commons, (and by them ordered to be printed,) entitled, a Bill for the better regulating, &c. Parish and other Registers. By the Rev. W. Cokayne Frith, LL.B. Fellow of St. John's College, Oxford, and Curate of St Pancras. 8vo. 25 pp. 1s. 6d. Stockdale. 1811.*

Another strong remonstrance against this Bill ; showing “ that the plan proposed will be of little or no advantage to that end : on the contrary, if it should pass into a law, that it will be the means of degrading the Established Church, and Clergy ; imposing a tax on the community ; and putting individuals, who may have occasion for certificates, to unnecessary trouble and expence.” p. 5. The author then proceeds, “ to take each objectionable clause into consideration ; and gives the reasons upon which he grounds his opinion, that this Bill would be found insufficient to the end proposed.” p. 6. Whoever has not read this Bill, will  
hesitate

hesitate to believe that it provides to the following effect:—that the door of an officiating Minister, whose parish contains 25,000 persons (or any number whatever) may be knocked at in any hour of the day, and himself obliged to attend, and receive memorandums of Marriages, Births, and Burials, to be transmitted by him to London; not only from Dissenters of every denomination, but from all persons living in *Extraparochial* places adjoining. And if the Minister should decline doing this, without some reward which he may fancy it deserves; he may become disqualified from performing any of his duties in such parish, or elsewhere in England, during three months! We cannot conceive that any of these consequences were intended or foreseen by the Right Hon. mover of this Bill.

### POLITICS.

**ART. 26.** *Occasional Essays on various Subjects, chiefly Political and Historical; extracted partly from the public Newspapers during the present Reign, and partly from Tracts published in the Reigns of Queen Elizabeth, King Charles I., King Charles II., and from Bishop Burnet's History of his own Times.* 8vo. 607 pp. 12s. White. 1809.

This volume, which is attributed, and we believe justly to Mr. Baron Maseres, is very singular in its construction. It contains forty-one tracts, or parts of tracts, put together without any regard to chronological order. Some of them are doubtless by the editor himself, and others professedly selected from different authors. To attempt some division of the subjects, which the Editor has not done; No. 1, is singly on the expulsion of Mr. Wilkes. No 2 to 9 inclusive, are on our great contest with America: 10, 11, and 12, are on separate and unconnected subjects, on Canada, on France at the beginning of the Revolution, and on some English authors, from Adam Smith: 13 and 14, on the Doctrine of Libels. 15. The whole of Milton's "Arcopagitica;" not being otherwise to be had, separate from the mass of his prose works. 16. On Louis XVI. 17. On Mr. Courtney's intended motion respecting Ecclesiastical Courts, 1793. 18. On War with France in 1793, and Peace in 1797. 19. On Union with Ireland. 20. On Ecclesiastical persons being ineligible to Parliament; 21. On the right of searching neutral vessels. 22—25. On the Slave Trade: the last article being chap. 36, vol. ii. of Lieut. Harriott's "Struggles through Life." 26. James Howell on the Pre-eminence and Duty of Parliaments, written in 1646. On this number is the following note.

"N. B. This Discourse, amongst other important and curious matter, contains (in p. 315.) an account of the remarkable circumstances

cumstances by means of which the kings of France were enabled to assume to themselves the power of imposing taxes on their subjects in Paris, and the Ile of France, without the consent of the three estates of the Kingdom, to wit, the Clergy, the Nobles, and the third Estate or the Commonalty."

27. A Memorial to Queen Elizabeth, on Favourites, by Lord Burleigh, reprinted from the *Cabbala*. 28. Another by and from the same, on the place of Secretary. 29—33. On Regulations proposed for Quebec in 1766, and on Toleration. 34. The Interest of England stated, in 1659. 35. Lord Selkirk's Speech in 1807. 36. On the Principles of the Revolution in 1788. 37—41. Extracts from several authors, particularly Burnet, very strongly pointed against Roman Catholics.

Having deliberated long, what kind of report it was best to give of a compilation so singularly miscellancous, we are satisfied that nothing could be better than thus to attempt some kind of classification of the subjects. As for discussing the various arguments of them, on some of which we agree with the learned author and compiler, and on some very widely differ, it would require a volume almost of equal dimensions to perform it. We are convinced, however, that many persons will be glad to be informed of such a compilation, by such a man, and that the book is one of those, which, when they become scarce, are certain to be highly estimated.

## MEDICINE.

ART. 27. *Pharmacopœiarum Collegiorum Regalium Londini, Edinburgi, et Eblanæ, Conspectus Medicus, virtutes, doses et morbos quibus utuntur medicamenta et præparata ostendens. Edwardo Goodman Clarke, M. D. &c. &c. 18mo. pp. 200. 4s. 6d. Cox. 1810.*

ART. 28. *A Conspectus of the London, Edinburgh, and Dublin Pharmacopœias; wherein the Virtues, Uses, and Doses of the several Articles and Preparations contained in these Works are concisely stated, their Pronunciation as to Quantity is correctly marked, and a Variety of other Particulars respecting them given, calculated more especially for the Use of Junior Practitioners. By Robert Graves, M. D. F. L. S. &c. &c. 4th Edition. 18mo. pp. 135. 4s. 6d. Highley. 1810.*

Of the numerous works explanatory and adjutory which of late years have followed the launch of a great Pharmacopœia, we know of none that combine utility and brevity so completely as the two before us. The merits of Graves's Conspectus have long since been acknowledged. We have only to mention respecting it, that the fourth edition comprehends the recent alterations and improvements in the new London Pharmacopœia.

Dr.

Dr. Clarke's *Conspectus* is composed in good Latin, and we think his enumeration of diseases, in which the several articles of *Materia Medica* are employed, is more complete than that of Dr. Graves.

ART. 29. *Examination of the Prejudices commonly entertained against Mercury, as beneficially applicable to the greater Number of Liver Complaints, and to various other Forms of Disease, as well as to Syphilis.* By James Curry, M. D. F. A. S. &c. one of the Physicians to Guy's Hospital, and Lecturer on the Theory and Practice of Medicine. 2d Edition, corrected and enlarged. 8vo. pp. 49. Callow. 1810.

The very able author of this Treatise has long been engaged in preparing a work "On the Nature of the Hepatic Function; the purposes it serves in the animal œconomy; and the powerful influence which a disordered state of it exerts, in exciting, aggravating, and modifying various forms of disease, both general and local." This great undertaking, for which we are persuaded he is eminently qualified, has been interrupted by professional avocations and ill health. In the mean time, solicitous to remove some of the existing prejudices against the employment of mercury, he has published the present Essay, which was originally drawn up as an introduction to the larger work. Dr. Curry is a strenuous and able advocate for the use of mercury in a disordered condition of the hepatic function; and has clearly established a point of considerable consequence, that it may be administered with perfect safety to the patient. Thus far we assent to the doctor's experience, and readily allow that the profession and the public may derive benefit from the ardour with which he has pursued his enquiry, and the extent to which he has pushed his favourite remedy. But his explanation of its mode of acting is so mechanical and minute, that his spectacles must enable him to see much deeper into the liver, than we have been able to penetrate with the naked eye, though we would by no means dispute the truth of his observations. He relates a case of dysentery, which had been ineffectually treated with rhubarb, chalk mixture, aromatic confection, and afterwards by what was conceived to be Dr. Curry's own method, calomel in repeated doses of four and five grains, and an opiate at bed-time, from which the patient became much worse.

"She had now from twelve to fifteen evacuations in twenty-four hours, composed of bloody mucus, with constant bearing down, and considerable tenderness of the abdomen when pressed; her pulse was upwards of 100, and small; her skin, though generally cold, especially the hands and feet, was occasionally hot, and she had an obvious periodical attack of pain at her stomach every afternoon, continuing for several hours in the night."

To allay the pain, Dr. Curry directed opium; afterwards,  
when

when the irritation of the bowels was allayed, four grains of the mercurial pill, with as much Columba root, in form of a bolus, every four hours. Under this treatment, and a little castor oil, the patient was shortly restored, and the doctor thus accounts for it.

“The purgatives, astringents, and opiates, which were first employed, gave temporary relief, but left the source of the disorder as it was; whilst the calomel, acting merely as a simple evacuant, carried off nothing but the existing contents of the intestines, and still further weakened their tone. But, by allaying intestinal irritation by opium, then *relaxing* the hepatic ducts by the Pil. Hydrargyri, and lastly emulging them by the aid of a mild cathartic, the order of nature was restored, and that harmony of function between these parts which is necessary to health, completely established.”

Now we wish to be informed, and hope the doctor will not neglect it in his great work, how the hepatic ducts became *relaxed* by a few grains of mercurial pill, and in what condition they were in, when “calomel *repeatedly* in doses of four and five grains,” had no beneficial effect upon them? also being *relaxed*, why they did not *emulge* without the aid of “a little castor oil?” Our doubts may appear very puerile to Dr. Curry, but we do not like to see a man of his eminence, gifted with extraordinary powers of observation, and richly furnished with erudition, positively asserting what appears to us only probable and conjectural. We recommend the concluding facts for general attention, and trust they will make a proper impression.

“I have twice in my life (says the intelligent author) been told by patients, who were snatched from the brink of the grave by the aid of mercury—the one under obstructed liver, attended with dropsy, which threatened speedy suffocation, the other under a very singular and distressing complication of disorders, which had resisted the various means employed by different practitioners for several years—that they would never have taken the remedy, had they known what it was, although neither of them experienced much inconvenience from its use; and a gentleman lately assured me, that he lost the business of a family by proposing (and that family soon after lost their child, in all probability by rejecting) the external employment of mercury in hydrocephalus, although by means of this medicine given internally, and consequently unknown to the parents, an elder child had before recovered from an almost hopeless stage of the same disease. With such persons, argument and reason will seldom avail much; but they ought still to be urged by us as a part of our duty; and if obliged to retire from the contest without effect, we can only say, should they have decided for themselves—*Quos Deus vult perdere prius dementat*”



## DIVINITY.

**ART. 30.** *Sentiments suitable to the Times: A Sermon preached in the Parish Church of Hotham, in the East Riding of the County of York, on Wednesday, March 20, 1811; being the Day appointed by Royal Proclamation to be observed as a General Fast. By the Rev. E. W. Stillingfleet, M. A. 8vo. 27 pp. 1s. 6d. Rivingtons. 1811.*

In a short, but well written advertisement, Mr. Stillingfleet informs us, that in this sermon he makes his first appearance before the public in the character of an author; and that the profits arising from the publication, if any, will be thrown as a mite into the national contribution for the relief of British prisoners in France. This information would disarm our criticism of severity, were there room for severity; but there is room for nothing but approbation. The discourse, which was preached from 1 Sam. ii. 6, 7, inculcates, in perspicuous, simple, and nervous language, sentiments and principles truly suitable to the times; and, without regard to the particular view with which it has been published, it will be found a cheap purchase at one shilling and sixpence. It is indeed such a sermon as will make us glad of an opportunity of again paying our respects to the author, on any similar occasion.

**ART. 31.** *The Blessedness of the Christian in Death: Two Sermons, occasioned by the Death of the Rev. Richard Cecil, M. A. late Rector of Bisley, and Vicar of Chobham, Surrey; and Minister of St. John's Chapel, Bedford Row, London. Preached at the above Chapel: The first, on Sunday, August 26; the second, on Sunday, September 2, 1810. By Daniel Wilson, M. A. Minister of St. John's Chapel, and Vice-Principle of St. Edmund Hall, Oxford. 8vo. 73 pp. 2s. 6d. Hatchard. 1810.*

The first sentence of the advertisement prefixed to these sermons, excited in our minds a kind of prejudice, which the perusal of the sermons themselves completely removed. We mention this circumstance, that others may not be prevented from reading them with candour, by the strange declaration of the author, that they "are designed to improve the death of the eminent minister," whom he had succeeded in St. John's Chapel. To improve the death of a dead man, is something not very intelligible, except perhaps by such as are accustomed to the phraseology of those preachers, who arrogate to themselves exclusively the title of *evangelical*; but we can assure the reader that he will find little

or nothing of this sort of cant in the discourses themselves. They are rather too declamatory for the press; but, we think, they must have been listened to with attention when pronounced from the pulpit, and must have contributed, under God, to the improvement—not of Mr. Cecil's death—but of all who heard them, in the practice of virtue and godliness. Such will be their effect on those likewise who read them with a sincere wish to profit by what they read. The text of both is Rev. xiv. 13, which the author explains in a perspicuous and practical manner, and then applies to the consolation of those who were sorrowing for their beloved and venerable pastor. He seems, however, to mistake St. Paul's meaning, when he says, that

“The *instant* the soul leaves the dark and afflictive abode of this earthly *tabernacle*, it is *clothed upon* with a building of God; an house, not made with hands, eternal in the heavens.” The text, to which he must refer for this doctrine, is 2 Cor. v. 1, 2; but that text, as Whitby hath shown, will bear no such meaning, though it was so understood by some of the platonizing fathers of the church. The soul indeed will pass in one short moment from a vale of tears to a state of peace\*; but it is contrary to the whole scheme of redemption to suppose that it will be *clothed upon*, in the sense in which St. Paul used these words, until the general resurrection.

To those, who think learning not necessary to a minister of Christ; and desert the church for the conventicle of the illiterate methodist, because he is supposed to preach the gospel in greater purity than the regular clergy in general preach it, we recommend an attentive consideration of the following passage. It may have a better effect on their minds than any thing which we could say on the subject; because it contains the sentiments of a preacher, who was, himself, admitted to be what the party calls evangelical.

“He (Mr. Cecil,) was laborious in his *studies*. He was capable, beyond most men, of relying on his genius and invention; but no one could be more careful and painful in his preparation for the pulpit. Haste, and folly, and presumption, and indolence, in a minister, he considered as an insult to an auditory and a dishonour to God. He used to observe, that there was a wide difference between what St. Paul calls, *the foolishness of preaching*, and, *foolish preaching*. He said to me once; If reading and meditation were recommended by St. Paul to Timothy, in an age of inspiration, how much more must they be essential to the ordinary minister of the church.” P. 37.

The following extract deserves the attention of every Christian, but more especially of those who hope to be instantaneously

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\* See bishop Horsley's Sermon on the descent of Christ into Hell.

converted, perhaps on a death bed, from a state of sin to a state of grace.

“ A further point of instruction is, to call off our notice from the circumstances of the *death* of the Christian, to the *tenor of his life*. The scripture in no one place directs us to form our estimate of characters by the scenes of a death-bed. The habitual state of the heart and of the life, are our only certain evidences. We have not a single account in the bible of a blissful death, with the exception of the perfectly exempt case of the thief on the cross, where it was not preceded by a course of consistent devotedness to God. The cases of Isaac, Jacob, Moses, and Stephen, are full to this point. If we are careful to love and serve God in life, we may cheerfully leave it to him to order the circumstances of our death. It pleased God, indeed, to grant that our now glorified minister should be enabled, amidst weakness and disease, to give the most unequivocal proofs of the spiritual state of his mind: but he wanted no such evidences: his whole life had been one uniform testimony to the truth. If his complaint, instead of merely oppressing his hope, had crushed at once all his powers, and left not one mark of grace behind, his state before God would have been precisely the same.” P. 63.

In sermons abounding with such good sense and sober piety as are displayed in this passage, we were sorry to meet with the following information.—

“ A short time before his decease, he requested one of his family to write down for him in a book the following sentence:— “ None but Christ, none but Christ, said Lambert dying at a stake; the same, in dying circumstances, with his whole heart, saith Richard Cecil.” The name was signed by himself, with his left hand,” (he had lost the use of his right hand by a paralytic affection,) “ in a manner hardly legible through infirmity. Since his death, his family have discovered a mark made by him in the margin of his Bible, at the 12th verse of the 5th of Revelation; “ Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing:” and a corresponding mark at the bottom of the page, with these words in a trembling hand, “ Amen, R. C.” P. 54.

We can hardly conceive for what purpose this mark was made in private, as Mr. Cecil did not surely suppose either that the truth of the verse stood in need of his attestation, or that he was the only Christian who gave a full assent to it. The writing in the book is more easily accounted for. As Addison sent for Lord Warwick to show him how a Christian could die, so Mr. Cecil might have requested one of his family to write in a book the words of Lambert, and signed them himself, with a view to impress more strongly on the mind of the writer, the importance of reposing all his trust in Christ. But is there not something

something like pharisaical ostentation in recording these things in a sermon given to the public?

ART. 32. *Two Discourses on the Origin of Evil. Founded on the History of Cain and Abel, and on the Reply of Jesus Christ relative to the Man born blind.* By T. Drummond. 8vo. 37 pp. 1s. 6d. Johnson. 1809.

This publication has long escaped our notice; and had it escaped us for ever, neither we nor the public would have suffered any loss. The author appears to be a Unitarian preacher at Ipswich, very ill qualified to throw any light upon the *origin of evil*;—a question which has perplexed the most profound philosophers and most learned divines that ever lived; on which multitudes of volumes have been written; and of which we may venture to say that no complete solution will ever be given in this world. That Mr. Drummond possesses not talents for pursuing with success an investigation, in which so many have failed, the following paragraph, in which mixed modes (to use the language of Locke) are compared with powers or faculties of the human mind and human body, will convince all our readers who are not absolute strangers to such speculations.

“Tasting, smelling, seeing, feeling, and hearing, are powers enjoyed in common by every one in the ordinary course of nature: but *virtue* and *vice* are not to be ranked in the same order as the *senses*; they are not *faculties of the body*, neither are they *capacities of the mind*, like *perception, reflection, and judgment*. They may be acquired in a greater or less degree, but neither of them is a component part in the nature of man.”

In the second discourse there are a few *truisms* of more practical utility than this; but nothing which tends in the smallest degree towards the solution of the long agitated question, *ποθεν το κακον*, which will probably be solved to us in that state in which we shall not see, as through a glass, darkly.

ART. 33. *The Excellence of the Liturgy: A Sermon, preached in the Parish Church of St. Mary, Aylesbury, at the Visitation of the Archdeacon of Bucks, on Wednesday, June 27, 1810.* By the Rev. Basil Woodd, M. A. Rector of Drayton Beauchamp. 30 pp. Rivingtons. 1810.

We do not expect to meet with any thing new, as to the beauty or excellence of our Liturgy, but the sermon before us places those well known beauties in a conspicuous and agreeable point of view. The text is well chosen from 2 Tim. i. 13. “Hold fast the form of sound words, which thou hast heard of me, in faith and love, which is in Christ Jesus.” This “form of sound words” our author proceeds to discuss under the following heads:—1st. As a summary of our holy religion. 2dly. As a course of scriptural

scriptural instruction. 3dly. As an exercise of pure, rational, and exalted devotion. Each of these subjects is treated in a clear and impressive manner, entering occasionally, into the various expressions and forms of prayer adopted by the church; the author then proceeds to give us this general character of the whole.

“ This form of sound words, may be considered, at once, as an epitome of the Christian religion, and as a standard of pastoral instruction. It carefully avoids those subjects of controversy, which have unhappily divided the church of Christ. The Common Prayer Book has been justly styled ‘ the poor man’s body of divinity ;’ and it certainly contains a general summary of what a Christian ought to know, believe, and practise to his soul’s health. As Bishop Beveridge (in a sermon on the Common Prayer, printed by the Society for Promoting Christian Knowledge) has well represented it.” Here follows the quotation, which it appears hardly fair to re-quote, but the truth and excellency of it will perhaps allow us to do so. “ There is nothing in our Liturgy but what is necessary for our edification ; and all things that are or can be for our edification are plainly in it. You will find nothing asserted but what is consonant to God’s word ; nothing prayed for, but according to his promise ; nothing required as a duty but what is agreeable to his commandments.” Thus far Bp. Beveridge ; the author proceeds, “ The Liturgy not only is presented to us as a form of prayer, but it is, at the same time, a standing Christian sermon, delivered every returning sabbath, in upwards of ten thousand churches ; diffusing an atmosphere of religious knowledge throughout the kingdom ; establishing a pure and unsophisticated standard of evangelical truth ; so combined, that, no man can duly attend to the service, and remain ignorant of the nature of the gospel.”

We heartily join with the author in these sentiments on the Liturgy of the Church of England ; the whole discourse abounds in pious and well-directed reflections on the blessings we derive from such an establishment ; and we may safely conclude with him in the prayer, that “ the truly Apostolical Church of England may long be continued, under the protection of the great head of the church ; a guardian and bulwark set for the defence of the gospel ! May her sons grow up as young plants, and her daughters be as the polished corners of the temple ! May her influence long diffuse edification to her community, and blessings to surrounding nations.”

ESTO PERPETUA.

ART. 34. *A Letter on Confirmation, addressed to a young Person about to be confirmed.* 35 pp. Newcastle, Akenhead and Sons ; London, Rivingtons and Hatchard. 1810.

This little tract on confirmation, is particularly adapted for the purpose intended. The connection between baptism and confirmation, as well as its subsequent connection with the sacrament

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ment of the Lord's Supper, are ably and clearly pointed out, upon the soundest principles and practice of our Church, and consistent with the doctrines of our excellent Liturgy. The nature of baptism is first well explained, and the benefits which we derive from it. The propriety of ratifying that solemn promise, in our own persons, is fully enforced, and deduced from the practice of the Church in the earliest periods; as well as from the necessity of such an open profession of our faith, before we are admitted to the full communion of the Church. We should be happy to see this tract very generally distributed among those who are either candidates for confirmation, or who have lately been admitted to this holy ordinance. We doubt not that it will be found as generally useful, as it has been in the diocese of Durham, where it was first published.

ART. 35. *A Catechetical System of Instruction relative to the Ordinance of Confirmation, in the way of Question and Answer; founded upon a Letter on Confirmation of June 1st, 1810; addressed to a young Person about to be confirmed, and designed to impress upon a Person's Mind the Substance of that Letter.* 38 pp. Newcastle, Akenhead and Sons; London, Rivingtons and Hatchard. 1810.

This little tract appears to be the substance of the preceding article, reduced into a catechetical form, as tending to impress the subject more easily on the minds of those who are candidates for confirmation. It is composed by the same author, and contains the same doctrines, more closely expressed and arranged. The original letter, as we have said above, is well calculated for the intended purpose, and the two publications may be used either together or separately, with advantage. The form of the latter publication is perhaps better adapted for the use of the young, and may be committed wholly to memory, or, (as the author observes in his introduction,) be carefully read over; at the same time allowing a friend to examine and to compare their answers, in words of their own, with those contained in that little system. The learning the very words of this catechism, would be found useful; but to intelligent persons the above mode may be more strongly recommended, as ensuring a more full and complete knowledge of the substance of the instruction designed to be conveyed.

ART. 36. *A Discourse on Cruelty to the Brute Creation.* By the Rev. James Beresford, M.A. Fellow of Merton College, Oxford. 4to. 15 pp. 1s. Miller. 1809.

This discourse is written in an impressive manner, and displays strongly the folly as well as the wickedness of cruelty to the brute creation. It appears to have been originally intended for publication,

cation, and is addressed to Lord Erskine, who "is so nobly projecting in his legislative capacity, to abolish the impunity, with which cruelties are, at present, too frequently committed upon the brute creation." With this hope, the author addresses himself to Lord E., as his Lordship's humble co-adjutor, to the consciences of those, whose conduct concerns them in the subject, accompanied with a fervent prayer, that the design in hand may be ultimately prospered by him, "whose mercies are over all his works."

## MISCELLANIES.

ART. 37. *A Narrative of the Circumstances which caused and attended the Trials of the Reverend Robert Bingham, B. A. which took place at Horsham, before the Lord Chief Baron, at the Spring Assizes, 1811. Written by Himself.* 8vo. pp. 122. 4s. Sherwood and Co.

The situation of Mr. Bingham is so exceedingly remarkable, that we are anxious to embrace an early opportunity of mentioning this tract; which he has published for the sake of vindicating his character from the very serious charges adduced against him. Legally indeed he was vindicated by his trials: but we feel persuaded that no unprejudiced person can possibly read the present narrative, without inclining to believe that every stigma on his fame is unmerited; this opinion seems also to be justified by the charge delivered on the occasion by the Lord Chief Baron; on whose sagacity and judicial experience much reliance ought to be placed.

ART. 38. *Evenings Entertainments; or, Delineations of the Manners and Customs of various Nations, interspersed with geographical Notices, historical and biographical Anecdotes, and Descriptions in Natural History, designed for the Instruction and Amusement of Youth.* By J. B. Depping. 2 vols. 12mo. 10s. Colburn. 1811.

This is a very well selected, agreeable, and for younger people, a useful compilation. A widowed father, who is represented to have been in his youth a great traveller, is left with five children, and for their instruction and amusement he every evening relates some curious particulars, concerning the various nations and countries he had seen and visited: thus combining with geographical instruction a knowledge of the manners, characters, and customs of different people. The observations are extended to the remotest corners of the globe, and exhibit a great number of anecdotes, many of which have to us the recommendation of novelty. The work concludes with a dissertation on Gypsies, and with a promise of further communications from the same pen,

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which,

which, for the sake of our young readers, we shall gladly see accomplished.

ART. 39. *Histoire des Femmes Françaises les plus celebres et de leur Influence sur La Litterature Française comme Protectrices des Lettres et comme Auteurs. Par Madame De Genlis. 12mo. 2 vols. 10s. Colburn. 1811.*

This account of the celebrated women of France is introduced by a spirited essay in vindication of the female character. Every more popular argument against females exhibiting themselves to public view as authors, is replied to if not satisfactorily, at least with great plausibility. The lives themselves, as may be supposed from so great a number being comprehended in so short a compass, are given with conciseness. They begin with Radegunda, the wife of Clotarius I. and conclude with Madame Cötin. Thus all living characters are excluded, which was judicious on the part of the author. They are characterized by the vivacity which distinguishes all the works of this writer, and will be found an agreeable and interesting publication.

ART. 40. *Miscellaneous Anecdotes illustrative of the Manners and History of Europe during the Reigns of Charles II. James II. William III. and Queen Anne. By James Peller Malcolm, F.S.A. 8vo. 12s. Longman. 1811.*

This very diligent and meritorious author informs the reader that these anecdotes were collected during his researches for the work he has published illustrative of the manners and customs of the British metropolis. They are authenticated by references to authorities under the titles of each article. Some of them will be found very interesting, and all of them amusing. The volume has the additional recommendation of five engravings, representing Smyrna, Vienna, the regalia of Charlemagne, &c. &c.

ART. 41. *Two Letters from Thomas Falconer, A. M. of Corpus Christi College, Oxford, to the Editor of the Gentleman's Magazine, on the Articles in the Edinburgh Review relating to the Oxford Strabo. 8vo. 11 pp. Murray. 1811.*

These letters which, as stated in the title-page, were originally printed in the Gentleman's Magazine, Mr. Falconer has now published separately. The critique on the Oxford Strabo, which appeared in the Edinburgh Review, bore such strong marks of unfair prejudice, that we apprehend few could read it without being struck with the pointed injustice of its attack. Mr. Falconer, the writer of the preface, and nephew to the editor, whose latinity was not merely questioned in the above Review, but

treated



treated with contempt and mockery, undertakes here the defence of the editor, upon some few points. Since these Letters were first printed in the Gentleman's Magazine several publications upon the same subject have appeared, and most of the topics have been more amply discussed: see, for instance, the Reply to the Calumnies of the Edinburgh Review against Oxford, 1810. The Review of that Reply in the Edinburgh Review, No. xxxi. and the subsequent reply to that\*. Mr. Falconer has undoubtedly a great right to review the reviewers, which in these Letters he does with considerable effect; and since their celebrity is such, that too many things advanced by them are perhaps taken upon trust, we shall select the following exposure of two mistakes which Mr. Falconer points out, of which critics so severe ought undoubtedly to be ashamed. In the notes to Strabo the following remark occurs,

“*Observandum est, quo Violentior est Solis ardor, eo citius fieri pluvias*”

The Edinburgh Reviewer ventures to presume that *citius* here stands for *crebrius*, and that the sense intended to be expressed is, that the hotter the sun, the *faster* it rains. The latter, he tells us, is an English vulgarism, which, however, he thinks would be properly expressed by *crebrius*. This we doubt. The meaning, however, of *citius* in the passage cited is so evident to us, that we can scarcely believe that the reviewer could really make the mistake he pretends. “The hotter the sun the sooner the rains commence,” this we contend is the obvious sense of the passage—That *citius* will bear this sense Mr. Falconer proves from Horace, Virgil, and Servius, on the latter Plautus and Juvenal might have been added. The author of the Reply to the Calumnies thinks *matutius* would have been more Ciceronian. This we shall not controvert.

The next point in which the reviewer evidently stumbles, is in supposing that by the expression “*à portâ Esquilinâ versus Labicanam*,” the editor meant from the Esquiline to the Labican gate, upon which he is jocular, but we think far from witty, and in fact, if he meant to raise a laugh, the laugh is here fairly turned against him by the exposure of his ignorance; for the passage simply means from the Esquiline gate towards the *via Labicana*, the road to Labicum commencing there. The fact is, that both the road to *Præneste*, and that to *Labicum* began at the Esquiline gate; and it was necessary to say which of the two roads was meant.

We shall not proceed further in our notice of this short publication, because, as above remarked, other and fuller answers have appeared. Concerned as Mr. Falconer must have felt himself for the reputation of the Strabo, so ill-naturedly and petulantly attacked, we think he has shown his modesty and forbearance in saying so little upon the subject.

\* See also Brit. Crit. vol. xxxvii. p. 346.

ART. 52. *Remarks on the present State of the Established Church, and the Increase of Protestant Dissenters.* By an attentive Observer. 12mo. 64 pp. 1s. 6d. Mathews and Leigh. 1810.

Every member of the Church of England, must indeed lament the great increase of dissent which appears at the present day so prevalent, but it certainly seems to us clear, that the plan of reform here suggested, would not by any means conduce to the proposed object; that of forming a perfect and undivided Church, built on the "foundation of the prophets and apostles, Jesus Christ himself being the chief corner stone." The concessions here recommended, would directly tend to the subversion of the Establishment, the infringement of our articles, and the total destruction of our excellent Liturgy. We shall content ourselves with one extract, leaving our readers to judge from it, how far such a reform could be submitted to by such as are truly and conscientiously attached to our very excellent church establishment.

"To adhere, however, to our own formularies, and discipline is one thing; and to refuse the right hand of fellowship to our Christian brethren who differ from us in these unessential particulars, and in effect say to them, 'stand by thyself, come not near me, I am holier than thou,' is quite another. Even this defect in our venerable Church might be remedied by allowing the established clergy to officiate occasionally in any congregation willing to receive them; and by permitting English dissenters, Scotch presbyterians, and ministers of foreign churches, (being acquainted with the English language, and of approved piety and learning,) to officiate in any church or chapel in the establishment, on the invitation of the incumbent or minister; provided they first subscribe the articles, and do not abuse the privilege, to promulgate their peculiar doctrines, in which case the diocesan might interfere; and by cordially co-operating in every plan, which hath for its object the temporal or spiritual advantage of our fellow creatures, at home or abroad." P. 47.

In addition to this we must insert the following note to the above extract.

"It may be worthy of remark, that devotion at the celebration of the Lord's Supper, might be aided by *beadles* or *perw-openers* going to the communicants in the order of their seats, as a signal when they might attend at the altar; since it would preclude the necessity of watching for a proper opportunity which in large communions must unavoidably distract the attention."

## MONTHLY LIST OF PUBLICATIONS.

### DIVINITY.

A Defence of the Ancient Faith; or, Five Sermons in Proof of the Christian Religion. By the Rev. Peter Gandolphy. 4s.

Christian Liberty; a Sermon, preached at the Installation of his Royal Highness the Duke of Gloucester, Chancellor of the University of Cambridge,

June

June 30, 1811. To which are added, Notes on the Catholic Question, and other important Subjects. By S. Butler, D.D. Editor of the Cambridge Aeschylus, &c. Head Master of Shrewsbury School. 5s.

An entire new Version of the Book of Psalms; in which an Attempt is made to accommodate them to the Worship of the Christian Church, in a Variety of Measures, now in general Use; with original Prefaces and Notes, critical and explanatory. By the Rev. William Goode, A.M. Rector of St. Andrew Wardrobe, and St. Anne's, Blackfriars. 2 vols. 8vo. 11. 1s.

The Dignity and Duty of Magistrates. A Sermon, preached at the Assizes; in St. Martin's Church, Leicester, August 8, 1811. By Thomas Ford, LL.D. Vicar of Melton Mowbray, and formerly Student of Christ Church, Oxford. Published by Request of the High Sheriff and the Grand Jury. 1s. 6d.

The Excellence of the Liturgy. A Sermon, preached in the Parish Church of St. Mary, Aylesbury, at the Visitation of the Archdeacon of Bucks, on Wednesday, June 27, 1810. By the Rev. Basil Woodd, M.A. Rector of Drayton Beauchamp; Minister of Bentinck Chapel, St. Mary-le-bone; and Chaplain to the Most Noble the Marquis Townshend. 1s. 6d.

Observations on some important Points of Divinity, chiefly those in Controversy between the Arminians and Calvinists. Extracted from an Author of the 17th Century. By Ely Bates, Esq. Second Edition, with Additions. 6s. in boards.

LAW.

Report of the Proceedings at the General Quarter Sessions of the Peace for the County of Berks, held at Reading, Jan. 16, 1811, on the Appeal of William Kent, against a Conviction of W. H. Price, Esq. in the Penalty of 20l. for teaching and praying in a Meeting or Conventicle, held in an uninhabited House, in other Manner than according to the Liturgy of the Church of England, where five Persons or more were present. Taken in Short-hand, by W. B. Gurney. 2s.

Proceedings of a General Court Martial held at Chelsea Hospital, for the Trial of Lieut.-Col. George Johnston, Major of the 102d Regiment, late the New South Wales Corps, on a Charge of Mutiny, while Captain of the said Corps, then under his Command, and doing Duty at Sydney, exhibited against him by the Crown, for deposing, on the 26th of January, 1808, William Bligh, Esq. F.R.S. Rear-Admiral of the Blue, then Captain in his Majesty's Navy, Captain-General and Governor-in-Chief in and over the Territory of New South Wales and its Dependencies. Taken in Short-hand by Mr. Bartrum, of Clement's Inn. 8vo. 12s.

Juriconsult Exercitations. By Francis Hargrave, Esq. one of the King's Counsel in the Law, and Recorder of Liverpool. 2 vols. 4to. 4l. 12s.

A Treatise on the Law of Mercantile Guaranties, and Engagement in the Nature of Guaranties. By W. W. Fell, Esq. Barrister at Law. 8vo. 9s.

Tracts on Legal and other Subjects. By the Hon. Sir W. C. Smith, Bart. LL.D. Third Baron of the Exchequer in Ireland. 4s. 6d.

MEDICAL.

An Essay on the Yellow Fever, with Observations concerning Febrile Contagion, Typhus Fever, Dysentery, and the Plague, partly delivered at the Gullstonian Lectures, before the College of Physicians, in the Year 1806 and 1807. By Edward Nathaniel Bancroft, M.D. 8vo. 1l. 1s.

TRAVELS.

A Journey through Persia, Armenia, Asia Minor, to Constantinople, in the Years 1808 and 1809, in which is included some Account of the Proceedings of his Majesty's Mission under Sir Harford Jones, Bart. K.C. to the Court of the King of Persia. By James Morier, his Majesty's Secretary of Embassy to the Court of Persia. 4to. 3l. 13s. 6d.

BIOGRAPHY.

Memoir of Prince Potemkin, Field Marshal in the Service of Russia, during the Reign of the Empress Catherine. From authentic Documents, containing numerous Anecdotes, &c. hitherto unpublished. 9s.

Biographie Moderne. Lives of remarkable Characters, who have distinguished themselves from the Commencement of the French Revolution to the present Time. From the French. 3 vols. 1l. 11s. 6d.

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The Lives of John Selden, Esq. and Archbishop Usher, with Notices of the principal Englishmen of Letters with whom they were connected. By J. Aikin, M.D. 10s. 6d.

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The Analogies and Anomalies of the Hebrew Language considered, more particularly in Relation to the Languages of Greece and Rome. By T. Thomas, of Wareham, Dorset. 4s.

A Grammar of the Persian Language, comprising a Portion of the Elements of Arabic Inflection; together with some Observations on the Structure of either Language, considered with Reference to the Principles of general Grammar. By M. Lumden, LL.D. Professor of Arabic and Persian in the College of Fort William, in Bengal. 2 vols. folio. 4l. 4s.

Selections for the Use of Students in the Persian Class. 4 vols. 4to. 8l. 8s.

Illustrations of English Rhythms. By John Thelwall, Esq. 10s. 6d.

## POLITICS.

A brief Inquiry into the Merits of a Bill presented to the House of Commons, for the better regulating the Parish and other Registers. By the Rev. W. Cockayne Frith, LL.B. Fellow of St. John's College, Oxford, and Curate of St. Pancras 1s. 6d.

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Lines sacred to the Memory of the Rev. James Graham; Author of the Sabbath, &c. 4to. 2s.

The Tocsin, with several minor Poems. By a Member of the Hon. Society of Liacola's Inn. 4s.

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The Natural History of the Merino Sheep; from the Spanish of William Bowles; together with his first Account of the Sheep sent into England, eleven Years before it was published in Spain; with a Preface by the Editor. 2s. 6d.

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Davis's Mathematical Companion; for the Year 1812; containing Answers to the last Years Questions, Enigmas, &c. with new ones proposed to be answered in the next Number, including original philological Papers, and useful Extracts. 12mo. 2s. 6d.

## ACKNOWLEDGEMENTS TO CORRESPONDENTS.

The grammatical distinction of *will* and *shall*, enquired for by *Anglo Scotus*, will be found in our thirtieth volume, at page 366, taken from Mr. *Mitford's* able work on the Harmony of Language. His other *quære* we are not yet prepared to answer. His own grammatical remark is quite correct, and his other suggestions friendly, for which he has our thanks.

We also thank C. G. for his letter.

## LITERARY INTELLIGENCE.

We understand that the elegant essays of *Professor Richardson*, of Glasgow, on *Shakspeare's Characters*. [See Brit. Crit. vol. x. p. 86.] will soon appear in a sixth edition, corrected and enlarged.

We hear of a work on *Parliamentary Reform*, by *Walter Honeywood Yate*, Esq. a subject seldom taken up but with party views. May this be otherwise!

Sometime this month will be published *Every Man his own Lawyer*, by *T. Williams*, Conveyancer.

Mr. *Tate* has nearly ready for publication, *A Key to the new System of commercial Calculations*.

A third

A third volume of Bishop *Horsley's Sermons* is in the Press.

A volume of *Antient Funeral Orations*, translated from the Greek of Thucydides, Plato, and Lysias, with notes, and some account of the authors, by the Rev. T. Broadhurst, of Bath, will appear soon after Christmas.

Mr. Archdeacon Coxe is printing *Memoirs of the Kings of Spain of the House of Bourbon, from the Accession of Philip the Fifth to the Death of Charles the Third, 1700 to 1788*. With an Introduction relative to the Government and State of Spain. Drawn from original Documents, &c. &c.

A new edition of the *History of the Campaigns of 1796, 7, 8, and 9, in Germany, Italy, and Switzerland*, in four volumes, 8vo. will appear in January.

Messrs. Longman and Co. will publish, in the course of the season, the *Speeches of Mr. Fox, Mr. Wyndham, and Mr. Grattan*.

Mr. C. Pope, of the Custom House, Bristol, has in the press, *A practical Abridgement of the Laws of the Customs, together with a Statement of the Duties, Drawbacks, &c. &c.*

*The Loyalist, a Tale of other Times*, by Mrs. West, will appear shortly.

Mr. Joyce, author of *Scientific Dialogues*, is preparing a *Collection of curious and scientific Opinions on Comets*.

*The following Works are also in the Press, and will speedily be published:*

Mr. Bourke's *History of the Moors in Spain*, from their Invasion of that Kingdom, to their final Expulsion from it, in a quarto volume.

A new edition of *Dryden's Poetical Works*, with the Notes of the late Dr. Joseph Warton, Mr. John Warton, and others, in four large octavo volumes.

A new edition of the *Works of Mr. John Locke*, in ten large octavo volumes.

A new edition of *Shakspeare's Plays*, with Notes selected from Mr. Steevens's edition, by Mr. A. Chalmers, in nine octavo volumes.

A third volume of a *Series of Plays on the Passions*, by Miss Joanna Baillie.

Dr. Crotch's new work, entitled, *Elements of Musical Composition, or Rules for writing and playing thorough Bass*.

A Translation, in two octavo volumes, of Chateaubriand's work, entitled, *The Spirit of Christianity, or Beauties of the Christian Religion*.

*Remarks on Mr. Lancaster's System of Education*, in which his erroneous Statements, and the Defects in his Mode of Tuition, are detected and exposed.

*Outlines of a History of Revolutionary Europe*, by Mr. William Ticken.

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THE  
BRITISH CRITIC,

For DECEMBER, 1811

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— Σοφοῦ πρὸς ἀνδρῶς ὅστις ἐν βραχείᾳ  
Πολλοὺς καλῶς οἷός τε συστήμεν λόγους.

ARISTOPH. THESMOPH.

That man is wise,  
Who in short space gives many potent words.

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ART. I. *Select Letters of Tippoo Sultan to various Public Functionaries, including his principal Military Commanders, Governors of Forts and Provinces, Diplomatic and Commercial Agents, &c. &c. &c. together with some addressed to the Tributary Chieftains of Shânnoor, Kurnool, and Cannanore, and sundry other Persons. Arranged and translated by William Kirkpatrick, Colonel in the Service of the Honourable East India Company. With Notes and Observations, and an Appendix containing several original Documents never before published.* 4to. pp. 648. 2 l. 12s. 6d. Black and Parry, &c. 1811.

MAJOR Général Kirkpatrick, the editor of this important and interesting work, is, we understand, an officer of distinguished merit, who has been much employed on diplomatic missions of great moment, by successive governments in India, wherein an able exertion of talents, of no ordinary description, has been highly creditable to himself, and beneficial to his country.

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A benevolent Institution, under which the male and female orphan and other children of officers in India are well educated, and ultimately provided for, owes its origin, we are informed, to the philanthropic disposition, and unremitting attention, of General, then (above thirty years ago) Captain Kirkpatrick. The resources from which this admirable establishment derives its support can only terminate with the very existence of the army there—as an accumulating capital is constantly maintained and augmented by voluntary stoppages proportioned to the pay of the relative military ranks. It would be well were a general plan, nearly on similar principles, instituted in this country, for affording a comfortable provision for the distressed widows and children of officers of every degree in the British army.

The incalculable importance of India to the British empire, in a moral and political point of view, can be only duly appreciated by such as have long resided in that distant country, or have been in continued habits of a close consideration of this momentous subject. Whoever has in any degree studied the general policy and conduct of the various Asiatic governments, can see little in them beyond the despotism of rulers, and the misery of subjects. The inestimable blessings of equal laws, and of security of person and property, are utterly unknown to millions of wretched beings, whose very lives lie constantly at the mercy of capricious tyrants. How different is the condition of fifty millions of inhabitants, defended by an army of 150,000 men, and in the quiet enjoyment of independence and happiness, under the mild administration of British policy!—in human affairs, there are few benefits unattended with necessary drawbacks. A portion of liberty and property must be sacrificed to preserve the remainder; and multitudes must fall in warfare, to secure the prosperity of empires. If wars have taken place in India, others infinitely more destructive would have been waged, had British power never extended to those remote shores. The impartial page of history sufficiently proves, that, in every instance, wars have arisen in that country from the aggressions and turbulence of the native powers. When necessarily entered on, they have been conducted, on the part of the British, with the mildness and moderation imparted by the benign influence of Christianity, even to warfare; while by the armies of the Eastern governments they have been carried on with all the ferocity and cruelty of uncivilized nations.

There are not wanting those who argue on abstract principles, that all colonization is contrary to general justice.—

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This is a position that cannot be maintained by any historical conclusions, as this practice of nations has been prevalent from the most remote periods. It seems intended to employ an excess of population, and to confer reciprocal benefits through the medium of commercial, moral, and scientific intercourse. It is well known to those who have visited our Oriental possessions, that the most enlightened of the natives have no hesitation in fully acknowledging the happiness conferred on British India, by a participation of that spirit of freedom characterizing the English constitution. They contrast their present state of protection and security with the arbitrary system under which their less fortunate ancestors existed; and if they have not altogether approved of every act of government in that country, they are ever ready to own, that the balance of advantage is infinitely in their favour.

If these be facts, there are few subjects which can claim greater attention than the future policy of India; more especially as the period approaches when the renewal of the Company's charter will become the subject of momentous discussion.

History and experience are useful to mankind, in as far as they point out legislative errors, and injudicious acts resulting from them, both of which may be corrected by sounder ordinances, followed up by more correct practice in civil and military administration. It seems generally admitted, that the constitution of the Company at home, as connected with the government, requires considerable amendment. The relative powers of the Select Committee of the Court of Directors, and of the Board of Control, have clashed detrimentally to the general interests. Delay, embarrassment, and unnecessary discussions, have arisen, where promptitude, decision, and dispatch, were essentially wanted. To remedy this evident political defect, various plans have been suggested, all agreeing in the abolition of the Board of Control; for which an additional Secretary of State, efficiently connected with the Committee of Correspondence, might constitute an eligible substitute. All other considerations or modifications at home must be deemed minor to this leading and essential point.

The officers of the East India Company's armies are able, experienced, and intelligent. Absence from their native country, seclusion from society, and exemption from European dissipation, throw them on the resources of their own minds, and produce habits of study and reflection not quite so prevalent in other armies. Independent of the remarked

correctness of their style in official writing, the professional, scientific, and historical works which they have produced, furnish ample testimony that such is the character of this meritorious and numerous class of our countrymen in the east. Sinking all past errors of commission and omission in oblivion, let a liberal policy be extended to the European and native officers in India, allowing to the former a perfect equalization of rank, and a participation of fair advantages, and to the latter a comfortable provision for old age.

Our native armies in India consist of Mahomedans and Hindcos, whose religious prejudices, whatever may be their attachment, must ever be arrayed against us. *Abbé Raynal*, many of whose political predictions have been verified, has asserted, that whenever a chief shall spring up in India, who can afford to pay our sepoy's more than we can, they will turn our own discipline against us, and drive us to the shores. Be this as it may, it will be the soundest wisdom to conciliate these men, and not to interfere with their manners, customs, and prejudices, under any pretence of producing uniformity of appearance, or of benefiting the service by hazardous experiments, the result of ignorance.

Much has been written on both sides on the subject of propagating christianity in India. We are of the number of those who are convinced, that in the fulness of time, our blessed Gospel will prevail, from the rising of the sun until the going down thereof; but we deeply deprecate every vain attempt of human wisdom to produce this sublime effect, by premature and forced means, and by the fanatic efforts of zeal without knowledge. Let the East India Company be at the expence of publishing the Holy Scriptures in extensive editions, and in all the principal languages of India. Let them be distributed judiciously among the most enlightened inhabitants of the eastern regions, unattended with any bigotted attempts of half-informed and indiscreet missionaries. Let, then, all be left to the silent operation of time, or, otherwise, to the wise decrees of an unerring Providence.

With the exception of the modifications, the necessity of which seems now generally admitted, we trust to see the Company's charter renewed with few other material changes. The affairs of India have been hitherto prosperously administered on the whole, though conducted by a system at home evidently devoid of unity of action. If, however, any attempts should be made, like that of Mr. Fox, to divert power and patronage into channels already overflowing their banks, independent of danger to the British constitution, the loss of India, the brightest jewel in the crown, must be the inevitable consequence.

These, and similar remarks, must necessarily be elicited by such a work as is now before us; and its ample title-page gives a general impression of a volume abounding with matter illustrative of past events, highly useful to future administrations in India, and affording authentic materials and documents for the certain guidance of the historians of after-times.

If evidence were wanting of the justness of the war which led to the fall of Tippoo Sultan, it will be fully found in these letters, which breathe a determined hostility, and a deep-rooted rancour against the English, whose destruction, or extirpation from India, appears to have been the Sultan's unceasing study. All other considerations seemed minor to this, which occupied his thoughts by day, and rose up to his mind in dreams by night. Independent of other considerations which give value to this laborious and well-written work, it is singularly important for the proofs it affords of the political necessity of removing the Mysorean tyrant, and of restoring the real line to the throne.

Major-General Kirkpatrick has, very judiciously, made illustrative comments on these letters, with the exception of a few not sufficiently momentous to require any remarks. By this method, much trouble of reflection is saved to the reader, as the General's observations, forcible and just, from his local knowledge, and intimate acquaintance with his subject, lead to conclusions which, to many, might not have been quite so obvious, with respect to the character, motives, and objects of Tippoo Sultan.

The correspondence before us passed between the years 1785 and 1793, and the General, in his Preface, briefly states the plan he adopted in reference to it.

“ In making the present selection from about a thousand letters, I have confined myself, almost entirely, to such as either appeared to exhibit the Sultan in a new light; to unfold some of his political, financial, or commercial views; or to elucidate some historical fact. Those which merely related to the details of ordinary business, without eliciting any thing peculiarly characteristic of the writer, have been passed over. I have also judged it unnecessary to insert any part of the Sultan's correspondence with the several British Governments in India, as most of these documents are already in the possession of the public.”

The reader is informed in a note, that the register comprises altogether about two thousand letters, of which number not above the half has, as yet, been arranged. We lament to find that the General is but in a very indifferent state of

health ; and hope that it may be soon sufficiently established to enable him to continue his work through another volume.

The Persian scholar will give General Kirkpatrick due credit for the mode of translation which he deemed it eligible, in some instances, to adopt ; and for his ingenious disquisition, in order to reduce the capricious Kalendar of Tippoo Sultan to a coincidence with that followed by European nations.

The first Letter is to the superintendant of the elephant stables.

“ Whenever the *Mutisuddies* [*clerks or accountants*] belonging to your department, cease to yield you proper obedience, you must give them a severe flogging ; and making them prepare, with the greatest dispatch, the lists and other papers required by our former orders, transmit the same duly to the presence.”

Observations by the Author :—

“ This letter furnishes a proper occasion for cautioning the reader, who may not be conversant in the history, or acquainted with the genius or frame of the native governments of India, against hastily drawing any general conclusions, with respect to the latter point, from the peculiar practice or maxims of Tippoo Sultan. The conduct of this prince was too commonly governed by caprice, and was too often the mere result of individual feelings and character, to afford a just criterion of the generality of Asiatic sovereigns, or Asiatic states.”——“ What the practice of Hyder Aly was on similar occasions, I have not the means of stating ; but there is sufficient reason to suspect, that the example of the father was not much calculated to restrain the severity or cruelty of the son. It is certain, indeed, as I learn from Colonel Wilkes, that Tippoo himself was once publicly bamboozed [or caned \*] by order of Hyder, in whose good graces he would never appear to have stood very high.”

Flagellation was a species of punishment to which the Sultan was very partial : for we read in Letter XXXV :—

“ What you write respecting the excuses made by the manufacturers of the district [under you] for declining to weave the stuffs we require, has excited our astonishment ; we therefore direct that they be compelled, by menaces, to prepare the number of pieces required, with the utmost expedition, and agreeably to the pattern [heretofore] sent. If, notwithstanding your injunctions and menaces, they persist in their false pretexts and disobedience, they must be well flogged.”

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\* The words enclosed by crotchets are inserted to remove obscurities in the sense.

“ Letter LX. To Bûrhânûddeén.

“ Your letter, containing an application for money to enable you to make up some clothes, has been received. You may take three hundred rupees from the *Taskey-Khâneh* [Treasury] and apply the sum to the purpose of furnishing yourself with apparel.”

Observations :—

“ Parsimony, or, perhaps more generally speaking, a rigid economy in his general expenditure, was always known to be a prominent feature in the character of Tippoo Sultan; and we have here a curious and striking proof of the fact. One of his principal Generals, and his brother-in-law, is obliged to apply to him for the means of providing himself with wearing-apparel; and the Sultan, although he complies with the request, is so far from leaving any thing on the occasion to the discretion of Bûrhânûddeén, that he restricts him to the disbursement of a specific sum, in fixing of which he certainly has displayed none of the munificence of a sovereign prince.”

The following letter to Shaw Allum, the *Bâdshâh*, or reigning Emperor of *Dehly*, is a curious specimen of Oriental royal correspondence :—

“ Upon receipt of the Imperial mandate, [my] glorified head touched the summit of honour. The special gifts of ennobling quality, [or virtue] which your Majesty, in your boundless favour, graciously bestowed [on me] by the hands of *Râo Bâl Mubn Dofs*, also arrived in the most auspicious conjuncture, and put [me] in possession of the wealth of distinction and pre-eminence. In acknowledgment of this magnificent donation, [I] respectfully offer [my] most humble obeisance.

“ This stedfast believer, with a view to the support of the firm religion of Mahommed, undertook [some time since] the chastisement of the *Nazarene tribe*; who, unable to maintain the war, [I] waged against them, solicited peace [of me] in the most abject manner. This is so notorious a fact, as not to require to be enlarged on. With the divine aid and blessing of God, it is now again [my] steady determination to set about the total extirpation and destruction of the enemies of the faith.

“ In token of [my] sincere attachment [or devotion] to your Majesty, [I] send, by way of Nuzr \*, a hundred and twenty-one gold mohrs to your resplendent presence: let them be [or may they be] honoured by [your Majesty's] acceptance. I am humbly hopeful that I may continue to be honoured and distinguished by the receipt of your ennobling commands. More would exceed the bounds of respect.”

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\* Means a royal present.

The peace mentioned in this letter is that of *Mangalore*, in 1784, and by the *Nazarene tribe*, the English are obviously meant. Little did the Sultan, blinded by his hatred, foresee, that an unprovoked attack on our ally, the *Râjah of Travancore*, was to draw on him a war which, under Marquis Cornwallis, deprived him of the half of his dominions; or that his proclamations of hostility, issued against us by his ambassador at the Isle of France, would, unavoidably, lead to another war, which lost him his kingdom and his life, and restored the rightful owners to the throne of *Mysore*.

The army of the Sultan had been for some time laying siege to the Fort of Nergûnd; and the breach having been reported practicable, the Sultan thus writes to his principal General:—

“ In the event, however, of [your being obliged to proceed to] the assault of the place, *every living creature in it, whether man or woman, old or young, child, dog, cat, or any thing else, must be put to the sword,* with the single exception of Thâla Pundit. What more ?”

The solitary exception mentioned here, was made, probably, with a view of either deliberately torturing this object of vengeance, or of discovering, through his means, treasures and wealth contained in the place. This barbarous and cruel policy, which many of the present French Generals are directed to pursue, and not unwillingly on their part, establishes a very close parallel between two characters briefly to be compared together, in closing our account of the present work.

The following letter to *Râjah Râm Chunder* exhibits the Sultan in the capacity of a shopkeeper; and it appears from *Râm Chunder's* correspondence, that even to the value of a shilling, or seven fanams, was sold, by retail, to the poorest classes of abject subjects. The late monopoly and retail of all tobacco, and other articles, by the Corsican Tippoo's arbitrary mandates, is quite a coincidence with the tenor of this letter.

“ You write, that in conformity with our orders, you have established shops, on our behalf, in every *Tâaluk* [under your authority] and engaged in our service a *Surrâf* [money-changer] and accountant, for conducting the concerns of each; but that in some districts, the object of profit is completely frustrated; while in others, the gains are so very small, as to be even inadequate to the monthly pay of the *Surrâfs* and accountants, owing [as you say] to the more considerable towns, where, heretofore, gold and silver, bullion and specie, to the amount of thousands of pagodas, used to be brought for the purposes of traffic, being now forsaken  
by

by the traders, who taking alarm at the establishment of our shops, [or warehouses] resort, in consequence, to other places, none but the poorer classes, in short, ever dealing with them, and then only to the amount, perhaps, of six or seven fanams!—It is known. Admitting that the profits, for instance, are only seven pagodas, and that the expence, on account of the wages of the *Surrâf* and accountants, amounts to *ten*, how long can this last, or the dealers continue to carry their money and bullion to other places? They will, finally, come and make their purchases at our warehouses: you will, therefore, [proceed to] establish *Surrâfs* and accountants in every *Taaluk*, according to the amount of its [saleable] produce. You suggest the establishment of banking-houses on the part of the *Sircar*, and the appointment of a banker, with a salary, to superintend them. You also propose, with our permission, to open warehouses for the sale of cloths at Bangalore, Ouscottah, and other places. It is comprehended, *there is no regulation issued by us, that does not cost us, in the framing of it, the deliberation of five hundred years.* This being the case, do you perform exactly what we order, neither exceeding our directions, nor suggesting any thing further from yourself.”

It is to be presumed, that *Râm Chunder* did not, after this, venture to suggest any farther banking or commercial projects to this framer of regulations, *with the deliberation of five hundred years*; as the attempt to instruct this imperial shop-keeper might have cost him his head. We find in Letter CXVII. a very extraordinary instance of religious bigotry, combined with the malevolence and rancour which characterized this eastern Buonaparté. The Sultan, in this letter, directs the commander of a brigade, assisted by a force also under another officer, to proceed on an expedition. He writes—

“ You are, in conjunction with him, to make a general attack on the Koorgs; when, having put to the sword, or made prisoners of, the whole of them, *both the slain and the prisoners* are to be made Musulmans. In short, you must so manage matters, as [effectually] to prevent them from exciting any further sedition or disturbance.”

Observations by the Author:—

“ The reader will, probably, be startled at the order contained in the foregoing letter, for making Musulmans [circumcising] not only of the living, but of the dead Koorgs, who might fall into the hands of the *Sipahdâr*; and the extravagance of the proceeding may even lead him to suspect either the correctness of the manuscript, or the fidelity of the translation. With respect to the former, it will be sufficient to say, there is not the slightest ground for supposing any error of the manuscript in this passage;

passage; and as to the latter, I will only observe, that nothing can be expressed with more plainness than the original, which, for the satisfaction of the Oriental reader, at least, shall be inserted at the bottom of the page."

We think it unnecessary to lay before the reader farther extracts from the Sultan's letters on the subject of retail commerce. In many of these, he descends from his throne to enter into minute statements, directing at what prices sandal-wood, pepper, cardamums, almonds, Pistachio-nuts, &c. &c. shall be sold. Such a conduct shows that he was incapable of any grandeur of conception, and did not possess the elevation of mind suitable to his exalted situation.

In Letter CLXXXVIII. the Sultan makes use of a very uncommon metaphor, which would seem to imply, that he possessed no inconsiderable knowledge of the general principles of fortification. He thus writes to his principal General:—

"The Marattah forces are assembling. Vigilance and a [due attention to] the safety of your army are necessary. We therefore write to desire that you will encamp your troops in a secure situation; not far asunder, but [close together] in the form [or manner] of a *rose-bud*. You must also post picquets, &c. on all sides of your army. Let it not happen that the enemy's army surprize you."

The compartments of the rose cover each other in such manner, that the middle of one always covers the separation between the two on the in and outside of it. In like manner, in a camp well fortified, the works flank each other in such way, that no opening is left that is not covered or defended by lines or works to the right and left, and in front or rear. The idea conveyed by the *rose-bud* is therefore exceedingly just and expressive.

He writes to one of his Khans:—

"Conformably with your humble request, a passport has been written, and is here enclosed. You must dispatch the necessary equipage, and send for your family [to join you.] What more?"

Observations:—

"This letter is inserted for the purpose of shewing both that no person, of whatever rank or consideration, could, when employed at a distance from the capital, have his family with him, unless by the express authority of the Sultan; and that the latter, occasionally, granted his servants this indulgence. His extending it in the present conjuncture [the commencement of a war of doubtful issue] to *Budrâz Zumân Khân*, strongly marks his confidence in the fidelity of this officer."

This



This policy has been very closely imitated, and much extended, even to the conscript system, by the present oppressor of the Continent.

In Letter CCXLIV. a curious fact is recorded. A Mussulman is reported to have been guilty of worshipping images after the manner of the Hindoos, in consequence of which his property, of every description, was seized. The Sultan, on a reference made to him, directs this dissenter from the faith to be dealt with according to law, and then to be dismissed. What the exact law in such case may be, is not stated; but as the Sultan made profelytes in a most extraordinary manner, we are to suppose that apostates experienced at least equal severity of procedure.

Letter CCXXXII. to two of his nobles presiding over his treasury, relates to presents intended for the Grand Seigneur and Louis the Sixteenth.

“ Three *Kulgis*, three *Surpajbes* \*, and three *Puduks* †, of the value of 36,230 rupees, have been dispatched to you in a casket, to which our private seal [or signet] has been affixed. You must open this casket, and having examined the contents, seal the whole up again, and keep the same [carefully] by you. The three *Kulgis*, the three *Surpajbes*, and the three *Puduks*, originally mentioned [or referred to] in our instructions, [to you] being afterwards considered by us of insufficient value ‡, have, on that account, been changed for the more valuable set now sent, and of which a memorandum is enclosed. Of this memorandum, a copy must be entered on our book of instructions.”

Observations:—

“ The book of instructions, here mentioned, was among the papers found at *Seringapatam*, as was also the journal of this very embassy. I regret I did not take copies of these curious documents, which would, no doubt, explain many points, on which we must be content, for the present, to remain ignorant. It is a well established fact, that this embassy, though ostensibly dispatched to the Grand Seigneur alone, was ultimately to have proceeded, not only to the court of Louis the Sixteenth, but likewise to that of London; the mission to the latter being expressly designed to veil the secret negotiations proposed to be opened with France. If, therefore, the jewels enumerated in the foregoing letter, comprized the whole of what was destined for the three courts mentioned, it must be allowed, that the meditated presents

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\* “ The *Kulghy* is a plume of jewels surmounting the *Surpajsh*, or *Aigrette*.”

† “ The *Puduk* is a kind of jewelled gorget.”

‡ “ About 4500l. was the value of the original set.”

were not formed on such a scale of magnificence, as might have been expected from an Eastern prince, desirous of impressing three of the principal sovereigns of Europe with a high idea of his power and resources. It is possible, however, that the casket, specified in the dispatch, may have contained only a part of the jewels intended to have been presented."

In Letter CCXXXIII. the ambassadors for the above purpose are nominated and addressed; and it there appears, that he conceived the absurd and preposterous idea of getting possession of the port of *Bufforab*, probably with a view of trading, but under an ostensible pretence of conducting an aqueduct, or canal, from the *Euphrates* to a sanctuary at *Nujuf*.

"It is our wish to obtain possession of the port of *Bufforab* in farm. Consequently, we are, for several reasons, well pleased at your going to that place. Proceeding thither, accordingly, you will examine into the state of things there, and make every [necessary] inquiry respecting the port, where you will, at the same time, *dispose of your merchandise*. From thence you must repair straight to *Nujuf*, the most noble, where, presenting our very humble duty, you will represent, in the most respectful and submissive manner, that if it be agreeable [to the priests in charge of the holy shrine] to have an aqueduct brought to *Nujuf*, the most noble [from the *Euphrates*] that they will signify their pleasure to that effect, we will, in the following year, send the necessary people and money for its construction."

(*To be concluded in our next.*)

ART. II. *The Arabian Night's Entertainments, carefully revised, and occasionally corrected from the Arabic. To which is added, a Selection of new Tales, now first translated from the Arabic Originals. Also an Introduction and Notes, illustrative of the Religion, Manners, and Customs of the Moham-medans. By Jonathan Scott, LL.D Oxford. Late Oriental Professor at the Royal Military and East-India Colleges, &c. &c. In six Volumes. 12mo. 11. 16s. Longman, &c. 1811.*

WHEN the Arabian Nights were first introduced among us, in a translation, made from the French translation of M. Galland, though the tales were read with avidity, many doubts were entertained of their authenticity: and, whether

whether they might have been invented or embellished in France, they were thought little worthy of any serious consideration. Even in that country, the learned translator was occasionally exposed to ridicule, in return for this present to the public; and it is particularly related that one very cold night, a set of young Parisian wits knocked furiously at his door, and when the alarm had brought him to the window in his shirt, they contrived to detain him there by several frivolous questions, as whether he was M. Galland? whether he was the author of the *Arabian Nights*? addressing him at length in a parody on the usual interrogation of Dinarzade to her sister, "M. Galland, si vous ne dormez pas, faites-nous un de ces beaux contes que vous savez." "M. Galland, if you are not asleep, pray tell us one of those fine stories which you know so well."

It has now been long known, on the testimony of our best orientalists, Sir W. Jones, Col. Capper, Mr. Dallaway, Dr. Russell, the very intelligent editor of these volumes, and others, that those tales are genuine productions of the East, strongly characteristic of the manners and customs, habits and opinions of those countries; and form a small part only of a very extensive collection, generally current and admired throughout the Moosulmaun dominions. They have been also illustrated, in a pleasing manner, by Mr. Hole in his "Essay on the Arabian Nights." The tales being thus established, well deserved a more classical edition than had hitherto appeared, and for fulfilling the task of producing such an edition, a better person could not have been found than Dr. Jonathan Scott; long well-known for his deep and various researches into Oriental literature\*.

The editor, we think, has acted judiciously in his conduct of this edition. He has not attempted a new translation, but has corrected from the Arabic those passages which particularly required it; and has given such general improvement to the language as to him seemed proper †. The work

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\* See, in our volumes, the account of several works by him: as his translation of Ferishta, vol. v. 209, and 516; his Tales, Anecdotes, and Letters from the Arabic, xvi. 83, and Bahar Danush, *ibid*.

† He has, however, new modelled names and titles, according to his ideas of oriental pronunciation; of which, unfortunately, every European has a different system. Schahriar is *Shier-ear*; our old favourite Aladdin, *Alla ad Deen*; and the Cadi of the first published Tales, is here the *Cawzee*, &c.

is augmented by one volume of tales newly translated, of which the history is this. A very valuable copy of the original Arabic was procured in the East, by Mr. Wortley Montague; which at the sale of his oriental MSS, was bought by professor White. Dr. Scott, wishing to re-translate the whole, this copy was ceded to him by the Professor, on condition that, if he thought of parting with it again, it should be offered to the curators of the Bodleian library; and there it now is actually deposited, enriched with several remarks by Dr. Scott. On attempting to re-translate the tales published by M. Galland, it was soon found that the version of that learned orientalist, accorded so well in general with the original, that a new translation would have produced but little gratification or advantage to the public. On attempting to proceed with those not translated by M. Galland, it appeared, very much to the disappointment of Dr. Scott, that very few of them were fit, either from indelicacy \* or frivolousness, to appear in an English dress. Those which form the sixth volume of this collection are all that seemed worthy of translation; and having been kept some time in manuscript, are now added, to complete the present edition. It is, however, certain that there were other tales worthy of translation, namely, those which the editor himself published in 1800, from a fragment of the original work, procured by Mr. Anderson in Bengal. These, which occupy 198 pages of the "Tales, Anecdotes, and Letters," before mentioned, are not here repeated, and are in fact wanting to make the collection perfect. It may easily be imagined, why the editor would not consent to melt down his own Tales into another work, but still the fact should be known to the reader, As to the original collections, it is clear, from abundant testimony, that there is great variation in them, some containing more and some fewer of the Tales. Nor is this extraordinary, as the work is evidently not the production of one person, but a collection of oriental tales, invented by different authors. It is mentioned in the preface to this edition, that the MS. in the Paris library does not contain the story of Sindbad; which nevertheless is found in a MS. in the library of Christ Church, Oxford. The arrangement of the Tales is also different in most of the copies.

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\* Even the first tale of those actually translated has an offence against delicacy in it.

Dr. Russell's account of the manner in which such tales are usually recited in the East is so characteristic and picturesque, that we cannot refrain from re-quoting it from the preface to the present work. It is taken from his *History of Aleppo*.

“ The recitation of eastern fables and tales partakes somewhat of a dramatic performance; it is not merely a simple narrative; the story is animated by the manner and action of the speaker. A variety of other story-books, besides the Arabian Nights Entertainments, (which under that title are little known at Aleppo) furnish materials for the story-teller, who, by combining the incidents of the different tales, and varying the catastrophe of such as he has related before, gives them an air of novelty, even to persons who at first imagine they are listening to tales with which they are acquainted. He recites walking to and fro in the middle of the coffee-room, stopping only now and then, when the expression requires some emphatical attitude. He is commonly heard with great attention; and not unfrequently, in the midst of some interesting adventure, when the expectation of his audience is raised to the highest pitch, he breaks off abruptly, and makes his escape from the room, leaving both his hero and his audience in the utmost embarrassment. Those who happen to be near the door, endeavour to detain him, insisting on the story being finished before he departs; but he always makes his retreat good: and the auditors, suspending their curiosity, are induced to return at the same hour next day to hear the sequel. He has no sooner made his exit, than the company, in separate parties, fall a disputing about the characters of the drama, or the event of the unfinished adventure. The controversy by degrees becomes serious, and opposite opinions are maintained with no less warmth than if the fate of the city depended on the decision.” P. v.

This is surely full as good, if not better, than our coffee-house politicians, disputing about measures which they neither comprehend, nor will on either hand consent to learn, otherwise than from partial representations. As for the address of the story-tellers, it is perfectly illustrative of the connecting narrative of the Arabian Tales themselves; where the Sultaneß usually breaks off in a very interesting part of the story, that the Sultan may be induced to let her live to continue it. A most valuable accession to the present edition, is the “ Introduction,” comprising, in less than 90 pages, one of the most luminous views of oriental manners and customs that have yet appeared. The editor thus states the reason for placing it here, which no person can well deny to be perfectly valid.

“ The

“ The incidents and machinery of the 1001 Nights being for the most part founded upon the religious tenets, superstitious opinions, customs, laws, and domestic habits of the followers of Mahummed, the editor of these volumes has concluded, that a summary description of them may not prove unacceptable to most of their readers, as it is presumed they will not generally be persons who have paid much attention to such subjects. A brief account of the ground-work of the superstructure will enable such to judge of its general fidelity, and possibly may render the tales more interestingly amusing.” P. i.

That this will be the case we cannot doubt, when we observe with what skill the editor has compiled his account from the very best authorities, combining and illustrating it with that knowledge of the subject in which he has not many rivals. We have no hesitation in saying that no where, in so small a compass, can so much accurate knowledge of oriental manners be found.

We observe that no notice whatever is taken of the Tales published as a continuation of the Arabian Nights, and said to be “ newly translated from the original Arabic into French, by Don Chaves, a native Arab, and M. Cazotte, Member of the Academy of Dijon.” These were published in English in 1794, and have been considered by good judges as palpable forgeries, which sentence seems to be confirmed by this silence of Dr. Scott. They contain certainly many incidents very inconsistent with oriental manners, and many that are palpably French, yet there was a time, when we thought, and were countenanced by good authority in thinking, that some at least among them might be genuine. We yield, however, if this be his opinion, to the superior judgment in such matters of the present editor \*. The first

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\* In one passage in his notes, Dr. Scott mentions the Tales of Cazotte, as allowing them to have a foundation of oriental original, though much disfigured in the superstructure. He says; “ To this story [that of the first Lunatic, vol. vi. p. 43.] there is one similar in the Edinburgh continuation of the Arabian Nights. [The same nearly as the London.] It is called Halechalle [Halechalbé] and the unknown lady; but from the strange additions made to the incidents, and the language, any thing but oriental, of the young merchant and his beloved, it appears that Don Chavis, and M. Cazotte, who profess to have translated from the Arabic, did not understand, or wilfully deviated from the Original.” Note 16.

of those supplemental Tales is that of *Il Bondocani*, which has been dramatized among us, and we believe also in France. It has certainly more of French intrigue than of Arabian simplicity: and Cazotte, the pretended translator, was a man of unbounded imagination, and well practised in the invention of Tales.

A few more oriental tales, undoubtedly genuine, were published by Mr. Beloe, in the third volume of his *Miscellanies*, which appeared in 1795. They were communicated to him by Dr. Russell, from a small volume which he had brought from Aleppo, and perfectly agree in style with the tales of the Arabian Nights, though it does not appear that they ever belonged to that work; they are, however, extremely original and entertaining, particularly the concluding story of Basem the blacksmith.

Though we have said decidedly that these volumes do honour to the judgment of the editor, we are not yet satisfied with them as an edition of the Arabian Nights. These Tales deserve, as Oriental classics, a more splendid form and a more extensive apparatus of notes. Those which are subjoined to the six volumes, are only 82 in number, and occupy about 20 pages\*. They are, it is true, very instructive and valuable, but occasions might have been found, without much seeking, to render them more copious. At present, some of the inferior editions are in splendour much superior to this, which yet is, beyond all doubt, the best.

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ART. III. *The Life and original Correspondence of Sir George Radcliffe, Knight, L.L.D. the Friend of the Earl of Strafford.*  
By Thomas Dunham Whitaker, L.L.D. F.S.A. Vicar of  
*Whalley, in Lancashire.* 4to. 296 pp. 1l. 1s. Long-  
man and Co. 1810.

EVERY publication that tends to throw light on the disputed or obscure parts of our national history is valuable; and by those who have leisure to peruse and examine them, we know not where more useful information may be found than in those collections of state papers and correspondence, which our historical antiquaries have of late years published. The transactions of the grand rebellion, as it has been, perhaps somewhat improperly called, become every day more

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\* These notes refer only to the sixth volume.

interesting to the present generation, since we live in times, when the corruption of old English loyalty; and loyal principles, has generated a party, not inconsiderable either for talents or influence, that has more than once endeavoured to introduce the same confusions, injustice and tyranny, which, in the seventeenth century, deformed the pages of our annals. The more we learn of the origin of the rebellion in King Charles the First's time, the more hollow and unprincipled we find the actors, and the less foundation we discover for those violent measures which overthrew the church and state.

Although, therefore, holding these sentiments, we would welcome every collection that contributes to our information on that disastrous period, we cannot say that the present volume holds any higher rank than that of a moderate contribution to our stores: Small particulars, and occasional traits of character, may be gleaned from the letters before us; but they are not so highly interesting as the collection of "Lord Strafford's Letters," to which they are intended as a sequel. We do not, however, mean to deny their utility, upon the whole. The early letters afford a pleasing picture of filial duty and domestic happiness; and those that follow bring us nearer to the scene of national confusion, and tend very considerably to illustrate, often the manners, and sometimes the political principles of the age.

Dr. Whitaker informs us, in his advertisement, that he owed his knowledge of the existence of these letters to the friendship and curiosity of the gentleman to whom he has dedicated them, Richard Henry Beaumont, Esq. of Whitley Beaumont, in Yorkshire; and that he obtained permission to make use of their contents from the possessor, Mrs. Elmfall. On a careful perusal, "he thought them too valuable to be left to the fate of many similar collections, which, having neither been printed nor placed in any great national repository of ancient papers, have either perished in the changes of family property, or remain perpetually exposed to that calamity."

Of his own labours, Dr. Whitaker says,

"I am scarcely to be considered in any other light than that of an editor, having merely prefixed to the letters a short account of the writer's earlier years, and subjoined to them some reflections on his conduct as a public man: together with a short narration of his exile and death. Besides this, a few explanatory notes, where explanation appeared to be wanted, will be found to constitute all which I can lay claim to as an author."

It is but justice, however, in us to add, that the notes are highly useful, and must frequently have cost the author much research;



research; and the author's reflections and narrative are both judicious and elegant.

"The history of Sir George Radcliffe's letters, for which the reader will naturally feel some curiosity, is briefly this:—

"Mr. Thomas Radcliffe, the only child of the author, died at Dublin in 1679, not only without issue, but without any very near collateral relatives on the father's side; in consequence of which, and of that influence which servants have sometimes the merit, and oftener the cunning, to acquire over wealthy old bachelors, he was induced to divide his property, by will, between a maternal aunt and a confidential domestic.

"The paternal estate and family house at Overthorpe were soon after sold by his executors, I believe immediately to the Elmsfall family, by whom, according to the best information I have been able to obtain, these letters, &c. were discovered in an old neglected trunk or bureau, and have ever since been preserved with the care and respect to which they are entitled. T. D. W."

Sir George Radcliffe was educated at University College, Oxford, and was related to Mr. Charles Greenwood, one of the benefactors of that college; but his biographer regrets that he cannot trace any relationship to that more extensive benefactor, Dr. John Radcliffe, whose history has certainly been very much neglected, and so long, that we are afraid little can now be recovered. The correspondence in this volume begins with Sir George's early years; and the following will, perhaps, be a satisfactory specimen of "that ancient simplicity, minute economy, filial duty, and reverential affection for instructors, which," Dr. W. adds, we hope too severely, "are now no more."

"GOOD MOTHER,

"July 27<sup>th</sup>, 1609.

"Having received your last letters by James Briggs, I was beholden both by my duty and promise to write back by him, in answer to the same. Wherein as touching that you thought I might as well be in the country as troublesome to friends, it is true, yet if there had been any danger I might have incurred before, I could have provided me of an horse, whereas I might easily have gone 3 or 4 miles out of the towne, and then have been tabled with some of my tutor's acquaintance, so that I should have put them to little or no charges. But it is past (God be thanked!) As concerninge my entertainment when I came, as also the kindness shewed to me since I came, it is farr more than I shall ether ever deserve, or be sufficiently thankful for. I am very glad of the good newes I hear; and I pray God it may be no newes that all our friends be in health, and intreat that Dr. Lister may be certified of the manner of the working of my sister Elizabeth's phisick, whose continuance in health I rejoyce for, and her recovery, if he know not allredy, in regard of my promise to him. We are all well (God be thanked!) as we hope

you remaine. Thus, with my humble duty and commendations to all our good friends, I take my leave.

“ July 27th, 1609.

“ Your lovinge sonne,

“ GEORGE RADCLIFFE.”

“ I received more than I writ for, 2 table napkins, which, with all other, I lay to that greate heape of never-payd debts. I shall want money, some 3 or 4l. about Michalmas, or something before; to pay for my meate and drinke \*.” P. 42.

“ LOVING MOTHER,

“ May 5th, 1610.

“ When I consider the estate and fortune of many, revolving with myself the sudden motions and changes of things, I find nothing more fraile than this mortal life, nothing more uncertaine; for we are obnoxious to so many causes of miserys and nourishment of grief, that our life (which, if it were well lead, would be most happy and pleasant) is now become a sorrowful business, whose beginning is ignorance and oblivion; the progress, labour and sorrow; the end, grief, blindness, and error all †. What quiet day, what peaceable, nay, what one day have we ever lead that did not sufficiently afford both trouble to the body and anguish to the mind? What morning did ever appear unto our eyes so secure and joyfull, that, before night, grief and sorrow did not steal upon us? of which thing I also have had some proof in myself; for, having all things going with me as well as I could either wish or desire—a mother carefull for my good, and tutors kind and diligent; cosins and acquaintance wishing me well both here and at home, and God’s blessing divers other ways upon me, in getting me favor in the house, in prospering my studies, &c. &c.—rejoicing also not a little at my cosin Samuel’s success, who, now my tutor’s office being out, hath got the

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“ \* The “ Battles” of the preceding Term.—This may serve as a partial scale of academical expences in 1609.”

“ † It requires no wide acquaintance with human life to discover that every period of it is exposed to cares and sorrows; yet surely these gloomy sentiments would have come with a better grace from the exiled statesman of sixty, than the young academic of seventeen. Could his recollection supply him with no entire days of youthful health and glee?—Oldham is not an Eton; yet, in his more chearful hours, a remembrance of that place must surely have awakened feelings (for they are the feelings of nature) in unison with those of Mr. Gray:—

“ ‘ Ah happy hills, ah pleasing shade,

“ ‘ Ah fields belov’d in vain;

“ ‘ Where once my careless childhood stray’d,

“ ‘ A stranger yet to pain.’ ”

“ One species of melancholy throws an equal gloom over every period of life; another, augments the sorrows of the present moment, by contrasting them with the exaggerated or imagined happiness of the past.”

Proctorship;—being peradventure too much puffed up with this pleasant gale, there comes (as it pleased God) an unexpected storm (though some such thing was ominously presaged in my mind) blustering into myne ears—a terrible death, at one blast—my grandmother \* doth now sleep in the great mother of us all, whose life, answerable to her faith and profession, and death, exceeding her life, may afford both comfort to the course of nature (which should be unnatural if not sorry at the departure of such a one), and also full assurance of her awaking shortly to glory, where her body being partaker of those joys which her soul doth now enjoy, she shall with us, and all the whole company of saints and angels, have the perfect fruition of the sight of that most glorious God, and sing an eternal hallelujah unto the lamb. Her weakness of body in her latter days, by reason of old age drawing on, was the strength of her soul; for, certainly, if in the full vigor of the body, the mind was able to hold talking with it in that continual combat that in all men is between them, then it must needs be, that the adverse part, to wit, the flesh, being subdued, the spirit should triumph, that so, it being loose from those bands wherein it was fettered, it should erect itself into its native place, even to God that gave it, where it shall reign for ever; and the body, falling to the earth from whence it came, even as a ripe apple from the tree, shall there be preserved for God himself, who will unite it again unto the soul at the last with an inseparable union in heaven, to live with him in glory. My uncle Savile †, howsoever the injurious world may tax of . . . ‡, yet the poisoned tongue of envy itself can not but confesse his faithful honesty: he was no hypocrite, neither knew he how to dissemble; and if others, that make a better shew of their own virtue peradventure than he did, were but known as well what they were as he was, I believe there would have appeared another difference. No man is without his faults, and he that hath fewest is best. His conversation was pleasant and honest; his affection to God-ward (as, out of much private talk I had often with him, he did sufficiently declare) religious, sincere, devout (some little opinions, indeed, he held, yet neither fundamental nor of any great moment); his hart to his friends was true and unfeined; and although the world made not so great account of him, yet I feare it will misse him, and wish hereafter that we had many such: for my part, let me be forgotten when I am gone if I bury him in the pitt of ingratefull oblivion, that was so loving to my dead father heretofore, and so kind after to me, unto whome I was not so much bound in alliance and duty in that he was my uncle, as

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“ \* I cannot discover whether the excellent woman, whose death her grandson so deeply deplores, were his mother’s mother, or Margaret, daughter of Thomas Savile of Ecclesley, his paternal grandmother.”

“ † This must be meant of his great uncle, Savile of Ecclesley.”

“ ‡ A word is obliterated.”

for those fatherly admonitions which he often gave me in private, written in my heart by his tongue, as with the point of a diamond, never to be wiped of or worn away, which, I trust, I shall keep in his remembrance, to my internal and eternal profit. He did often intreat me, when I was at his house, the last time especially, to stay a night with him, and it is some grief unto me that I did not satisfy him in that small desire; but now he is gone, and we have parted with (I am sure not lost, but for a time) a man that was, I may confidently affirm, a true Israelite, in whom there was no guile; and blessed be they that be so, as he is now, because he was so.—My grandmother's last and dearest token I received, with all things else specified in your former letters, for all which, derived from the never-dried fountain of your kindnesse towards me, I yield the grateful acknowledgments of that debt which I shall never otherwise be able to discharge.

“ The cloak which my aunt gave me I have no use for, therefore better at home than here. If you come to Oxon, we shall be glad of it, and I am sure my cosins will make you welcome; yet, because you would have your journey private, I will not make it known. Thus have I troubled your patience with a long scrowle, as my affection and business led me, having more to write, but for fear of too much tediousness: and I hope also to see you here, and, it may be, my uncle Leadbetter, according to his promise, ere long. Thank my aunt Savile, I pray you, for my cloak; and so, returning commendations to all our friends, and remembering my duty to yourself, I take my leave.

“ Univ. Coll. Oxon. this May 5th.

“ I received 5 marks from my uncle, and would gladly know whether he have the acquittance or no. If it please you to send the rest of this quarter, it will not come out of season. Direct it unto my tutour, and send what you think good unto me.

“ Your loving sonne,

“GEORGE RADCLIFFE.”

P. 47.

In the course of this correspondence, we find Sir George connected in friendship, and close interchange of sentiment, with the unfortunate Earl of Strafford. Their history and fate were, in many respects, alike. They both began with opposing the measures of court, and both joined with the court, and both were sufferers. For these changes Dr. Whitaker has offered what may be considered as the best apology; but their conduct, in this respect, he allows to be that on which their friends will dwell with the least complacency. When Radcliffe changed from a popular to a prerogative lawyer, it appears to have been a change from prison to preferment; “but,” says Dr. W., “he followed his patron, who had been taken off from the country party by a bargain with Buckingham, at a time when the court had neither done, nor forborne to do any thing which could

warrant

warrant so quick a transition from distrust and opposition to confidence and support." Here is plainly a want of soundness in principle, for Radcliffe and his patron were either wrong before, or wrong now. Yet we agree with Dr. W., that they were plainly right in the issue; and, "it may be conjectured, that even then they had discovered something in the views of the parliamentary leaders, from which their penetrating understandings would discern much of the mischief which was to follow." We think too, another apology may be offered for the early opponents of the court measures. Perhaps they were unacquainted with that depth of *patriotic* hypocrisy, which the experience of a century and a half has enabled us to fathom, and which has induced us, upon fair and just principles, to suspect those *systematic oppositions*, in whose eyes every measure of a court or ministry *must be wrong*.

But we shall now present a more favourable picture of Sir George's principles, in a letter written to his lady from the Marshalsea Prison:—

"SWEET HEART,

"May 19<sup>th</sup>, 1627.

"I thank you for your letter, and for the free delivery of your opinion therein. I shall assume to myself the like libertye in signifyng hereby unto you what I thinke of the matter you write of. It is very true my resolution alwayes was rather to yield by compulsion, than to stand out to the prejudice of my estate, or course in profession. I alwayes tould you so, neither is my minde altered from it, if nothinge else had come betweene; but now, when it shall be thought that I shall p'dice the public cause, beginning to conforme, which none yet hath done (of all that have been committed), except two poor men (a butcher and another), and they hooted at like owles amongste their neighbours. This, methinkes, deserves some consideration. Besides, I cannot be altogether of your minde, that my continuing in a course of standing out must needs ruine my estate, in respect of the expences I shal be, and am here enforced upon; for 100l. \* will plentifully keepe me here a yeare, if this storme should last so long, which, admitted I should borrow and sell land to repay it, would be no very great lessening of my estates and yearly revenue, but far fro' the utter ruine of my estate; nay, perhaps it may so fall out (which yett I am unwillinge to speak of), but it may so fall out, as that this p'sent losse and hindrance may turne in the way of profit, to be some advantage † unto me, which, duely considered,

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"\* It is difficult to conceive how he should spend so much. See the former letter."

"† A mode of reasoning well understood by opposition lawyers at present."

may not be improbable, to those that have observed the experience in like cases in former tymes. For displeasure of some great men I shall be loath to deserve it myself; but, if I cannot avoid it, I hope I shall learne to feare God, and not man—to trust in God, and not in men. For dissolving of my family, I shall wholly trust it to your discretion; doe as you shall see cause: but I do very much desire your company here. I never knew you desire any thing so earnestly of me as you doe now that I would use meanes to come out; you presse your owne and Tom's interest both, whiche I do professe they doe and shal move me much (howsoever you make the ground to be the feare of my undoing, whereas, I conceive, you have rather cause to think the direct contrary) for your owne interest. I can say this, you never pleased me better in your life than in the encouragement you gave me by your last le're. And for Thom, God blefs him, and send him his grace, I had rather leave him a small estate, than more, with an hereditary stain or disgrace. God hath blessed us at Overthorpe with many comforthes; and I hope in his mercy he will continue them. But they would scarce be comfortable if they should be hurt either with an unquiet minde, or with public infamy and shame, which every honest man will and must respect, and take care to avoid; yea, and every wise man too, that hath such a profession as I have\*. For my conformynge before the next terme, I resolve, by God's grace, absolutely that I will not; nor, as thus advised, till the terme be done: after that I will do whatsoever I may to give you satisfaction, provided it may be done decently, and so as that I neither wrong myself in my good name, nor, having offended one sort by refusing, I lose not the other also by conforming. For our confining, it is at an ende, as I thinke it was much debated yesterday at the Council Board; and there, as I heare, resolved not to be. I heare, this day (May 20) since I writte this le're, of comminge to our own houses, and being confined there: we shall know more after Wednesday next. I desired, and still do desire much, to heare that my mother takes my imprisonment chearfully; I thanke God it is no trouble to me, I wish it may be none to my friends. Neither is it hitherto chargeable; for though I am (in respect of my practice) removed out of the way, yett both my acquaintance and strangers come to me freely, so as I have, since I came hither, gotten as much as I spent in this house. Remember my duety to my mother, and desire her to give me her blessinge. God bleffe my boy! Comforth yourself, sweet heart; and assure yourself, that I shall neither forget you nor him, or my estate, or my profession, or my friends about home; but that I will satisfy your request in due tyme, so farre as discretion and due

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\* \* Wife and noble sentiments, such as were sure to lead to honour, and to preserve it unstained! I do not know whether the gentleman or the christian is more conspicuous in this passage.

respect of all circumstances and consequences shall afford convenient opportunity. Farewell, deare love; and when you can, with convenience, I wish I may see you.

“ Your affectionate husband,

“ GEORGE RADCLIFFE.

“ Marshalsea, Maii 19, 1627.

“ Your aunt will provide for your entertainment with her.

“ *To my right deare and lovinge wife, Mrs. Ann Radcliffe, at Overthorpe, in Thornhill, these be delivered.*”

The concluding “narrative” is so admirably written, and contains principles so applicable to the present, as well as those times, that we are persuaded our readers will excuse the length of the following extract, from a feeling of its importance.

“ The political guilt or innocence of Radcliffe is so completely identified with that of Lord Strafford, that it becomes necessary in a work consecrated to his memory, to investigate the grounds of that unexampled process by which the latter was sacrificed.

“ Whenever the Parliament of England, either in subservience or opposition to the crown, has been induced to depart from its legislative or judicial character, as singly and distinctly employed, and by bills of attainder to exercise a motley and inconsistent jurisdiction, compounded of both, it may indeed have sometimes happened that the hand of justice has thereby been enabled to overtake offenders, who would otherwise have escaped with impunity, while innocent but unpopular men have more frequently been sacrificed to the prejudices and outcry of the day.

“ It is a melancholy fact, and not very honourable to human nature, that great bodies of men will, in their collective capacity, occasionally venture upon a conduct, of which almost every individual among them, acting alone and independently, would be ashamed. Would Pym, for instance, or Vane, or Hampden, sitting by themselves as judges, have directed a jury to find Strafford, had he been a commoner, arraigned of the same offences at the bar of a county court, guilty of high treason? Nay, would any twelve of the most inveterate of his enemies, impannelled as a jury, have dared to pronounce such a verdict? But,

“ *Defendit numerus junctæque umbone phalanges.*

“ Moreover, in seasons of popular agitation, the greater the body, the higher will be the degree of political fermentation of which it is capable. The voice of conscience is stifled in the cry of party. Fears and jealousies take place of enquiry and evidence. The leaders hope to drown their guilt in the multitude of their followers; the followers shelter themselves under the authority of the leaders; necessity, the tyrant’s plea, sanctifies every iniquity; and the act of five hundred men, instead of belonging to every individual in the number, is accounted the act of none.

“ If

“ If ever these truths were practically exemplified, it was in the instance of this unhappy nobleman. In order to hunt him down, not only every maxim of English law, but every principle of natural equity, was laid aside. The facts charged upon him as high treason might as well have been denominated adultery \* ; and because the parliamentary leaders, aided by some of the ablest and most unprincipled lawyers of their time, found a total defect both of guilt and evidence in the case, they had recourse to a law which should define a crime after the fact, and to a bill of attainder which was professedly to ground itself on a deficiency of legal evidence.

“ But Strafford was a dangerous counsellor.

“ Perhaps so. Nay more : let it be granted that, both in the court at York, and in the administration of Ireland, he had done many harsh and arbitrary things, while in the latter he had it still in his power to do more ; yet, after all, the House of Commons possessing a constitutional mode of redress, could have no plea for resorting to such an atrocious deed as the taking away of his life. They might have presented a strong petition to Charles (and they were already beginning to be acquainted with strong language in their addresses to their sovereign) to dismiss so dangerous an adviser from his councils for ever.—But the king would have refused.—Still the legal remedy was with the parliament : the king was distressed for money, while they held the purse-strings of the nation, and, by refusing the supplies, they could have enforced their demand. This would have been the severest course which any House of Commons would have pursued in the most factious period of the present reign. But the leaders of the Long Parliament were men of blood. ‘ Stone dead,’ said the Earl of Essex, ‘ hath no fellow ;’ and the Solicitor General St. John threw off the mask, when he avowed that Strafford must be knocked on the head like a wild beast. For this purpose, they very consistently betook themselves to the absurd principle of “ accumulative treason †.”

“ I call

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“ \* I adopt a strong expression used by one of the parliamentary lawyers in the case of the eleven bishops.”

“ † The distinction between accumulative and constructive treason, of which it is no wonder that it should be mistaken by ordinary writers, when it is overlooked by Blackstone himself, is well defined in the preamble to the act for reversing Lord Strafford's attainder :—‘ Whereas Thomas, late Earl of Strafford, was impeached of high treason, on pretence of endeavouring to subvert the fundamental laws : and whereas the turbulent party then prevailing did at last resolve to attempt the destruction of the said Earl by an act of parliament, to be therefore purposely made, to condemn him upon accumulative treason, none of the pretended crimes being treason apart, and so could not be in the whole (if they had been proved, which they were not) ; and also adjudged him



“I call it absurd, because in jurisprudence, as well as in nature, the aggregate mass can be no other than homogeneous with the materials of which it is composed; and therefore to complicate a treason out of a certain quantum of misdemeanors is no less irrational than to declare, *ex post facto*, that ten petty larcenies shall constitute a burglary, or twenty frauds a forgery, and then proceed against the offender accordingly.

“But the justice of the Long Parliament was of too exalted a nature to be tied up by the musty precedents of inferior courts; regarding the end, the leaders\* of that body nobly despised the means; and, foreseeing that the impunity of Strafford would be *their* destruction, and that *his* ruin would be followed by that of his master, they were no such puny casuists as to suffer either law or conscience to stop their course. In this they judged wisely. Strafford would have gone to work with the five members in another manner than Lord Digby and his ill-advised master; law and prerogative united were yet strong enough to have crushed them. These engines, which the court had unskilfully disjoined, he was purposing to combine anew; but his enemies had the start of him by a few hours only; and it was only the sacrifice of his head which preserved theirs.

“On the whole, the Long Parliament were crafty enough to lay in a stock of popularity by beginning plausibly and well. By lopping those deformed and unsightly branches which, in a course of ages, had grown out of the fair trunk of the English constitution, they prepared their countrymen to look on without suspicion while the axe was laid to the root. The Marshals’ Court, and that of York, the High Commission, and the Star-chamber, were abolished with the approbation and assistance of many wise and excellent men, who afterwards became the firmest adherents of the crown. But from this point the two parties changed sides, and every subsequent act of the Commons was an attack upon the constitution, which converted Charles at once into the defender, not of his own rights only, but with them of the rights of his people.

“As this is a light in which the subject has seldom been viewed of late, it may be proper to select two instances out of the general course of the parliament’s proceedings at that period, which, with every unprejudiced mind, must place the matter out of doubt. Of these, the first is their abolition of the bishops’ votes in parliament, which cut off, at a single stroke, one of the three estates

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him guilty of constructive treason, that is, levying war against the king, though it was only a commanding an order of the council board in Ireland to be executed by a Serjeant at Arms, &c.”

“\* In the foregoing paragraph I must be understood to speak of the parliament collectively—in the present one, of a few factious leaders,”

of the kingdom\*, and one more ancient by far than the Commons themselves. The second, namely, their demand of the militia, was equivalent to demanding a transfer of the executive government upon themselves; it was, in fact, dethroning the king; while, on the other hand, Charles, by refusing to pass this monstrous bill, was simply using the power which the fundamental law of the land had vested in him; and the Commons, by exercising their own unheard-of ordinance, without and against his consent, at once began the war, and dissolved the constitution.

“ Yet there are persons who still affect to believe that in this fatal quarrel the king was the aggressor.

“ What! after a long course of concession and conciliation, for which he had been thanked by the Commons again and again, and which had not been interrupted or succeeded by one unconstitutional act, was he the aggressor merely for pausing before he passed a bill of suicide upon his own power, and of annihilation on that of his posterity? And let any man of common understanding reflect in what circumstances the king was to begin a war, or rather what were the powers of resistance which at that moment he possessed against violence and aggression? Driven from his capital, where he had scarcely strength to defend his own house at Whitehall from the rabble, with a train scarcely equal to that of an ordinary nobleman; his mint stopped, his forts seized, his towns shut against him, his fleet officered under new commissions from the Parliament! What then, it may be asked, enabled him to make the stand he did, and in so short a time to present a formidable and equal front to his enemies? It was the persevering iniquity of the Commons, and the generous indignation of the nobility and gentry, awakened by those master-pieces of law and reason which Hyde, now taken into the inmost councils of his master, opposed to the cant and sophistry of the parliament. On the whole, after repeated and attentive considerations of the subject, weighing, as I trust, impartially the representations of both parties, and, above all, the chronology of facts, I feel a strong conviction that Charles, from the beginning of the war, acted upon the defensive; and therefore became, after the unhappy close of it, a real martyr, not merely to his own rightful prerogative, but to the laws and liberties of England.”  
P. 276.

Two pages of the correspondence are given in *fac simile*; and, upon the whole, we can recommend this volume as

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“ \* The Lords Spiritual, the Lords Temporal, and the Commons. See Blackstone, vol. i. p. 156, and Lord Clarendon's Life, vol. i. p. 101, ed. 1759. It is very true that the first bill offered by the Commons for this purpose, during Strafford's imprisonment, was thrown out by the Lords, who had not as yet lost all spirit and understanding; but their ability to maintain the integrity of their own body lasted not long.”

necessary to every political collection that relates to the unfortunate period of the rebellion. It might have been more bulky, had Dr. W.'s object, as he states, been to *make a book*; but he took the wiser and more respectable plan of giving only what was not to be found in previous collections.

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ART. IV. *Three Sermons on the Jubilee, preached at Welbeck Chapel, London, by the Rev. Claudius Buchanan, D.D. viz. —the Mosaic Jubilee; the British Jubilee; and the True, or Heavenly Jubilee.* Second edition. *Also, the Star in the East: containing an Account of the Jubilee celebrated by the Natives of India, in Commemoration of the Event of their receiving the Gift of the Bible.* Seventh edition. 242 pp. Cadell and Davies. 1810.

OF these sermons, the three first were occasioned by the festival enjoined to be kept on the fiftieth anniversary of our gracious king's accession to the throne; and the last was preached in the parish church of St. James, Bristol, for the benefit of the Society for Missions to Africa and the East.

The sermon entitled "the Mosaic Jubilee," was preached on the Sunday before the festival; "the British Jubilee," on the festival itself; and "the True, or Heavenly Jubilee," on the Sunday first following that festival. In "the Mosaic Jubilee," we have met with nothing that is either striking or new. From *Lev. xxv. verse 9*, Dr. Buchanan treats, 1st. Of the *sabbatical*, or seventh year of the Jews; and, 2dly, Of the seventh *sabbatical* year, called the year of *jubilee*, pointing out its analogy to the Gospel of Christ.

The *sabbatical* year this author considers as one of the most remarkable institutions given by God to his chosen people, and as involving in it a conclusive argument for the divine authority and legation of Moses. The *jubilee*, or seventh sabbatical year, was instituted, he says, to be a memorial of the redemption of the Israelites from Egyptian bondage, and to be a type of the great redemption by Christ. It was likewise meant to inculcate the virtues of humanity and charity between man and man, by the frequent exercise of releasing the debtor, and redeeming the captive; and, as a *political* institution, it was calculated to preserve the possessions of the tribes of Israel to their respective families, in order that the house and lineage of the Messiah might be distinctly traced, and the fulfilment of the prophecies concerning him might be fully established at a future day. All this is very well,

well, and had been said thousands of times before Dr. Buchanan was born; but when he attributes the captivity of the Jews at Babylon chiefly to their neglect of these *sabbatical* institutions, and the disasters which have, in these times, been brought on the nations of Europe, principally to their neglect of the *Christian sabbath*, he seems to us to speak without the authority of scripture in the one case, or of experience in the other. The passage in the book of Leviticus, to which he refers, contains a forewarning of the punishment that should certainly follow—not merely the neglect of the sabbatical year, but rather “the making of idols, or graven images in the land, to bow down to them;” and though we readily acknowledge that the *profanation of the Lord's day* is a heinous sin, we are inclined to attribute the subjugation and miseries of Europe rather to the prevalence of *deism* and *atheism* on the continent, than to an event which flowed naturally from such dereliction of principle, and which surely was not more sinful or pernicious, than the *universal profligacy and moral turpitude* which were produced by the same cause.

Of the second of these jubilee sermons we cannot speak more favourably than of the first. It contains several good thoughts, with one or two positions, which might surely be questioned; but there is nothing in it that is either new or striking, except some anecdotes of Hindoo politics and Hindoo law. The text is 1 Kings, viii. 66; and the preacher, after briefly comparing the jubilee, to which those words refer, with the British jubilee, and affirming that “every debtor in these realms ought, on our jubilee-day, to have been released, and every criminal to have been forgiven,” proceeds to point out the particulars in which the reign of David resembled the reign of King George III. In doing this he is, in general, correct; but when he says that it was *the private character* of David which chiefly interested his subjects, we cannot help thinking him mistaken, as he certainly is, when he says that the *last words* of that sovereign were recorded by the prophet *Samuel*! It was the *public* character of David, his zeal for the law, and his readiness to execute the divine decrees against the idolatrous nations around him, that entitled him to be called “the man after God's own heart;” and obtained to him the reverence and respect of his own subjects; and the most cursory reader of the Bible knows that the prophet Samuel, so far from having recorded the *last words* of David, had been dead some time before David succeeded to the kingdom.

That Dr. Buchanan should have fallen into such mistakes

as these is surely surprising; but it is not more surprising than that he should have made such assertions, as those in the following extract:—

“ Among our political blessings we must note, first, the increase of our power as a nation. This was an allowed subject of thankfulness to David himself: *the establishment of his throne and kingdom*. It is certainly true, that almost every year of the present reign hath added something to the strength and stability of our dominion. It hath, during the same period, been greatly increased in EXTENT. Since the æra when the present monarch ascended the throne, the domains of Britain have been nearly doubled in magnitude.” P. 52.

That, through the vigorous and wise measures of two or three illustrious statesmen, and the unrivalled successes of our naval heroes, the power of Great Britain has been increased within the last twenty years, is undoubtedly true; but, is it true, that every year of the American war added something to the strength and stability of our dominion? that the extent of that dominion was increased by the loss of thirteen American provinces? or that the conquests which we have made in the East, during the last fifty years, are equal in extent to *Great Britain and Ireland, with all their dependencies, before that period, in every region of the globe?* Dr. Buchanan has been so long in the East, that he seems to have forgotten the existence of a western continent. His residence in India appears indeed to have produced very strange effects on his mind.

“ On my return lately from India, after an absence since 1796, I travelled,” says he, “ through a great part of the kingdom, and perceived a change of circumstances, since I left the country, which I could not contemplate without admiration. The effects of this general improvement were manifest in the following particulars: first, in an unaffected LOYALTY to the sovereign; 2dly, in an unity of sentiment (which seemed indeed almost universal), as to the DUTY of the country in the arduous contest in which she is engaged; and, 3dly, in an increased sense of the importance of RELIGION, and in a more serious attention to its duties.

“ No wonder, I said to myself, that this people are so easily governed, amidst fluctuating administrations. They are governed by *themselves*. They are governed by the ascendant good sense of the nation, and by the knowledge which they possess of what is passing in the world: and chiefly by the knowledge they possess of the value of the Christian religion, and of its concomitant blessings. It is evident, that no statesman can acquire the esteem and confidence of such a people, who possesses not at least some fair

fair claim to truth, integrity, and religion, as well as to good sense and talents." P. 66.

Nothing, we think, but Dr. Buchanan's long absence from his native country, and his comparative little intercourse with Europeans, in the various ranks of society, can account for his having expressed himself in this manner. That avowed infidelity in religion, and disaffection to government, were more prevalent among the lower orders of the people, about the period at which he left Great Britain, than they are now, is, we think, unquestionable; but we doubt whether he has attributed the reformation which he has discovered in these respects to its real cause. The wisdom and vigour of the Pitt and Grenville administration rendered it unsafe *publicly* to avow disaffection after the attempt that was made on the life of the king; and all mankind, except a few desperate *philosophists*, being convinced, by the enormities of the French revolution, of the importance of religion to the preservation of private property, as well as of the public peace, the rich and the great made it the immediate *interest* of the multitude to abandon the principles which they had imbibed from Paine, and other writers of the same school; and to assume, once more, at least the *appearance* of religion. That the real doctrines and duties of Christianity, however are, at present, as little understood and as little valued by the multitude at large, as they were when Dr. Buchanan first quitted his country for India, may be inferred, we think, from the facts, that conventicles, where enthusiastic doctrines are preached, are often more crowded than the parish churches; that schism is, by some of the most popular preachers, not barely extenuated, but encouraged, although it is represented by our Saviour, St. John, ch. xvii. verses 11, 20, 21, as one of the sources of infidelity; and that societies, consisting of members of the most heterogeneous principles, are made to supersede the Church of Christ in the discharge of some of those duties, for which it was built by the divine founder!

This author must surely have shut his ears to the debates in parliament, and indeed to the conversations which have long been held in almost every company, or he could not have supposed that there is a unity of sentiment almost universal; as to the duty of the country in the arduous contest in which she is engaged. Have those *patriots*, who are continually declaiming against our *orders in council*, and against the mode of carrying on the war in the Peninsula; or those political economists, who have so lately appeared willing to hazard a national bankruptcy, for the purpose of overturning the present administration, the same sentiments

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with their opponents, as to the duty of the country? We beg leave likewise to ask Dr. Buchanan, whether it indicates either good sense or good principles, in the same men, to cooperate with three different administrations, all acting on different principles? If it do, he might well praise the English people for their good sense; though we know not why; even in that case, he should say that they govern *themselves*! The conclusion of the sermon is excellent; but we know not how to reconcile what he there says of the almost total abolition of God's worship in many families, with what he has asserted in the above quotation, of "an increased sense of the importance of religion, and a more serious attention to its duties!"

The last of the jubilee sermons is preached from Rev. xix. v. 9; or, to speak more correctly, from a variety of texts compared together. In discoursing from those texts, Dr. B. first "considers the Lamb here spoken of; and then inquires who those are, that shall be called to the marriage supper of the Lamb." This is a more valuable sermon than either of the former. Dr. Buchanan, in treating of justification, writes more correctly of the separate provinces of *faith* and *works*, than is generally done by divines of the same school with himself; but sometimes even *his* language is not so correct as we could have wished, in times like the present, when men are so apt to run from one extreme to another. It is not true that mankind are justified *by* faith in the blood of the Redeemer, if the preposition *by* be meant to indicate that faith is the *cause* of their justification; and yet Dr. B.'s language is, in one place, such as may lead a careless reader to imagine that this is his opinion. We are however convinced that he thinks, as we do, that the *cause* of man's justification is to be found in the mercy of God, and the blood of the Redeemer; that faith, or trust, in the merits of that blood, is the mean by which we apply it to ourselves; or, if the phrase be liked better, the condition on which it is extended to individuals; and that good works, springing from this faith, are required, not as being meritorious in the sight of God, but as necessary to render the justified "meet, to be partakers of the inheritance of the saints in light." On the question respecting the necessity of good works, he writes indeed with great accuracy; but he gives room to doubt whether he holds the *universality* of redemption, which is unquestionably the doctrine of our Church, and, as it appears to us, of the Holy Scriptures. "These are the words," says Dr. B., "that shall be addressed to the *redeemed* at the great day, 'Inherit the kingdom prepared for you;'" as if

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*final salvation and redemption* were of the same extent! This, however, is not the doctrine of scripture; for, according to St. Matthew, these are the words which shall be addressed, *not to all the redeemed*, but to those on *the right hand* of the Judge; though it is certain that those on *the left hand* were redeemed as well as they, or they could not be there to receive any doom. "As in Adam all die, even so in Christ, (and in Christ only) shall all be made alive," or redeemed from that death, which they had incurred by the breach of the first covenant of life; but whether they shall be made alive to happiness or to misery, will depend on their having, through divine aid, fulfilled the conditions of the gospel covenant; or by their own perverseness, done despite to the spirit of grace, and thereby incurred greater damnation.

Should any of our readers find it difficult to conceive how a man can be redeemed by the precious blood of the Son of God, and yet not reap the benefits of that redemption, we request him to attend to all the circumstances of the following narrative. In the reign of either our first or second George, we have forgotten which, the monarch was induced to redeem from slavery all the British captives then in Algiers. They were accordingly all collected, and the stipulated ransom paid for every one of them; but when they were ready to embark in the ship destined to transport them to England, one of them stole away from his companions, and returned into the interior of the country, thus preferring the slavery of Algiers to the freedom of England! Yet this man was as certainly redeemed as his fellows, though he chose not to reap the benefits of that redemption.

In this sermon Dr. Buchanan's language occasionally expresses what we are persuaded he meant not to express. Of this we have already given one instance; and we shall now give two others, with the hope that they may be corrected in any future edition of the volume. Speaking of pious Christians of different persuasions, he says,

"On the hallowed day they repair, with gladness of heart, to *their respective places of worship*, and mingle with assemblies, which meet with much more delight for praise and prayer, than other assemblies, for worldly mirth. In *many things the Churches of Christ* differ from each other, but they *all agree* in the worship of God and *the Lamb.*" P. 144.

The sects of Quakers and Unitarians call themselves each a Church of Christ, and it is impossible to suppose that they are all insincere in their respective professions. Many Quakers indeed are pious and devout worshippers of God according



according to their own principles, and so, we believe, was Dr. Priestley, according to his; but it is not easy to conceive what kind of worship a consistent Quaker could pay to the *Lamb*; and we have Dr. Priestley's own authority for believing that he condemned all such worship as idolatrous and sinful. We do not suppose, indeed, that Dr. B. considers the sects of Unitarians and Quakers, as what he calls Churches of Christ; but, in the present era of latitudinarianism, the looseness of his language may lead many to conclude, that he looks upon it as a matter of very little moment whether a man be an *Episcopalian, Presbyterian, Independent, Baptist*, or a member of any sect whatever, which professes to believe that Jesus Christ is the Son of God, and the Saviour of those who believe! We are persuaded that this is not really the author's opinion; but, as it is an opinion very prevalent, and, at the same time, productive of the most pernicious consequences, we should be sorry to find it have the sanction of his name.

The other inaccuracy to which we have alluded is of less importance. After quoting a passage from Bishop Porteus's lectures, Dr. B. adds, "This was the doctrine maintained by that eminent preacher and prelate, who is *now* himself, we trust, a worshipper of the Lamb!" Was not the bishop a worshipper of the Lamb before his departure from this world? Dr. B., without doubt, believes that he was; but those who are inclined to laugh at every thing serious, may contend that the late Bishop of London is here represented as not having agreed with the Churches of Christ, in the worship of the Lamb, till after his death!

By much the most interesting sermon in this volume is the last. "The Star in the East," as the author entitles it, is indeed a *very* interesting, and, in many respects, a valuable discourse; but it is certainly not faultless. The text, as the reader must have anticipated, is St. Mat. ii. 2; from which, after a suitable introduction, Dr. Buchanan lays before his audience and readers, "1st. Evidences existing in the East of the *general truth* of the Christian religion; and, 2dly, Evidences of the *divine power* of that religion." Before we enter on these, however, we must make our remarks on the introduction, which, though it consists of some excellent observations on the nature of that evidence, of the birth of our Saviour, which, by means of a star, was communicated to the wise men of the East, exhibits, at the same time, one instance of the inaccuracy of Dr. Buchanan's language, of which the scoffers of the age may certainly take advantage. After observing that "the manifestation of the Deity in the

flesh was distinguished by the ministry of angels, by the ministry of men, and by the ministry of *nature herself*; and showing *how* this manifestation was distinguished by angels and men, the preacher adds,

“Thirdly, It was done by the ministry of *nature*. Nature herself was commanded to bear witness to the presence of the God of nature. A star, a divine light, pointed out significantly from heaven the spot upon earth where the Saviour was born.”  
P. 174.

Does Dr. Buchanan indeed think that it was a *natural star*—either a *planet* primary or secondary, or a *fixed star*—that conducted the wise men from the East, disappeared when they reached Judea, reappeared when they departed from Jerusalem for Bethlehem, and at last shone over the place where the young child was? This was impossible: the distance of the nearest planet from the earth is too great, by thousands of miles, to distinguish from each other the places of the same country by standing over *one* of them. What is called a star must have been some luminous meteor, formed for the purpose in the regions of our atmosphere, and conducted by the immediate interposition of divine power; and, if so, it was not a *natural* but *miraculous* manifestation of the incarnation of the Son of God; and indeed to expect a *natural* manifestation of any thing so completely *supernatural*, would be in the highest degree absurd.

“The *general truth* of the Christian religion,” says Dr. B., “is illustrated by certain evidences in the East. Of these we shall mention the following:—1. Ancient writings of India, containing particulars of the history of Christ. 2. Certain doctrines of the East, shadowing forth the peculiar *doctrines* of Christianity, and manifestly derived from a common origin. 3. The state of the *Jews* in the East, confirming the truth of ancient prophecy. 4. The state of the *Syrian Christians* in the East, subsisting for many ages, a separate and distinct people, in the midst of the heathen world.”

Our limits will not admit of even the most concise abridgment of the author's observations on these different topics; but we cannot withhold from our readers the pleasure of perusing what he says of the evidence furnished by Hindoo history, for the truth of our holy religion.

“Hindoo history illustrates the *history* of the Gospel. There have lately been discovered in India certain Sanscrit writings, containing testimonies of Christ. They relate to a prince who reigned about the period of the Christian era; and whose history, though

though mixed with fable, contains particulars which correspond, in a surprising manner, with the advent, birth, miracles, death, and resurrection of our Saviour. Even supposing them to have been derived from the evangelical history, or spurious gospels, it is remarkable that they should have been recorded in the sacred language of the Brahmins, and incorporated with their mythology. The event mentioned in the text is exactly recorded, namely, that certain holy men, directed by a star, journeyed towards the West, where they beheld the incarnation of the Deity." P. 181.

Mr. Wilford, we are informed, has translated these important records, having deposited the originals in the archives of the Asiatic Society, and has compiled from them a work, entitled "The History of the Introduction of the Christian Religion into India, its Progress and Decline." Though Mr. Wilford has sometimes, we know, been imposed on by the *Pundits*, respecting the antiquity of Sanscrit manuscripts, this must be a very important work; and, as soon as it comes to our hands, we shall have great pleasure in laying an account of it before our readers.

This author next shows that the doctrines of a *trinity in unity*, the *incarnation* of the second person in that trinity, *atonement* for sin by the shedding of blood, and the influence of the *Spirit of God* on the minds of men, are doctrines which, at this day, prevail over all the East, in the midst of idolatry and moral corruption. "They are," he says, "the strong characters of God's primary revelation to man, which neither the power of man, nor time itself, hath been able to destroy; but which have endured, from age to age, like the works of nature, the moon and stars which God hath *created incorruptible*."

For this simile there was no occasion; and it is a very improper one, since every Christian knows that God hath *not* created the moon and the stars *incorruptible*; while the most eminent astronomers, and not of the French school, have discovered symptoms of their decay\*.

The author has given elsewhere a fuller account of the *Syrian Christians*, than he could give within the compass of a single sermon; and to our review of that account we refer our readers† We cannot, however, forbear to extract the following passage, as it seems a complete confutation of cer-

\* We refer our author for a proof of this to his countryman, the late Professor Robison's (of Edinburgh) volume on the *Elements of Mechanical Philosophy*.

† See Brit. Crit. vol. xxvii. p. 225.

tain latitudinarian notions, which we shall immediately subjoin to it, that our readers may judge for themselves of the propriety of sending missionaries to India from *all* the sects of Christians who call themselves Protestants.

“ Another monument of the Christian religion in the East, is the state of the *Syrian Christians*, subsisting, for many ages, a separate and distinct people, in the midst of the corruption and idolatry of the heathen world. They exist in the very midst of India, like the bush of Moses, burning, and not consumed, surrounded by the enemies of their faith, and subject to their power, and yet not destroyed. There they exist, having the pure word of God in their hands, and speaking in their churches that same language which our Saviour himself spoke in the streets of Jerusalem. —————

“ The probable design of the Divine Providence, in preserving this people, appears to be this—that they should be a *seed* of the Church in Asia; that they should be a special instrument for the conversion of the surrounding heathen, when God's appointed time is come; a people prepared for his service, as fellow-labourers with us; a people, in short, in the midst of Asia, to whom we can point, as an irrefragable evidence of the truth and antiquity of the Christian faith.” P. 192.

In a note on this passage Dr. Buchanan informs us, that “ episcopacy has prevailed in every Christian region of the East from the first ages;” and when we reflect how tenacious the people of the East have always been of ancient customs, we may safely infer that the *Syrian Christians* are strongly attached to their form of church government, and would not easily be induced to unite in one communion with those by whom it is condemned. The protestant dissenters from the established church of this country are, on the other hand, all hostile to episcopacy in the Church of Christ, while many of them avow their dislike of monarchy in the state—the only form of civil polity which the Asiatics in general have ever known. But if this be so, and if the Syrian Christians have been preserved to be “ a seed of the Church in Asia, a special instrument for the conversion of the surrounding nations, and fellow-labourers with us” in this great work, how can Dr. Buchanan say, “ We ought not to regret that the work is carried on by Christians of different denominations; for, if they teach the religion of the Bible, their labours will be blessed.” The Syrian Christians, if they be such as he represents them, will readily admit, that if the British missionaries teach the religion of the Bible, their labours will be blessed; but they  
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may add, and add with truth, that those missionaries do *not* teach the religion of the Bible, because they encourage schisms in the Church, which, according to the religion of the Bible, ought to be in the strictest sense united. They may likewise ask by what authority those missionaries take upon themselves to act as the ambassadors of Christ; for the religion of the Bible, as it has been understood and practised in every Christian region of the East, from the first ages, gives this authority to no man but through the medium of that order of clergy, which the missionaries reject altogether. In vain may they appeal, as Dr. B. does, to the 38th verse of the 9th chapter of St. Mark's Gospel; for such of the Syrian Christians as are men of sound sense will reply, that the appeal ought to have been made to the 38th, 39th, and 40th verses, taken together, because they all relate to the same question; and that when they shall see the missionaries work a *miracle* in the name of Christ—the test there laid down for distinguishing such as are for him, from those who are against him—they will admit the claim of such missionaries to the character which they have assumed.

We do not here mean to enter into the hackneyed questions concerning the apostolical institution of this or that form of church government, or the authority of bishops or presbyters, or even the multitude, to send labourers into Christ's vineyard. Our opinions on these topics are well known; and though we have often seen them controverted by those who court popularity, we have yet found no reason to relinquish them as erroneous; but all that we contend for at present is, that if episcopacy in the church be *lawful*, which Dr. Buchanan by his practice seems to admit, it must be a matter of deep regret that missionaries *hostile* to episcopacy should be employed to convert the nations of the East. In vain does this author, in the name of those missionaries, say,

“ We have no contentions in India, like those in Britain, between Protestants of different names. There they are all friends. The strife there is between light and darkness, between the true God and an idol. So liberal is the Christian in Asia (while he looks over the map of the world, and can scarcely find where the isle of Britain lies), that he considers even the term *Protestant* as being, in a certain degree, exclusive or sectarian\*. *The religion of the Bible, or the religion of Christ*, is the name by which he

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\* That this cannot be said of the Syrian Christians, see the article already referred to in our 27th volume.

would describe his creed. For when the idolater once abjures his own cast for the Gospel, he considers the differences of Protestants (if he ever heard of them), as being very insignificant. Indeed he cannot well understand them. In the great revolution that takes place in his mind (if his conversion be real), he cannot contemplate these minute objects." P. 202.

Are then the differences between those who believe that Christ is "very God of very God," and such as contend that he was a mere man, the son of Joseph as well as Mary; between those who believe that "his soul was made an offering for sin," and such as contend that he died only to bear testimony to the truth of his doctrine; between those who believe that he died for the sins of the whole world, and such as contend that he died only for a chosen few, are these differences so very insignificant that a converted Hindoo cannot well understand them? Nay, is it a matter of so little importance that such a convert cannot contemplate it, whether the sacraments of Christ's institution, which appear from Holy Scripture to be *generally* necessary to salvation, be administered by those who derive authority for such administrations from Christ himself, or from a congregation of mere believers? Is it a matter of indifference, whether the glad tidings of the Gospel be first carried to heathen nations by those who, on every important article of faith and practice, "all speak the same thing, and having no divisions among themselves, are all perfectly joined together in the same faith, and in the same judgment;" or by those who, on almost every article of faith, speak different things, and represent the Gospel as a farrago of contradictions, and therefore unworthy of the acceptance of those to whom it is preached.

Our heterogeneous missionaries may indeed, in India, live together as friends, for fear of the heathen powers by whom they are surrounded, and carefully avoid all discussions which might endanger the public peace, and with it their own individual lives; but in that case they must conceal from the natives every topic about which they differ among themselves; and thus, if they be sincere in their respective opinions, they must be aware that they are "handling the word of God deceitfully."

We cannot therefore adopt Dr. Buchanan's notions respecting the mode in which Christianity should be propagated in the East, or indeed anywhere else. He seems even to think that the nations of Asia *might* be converted to the religion of Christ, merely by translating the Bible into their several languages, and circulating those translations among

such of the natives as can read. That much less mischief would be produced by such an attempt at conversion, than by the preaching of missionaries, who have different views of almost every doctrine and duty of Christianity; we are thoroughly persuaded; but our blessed Lord has declared that mankind can be admitted into his kingdom only by baptism; and it is not conceivable how any man can administer his baptism, to whom he has not given authority to do so. Were indeed the mere *studying of the Bible* sufficient not only to convert idolatrous nations from their errors, but also to make them “members of Christ, children of God, and inheritors of the kingdom of Heaven;” why were the apostles commanded to “go into all the world, and *preach* the Gospel to every creature,” when they could have written the Gospel in all the languages of the earth, and thus converted the nations by writing, without incurring those dangers to which, by their travelling and preaching, they were daily exposed? So little, however, were these modes of conversion, by mere books or unauthorized preachers, thought of in the days of inspiration, that St. Paul asked the Romans, “How shall they believe in him, of whom they have not heard? and how shall they hear without a *preacher*? and how shall they preach, except they be *sent*?”

There are some other things in this discourse, of which we cannot approve, particularly a quotation from one of Dr. Paley's sermons, in which, though we are persuaded that he had no such intention, Dr. B. makes that learned and acute author give countenance to the methodistical doctrine of *conversion*—the very doctrine which it is the chief object of the sermon to oppose! Still we consider “the Star in the East” as a valuable and interesting discourse; and if it would rouse the Church of England, and the East India Company, to take the work of converting the Hindoos out of the hands of self-commissioned apostles, by organizing an episcopal church, or churches, in our Asiatic dominions, in communion not only with the mother-church at home, but also with the church of the Syrian Christians, it would be productive of greater good, than any other uninspired sermon that we have ever read. It might, perhaps, be proper, before this should be attempted, to send over some divine, in whose knowledge and principles the fullest confidence could be placed, to visit the churches of the *Syrian Christians*; for though no man means better than Dr. Buchanan appears to do, he seems to be one of those good and amiable men, whose warm imaginations, presenting every thing, whether good or bad, in the strongest colours, are very apt to mislead their judgment.

ART. V. *Geological Travels.* By J. A. De Luc, F. R. S. In three Volumes. Vol. II. and III. *Travels in England.* Translated from the French Manuscript. 8vo. 11. 16s. Rivingtons. 1811.

TO do justice to the venerable author of the volumes before us, as well as to his work, we must refer our readers to many of the former volumes of our Review, but very particularly to vol. xxxv. p. 497; and vol. xxxvii. p. 43. In which places notice is taken, first of "a Treatise on Geology, determining fundamental points in that science, and containing an examination of some modern geological systems, particularly of the Huttonian Theory of the Earth," and secondly, of the first volume of the learned author's geological Travels, which are now completed. The researches, discoveries, and facts communicated to the public in the first volume, related to the phænomena in the north of Europe, the coasts of the Baltic and North Sea; the observations contained in the present books, are confined to our own country, and principally to the counties of Berks, Hants, Wilts, Dorset, Somerset, Devon, and Cornwall.

The principal object of Mr. De Luc's laborious researches, will be found in our review of his Elementary Treatise, before referred to, vol. xxxv. 497, which treatise ought to be considered as an indispensable accompaniment to his Travels. They should all be read together, especially as in the treatise more particularly, further references will be found to the other works of the venerable author, whose system has engaged his attention for so many years. It has indeed employed so much of his valuable life, that the whole accumulation of facts must be sought for generally in his writings; his latter publications being confined, in a great measure, rather to the application of those facts to particular theories of the earth, more especially the Huttonian. This Mr. De Luc selected, as the theory, of all others, most calculated to bring into notice and observation the leading principles, and general phenomena of geology. In his own words,

"Since, among the theories which I do not admit, that of Dr. Hutton, defended by Mr. Playfair, has appeared to me the most methodical, and at the same time, that which in its exposition, embraces the greatest number of the true characters of our continents, I have taken it principally as my object in these critical discussions." Vol. I. p. 2.

Mr. De Luc's leading idea is, that our present continents are comparatively of small antiquity; a circumstance tending



ing greatly to corroborate the events recorded in Scripture, and in which he has always had the support of two of the most eminent foreign naturalists, geologists, and mineralogists, M. M. de Sauffure and Dolomieu. Dr. Hutton's theory assigns to the present globe, and general state of the earth, an antiquity quite unfathomable; for he conceives that the principal irregularities are owing to the continued action of existing causes; that every thing has been in a state of depredation and degradation for a time beyond calculation; and that as our present continents decay and wear down, new ones are forming at the bottom of the sea, to be raised by some future catastrophe. The catastrophe to which such elevations would be assigned by the Huttonians, namely, the expansive force of heat and rarified gases, Mr. De Luc has ably shown, both in his Treatise and Travels, to be wholly inadequate to produce such effects; and that instead of such extraordinary elevations, partial subsidences must, in the nature of things, have been the principal cause of the present confused state of the globe. But in regard more immediately to the strange hypothesis of Dr. Hutton, and his commentator Mr. Playfair, that the valleys and excavations of the globe are owing to the action of running waters, and that such a destruction and *detritus* has been continually going on, the learned traveller adduces facts so diametrically opposed to such a fancy, that it seems scarcely possible that the theory attacked, can any where maintain its ground, or be supported against so powerful an opponent. In either theory, we may conceive the whole to depend on the visible effects of running waters; for undoubtedly, in the Huttonian system, we must expect to find every where visible proofs of that grand process by which the valleys are supposed to be still in a state of gradual excavation and depredation, and their materials carried forward to the bottom of the ocean. But if we only take the pains to follow Mr. De Luc in his curious researches, and display of facts, we *must* inevitably be brought to the acknowledgment, that so far from any such effects being manifested by the visible state of things, every thing conspires to prove the limited effects of running waters, and that in fact they cannot have been in action beyond a certain number of years. Our own conviction of this important fact is so strong, upon reading the volumes before us, that we cannot hesitate to declare, that however eminent the name of Professor Playfair may be on other accounts, as a geologist he appears in a very low rank; his observations tending to show, that either he never examined the  
phænomena

phænomena he argues upon, or if he did see them; that he certainly did not comprehend their nature or history. We would venture also to say, that a careful perusal of the volumes now before us, would make the same impression upon every mind capable of discriminating, and of fully appreciating the merits and tendency of the evidence adduced. It is extremely gratifying in perusing these Travels, to see in how high estimation philosophical pursuits are held by the gentry of our native country. It was of importance to Mr. De Luc, not only to ascertain for himself the facts that he wished to establish, but to have the testimony of other competent eye-witnesses to the truth of the statements he should bring forward; and in this particular his success seems to have been complete. The name of Mr. De Luc, backed by such letters of introduction as few persons but himself could have procured, appears to have opened to him every door, that such a philosopher could wish to enter; and to have secured not only the hospitable attentions of persons of the highest respectability, but the aid of their talents and local knowledge, to determine the precise nature of the phænomena selected for observation. We almost wish it were consistent with the nature of our publication, to record at length the names of the very respectable and eminent persons who were assistants to Mr. De Luc in these very curious and interesting researches. One co-operator it is impossible not to mention, we mean the translator of these volumes, Mrs. M. A. Burges, of *Ashfield, Devonshire*, a lady of no superficial endowments, but in all appearance a philosopher of the first rank.

“ I did not stop at *Axminster*,” (says the learned and venerable author, in his third volume,) “ but proceeded immediately to *Honiton*. I had again entered *Devonshire* by this road, because I was first going to *Ashfield*, a house on the southern slope of the *Blakdown Hills*, a little more than a mile beyond *Honiton*, to which I had been invited by Mrs. M. A. Burges, with whom a particular object had brought me into correspondence, though I was not yet personally acquainted with her; and her wish to promote my views, has since induced her to undertake the Translation of my Travels. When I made her this first visit, she had resided twenty years in *Devonshire*, and was well acquainted with many parts of it, especially on the coast. I found her living in a very pleasant neighbourhood, in which I have since spent much time, in a manner no less agreeable to me, than conducive to my purposes. Mrs. Burges, and her very worthy friend, Mrs. A. Elliott, who has long been settled here, being intimately connected with the family of General Simcoe, of *Wolford*

*Wolford Lodge*, which is at the top of a combe in these hills, and having had an opportunity of purchasing fields adjoining to each other in the same combe, have built their two houses, very pleasantly situated; *Eglands* is the name of Mrs. *A. Elliott's* house, as *Ashfield* is of Mrs. *Burges's*. These hills themselves, which in my first journey I had not stopped to examine, formed, in the present, one of my particular objects. I had mentioned my wish to observe them, in a letter to Mrs. *Burges*, who having spoken of it to General *Simcoe*, he was so good as to offer me his assistance in a most friendly manner. I shall never forget that excellent man, whose character endeared him to me, even more than the services for which I was then indebted to him; and it occasioned me the most lively regret, that the friendship which I then formed with him, and have since continued with his estimable family, was so soon interrupted by his death; but he still lives in the memory and regard of all who had the advantage of being intimately acquainted with him."

We have made this extract for several purposes, first certainly to render our readers acquainted with the elegant translator of these Travels, who has undoubtedly accomplished her task in a most able and satisfactory manner; leaving nothing obscure, and preserving all the animation and spirit of the original; secondly, to show the nature and character of the connections and acquaintance formed by Mr. De Luc, on this interesting journey, and thirdly, to preserve and transmit his elegant and feeling eulogium on his departed friend, General *Simcoe*. In his foreign tour, the subject of the first volume, Mr. De Luc appears to have received similar attentions from persons of the highest importance, both in rank and learning, and we would hope, that in those who were not before interested in the pursuits of philosophy, particularly geology, he will have excited a disposition towards such studies, that may prove of consequence to the world in general; for there are no surer means of effectually checking the false assumptions of presumptuous ignorance, or groundless pretensions of infidelity, than by the promotion and extension of real science, and a just apprehension and knowledge of facts. Mr. De Luc, in his second volume, p. 22, gives an account of the particular enquiries he had in view in the course of his Travels, with respect particularly to the Huttonian theory, and generally to the real state of the earth, and he reduces them to three following;

I. Whether the land-waters have cut their passage to the sea?

II. Whether

II. Whether the waters of the sea have opened for themselves an entrance into the lands?

III. Whether the earthy particles, carried to the sea by rivers, quit the coasts, and diffuse themselves over the depths of the ocean?

The negative of all these questions is so plainly and satisfactorily established, in our estimation, by the researches and observations recorded in these volumes, that the maintenance of a theory in which the contrary points are asserted as fundamental principles, seems to us perfectly absurd and ridiculous; and though we know that Mr. Professor Playfair's defence and elucidation of Dr. Hutton's system has reached more editions than one, yet we cannot help attributing it, more than any thing else, to a general confidence in the talents of that learned gentleman. This confidence, however, is not warranted by the specimens he has given of his geological knowledge, on which point, therefore, the world ought to be undeceived; and we think nothing could be more calculated to effect this, than the publication of Mr. De Luc's Travels now before us. We are compelled to speak thus generally, because it is impossible to follow the learned author into the details of his very curious remarks, however interesting and important; since they are commonly so *related* to each other, and embrace so many objects, that scarcely any could be selected that would easily be brought within the compass of such a review. Some of his conclusions, however, may be here introduced with effect; such, for instance, as the following:

“Those who shall observe many coasts with an attention equal to that which I have bestowed on this, and shall consider every particular circumstance belonging to them, and to their connection with the neighbouring lands, will find it impossible to retain the persuasion, that *wallies* have been formed by the action of *running waters*, and *steep coasts* by that of the *sea*; for they will perceive, that all the phenomena of coasts concur in supporting the opinion, that the present bed of the sea has been produced by the *subsidence* of a great part of the surface of the globe, followed by different catastrophes on the borders of the parts, becoming, at the same time, the continents; so that, whenever the original bottom of the new sea can be discovered, it is seen to be formed of the masses of the *strata*, which were broke off on its edge, and subsided to the nearest point of the new bed of the ocean.” Vol. II. p. 112.

This is a conclusion, which, we think, regularly deduced from, and satisfactorily supported by the evidence of the very

very curious facts detailed by Mr. De Luc : we shall mention another.

“ If rivers,” says the judicious author, “ had formed vallies by erosion; the same *strata* would always be found on both sides of the latter; and this, indeed, is supposed by Mr. Playfair, to be actually the case.”

This remark is followed by a distinct reference to a case in point, namely, the banks of the *Avon*, near *Bristol*; but innumerable other facts are adduced, to disprove the same bold assumption, and we can only say, that to us they are completely satisfactory. At p. 257, vol. II. we meet with another conclusion, regularly deduced from *data*, capable of examination; we shall give it in the author's own words, only premising, that in the original it is immediately confronted with the opposite hypothesis of Professor Playfair, who seems to us remarkably fond of *hypotheses*, *guesses*, and *conjectures*. We now state Mr. De Luc's conclusion, which is to the following effect.

“ That from the *origin* of our *continents*, the streams formed by the land-waters have entered the same *channels*, and discharged themselves into the *sea* by the same *openings*, through which we see them flow at present. That these *channels*, and the *openings* themselves, were the effects of *convulsions* of the *strata*, not only *antecedent* to the time when these waters began to flow, but to the birth of the continents:—that these waters, since they have begun to flow, have raised their channels, instead of deepening them;—and that the sea, far from having encroached on the lands, has, on the contrary, been almost every where removed to a distance from them.”

These facts are verified in the present books, by an appeal to the very rivers named and insisted upon by Mr. Playfair; and since the latter gentleman has thought proper to pass by a number of Mr. De Luc's observations, previously opposed to *his* system, (or rather that of his friend Dr. Hutton,) we must declare, that unless he can contradict the facts *here* alledged against him, we must regard him as a most incompetent judge of the points in question, and a very bad philosopher; not to accuse him of any wilful misrepresentation of the phænomena he chose to examine.

Another conclusion, directly opposed to the Huttonian theory, Mr. De Luc establishes, by his observations, to the following purport, namely, that “ none of the materials carried off by rivers, from the *continents* to the *sea*, ever quit the coasts to pass down to the depths of the ocean.” Vol. II. p. 396. But the following summary of remarks, applicable

cable to all rivers, though deduced in the first instance from an observation of the river *Dart*, is too important to be omitted.

“ The first rivulets formed in mountains, flowed in channels, which must have existed before the birth of the continents, since they have evidently been produced by anterior catastrophes of the *strata*. II. Whenever these rivulets, while still in the mountains, came to spaces originally wide and horizontal, they *deposited*, as is afterwards the case with the largest streams formed by their union, all the materials brought down by them to those points, except the earthy particles, which float in running waters, and are deposited only in low vallies, or on the sea shore. III. No stream, of whatever size, has produced any demolitions in its course, but in places where it has met with such projections as have opposed its passage: and if these obstacles have made but little resistance, it has attacked and carried them away. IV. It was in the earliest times, that the greatest quantity of materials were transported by running waters: because the channels into which they entered, being obstructed with rubbish, produced by anterior catastrophes, they drove this down before them, to spaces wider and less inclined; and also because the first streams, formed on heights, covered with a loose soil, washed it away in greater abundance, before it was bound by vegetation. V. Thus from the highest *vallies* of the mountains, down to the lowest, it evidently appears *whence* the materials have been brought, with which their bottoms have *every where* been raised, (rather than deepened,) in all the parts where the declivity was originally but small. VI. Lastly, these *changes* have been so far from *slow*, that the known increase of the soils thus formed by the deposits of the waters, is one of the *chronometers* whereby it is demonstrated that our *continents*, at the birth of which all these operations began, are not of very great antiquity.”  
Vol. III. p. 99.

The stratification of granite, a point of very great importance in geology, is very satisfactorily proved, by a close examination of some quarries near Truro, vol. III. p. 189, &c. and other circumstances relating to this very extraordinary substance are brought forward, as attested upon the spot by persons of singular eminence and knowledge, which undoubtedly tend directly to overthrow the arguments and conclusions of the Scotch theorists. Mr. De Luc's visit to St. Michael's Mount in Cornwall, upon which excursion he was accompanied by Mr. Davies Giddy, a gentleman whose talents and acquirements are too well known to the world to be enlarged upon, is particularly interesting in regard to these points; but it is impossible to do justice to the learned

author by any partial extracts. The book itself must be consulted. One of Mr. De Luc's general conclusions upon this particular subject must not, however, be omitted.

“ There was no object more important to determine, in reference to the Huttonian theory, than the connexion of the granite with the substances which lie on it, as discovered in mines; and it had, for this reason, constituted one of the principal motives of my journey into Cornwall. It is maintained in this theory, that no *monument* can possibly be found of the first operations which took place on our globe; that all monuments now existing, shew only that *continents* have been destroyed, and new ones formed of their materials, in an unlimited retrograde succession, infomuch that no trace remains of any *origin* of the operations of *physical causes* on the earth. This system, however, only rests on the hypothesis that *granite*, the lowest of the substances with which we are acquainted, has been raised up in a state of *fusion* under the *strata* of our present *continents*, the latter having been composed of the *detritus* of more antient ones, by which they were preceded. Now this hypothesis is entirely subverted by the phenomena above described; and we are thus led back to the only system reconcileable with all known facts, that which was first suggested by M. De Saussure, and in which I have acquiesced with a conviction established by all the phenomena that I have since observed; namely, that *granite* was the *first* of the known chemical *precipitations* which took place in the *liquid* originally covering the whole globe; and that it was followed by the successive precipitations of all the other kinds of *strata*. I have explained this system in my *Elementary Treatise of Geology*, and traced its physical consequences, which I have shewn to be in constant agreement with precise *monuments*, from that *first* determined *epoch* to the present state of the earth.” Vol. III. p. 295.

We have already noticed, that the venerable author of these volumes, (who was in his eighty-first year when he performed these journeys in 1787,) appears from his account to have been travelling in a world of philosophers; every body having contributed their utmost to further his views, and assist him, as well as to accompany him, in his researches. Lords and Ladies, Peers and Prelates, the Clergy, the Army and the Navy, the young and the old, were forward to give him every aid, not only in the way of hospitality, but as feeling an interest themselves in the objects of his pursuits; from many he derived the most curious and important information, the fruits of their own experience and observations, and the English dress in which his Travels

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now appear, is a striking proof of the highest literary attainments, in a lady of the best connections. We should hope, therefore, that the study of nature, of geology in particular, which extends to the whole body of the earth, and may therefore be every where made the subject of our remarks, would become general; that facts may be better understood, and the world at large be rendered more secure, from the misrepresentations of incompetent or rash theorists. Such scientific researches, though, under certain circumstances laborious and fatiguing, must, in the nature of things, be continually presenting to the view objects of particular curiosity and delight; many such are mentioned in these Travels, particularly the caverns of the Mendip hills, or Cheddar cliffs, vol. II. p. 410, and of Buckfastleigh in Devonshire, vol. III. p. 104. The author's account of the Logan stone on the Cape called Castle Trereen, at the extremity of Cornwall; we shall insert.

“ In approaching the Cape of Castle Trereen, of which for some time we had a side view, I could not but be much struck with its appearance: it consists of a cluster of granitic pyramids, of a prodigious height, rising from a common base, and resembling the towers of a gothic castle; but when we reached it, my surprize was still greater; behind this steep coast begins a large *combe*, descending eastwards, and opening on the same coast. We first went down into the upper part of this *combe*, which appears to form the moat of the castle, under the outer wall, composed also of rocks of *granite*. There we left our horses, and entering a winding cleft in these rocks, we came out on a grassy space, where, by Mr. Price's order, a table-cloth had been spread, with an excellent cold dinner, but the scene which there suddenly opened to our view, was so magnificent, that for some time it engrossed our whole attention.

“ We had before us the pyramids of the Cape, called Castle Trereen, the sky forming the back ground; on one of them is the *Logan stone*, to which the access is difficult, and would even be dangerous to many people, as a narrow ridge is to be ascended, with precipices on both sides; we did not attempt this; but Mr. Price had sent for a man of the country, who was accustomed to rock the stone; he was already at his post, and began the operation soon after we arrived. There is in the pyramid a division, which, at the point where the stone happens to be placed, is exactly of the proper breadth for a man to lean with his back against the solid wall, while placing himself in the posture of a chimney-sweeper, he presses with his feet against the stone: it moves with the pressure, but in a degree perceptible only to the man himself, who yields when the stone returns, being used to its oscillating motions, and renews the pressure every



every time that he feels it receding from him: and thus, by degrees, the oscillations become very visible: from the spot where we had placed ourselves, we saw them increase, and they continued for some time after the man had ceased to press against the stone.

“ There is a great difference between individuals, with respect to the manner in which their attention and feeling are excited by the objects of nature. When the man was about to rock the stone, I had seated myself on the grass, near the opening of the defile by which we had entered this space, it being an elevated spot, immediately opposite to the object of our attention, and commanding a full view of the stupendous scene around it. While I was admiring the whole of this prospect, I heard some noise behind me; and turning my head, I saw a gentleman issue from the defile, followed by a lady in a riding-habit; they asked me whether this was the place where the *Logan stone* was to be seen? I shewed them, on the opposite rocks, the man who had taken his station there; and having told them to fix their attention on him, because they would presently see him set the stone in motion; I again turned my own eyes towards it; as soon as it began to oscillate perceptibly, I looked back, intending to point it out to the curious strangers—but they were gone! It was quite enough for them to have been in the place where the *Logan stone* stood, and to be able to say that they had seen it. In fact, that very evening, meeting them again at the inn at Penzance, where I was lodged, I asked the landlady who they were; she told me that they were travellers come from a distance of two hundred miles, to make the tour of Cornwall; and that they had been much pleased with that day's excursion, especially with having seen the *Logan stone*. There are many people who view objects of nature in a similar manner; but it is to themselves only that this is attended with disadvantage, provided they do not publish systems respecting the phenomena of which they have thus snatched merely an imperfect view.”

We shall subjoin an abridged account of the author's visit to *Kinance Cove*, where a very particular object attracted his attention.

“ Kinance Cove is to the west of the Lizard Point. Mr. Rogers wishing to surprize me, had not described to me the phenomenon, which the state of the tide and wind (then very high,) had led him to expect; for Mr. R. afterwards told me that he had often brought travellers hither to see it, who had been disappointed. Having gone round the obelisk at the same height to which we had at first ascended, we came to the brink of a deep chasm, descending to its base; there I suddenly heard a great subterraneous rumbling; and before I had time to ask Mr. Rogers what it was, an immense spout of water rose through an

opening at the bottom of the chasm, and sprinkled us all over, notwithstanding the height at which we stood; but being already completely wet from the rain, though I was a little startled at this unexpected shower, I could not help laughing in the midst of my astonishment. The opening which produces this phenomenon, the most surprising that I have ever seen on any coast, is called the *Devil's bellows*. Mr. Rogers afterwards led me to a place where some idea might be formed of the cause of this astonishing effect. I there saw a space, where the sea being very deep, encompasses the obelisk on the N. W. up to a ledge of rocks dipping vertically into the water, and thus terminating a kind of cove. This ledge, which unites the foot of the obelisk to the coast, and was then in part uncovered, inclines towards the opposite side, and has occasioned the accumulation of gravel and sand, whereby the obelisk is rendered accessible at low water. We advanced to the edge of this ledge, whence we saw that the waves, then very high, after having gone round the obelisk, dashed against these rocks. The above chasm, or deep-cut in the obelisk, extends a considerable way below the level of the sea; so that, several times following, when a wave arrived, we saw only a stream of water gush out from the same opening at the bottom of the chasm, whence the spout is occasionally produced, and cease to flow as the wave sunk; but after some repetitions of this simple effect, the rumbling noise was again heard within, and was followed by the action of the *Devil's bellows*.

“ As the tide was now rising, the opening on which we had long fixed our attention, was at last covered by the water: when Mr. Rogers perceived this, he told me to observe what was about to happen at a considerable height above, where I saw an oval orifice, about a foot in its widest diameter. After a certain time, the same noise was again heard within; a spout of water issued from this hole with still greater impetuosity than before from the lower opening; and all the space above the cove was filled with a thick mist, formed by the scattered spray; so that the smoke which accompanies a discharge of artillery, seeming now to be added to the noise, I was almost surprised that I did not also perceive the smell of gunpowder, at the moment when I was involved in this apparent smoke, which was, however, soon dissipated. This, in a word, taken altogether, was one of the most astonishing sights that I remember ever to have seen; but it was entirely at an end as soon as the tide had risen to a certain height.

“ On combining all the circumstances, the following appear to be the causes of these phenomena; from the ruinous external aspect of the obelisk, the *strata* of which has undergone great angular movements, it may be supposed that a succession of *caverns*, similar to those of the *Mendip hills*, and of so many other mountains, have been formed within it: the waves probably rush in through some opening at the foot of the obelisk, and the air, disengaged from them by their dashing against the rocks within, strongly compressed

presses that which is contained in the *caverns* themselves. The quantity of air thus separated from water is so great, that in the *Alps* and the *Pyrennees*, very powerful bellows are made for forges, by the fall of a column of water, through a wooden pipe, into a closed cask, in which it dashes on a stone at the bottom; and the air disengaged from it is carried by another pipe, placed in the cover of the cask, into the foundery, where it has as great effects in the high smelting furnaces, as I have seen produced in other places by the largest bellows of the common kind.

“ This then, in a general point of view, is probably the cause of the *Devil's bellows*. The waves from the open sea undoubtedly introduce themselves into these *caverns* by some sub-marine passage; and, being broken against their pillars, the air thus disengaged compresses, as I have said, that which was already confined here: but this operation, though it prepares the phenomenon, is not sufficient to produce it; for the compressed air may escape through some other passage; and it is when this happens, that the waves, which enter the caverns from the side next the cove, flow freely forth by the opening of the bellows; but if waves enter at the same moment, through fissures on both sides of the foot of the obelisk, and act, in some point, like a piston, against the enclosed and the disengaged air, that air is then forced to pass, with a great noise, from cavern to cavern, and these violent explosions of air and water are produced at the openings above-mentioned. It is to be regretted, that the very agitation of the sea, which is necessary for the production of this phenomenon, renders it impossible to go round the obelisk in a boat, during the continuance of the operation; so that what passes there cannot be observed.”  
Vol. iii. p. 309.

We would willingly make further extracts from these very curious volumes, if our limits admitted of it, or it were consistent with the object we have chiefly at heart; which is in fact, to do more justice to the worthy author, by procuring his works to be studied and read for themselves, than to attempt to satisfy the reader by any mutilated accounts of them. Mr. De Luc is now at so very advanced a period of life, that it is scarcely possible to suppose that he will be able to undertake such Travels again; but if his bodily labours should be suspended, we have the satisfaction of knowing, that his mind is as active as ever; and though his publications have been numerous, we conceive that he has still much to communicate; for in the advertisement to the first volume of the present work, we are informed, that he has not yet been able to prepare for publication his earlier Travels, in Switzerland and in Germany, from the year 1782 to 1799. That these will be of equal importance to the present publication, whenever they make their appearance, we may conclude from

the following section, or paragraph, at the close of the third volume.

“Such,” says Mr. De Luc, by way of conclusion, “is the state of things which I have witnessed ever since I have myself been occupied with geological opinions; and I have also seen the effect produced in the world by these opinions; but, in studying the phenomena by which they ought to be determined, and which I have followed, in all their various branches, from the highest mountains, down to countries of hills and plains; from the courses of large rivers, to those of brooks and rivulets; from the new lands added to the continents near the mouths of rivers, to those which have filled up bays, gulphs, and even the smallest creeks; lastly, from the highest cliffs, to the coasts which slope down insensibly to the sea, I have clearly found the *History of the Earth* to be traced in the same manner, only with characters differing in magnitude, in all parts of the surface, and of the coasts of the continents; and thus to be really within the reach of every person who will attentively pursue the study of its monuments.”

We had intended here to close our remarks, but the following passage is too important to be omitted.

“The remarks dispersed throughout these Travels have had one general object, the importance of which I have endeavoured to render manifest. Most of the errors contained in geological systems are derived from one common source; namely, that in the descriptions there given of natural phenomena, the effects operated on our *continents* previously to their *birth*, by causes which since have ceased to act, are confounded with those that known causes have produced, and are continuing to produce on them. This is the object with which is connected the geological question of the greatest importance to the whole human race; namely, from what *period* have our present *continents* existed? When certain operations antecedent to the existence of these continents are ascribed to the various causes which are now in action on them, it appears no less impossible to set any bounds to their *antiquity*, than to that assumed by the fabulous dynasties of the Egyptians, and of some of the Asiatic nations. But throughout the whole course of these Travels, I have demonstrated that this is an error, dissipated by the progress of geological researches; and that, when the real effects produced by the only agents which, since the birth of our *continents*, have acted, and can act on them, are carefully studied, it is in fact impossible to carry back their *origin* to a period more remote than that which the Mosaic chronology has assigned to the deluge.”

Here we must close our review of these important volumes. It would appear probable, from certain events that have

have lately occurred \*, that geology will soon become a popular science, and much engage the attention of the public. We have therefore endeavoured, in the above remarks, to point out the leading principles of Mr. De Luc's system. His observations are scattered through a variety of very important works, published in many different places, on the Continent and the British Isles, in French and in English; we have never seen a complete list, and we are not sure that the worthy author himself could supply one. English and foreign journals must be ransacked to come at them all, but we venture to prognosticate, that the time will come, when their importance will be more generally acknowledged than at present; few persons, comparatively, being now competent to enter into the merits of such discussions. We wish, however, since we regard geology as a science of growing celebrity and eminence, to guard the reader against false theories; theories not regularly deduced from actual facts. It happens, undoubtedly, that Mr. De Luc's system tends to corroborate the Holy Scriptures, which circumstance in itself inclines us to give it our support; but we feel so convinced of its truth, as founded on positive facts, that we willingly leave the case to be decided impartially; and recommend these volumes, therefore, to the reader, with the firmest assurance, that after due consideration, and an attentive perusal, his opinion will coincide with our own; especially in regard to the Huttonian, and other less celebrated theories. At the end of the third volume we have a valuable table "of the geological facts described in the three volumes of these *Travels*, arranged under the *heads* of the *Introduction*, which they respectively tend to illustrate; [see our review of the first volume, vol. xxxvii. p. 43.] with references to the volumes and sections." This must needs be of singular use to the curious enquirer, and will very much facilitate his researches. For these are not books to be once read, and laid aside as done with, but should be upon the shelves of every naturalist, for the purpose of continual reference. Having said but little on the first volume, which was published by itself in 1810, we have been more diffuse upon those now before us, for which, indeed, we waited, as likely to afford the best opportunity for giving a general view of the system of this celebrated philosopher.

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\* Particularly from the establishment of a most respectable *Geological Society*, who have just published their first volume of "Transactions."

ART. VI. *An Essay on the Learning of Contingent Remainders and Executory Devises.* By Charles Fearné, Esq. Barrister at Law. The sixth Edition, with Notes, and an Analytical Index. By Charles Butler, Esq. of Lincoln's Inn, Barrister at Law. Butterworth and Reed; and J. Cook and P. Phelan, Dublin. 1811.

THE essay on Contingent Remainders and Executory Devises, of which a new edition is here offered to the profession, may not improperly be considered as the mathematics of the law. The learning of which it treats is of a nature so abstruse and intricate, abounding with so many legal niceties, and affording so many instances in which it is difficult to apply any general principles, that it required an effort of superior genius to analyze it, and to deduce any thing like system from a series of decisions, of which it may be said that almost every one went to introduce some new, or to refine upon some old distinction. Mr. Butler in his preface observes, that

“No work, perhaps, on any branch of science, affords a more beautiful instance of analysis, but it is not immediately perceivable by any person, to whom both the subject and the work are not familiar. This is principally owing to the want of sub-divisions of the text. From the want of these it frequently happens that persons, to whom the subject, or even the work, is not familiar, and particularly students, to whom both are new, pass inadvertently from one position to another, without observing the point of their separation. An attention to it, however, is absolutely necessary to an understanding of the work.”

The editor has therefore divided the first chapter into sections, and numbered the distinct positions contained in each section with Roman numerals. He has also numbered, in like manner, the positions in the succeeding chapters, but has not divided them into sections. He has also hit upon another expedient for rendering the analytic arrangement of the work more immediately perceivable, but which does not strike us as being very ingenious or successful. It is that of giving a reference, after each numeral, to a note at the bottom of the page, in which an outline of the principle immediately under discussion in the text is expressed briefly, and as near to Mr. Fearné's language as possible. The fact is, that these notes are, in most instances, mere repetitions of those portions of the text, which form the introductory paragraphs to the different positions; and we are absolutely at a loss to conceive how the student's ideas of analysis can be improved by

by this method, though it may certainly give him some notion of *identity*. But an editor must appear to have performed something. In a future edition of this work, however, we would advise Mr. Butler to content himself with giving *one* correct impression of the original text, and to add some short marginal notes, which might tend to increase the facility of reference.

We are, notwithstanding, far from intending to pass a general censure. Many *original* notes, containing much valuable matter, have been introduced: one of these, on the doctrine of trusts for accumulation, was furnished by Mr. Preston. In a note of some length, at the end of the work, the reader is presented with a succinct account of the rise, progress, and actual state of the law of England, respecting the settlement or intail of real and personal property. This account, after noticing the law of Scotland, where strict entails are allowed, and the law of modern France, where entails have been nearly abolished, concludes with the following judicious observations:—

“ Whatever may be the merit of those laws, it seems clear, that whether it be considered in reference to the general polity of the country, or in reference to the objects of individuals, the English system of the settlement of property has a wise and salutary tendency. The limits, within which it confines the restraints on alienation, prevent the subtraction from commerce of an undue proportion of the national wealth, and leave as much of it for circulation as is sufficient to answer the wants of those who wish to purchase; and while a perpetual entail is avoided, such an entail may be framed as will affect all those provisions which it is consistent, with the limited reach of human prudence, to design; and, when the entail is discharged, it most frequently happens that the rights or views of the parties interested in the property, lead wholly or partially to a renewal of the entail; and thus, while individuals have the means of effecting reasonable arrangements, that succession of respectable proprietors is preserved, which conduces so much to public and private happiness.”

The editor has likewise added an appendix, which comprises, 1. A report of the case of *Goodtitle v. Burtonshaw*, collected from a manuscript note of the late Mr. Serjeant Hill, and a manuscript note in the editor's possession; to which is subjoined a report of the case of *Goodtitle v. Pugh*, on a point somewhat similar, from a manuscript note of Mr. Serjeant Hill. 2. Some remarks, extracted from Lord Chief Baron Gilbert's *Law of Uses and Trusts*, and which are referred to in the essay. 3. A full report of the great case of *Jones v. Morgan*, from Brown's *Parliamentary Cases*.

4. Some

4. Some observations on the effect of a lease for years, to commence after the decease of a person without issue, from a manuscript in the possession of the editor. The writer is unknown; but Mr. Butler has reason to believe that it was written by one of his Majesty's Judges about the beginning of the last century, 5. The case of *Phipps v. Helynge*, from Mr. Powell's edition of Fearné's executory devises. In the observations by the unknown judge, we find the following passage respecting the meaning of a testator, where he uses the expression—"and in case the said C. shall die without issue:" which would be now construed to point at a general failure of issue, and not at the event of his dying without leaving issue living at his death, though this last is certainly the most reasonable construction.

"This is the common sense and meaning of the vulgar, viz.—when they speak of the death of a man without issue, this is to be intended of the death of him without issue, living at the time of his death: and deeds are to be expounded according to the intention. And therefore, if one had asked a countryman whether C. had died without issue, he would have answered "no," (although that issue died afterwards), "because he had issue living at the time of his death;" and that expositions are to be made according to common intendment."

The editor has dedicated his labours to Mr. Preston, who was formerly his pupil, but with so perfect a disregard of all the formalities usually observed on these solemn occasions, that we had turned over the pages more than once before we perceived the circumstance. We should question whether even the intimacy of friendship could excuse so wide a departure from established practice. It occurs at the end of the preface, where, after observing that "among the few pleasures attached to the situation of an author, one is that of dedicating his work to a person whom he highly regards and esteems, and of distinguished eminence in their common profession; and that of late editors have, without reprehension, assumed this privilege." It is simply added, "to Mr. Preston, therefore, the editor begs leave to dedicate his present labours." Our patriotic feelings were somewhat hurt when we found the editor quoting the Code Napoleon.



ART. VII. *Clarke's Travels.*

[Concluded from p. 497.]

HAVING in our preceding Number accompanied Dr. Clarke to Tscherschaskoy, the capital of the Don Cossacks, we, with great satisfaction, now attend him in his voyage down the Don, to Azof and Taganrock. In this chapter, which is the fourteenth, the reader is presented with a general view of the South of Russia, which is described as one flat, uncultivated, and desolate waste. These harsh features are, however, speedily relieved by a pleasing account of the Armenian Colony of Nakhtshivan, and by the particulars of an expedition, characterized by the peculiar circumstances of the travellers having all Europe on their right hand, and all Asia on their left. Some ancient tombs are described and represented in an engraving, which Dr. Clarke supposes may be the altars of Alexander or of Cæsar, spoken of by Ptolemy. The fortrefs of Azof, the city of Tanaïs, the Mæotis, occur in succession, till we rest with our interesting friends at Taganrock. The fifteenth chapter describes the European and Asiatic shores of the sea of Azof. The situation of Taganrock must be peculiarly favourable for commerce: the place has three fairs in the year. Ships from the Black Sea find here in readiness for embarkation all the produce of Siberia; but the opportunities continue but for three months, the sea being frozen for the remainder of the year. In speaking of the intended canal to connect the Caspian with the Euxine Sea, our traveller is surely somewhat too harsh: we hasten forwards therefore to his lively description of the Calmucks, the marriage ceremony of which people is whimsical enough, nor is the part which immediately succeeds at all less curious.

“ The Calmucks form very large settlements in the neighbourhood of Taganrock. Their camps were numerous at the time of our visit; and both Calmuck men and women were seen galloping their horses through the streets of the town, or lounging in the public places. Calmuck women ride better than the men. A male Calmuck on horseback looks as if he was intoxicated, and likely to fall off every instant, though he never loses his seat; but the women sit with more ease, and ride with extraordinary skill. The ceremony of marriage among the Calmucks is performed on horseback. A girl is first mounted, who rides off in full speed. Her lover pursues; and if he overtakes her, she becomes his wife, and the marriage is consummated upon the spot; after which she

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returns with him to his tent. But it sometimes happens that the woman does not wish to marry the person by whom she is pursued, in which case she will not suffer him to overtake her; and we were assured that no instance occurs of a Calmuck girl being thus caught, unless she has a partiality for her pursuer. If she dislikes him, she rides, to use the language of English sportsmen, "*neck or nothing*," until she has completely escaped, or until the pursuer's horse is tired out, leaving her at liberty to return, to be afterwards chased by some more favoured admirer.

"We visited one of their largest camps near the town, and found the earth all around their tents covered by the mutilated carcases of dead rats, cats, dogs, fustics, and marmots. The limbs of horses were placed upon upright stakes, and drying in the sun. Their dogs are fierce and very numerous. A dreadful storm had happened during the preceding night; and we found the Calmucks in considerable distress, owing to the havoc which the tempest had made among their tents, some of which it had unroofed, and overthrown many. Their High Priest, in a yellow dirty robe, was walking about to maintain order. To each tent was affixed a small flag-staff, the ensign of which was of scarlet linen, containing, in sacred characters, the written law of the Calmucks. By means of an interpreter, who accompanied us upon this occasion, we were told that such banners were always erected in times of any general calamity, as preventions of theft and intrusion upon each other's property. Most of the flags we examined were torn, and others so much effaced by use, that we could only discern some of the written characters; yet all were sufficiently perfect to convince us of the extraordinary fact; that they were manuscripts, beautifully written upon coloured linen. It was therefore highly desirable to procure one of these interesting documents; and we ultimately succeeded, although the acquisition was made with considerable difficulty. At first they would not suffer us even to touch them; but being told that we were strangers in the land, that we came from very distant western countries, and that we were not subjects of Russia, they entered into consultation with each other; the result of which was, that if we would pay the Priest for the trouble of transcribing, a fac-simile of one of the banners used in the camp should be brought to our quarters in Taganrock. This manuscript, fairly written on scarlet linen, was accordingly brought, in a very solemn embassy, and with many curious forms of presentation, by a party of the elder Calmucks, headed by their Priest, the whole party being in their best dresses. I had been absent, and, upon my return, found these strange-looking people sitting upon the bare earth, in the court-yard of the house where we lodged. As I drew near, the Priest, in a kind of yellow frock, made a long speech, the substance of which was to inform me, that their law, esteemed sacred, had never been before suffered to pass from their hands; but as they were assured we were great princes, who travelled about to see the world, and gather instruction for

our own people, they had ventured to consign the consecrated code to our use. They moreover desired us to observe, that the character in which it was written was also sacred; on which account they had also brought a specimen of the vulgar character in daily use among them. Their sacred characters, like those of Europeans, read from left to right, and are of the highest antiquity: these are used in all writings which concern the Calmuck law. The vulgar characters, such as they use in their correspondence and the common concerns of life, are read from the top to the bottom, and are placed in columns. I have used every endeavour, but in vain, since my return to England, to get this curious manuscript translated; nor has it been as yet decided in what language it is written." P. 332.

Crossing the sea of Azof to Margaritovskoy, the travellers commenced a journey through Kuban Tartary, and the frontier of Circassia; nor does the whole volume exhibit more curious and interesting particulars than will be found in the chapter employed upon this subject. The mode of travelling, the account of the Cossacks, of the Black Sea, the Caucasian mountains, but, above all, the description of the Circassians, may, for the animation of the narrative, the information it communicates, and the entertainment it involves, challenge competition with any thing of the kind we ever remember to have perused. It would be unjust, as well to the author as our readers, not to make an extract from this portion of the work.

"Of all the Circassian tribes, the *LESCHI*, inhabiting the mountains of Daghestan, which run nearly parallel to the western coast of the Caspian, bears the worst reputation. Their very name excites terror among the neighbouring principalities, and it is used as a term of reproach by many of the natives of Caucasus. Different reports are naturally propagated concerning a people so little known as the Circassians in general; and perhaps half the stories concerning the *Lefgi* are without any foundation in truth. All the inhabitants of Caucasus are described by their enemies as notorious for duplicity, and for their frequent breach of faith; and it is through the medium of such representation alone that we derive any notion of their character. But, placing ourselves among them, and viewing, as they must do, the more polished nations around them, who seek only to enslave and to betray them, we cannot wonder at their conduct towards a people whom they consider both as tyrants and infidels. Examples of heroism may be observed among them which would have dignified the character of the Romans in the most virtuous periods of their history. Among the prisoners in the Cossack army, we saw some of the Circassians who had performed feats of valour, perhaps unparalleled. The commander in chief, General Drascovitz, maintained, that in all

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the campaigns he had served, whether against Turks or the more disciplined armies of Europe, he had never witnessed instances of greater bravery than he had seen among the Circassians. The troops of other nations, when surrounded by superior numbers, readily yield themselves prisoners of war; but the Circassian, while a spark of life remains, will continue to combat even with a multitude of enemies. We saw one in the prison of Ekaterinedara, about thirty-five years of age, who had received fifteen desperate wounds before he fell and was made prisoner, having fainted from loss of blood. This account was given to me by his bitterest enemies, and may therefore surely be relied on. He was first attacked by three of the Cossack cavalry. It was their object to take him alive, if possible, on account of his high rank, and the consideration in which he was held by his own countrymen. Every endeavour was therefore used to attack him in such a manner as not to endanger his life. This intention was soon perceived by the Circassian, who determined not to surrender. With his single sabre, he shivered their three lances at the first onset, and afterwards wounded two of the three assailants. At length surrounded by others who came to their assistance, he fell covered with wounds, in the midst of his enemies, fighting to the last moment. We visited him in his prison, where he laid stretched upon a plank, bearing the anguish of his terrible wounds without a groan. They had recently extracted the iron spike of a lance from his side. A young Circassian girl was employed in driving away the flies from his face with a green bough. All our expressions of concern and regard were lost upon him: we offered him money, but he refused to accept any, handing it to his fellow-prisoners as if totally ignorant of its use.

“ In the same place of confinement stood a Circassian female, about twenty years of age, with fine light brown hair, extremely beautiful, but pale, and hardly able to support herself, through grief and weakness. The Cossack officers stated, that when they captured her she was in excellent health, but ever since, on account of the separation from her husband, she had refused all offer of food; and, as she pined daily, they feared she would die. It may be supposed we spared no entreaty which might induce the commander in chief to liberate these prisoners. Before the treaty of peace they had been offered to the highest bidder, the women selling generally from twenty-five to thirty roubles a-piece; somewhat less than the price of a horse. But we were told it was now too late, as they were included in the list for exchange, and must therefore remain until the Cossacks, who were prisoners in Circassia, were delivered up. The poor woman in all probability did not live to see her husband or her country again.

“ Another Circassian female, fourteen years of age, who was also in confinement, hearing of the intended exchange of prisoners, expressed her wishes to remain where she was. Conscious of her great beauty, she feared her parents would sell her, according to

the custom of the country, and that she might fall to the lot of masters less humane than the Cossacks were. The Circassians frequently sell their children to strangers, particularly to the Persians and Turks; and their princes supply the Turkish seraglios with the most beautiful of the prisoners of both sexes which they take in war.

“ In their commerce with the Tchernomoriski Cossacks, the Circassians bring considerable quantities of wood, and the delicious honey of the mountains, sewed up in goats' hides, with the hair on the outside. These articles they exchange for salt, a commodity found in the neighbouring lakes, of a very excellent quality. Salt is more precious than any other kind of wealth to the Circassians; and it constitutes the most acceptable present which can be offered to them. They weave mats of very great beauty, which find a ready market both in Turkey and Russia. They are also ingenious in the art of working silver and other metals, and in the fabrication of guns, pistols, and sabres. Some, which they offered for sale, we suspected had been procured from Turkey, in exchange for slaves. Their bows and arrows are made with inimitable skill; and the arrows, being tipped with iron, and otherwise exquisitely wrought, are considered by the Cossacks and the Russians as inflicting incurable wounds.

“ One of the most important accomplishments which the inhabitants of these countries can acquire, is that of horsemanship; and in this the Circassians are superior to the Cossacks, who are nevertheless justly esteemed the best riders known to European nations. A Cossack may be said to live but on his horse, and the loss of a favourite steed is the greatest *family* misfortune he can sustain. The poorer sort of Cossacks dwell under the same roof with their horses, lie down with them at night, and make them their constant companions. The horses of Circassia are of a nobler race than those of the Cossacks. They are of the Arab kind, exceedingly high bred, light, and small. The Cossack generally acknowledges his inability to overtake a Circassian in pursuit.

“ The brother of Mr. Kovalensky, of Taganrock, by cultivating the friendship of one of the Circassian princes, passed over the mountainous ridge of Caucasus in perfect safety and protection. According to his account, a stranger, who has voluntarily confided in the honour of a Circassian, is considered a sacred trust, even by the very robbers who would cross the Kuban to carry him off and sell him as a slave, if they chanced to find him in their predatory excursions out of their own dominions. Since this account was written, one of our own countrymen, Mr. Mackenzie, passed the Caucasus, previous to a campaign which he served with the Russian army in Persia. His escort consisted of an hundred infantry, and fifty Cossacks, with a piece of artillery. During thirteen days spent in the passage, the troops were under the necessity of maintaining a most vigilant watch, and their rear was frequently harassed by hovering hordes of Circassians. The result  
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of his observations tends wholly to dispute the accuracy of those of Mr. Kovalensky. According to Mr. Mackenzie's opinion, no reliance whatever can be placed upon the supposed honour or promises of a people so treacherous and barbarous as those who inhabit this chain of mountains." P. 376.

We feel an equal apprehension of extending this article to an undue length, and of not being sufficiently circumstantial in our analysis of the work before us. Our readers, we are persuaded, will think the first fault more venial than the latter. The seventeenth chapter describes the journey along the frontier of Circassia to the Cimmerian Bosphorus. The sufferings of the travellers from mosquitoes in this most fatiguing expedition, almost exceed belief; and glad indeed must they have been, when, on their approach to the Bosphorus, they disappeared altogether. The whole of this chapter also demonstrates Dr. Clarke's indefatigable spirit of enquiry, great knowledge of ancient authors, and considerable skill in antiquarian research. We now attend the author across the Straits to the Crimea, of which he described almost entirely the circumference from Yenikale to Caffa, Balaklara, Kostof, and, finally, Parekop. Indeed some of these places were more than once visited. Among the more interesting descriptions which occur in this part of the narrative, are the antiquities of Kertchy, which are alike numerous and curious; and upon which the author has animadverted with much acuteness, as well as learning. The account of the stranger, who died at Kertchy, excites a lively interest to know the name and connections of an unfortunate scholar. The anecdote, being short, is here inserted.

"A Greek merchant at Kertchy applied to me to know if I would purchase the books and manuscripts of a person, who had died there of a consumption some years before, and had been educated in England. He described the deceased as one who had employed all the latter part of his life in writing an account of the antiquities of the Crimea; who seldom conversed, but spent all his time in close application to his studies, and ultimately died of want, although he would not acknowledge his distress. We visited the cottage where his effects were preserved. Near a window laid [lay] an odd volume of Ariosto; and this we found to be the only book reserved for his last hours, all the rest being locked up by himself a short time before his death. In a corner of his miserable bed-room, stood an English trunk, with its lock turned towards the wall. The old woman of the house said she was afraid to move it. When we had turned it, we found it sealed, and a paper fastened across the lock, with a long-written inscription in modern Greek; purporting that the trunk should be sent unopened

to his brother in Constantinople; which we immediately ordered to be done. The inscription ended with menacing the vengeance of all the saints and devils to the wretch who should dare to break the seal, and inspect the contents of the trunk." P. 431.

The enlightened traveller at p. 433, shows a feeling regard for the personal security of an individual who is not named, but who, as we suspect, was Professor Pallas, and from whom he received much important information. The tomb of Mihrdates, the ancient Vallum between Kertchy and Caffa, the Giplies, Tartars, afford ample materials for the 18th chapter. That which follows conducts the travellers from Caffa to the capital of the Crimea. The description of Baktcheferai is full of interest; but as he has since been lost to science, which he so much adorned, and no risk can possibly now attend the detail, we cannot forbear extracting the character of the amiable Professor Pallas.

"From Karasubazar we came to Akmetchet\*, the residence of the governor-general of the Crimea. The Russians, since the peninsula came into their hands, have endeavoured to give it the name of *Symphorobol*; but I have never heard it called by any other appellation in the country, than that which it received from the Tartars. This place was once beautiful from the numerous trees that filled the valley through which the *Salgir* flows; but the Russians have laid all waste. Scarcely a bush now remains. It will however be long celebrated as the residence of Professor Pallas, so well known to the literary world for his long travels, and already so often mentioned in this volume. His fame would have been sufficiently established if he had published no other work than that which he began under such favourable auspices, the *Flora Russica*; and yet the barbarity of the people with whom he is compelled to live, is such, that they will not allow him to complete the undertaking. The drawings were all finished, and almost all the text. To his hospitable and humane attentions we were indebted for comforts, equal, if not superior, to those of our own country; and for every literary communication which it was in his power to supply. When we delivered our letters of recommendation to him, he received us more like a parent, than a stranger to whose protection we had been consigned. We refused to intrude by occupying apartments in his house; which had more the air of a palace, than the residence of a private gentleman: but when we were absent one day upon an excursion, he caused all our things to be moved, and upon our return we found a suite of rooms prepared for our reception, with every convenience for study and repose. I may consider myself

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\* A Tartar word, signifying "the White Church."

as indebted to him, even for my life. The fatigue of travelling, added to the effect of bad air and unwholesome food, rendered a quartan fever so habitual to me, that had it not been for his care and skill, I must have sunk under it. He prescribed for me, administered every medicine with his own hands, carefully guarded my diet, and, after nursing me as his own son, at last restored me to health. When I recovered, he ransacked all his collection for drawings, charts, maps, books, antiquities, minerals, and whatever else might forward the object of our travels; accompanied us upon the most wearisome excursions, in search not only of the insects and plants of the country, but also of every document which might illustrate either its antient or its modern history\*. His decline of life has been embittered by a variety of unmerited affliction, which he has borne even with Stoical philosophy. Splendid as his residence appeared, the air of the place was so bad, that the most rigid abstinence from all sorts of animal food was insufficient to preserve the inhabitants from fevers. We left him determined to pass the remnant of his days in cultivating vineyards among the rocks upon the south coast of the peninsula. There was reason to hope, that by the death of Paul he might have been called to honours and emoluments; but subsequent travellers in Russia do not furnish intelligence so creditable to the administration of the new Sovereign. When the late Empress Catharine sent him to reside in the Crimea, with a grant of lands in the peninsula, it was intended for the re-establishment of his health, and as a reward for his long services; neither of which purposes has been accomplished. A splendid establishment in the midst of unwholesome air, has been all the recompence he has obtained. Thus it is, that we find him in the sixtieth year of a life devoted to science, opening his last publication with an allusion to "*the disquietude and hardships, which oppress him in his present residence, and embitter his declining days* †." We used every endeavour to prevail upon him to quit the country, and accompany us to England; but the advanced period of his life, added to the certainty of losing all his property in Russia, prevented

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"\* If either he or his family should ever cast their eyes upon these pages, they will here find the only acknowledgment we have been able to render for such unexampled benevolence. His kindness has indeed been ill requited; the political differences between England and Russia, together with other untoward circumstances, have put it out of our power to fulfil, even the few commissions with which he honoured us when we parted. The profile of him, engraved as a vignette, was taken from the life; and as it offers a most striking resemblance of his features, it is hoped the insertion of it will not be deemed a superfluous addition to the number of engravings."

"† See Preface to Vol. II. of Travels in the South of Russia."

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his acquiescence. The ceremony of his daughter's marriage with a German officer took place during our residence with him in the Crimea, and was celebrated according to the rites of the Greek church; so that, as he was absolved from almost every tie which ought to have confined him to the country, there was some reason to hope he would have listened to our proposals; by acceding to which his life might be prolonged, and his publications completed. Our entreaties however were to no effect; and perhaps, before this meets the public eye, our friend and benefactor will be no more." P. 457.

Neither can we deny ourselves the pleasure of recommending the whole of this chapter as deserving the most attentive perusal, as displaying the best talents and best feelings of the author, and as honourable to his fame as a scholar, a naturalist, as well as an elegant writer. The account of the Jewish Cemetery, in particular, justifies the above assertion in each specification.

We now approach the termination, we cannot say of our labours, for time and attention were never more agreeably exercised, but of this first part of Dr. Clarke's Travels; and the twentieth chapter conducts us from the capital of the Crimea to the Heracleotic Chersonesus. This portion is enlivened by various remarks on subjects of natural history, and rendered impressive by much scholastic investigation. The more peculiarly interesting objects which present themselves, are the ruins and caverns of Inkerman, the Cippus of Theagenes, the illustrations of ancient geography, and the description of the Vale of Balachava.

We are inclined to find fault with the caricature which is prefixed to the narrative of the journey from the Heracleotic Chersonesus along the south coast of the Crimea, as in every respect unworthy of the accomplished and, as we well know, amiable traveller. We moreover learn from unequivocal testimony, that some of the finest men in the world are to be found among the Russian infantry. We are disposed to forget this ebullition of ill humour, as soon as we proceed along the valley of Baidan, and become acquainted with the domestic manners and habits of the Tartars. We pause, however, with no common satisfaction, when we are conducted to the celebrated *CRU-METOPON*, mentioned by all the ancient geographers. The different villages along this interesting coast are described in the author's usual lively manner. In this part of the work also, the reader is both entertained and instructed by a very long and copious extract from the manuscript journal of Mr.

Heber, and some curious anecdotes of Potemkin, Suvarof, and other eminent personages are interspersed:

The 22d chapter details the particulars of a second excursion to the minor peninsula of the Heracleotæ, in which the travellers were accompanied by Professor Pallas. The most conspicuous features of this chapter are the Fortrefs of Mankoop, the Cape of the Winds, the Fuller's-Earth Pits, some pertinent observations on the climate, the Tartar Nobles, &c.

The remainder of the volume conducts us from the Crimea to the Isthmus of Perecop to Nicolaef, from the latter place to Odeffa, and thence to the harbour of Ineada in the Black Sea, and finally to Constantinople.

In the first part of this portion the reader is amused with some interesting descriptions and curious anecdotes, all illustrative of Dr. Clarke's object, to exhibit a comprehensive impression of the people whom he saw and the regions which he visited. As some novel particulars are communicated concerning the benevolent Howard, we select them for our last extract.

“ The particulars of Mr. Howard's death were communicated to me by his two friends, Admiral Mordvinof, then Chief Admiral of the Black Sea fleet, and Admiral Priestman, an English officer in the Russian service; both of whom were eye-witnesses of his last moments. He had been entreated to visit a lady about twenty-four miles \* from Cherfon, who was dangerously ill. Mr. Howard objected, alledging that he acted only as physician to the poor; but hearing of her imminent danger, he afterwards yielded to the persuasion of Admiral Mordvinof, and went to see her. After having prescribed that which he deemed proper to be administered, he returned; leaving directions with her family, to send for him again if she got better; but adding, that if, as he much feared, she should prove worse, it would be to no purpose. Some time after his return to Cherfon, a letter arrived, stating that the lady was better, and begging that he would come without loss of time. When he examined the date, he perceived that the letter, by some unaccountable delay, had been eight days in getting to his hands. Upon this, he resolved to go with all possible expedition. The weather was extremely tempestuous and very cold, it being late in the year, and the rain fell in torrents. In his impatience to set out, a conveyance not being immediately ready, he mounted an old dray horse, used in Admiral Mordvinof's family to carry water, and thus proceeded

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\* \* Thirty-five versts.”

to visit his patient. Upon his arrival, he found the lady dying; this, added to the fatigue of the journey; affected him so much, that it brought on a fever. His clothes, at the same time, had been wet through; but he attributed his fever entirely to another cause. Having administered something to his patient to excite perspiration; as soon as the symptoms of it appeared, he put his hand beneath the bed-clothes to feel her pulse, that she might not be chilled by removing them, and believed that her fever was thus communicated to him. After this painful journey, Mr. Howard returned to Cherson, and the lady died.

It had been almost his daily custom, at a certain hour, to visit Admiral Priestman; when, with his usual attention to regularity, he would place his watch on the table, and pass exactly an hour with him in conversation. The Admiral, finding that he failed in his usual visits, went to see him, and found him weak and ill, sitting before a stove in his bed-room. Having enquired after his health, Mr. Howard replied, that his end was approaching very fast; that he had several things to say to his friend; and thanked him for having called. The Admiral, finding him in such a melancholy mood, endeavoured to turn the conversation, imagining the whole might be merely the result of low spirits; but Mr. Howard soon assured him it was otherwise; and added, 'Priestman, you style this a very dull conversation, and endeavour to divert my mind from dwelling upon death; but I entertain very different sentiments. Death has no terrors for me: it is an event I always look to with cheerfulness, if not with pleasure; and be assured, the subject of it is to me more grateful than any other. I am well aware I have but a short time to live; my mode of life has rendered it impossible that I should get rid of this fever. If I had lived as you do, eating heartily of animal food, and drinking wine, I might, perhaps, by diminishing my diet, be able to subdue it. But how can such a man as I am lower his diet, who has been accustomed for years to exist on vegetables and water, a little bread and a little tea? I have no method of lowering my nourishment, and therefore I must die. It is such jolly fellows as you, Priestman, who get over these fevers.' Then, turning the subject, he spoke of his funeral; and cheerfully gave directions concerning the manner in which he would be buried. 'There is a spot,' said he, 'near the village of Dauphigny, which would suit me nicely: you know it well, for I have often said I should like to be buried there; and let me beg of you, as you value your old friend, not to suffer any pomp to be used at my funeral; nor any monument, or monumental inscription whatsoever, to mark where I am laid; but lay me quietly in the earth, place a sun-dial over my grave, and let me be forgotten.' Having giving these directions, he was very earnest in soliciting that Admiral Priestman would lose no time in securing the object of his wishes; but go immediately, and settle

with the owner of the land for the place of his interment, and prepare every thing for his burial.

The Admiral left him upon his melancholy errand, fearing at the same time, as he himself informed me, that the people would believe him crazy, to solicit a burying-ground for a man who was then living, and whom no person yet knew to be indisposed. However, he accomplished Mr. Howard's wishes, and returned to him with the intelligence: at this his countenance brightened, a gleam of evident satisfaction came over his face, and he prepared to go to bed. Soon after, he made his will; leaving as his executor a trusty follower, who had lived with him more in the capacity of a friend than of a servant, and whom he charged with the commission of bearing his will to England. It was not until after he had finished his will, that any symptoms of delirium appeared. Admiral Priestman, who had left him for a short time, returned and found him sitting up in his bed, adding what he believed to be a codicil to his will; but this consisted of several unconnected words, the chief part of which were illegible, and all without any meaning. This strange composition he desired Admiral Priestman to witness and sign; and, in order to please him, the Admiral consented; but wrote his name, as he bluntly said, in Russian characters, lest any of his friends in England, reading his signature to such a codicil, should think he was also delirious. After Mr. Howard had made what he conceived to be an addition to his will, he became more composed. A letter was brought to him from England, containing intelligence of the improved state of his son's health; stating the manner in which he passed his time in the country, and giving great reason to hope that he would recover from the disorder with which he was afflicted\*. His servant read this letter aloud; and, when he had concluded, Mr. Howard turned his head towards him, saying, 'Is not this comfort for a dying father?' He expressed great repugnance against being buried according to the rites of the Greek Church; and begging Admiral Priestman to prevent any interference with his interment on the part of the Russian priests, made him also promise, that he would read the service of the Church of England over his grave, and bury him in all respects according to the forms of his country. Soon after this last request, he ceased to speak. Admiral Mordvinof came in, and found him dying very fast. They had in vain besought him to allow a physician to be sent for; but Admiral Mordvinof renewing this solicitation with great earnestness, Mr. Howard assented by nodding his head. The physician came, but was too late to be of any service. A rattling in the throat had commenced; and the physician administered what is called the musk

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\* Mr. Howard's son laboured under an attack of insanity."  
draught;

draught, a medicine used only in Russia in the last extremity. It was given to the patient by Admiral Mordvinof, who prevailed on him to swallow a little; but he endeavoured to avoid the rest, and gave evident signs of disapprobation. He was then entirely given over; and shortly after breathed his last." P. 604.

We now take our leave of Dr. Clarke, with many acknowledgments for the great gratification we have received, and the important information we have derived from the perusal of his curious volume. In a work of such extent, it is impossible that various opportunities should not have presented themselves of exercising our critical sagacity in the detection and exposure of errors, both of omission and commission. But we adhere to the character of forbearance, which distinguished our first introduction to the public, and if we discern, as in the present instance, a great superiority of excellence, very extensive information, unwearied diligence, and highly respectable abilities, we do not quarrel with an author for not possessing what no human genius or industry can obtain. We see with regret, that our example is not followed by our *younger* competitors, who assume a tone of arrogant and peremptory decision, and as far as they can direct the whirlwind of public censure, would blow from the stage of literature all who may not be accomplished according to their conception of learning and of talents. Peace to all such. We think Dr. Clarke has been occasionally indiscreet, and that prejudice may have sometimes hurried him too far. As to the Russian character, there must be some difficulty in obtaining the real truth. From such of our countrymen as were domiciliated in Russia, what was learned was probably accurate, namely, from Admiral Priestman, Admiral Wilson, and others; and it is also a well known fact, that many Russian noblemen of the highest rank, who have visited England, have been remarkable for expatiating on the relative barbarity of their countrymen. After all, perhaps, nothing more harsh has been introduced on the subject by Dr. Clarke than appears in the published writings of the Prince de Ligne, Count Segur, and in the manuscript letters of Lord Royston.

We trust ere long to have an occupation similar to the present imposed upon us by Dr. Clarke, of whom we thus take a friendly farewell, only subjoining, in compliance with our duty, that we hardly think the engravings equal to the character of the volume; indeed, many are of very, in different execution.

At the conclusion are some additional notes and an appendix, which, among other things, contains General Suvarof's Military Catechism, a singular curiosity. The reader will also find an account of the state of English Commerce in the Black Sea, by a Member of the Levant Company, a very curious extract from the log book of a Venetian brigantine, giving an account of a voyage in the Black Sea; a list of the plants collected by the author in his different journies in the Crimea; a register of the temperature of the atmosphere during Dr. C.'s Travels, with a corresponding statement of temperature in London at the same period; and finally, the names of places visited in the author's route, with their distances from each other in Russian versts and English miles.

ART. VIII. *The Petition of the English Roman Catholics considered: in a Charge delivered to the Clergy of the Diocese of Gloucester, at the triennial Visitation of that Diocese in the Month of June, 1810. By George Isaac Huntingford, D.D. F.R.S. Bishop of Gloucester, and Warden of Winchester College. Svo. 58 pp. 2s. Cadell and Davies. 1810.*

**F**AR be from us any propensity towards bigotry, the smallest inclination to abridge or control the freedom of religious service and sentiment, or to impose undue and harsh restraints upon those who differ from ourselves. But alike zealous does it become us to be in the vindication of our proper duties, in repelling attacks alike earnest and unprovoked, in exposing the insinuations of artifice, and in resenting the aspersions of calumny.

We have lately heard of a considerable number of individuals in Ireland, some of whom have met with due punishment from the laws of their country, calling themselves *Defenders*, and assembling and confederating, under the sanction of a solemn oath, to destroy all HERETICS! We shall be told, perhaps, that these ignorant and misguided people do not, by any means, meet with the countenance either of their superiors, or of the great body of the Roman Catholics. We hope they do not: we indeed believe they do not; but ought we not vigilantly to place centinels round the tree which produces such pernicious branches and deleterious fruits?

The learned, pious, and venerable Bishop of Gloucester, urged by a sense of duty, in the exertion of which we  
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strongly participate, has made the petition of the English Roman Catholics to the House of Lords the subject of a charge delivered to his clergy. His Lordship has most clearly as well as forcibly demonstrated, that this same petition exhibits complaints which are unreasonable, reproaches which are unmerited, claims which are inadmissible, and principles which are untrue.

The petition itself is subjoined, and animadverted upon very temperately, but with great ability. The learned prelate begins by remarking, that the whole of the petition proceeds on three fallacies:—

“ 1. That laws made for the protection of some, must in themselves be acts of oppression towards others.

“ 2. That every member of civil society has an unconditional and unqualified claim to power.

“ 3. That the legislature is to be indifferent, whether the candidate for power entertains principles favourable or unfavourable to the constitution.”

But it is observed, that nothing founded in reason, justice, and duty, can be oppressive; that whoever is born in civil society is subject to the laws of that society; and, finally, the legislature would be instrumental to its own harm, if it alike encouraged those principles which are favourable, and those which are adverse, to every part of the constitution.

After these general remarks, which are unanswerable, the bishop examines more particularly the allegations of the petition; and the whole of what he says will be found highly impressive and argumentative; but what Protestant can peruse the following observations without feeling the peremptory obligation of not conceding that which, if the condition of the parties was reversed, we know, would be rejected by them with insolence and scorn: and happy might we esteem ourselves if we so escaped? It is in answer to that part of the petition which reminds us that the creed of the Petitioners was that of those who founded British liberty at Runnymede, and who conquered at Cressy, Poitiers, and Agincourt.

“ The mention of Runnymede, Cressy, Poitiers, and Agincourt, will always excite the most lively sensations in the hearts of Englishmen. It was not therefore without good judgment, that the petitioners brought those places to our recollection. We shall never cease to honour the memory of those illustrious persons, who there signalised themselves. Nor can we cease to ve-

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nerate their creed, so far as we acknowledge it to be founded on Scripture. Beyond that we cannot, we dare not hold it in veneration. We cannot, we dare not approve of those excrescences, which grew out of tradition and decrees, and which in process of time were superadded to the principles of faith received by Christians at an early age.

“ It is scarcely possible for any one, who is acquainted with the history of the Church of Rome, to consider the Romanist creed, and at the same time detach from his mind all remembrance of opinions and proceedings connected with that creed. Taken with all its combinations, does that creed suggest no other ideas, than such as are favourable to Protestants? The creed professed by the Catholics petitioning, was indeed that of their forefathers, who in the thirteenth, fourteenth, and fifteenth centuries, acted nobly at Runnymede, Cressy, Poitiers, and Agincourt. But we cannot forget; it was also the creed of those who massacred the Protestants on the day of St. Bartholomew; a day so tragical and so foul, that the \* father of Thuanus applied to it these lines of Statius:—

‘ Excidat illa dies ævo, nec postera credant  
 ‘ Sæcula; nos certè taceamus, et obruta multâ  
 ‘ Nocte tegi nostræ patiamur crimina gentis.’

“ It was the creed of Mary, who on principles of conscience devoted Cranmer, Ridley, Latimer, and Bradford, to the flames. It was the creed of those, who at one explosion would have sacrificed the three estates of the realm. It was the creed of those insurgents, who in the reign of Charles the First went far towards obliterating the name of Englishmen in the kingdom of Ireland; and who, against Protestants, exercised cruelties which, an eminent historian asserts, ‘ would shock the least delicate † humanity.’ It was the creed of the second James, who, under the semblance of mildness and of equality in privileges to all his subjects (the very plea now urged by the advocates for Romanists), ‡ dispensed with laws, imprisoned bishops, and filled the highest departments with men of his own persuasion. It was the creed of those, who not ninety years since, occasioned thirty thousand

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“ \* See ‘ the Life of Thuanus,’ by the Rev. Mr. J. Collinson, p. 10; Sully’s Memoirs, vol. i., p. 26; English translation in 1761. The skilful hand of Vassari was employed to perpetuate the memory of this transaction. See ‘ the History of the Helvetic Republics,’ by F. H. Naylor, Esq., vol. iv. p. 500. Note.”

“ † See Hume’s ‘ History of England,’ vol. vi., p. 373.— A.D. 1641.”

“ ‡ See ‘ the Bill of Rights.’”



Protestants to withdraw from Saltzburgh; and who inflicted punishments of a barbarous nature on the Protestant magistrates and people of \* Thorn. It was the creed of those who, but fifteen years before the reign of his present Majesty, within this kingdom encouraged a war, which had for its object the total overthrow of the Protestant government, and the utter exclusion of the Protestant sovereign then existing, on whose head a price was set by the foreign † enemy whose cause they favoured. It was the creed of those who, within our own memory, within the short period of eleven years past, in Ireland instigated a rebellion, which a ‡ writer of that country declares to have been 'eminently destructive; and which, he affirms, 'massacred, without mercy, all Protestants, men, women, and children.'

"My brethren, can we advert with indifference to the several facts recalled to your memory? Can we lull ourselves into a blind, a fatal security, in full conviction that similar causes will never again produce similar effects? In other words, can we possibly believe, that if opportunity be given, the Romanist creed will not be enforced on Protestants, if not by sanguinary, yet by all other most compulsive means? If there are those, who are so persuaded, to them shall the manly, eloquent, and pathetic Sherlock thus speak:—

"Our fathers, who lived under the dread of popery and arbitrary power, are most of them gone off the stage; and have carried with them the experience which we, their sons, stand in need of, to make us earnest to preserve the blessing of liberty and pure religion, which they have bequeathed us. O that I had words to represent to the present generation, the miseries which their fathers underwent; that I could describe their fears and anxieties, their restless nights, and uneasy days; when every morning threatened to usher in, the last day of England's liberty. Had men such a sense of the miseries of the time past, it would teach them

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"\* The banishment from Saltzburgh was in 1732; the executions at Thorn were in 1725. Arch-Bishop Secker alludes to those events in his volume of nine Sermons, p. 87, sermon iv. The facts are detailed in a work, entitled 'the Historical Register,' vol. x., p. 42, and vol. xvii., p. 51. The occurrences at Thorn are related in vol. x., those at Saltzburgh in vol. xvii. See also 'A complete System of Geography,' ed. folio, vol. i., p. 668 and 989."

"† See Smollet's 'History of England,' p. 160, vol. iii., ed. 1796."

"‡ See 'the Nature and Extent of the Demands of the Irish Roman Catholics fully explained.' By P. Duigenan, LL.D. and M.P. Published in 1810. Pages 7, 11, 122, 132, 133."

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what consequences they were to expect from any successful attempt against the present \* establishment.' P. 23.

After thus begging the question, with respect to their integrity and their creed, the petitioners proceed humbly to pray what? Why, to sweep away at once the whole body of statutes enacted for the security of the king's prerogative in ecclesiastical concerns; to demolish, at once, the system established, on the king's supremacy, in the external circumstances of the Church. We agree with the right reverend writer, that it is difficult which most to admire, the want of moderation or the want of reason in this request; and we also agree with his lordship in the persuasion, that the day which shall see the petitioners enter the House of Commons as legislators, and at the same time professed Catholics, will be the day from which we are to date the degradation of the Protestant religion in the British empire. How unreasonable such a request is, is clearly demonstrated from history, which teaches us that tests and oaths constitute no novelty in politics, and were sanctioned by those usages of ancient nations which we are most accustomed to venerate. Consult the histories of Rome and Greece, of modern France, of America, all of which nations compelled their citizens, and do still compel them, to swear they will support the constitution to which they severally belong. Having gone through all the claims and requests asserted in the petition, the bishop comes to this unavoidable conclusion, that beyond the rights which the petitioners at this period enjoy, it is neither compatible with expediency, nor reconcileable with conscience, to make any addition. We are reminded of these facts, which can neither be palliated nor denied: the petitioners not only vilify the translation of the Holy Scriptures, used in our churches, but by vitiating the consecration of a metropolitan, at the beginning of the reformation, endeavour to destroy the foundation upon which the validity of our sacerdotal functions must rest. A popular tract pronounces this judgment of Catholics upon Protestants:—

“ We are convinced that they are *schismatics*, by separating

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“ \* See ‘ A Discourse preached on June 7, 1716,’ in the volume of ‘ Discourses preached on several Occasions,’ by Bp. Sherlock. Of whom, and Bp. Butler, it may be said without fear of contradiction, that of all our English writers, few have equalled, none have excelled them, in close reasoning.”

themselves

themselves from the communion of the Church of Christ; and *heretics*, by dissenting from her doctrine in many substantial articles; and consequently that they have no part in the Church of Christ, no lawful mission, no succession from the apostles, no authority at all to preach the word of God, or administer the sacraments: in fine, no share in the promises of Christ's heavenly kingdom (excepting the case of invincible ignorance), from which the Scripture in so many places excludes heretics and schismatics." P. 39.

*Abhorrence* of the Protestants is inculcated in another popular tract, by appeal to the decision of a pope; which decision is,

"On no account go to the churches of heretics, or hear their sermons, or join in their rites, lest you incur the wrath of God; for it is not lawful for you to do such things, without dishonouring God, and hurting your own souls." P. 40.

The Rhemish translators of the Bible affirm,

"That in matters of religion, in praying, hearing their sermons, presence at their service, partaking of their sacraments, and all other communicating with them in spiritual things, it is a great and damnable sin to deal with them." P. 40.

So much for the expediency of investing men who hold such opinions with political authority over us. What conscience may be supposed to dictate, is suggested by a reference to the manuals and devotional prayers sanctioned by the Catholics, and some of these prayers to our guardian angel, to the Virgin Mary, guardian angel and patron saint; a prayer to St. Joseph, &c. &c. Such prayers, to all the descendants of the first suffering reformers, require no comment. Let us be wise, from the experience of those who have gone before us; and, as far as in us lies, never give our consent that greater encouragement should be conceded by the legislature, to the adoption of Roman doctrines and Roman worship. Let us join with the excellent bishop in reverting to the "excruciating agonies of the protracted martyrdom of Hooper, prelate of this same diocese." At the same time, let us unite in kindness and beneficence to every human being; but let us also with one heart and mind retain our affection to the Church of England firm and unalterable.

ART. IX. *The Doctrine of Interest and Annuities analytically investigated and explained: together with several useful Tables connected with the Subject.* By Francis Baily, of the Stock-Exchange. 4to. pp. 144. 1 Plate. 10 Tables. Richardson. 1808.

AS our account of this book is late, we beg leave to state to our readers a few things which have conspired to make it so. First, the perusal of mathematical books requires much more time than the perusal of books written on common subjects. A person well skilled in divinity, law, or physic, may in one day read many pages of a book written on either of those subjects, and note the passages where the author excels or is deficient; whereas an algebraic series, expressed in one line, may be the result of several days labour, and may require as much time to ascertain whether it be true or false. Secondly, the work before us did not appear to be such as would prove very creditable to the author, or very useful to the public; and as he informed us, at the end of his preface, that it was the first part only of "a work which he had in view," we thought there would be no great harm done, either to him or the public, if this first part should lie by, on one of our back shelves, till the second should appear: and we have some doubts whether, if that part had not appeared, this might not have been forgotten.

Considering the several treatises of algebra now extant, in which the doctrine of interest and annuities is well explained, we did not see any necessity for a new treatise on that subject; and if we could suppose that Mr. Smart's *Tables of Interest, Discount, and Annuities*, (by which the labour of such computations is much facilitated,) were become so scarce, that a new edition of them was greatly wanted, we should not expect to see them reprinted "with all their imperfections on their head," as Mr. Baily declares\* they are, but a new impression, in which *all their former errors were corrected*. This, however, was a task which Mr. B. as he tells us †, had "neither time nor inclination" to perform. What then, it may be asked, was his design?—Obviously, to make a book:—a book, of which we have the unpleasant task to make a report.

That Mr. Baily's acquisition in algebra was sufficient for the undertaking, appears in the work; and, had he likewise

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\* Preface, p. vii. † Ibidem.

possessed the requisite qualifications of a good author, it would have been free from the faults which we have observed in it, the principal of which we shall briefly specify.

In various parts of this work the author has expressed himself in an arrogant tone, which cannot fail of displeasing modest ears.

His style, which is verbose, is often inaccurate, and sometimes obscure. *Allude* is a word of very frequent occurrence in this work, and, besides its common acceptation, has others which we never before observed in any good author. "*Alluded to,*" with Mr. B. sometimes stands for "*expressly referred to,*" and sometimes even for "*described,*" as in § 88. *Deduce*, and *determine*, seem also to be great favourites with him; the latter of which words he sometimes uses when an operation in common arithmetic is meant, when the word *compute* would sound better in our ears; and the former is used to signify that a theorem is *deduced* from itself, in § 95, 108, and 111.

In § 87 Mr. B. talks of "a quantity *affected* with  $n$ ," instead of "a quantity *raised to the power*  $n$ ." In § 174, he talks of "*inverting* a series" by Sir Isaac Newton's method, instead of "*reverting*" it: and in the same section, contrary to the general usage of the ablest mathematicians both in this island and on the continent, he calls that an "*exponential,*" which is "*a given quantity raised to a given power.*" Now the learned Euler, in his *Introductio in Analysin Infinitorum*, (a work to which Mr. B. with more ostentation than judgment, appeals on another occasion,) Tom. i. § 96, defines "*Quantitates exponentiales*" to be "*potestates quarum exponens ipse est quantitas variabilis.*"

Confusion of terms tends to confusion of ideas; and whether this fault in the work now before us arose from a scanty knowledge of the English language, or, what is worse, from an affectation of novelty, it deserves reprehension: and we cannot but remark, that this fault in the English style very ill comports with the affected use which Mr. B. has made of the Greek letters, which were not at all necessary on the occasion, the Italic letters of the alphabet being in number more than sufficient, as may be seen in the writings of Halley, Ward, Simpson, Robertson, and Maseres, on the same subject; from the writings of the last mentioned of which authors, Mr. B. has taken no small part of the materials of the book now before us.

Nor does Mr. B.'s skill in logic seem to be much better than his knowledge of language. In p. viii of his preface, speaking of Dr. Price's labours on the subject of Interest and Annuities,

Annuities; he says, they “are entitled to the *highest respect and commendation*.” He then mentions some of the Doctor’s theorems, grounded upon a new hypothesis, (an hypothesis not well supported by reason, nor used by any able mathematician before that time,) which were published in the *Philos. Transf.* for 1775. And in the very next paragraph he tells us, that

“M. D’Alembert,” (a very eminent French mathematician,) “in his memoir *Sur les Annuités*, inserted in the eighth volume of his *Opuscules Mathematiques* (1780), has entered into an investigation of this very subject; and in which he supports the principles laid down by all former authors, *in opposition to this new hypothesis*.”

Q. Does Mr. B. mean to bring this as a *proof* that the Doctor’s theorems, grounded on this new hypothesis, “are entitled to the *highest respect and commendation*?” Something more of this kind might be found, but we pass by it.

The parts of this work also should, according to the rules of method, have been disposed somewhat differently from what they are. For instance, the chapter on the *Equation of Payments* should have been placed immediately after that on *Discount*, with which it is by its nature nearly connected; whereas they are now separated by the intervention of thirteen other chapters: and if Compound Interest be allowed in the one, it ought to be allowed in the other; and then neither of those chapters ought to occupy the place now given to it.

To a defect in method may also be ascribed Mr. B.’s strange way of referring his reader from one part of the book to another, and sometimes without satisfactory information. For instance, in § 126, the reader is referred for a demonstration of the value of a series to § 72; in § 72 he is referred to a note in § 58; and when he looks into that note, he still finds no demonstration, but is again referred to five different books there named, and is further informed, that such a demonstration may be found in most treatises of algebra. If Euclid had treated his readers in this manner, we believe his *Elements of Geometry* would not have been preserved to the present time.

Nor is the mathematical skill which we find in this work such as the author’s pompous display of great reading might have led us to expect, had we not been old enough to know, that *Fronti nulla fides*. In § 22, Mr. B. says, “when  $m$  is infinite, the quantities  $m$ ,  $m-1$ ,  $m-2$ ,  $m-3$ , &c. become severally equal to  $m$ .” This we deny; and we contend,

That the difference between  $m$  and  $m-1$  is 1; that the difference between  $m$  and  $m-2$  is 2; and so on, how great soever the number  $m$  may be. Nor does Euler, in § 116 of his *Introductio in Analysin Infinitorum*, to which Mr. B. refers, bear him out; for what that learned author there says amounts only to this; that the greater the number  $m$  is, the nearer will the value of the fraction  $\frac{m-1}{m}$  be to 1; and consequently, that  $m$  may be taken so great, that each of the fractions  $\frac{m-1}{m}$ ,  $\frac{m-2}{m}$ ,  $\frac{m-3}{m}$ , &c. shall differ from 1 by less than any given difference. And it is wholly owing to the great magnitude of  $m$ , in the place before mentioned, that Mr. B.'s result is true; a result which was obtained by Dr. Halley, by means of Sir Isaac Newton's binomial theorem, in the year 1695; and several English writers, since that time, have repeated and explained the process. It is therefore somewhat odd to see Mr. Baily referring to a book printed in Switzerland, above sixty years ago, and but little known in this country, for the support of an erroneous opinion, which book affords no such support.

In the notes towards the end of the book, Mr. B. seems to exult, because he has produced some *Formulae* which give a very near value of the rate of interest, when the amount, or the present value, of an annuity is given, together with the annuity and the time of its continuance. We are pleased with those theorems. They are not, however, the result of much labour or skill on Mr. B.'s part, as they were obtained by an application of one of Simpson's methods of approximation to a few equations, fitted for it by De Moivre and some other able mathematicians: and their near approach to the truth, when the number of years is great, is "*more by hap than cunning*;" for such are the forms of the series, that neither Mr. B. nor the most skilful algebraist, could possibly foresee, that the rates given by those theorems would, in that case, be so near the truth. Nor ought it to be forgotten, that such theorems requiring, in general, a considerable arithmetical calculation, can be of no great value since the publication of Mr. Smart's Tables\*, by a bare inspection of which the rate of interest may be found near the truth; and when greater exactness is required, it may easily be obtained by Sir Isaac Newton's method of solving high equations.

But Mr. B. is both inaccurate and unfair in his compa-

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\* These tables were first published in 1727.

riſon of the reſults given by his theorems with thoſe given by the theorems of Halley and Simpson. In the table given in § 179, it appears that, when the number of years is 100, the rate per cent. given by Simpson's theorem is 4.0015, and by Baily's it is 4.9925; the true rate being 5l. per cent. Now 4.0015, the reſult obtained by Simpson's Formula, differs from the true rate by 0.9985, which is manifeſtly leſs than 1l. yet Mr. B. ſpeaks of this difference as not leſs than 1l. and ſays the reſult of his own formula, viz. 4.9925, differs from the rate only by about "a ten thouſandth part of its true value." Now this difference (according to his own calculation,) is 0.0075 of 1l. and the 10000th part of 5l. is only 0.0005 of 1l.; ſo that the error of Mr. B.'s formula, or theorem, is *juſt fifteen times as great as he ſtates it to be.*

But, beſides the inaccuracy of Mr. B.'s calculation in this compariſon, it is unſfairly made; becauſe it is an application of a theorem to a caſe for which its inventor never intended it. Simpson ſays it "will be found to anſwer very near the truth, provided the number of years is not very great\*:" and in the example which he gives of its uſe, the number of years is but 8; yet Mr. B. has choſen to make the compariſon when the number of years was 100!

In § 190, Mr. B. has choſen to apply one of Dr. Halley's theorems alſo to a caſe for which its inventor never deſigned it; and then to ſay that it *fails!* And he there affirms of 5.1401, the rate per cent. given by his own theorem, that it differs from 5, the real rate per cent. no more than a 700th part of its true value. Now the 700th part of 5 is only 0.007142; ſo that the error of his formula, in this caſe, is *near twenty times as great as he ſtates it to be.* Had Mr. B. uſed the approximation which Dr. Halley expreſsly directs to be uſed when the number of years is above 40, the value of the rate given by the firſt ſtep of it, (which does not require a fifth part of the calculation which muſt be made by Mr. B.'s formula,) would have been 5.0383, differing from the truth by only 0.0383, which is leſs than the third part of the error of his own formula. It is remarkable alſo that, in § 194, Mr. B. gives the very expreſſion we here allude to, and another of Dr. Halley's, together with ſomething of his own, without the leaſt mention of the Doctor's name. Such diſingennouſneſs may poſſibly ſerve a preſent turn, but certainly will not procure a laſting reputation.

The laſt fault in the work now before us, which we ſhall notice, reſpects the Tables of Intereſt, Diſcount, and An-

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\* Algebra, 5th edit. p. 238.



nuities, at the end of it, which, if they could be relied on, would be the most useful part of it. These Tables Mr. B. professes to have taken from Mr. Smart, and to have republished them "with all their imperfections on their head." We observe, *in transitu*, that, if Dr. Hutton, when he republished Sherwin's Mathematical Tables, had given them with all their faults, instead of correcting them, we should never have seen a second and even a third edition of that work.

So very strange is Mr. B.'s conduct to Smart's Tables, that he has printed but part of the titles given to several of them by their author; so that, on opening the book, one does not know whether the table on which he casts his eye shows simple interest, or compound interest; but, for satisfaction in this point, he is referred to some page in the body of the book. We observe also, that Mr. B. has omitted both the amounts and the present values of 1*l.* as well as the amounts and the present values of 1*l. per annum*, for half years; so that, of those four large tables computed by Mr. Smart, Mr. Baily presents his readers with only the halves.

We will now give an extract from this work, taken from a part which has our approbation; and, although the matter it contains is not new, still it is good, and may be useful to many of our readers.

"ON DISCOUNT."

"Discount may be considered as the difference between a sum of money due at a future period, and its present value: or, it is an allowance made on a bill or any other debt, not yet become due, in consideration of making immediate payment of such bill or debt. Among bankers, merchants, &c. it is usual to reckon such a sum for *discount* as is equal to the *interest* of the whole bill or debt, calculated from the present time till it becomes due: thus, for the present payment of a bill of 10*l.* due a twelvemonth hence, (interest being reckoned at 5 per cent. per annum,) they deduct a sum equal to the *interest* of 10*l.* for a year, or 5*l.* 5*s.*; which makes the present value of such a bill only 9*l.* 15*s.* But this (however much it may be overlooked by people engaged in business) is neither correct nor just: for, since the true value of the discount is equal to the difference of the debt and its present worth, it is equal to the interest of that present worth only, instead of the interest on the whole debt; and if I have a bill of 10*l.* due a twelvemonth hence, I ought to receive for the present value of that bill, a sum which put out to interest (still reckoned at 5 per cent. per annum) would at the end of the twelvemonth become equal to 10*l.*; but this is evidently 10*l.* and not 9*l.* 15*s.* as is commonly but erroneously reckoned."

P. 6.

The method of summing the series in chapters xv and xvi is neat, and likewise has our approbation. We are aware, however, that the values of the several series there denoted by B, C, and D, may most readily be deduced from that denoted by A, by a process of the direct method of Fluxions; and that Mr. B.'s method can be looked upon in no better light than an algebraic proof of such a process.

The last chapter of this book, (xviii) entitled "*Miscellaneous Questions and Remarks,*" although in some places very obscure, yet contains several observations on the loans which have been contracted for by Government, and on the ways of paying off the national debt, which deserve the attention of those whose particular duty it is to attend to these matters.

We have only to add, that they who are desirous of seeing the substance of two or three good Tracts on Interest and Annuities drawn out at length by Mr. Baily, together with his additions, and an abridged copy of Smart's Tables, may find it in a quarto volume, of sixteen shillings price, very well printed by Taylor and Co.

ART. X. *The New Testament, translated from the Latin in the Year 1380, by John Wiclif, D.D. : to which are prefixed, Memoirs of the Life, Opinions, and Writings of Dr. Wiclif, and an historical Account of the Saxon and English Version; of the Scriptures, previous to the Opening of the fifteenth Century. By the Rev. Henry Hervey Baber, M.A. an Assistant Librarian of the British Museum, and Assistant Preacher at Lincoln's Inn. 4to. 347 pp. 1l. 1s. Hatchard, &c. 1810.*

THERE are two points of view in which the Versions of the Scriptures by Wicliff may be esteemed valuable; first and primarily, as containing his interpretation of the sacred text; secondly, as offering a view of the English language, as written in his time. From the value of his versions some deductions must be made, in critical times, upon the consideration, that they were made only from another version, namely, the vulgate Latin; but this objection cannot be made by those who receive that version as of canonical authority. It may be observed, however, that he carefully examined "the best commentators then extant, particularly Nicholas Lyra, and from them inserted in his margin those passages, in which the Latin differed from the Hebrew."

Hebrew \*." Of this translation by Wiclif, no part has yet been published except the New Testament, which was edited by Lewis in 1731, with that history of the English versions prefixed, which the author afterwards enlarged by many additions, and published separately in 8vo. in 1739. The edition which Lewis published having been always highly esteemed, and latterly very difficult to be procured, Mr. Baber was induced to prepare the present edition, and has stamped a new value upon the work by many important accessions. In the first place, he has given Memoirs of the Life of Wiclif, in which he has discovered both diligence and accuracy, in compiling from various authorities, and subjoining a very copious list of his works, both Latin and English. It must be said, in common justice, that no account of the life and writings of this eminent reformer, of equal value, has hitherto appeared. Subjoined to this is "An Historical Account of the Saxon and English Versions of the Scriptures, previous to the opening of the fifteenth century;" and at the end is added a copious "Glossary" of the old and obsolete words occurring in the translation. The whole is introduced by a sensible and modest preface, in which the editor intimates a wish to publish the whole of Wiclif's version.

"I would gladly," he says, "have extended my labours, by giving to the world Wiclif's Version of the Old as well as of the New Testament (a work which no man hath yet had the courage to attempt), and hence have wiped away a reproach which a learned foreigner † hath, with too much reason, cast upon England; but, as my fortune is by no means commensurate with my zeal, I must, I fear, relinquish even the most distant hope of ever engaging in such an honourable employment." P. iv.

We should be glad if we could feel authorized to encourage Mr. Baber in this design; but, perhaps, as he has now another arduous work on hand ‡, he has for the present, at least, dismissed the thought. Whenever it should be under-

\* Lewis's History of Versions. Wordsw. Lives, vol. i. p. 103.

† Fabricius, after mentioning Wiclif's Version of the Bible, thus expresses himself, *Mirum vero est Anglos eam tam diu neglexisse, quum vel linguæ causa ipsis in pretio esse debet.*" Bible Lat. med. et inf. &c.

‡ Publishing a *fac-simile* of the Psalter from the Alexandrian MS.

taken by any person to publish the remaining parts of Wiclif's translation, it can only be done securely by subscription. But, should the public appear to be desirous of it, there cannot perhaps be found a fitter person to conduct such a work than Mr. Baber, both from his situation in the British Museum, and from his personal qualifications. Of Mr. Lewis's work, and the present, the editor gives this brief account:—

“As the edition of the New Testament contained in this volume professes to be a correct reprint of Mr. Lewis's, it will be a satisfaction to the reader to know what manuscripts were used by that editor for his work. The text of Mr. Lewis's edition was taken from two manuscripts; one of which was his own, and the other the property of Sir Edward Dering, Bart. of Surrendering, in Kent. From the former he transcribed, for the press, the four Gospels; from the latter, the Epistles, the Dedes of Apostles, and the Apocalips. The transcript was collated by the learned Dr. Daniel Waterland, Master of Magdalen College, Cambridge, with ten manuscripts deposited in different libraries at Cambridge, and afterwards compared by Mr. Lewis, with specimens, purposely selected, of six of the most curious manuscripts in the University of Oxford. At the end is ‘a Table of the Pistils and Gospels of the Newe Testament unto Seynt Andrewes Euvyn,’ transcribed by Mr. Lewis from his own copy; and, after the table, some of ‘the Lessons and Pistils of the oolde Law that ben rad in the Chirche after the Ufs of Salisburi;’ these were extracted by Dr. Waterland from the Pepys MS. of the N. T. in Magdalen College, Cambridge. The volume closes with an explanation of obsolete words in Dr. Wiclif's New Testament. This Glossary, which was originally composed by Mr. Lewis, I have corrected, and considerably enlarged.” P. v.

Of the Memoirs of Wiclif, prefixed to the work, the author speaks with unaffected modesty.

“When I compare this production with the magnitude of my subject, I am well aware how imperfect it is; but had I indulged my inclinations, and gone as far as my materials would have allowed me, I should greatly have transgressed the limits prescribed to a work, which is not intended to form the prominent part of this volume. However, in the sketch which I have drawn, I flatter myself, that I have delineated the great outlines of my author's character; as, what in truth he was, the most extraordinary man of the period in which he flourished, and the greatest benefactor to mankind.” P. v.

Criticism will readily admit all that the author of the Memoirs has here said for himself; and must in justice add

to it, that he has made a good use of his materials, and has delivered his narrative in a clear and satisfactory style. With respect to the orthography of Wiclif's name, which we have been used to see differently written, he says that he has found instances of sixteen different ways of spelling the name; but that he has preferred the present, because it so appears in the oldest document in which his author's name is known to appear; namely, in the instrument preserved in Rymer's *Fœdera*, wherein he is nominated one of the embassy to meet the Pope's delegates, in 1374. This is certainly a sufficient reason, especially when we consider that Wiclif himself probably wrote it, at different times, in many different ways.

It would be of little service to give a specimen of the translation itself, the language and spelling are so obsolete, that few would read over the extract, except those who are curious in such matters, who are not likely to be satisfied with so small a portion. The account of the Saxon versions will be found to contain much matter that is very little known, and we are glad to recommend it to the attention of the curious. The whole volume indeed forms a very meritorious and valuable publication.

## BRITISH CATALOGUE.

### POETRY.

ART. 11. *Psyche, with other Poems; by the late Mrs. Henry Tighe.*  
*The third Edition.* 8vo. 314 pp. Longman and Co. 1811.

The elegant poem of *Psyche* was so long circulated in one or two private editions, that to descant upon it as a new performance would be to repeat only what the majority of our readers already know; and to accumulate superfluous praise, where abundance has been already bestowed. The fair author is, alas, no more; and the talents and amiable sensibility which produced this allegory, corresponding with the interesting form which is prefixed to this volume, must have left a regret upon the minds of her relatives and friends which no public approbation could alleviate. Turning to her other poems, which are less known, we fix with melancholy pleasure on the following sonnet, in which the poetess evidently presages her own fate; a presage too sadly realized in the thirty-seventh year of her age.

As nearer I approach that fatal day  
 Which makes all mortal cares appear so light,  
 Time seems on swifter wing to speed his flight,  
 And Hope's fallacious visions fade away ;  
 While to my fond desires, at length, I say,  
 Behold, how quickly melted from your sight  
 The promised objects you esteem'd so bright,  
 When love was all your song, and life looked gay !  
 Now let us rest in peace ! those hours are past,  
 And with them, all the agitating train  
 By which hope led the wand'ring cheated soul ;  
 Wearied, she seeks repose, and owns at last,  
 Her sighs, and tears, and youth, were spent in vain,  
 While languishing she mourned in Folly's sad controul."'  
 P. 229.

We are told at the end that she died in blissful peace and humble confidence.

ART. 12. *Il Pastor Fido, or the Faithful Shepherd, a Pastoral Tragi-comedy, attempted in English Blank Verse, from the Italian of Signor Cavalier Giovanni Battista Guarini.* 12mo. 239 pp. 7s. Black, Edinburgh ; Longman and Co. London. 1809.

If *Pastor Fido* is to be translated in blank verse, it should be smooth and spirited verse, which this seems to be. Witness the following specimen.

“ Tell me, O Silvio ! if in this so fair  
 And smiling season which renews the world,  
 And decks it round with beauty, thou should'st see,  
 Instead of these green hills, these verdant fields,  
 These flow'ry meads, and lofty, nodding groves,  
 The pine, the fir, the beech, the ash, depriv'd  
 Of all their leafy honours, ev'ry hill  
 Bared of its verdure, and the plains around  
 Without one flowret, desolate and wild ;—  
 Silvio, would'st thou not say “ creation faints,  
 The world is languishing.” P. 6.

This spirit is not confined to a few pages, but appears to pervade the whole translation. That it is more literal than rhymed translations may easily be believed.

ART. 13. *The Tyrolese Villagers, or a Prospect of War, an Epistolary Tale, with other Poems.* By T. Robinson, late of Seaford. Sussex, 12mo. Hookham. 6s. 1810.

This little volume of Poems, consists of tales in verse, with some translations or rather paraphrases from the Odes of Horace. They are all indicative of taste, and an elegant mind, but it is not

not easy to select a specimen. The following concludes the book :

“ TO MR. CHARLES MARCUARD, R.A.S. ON HIS PAINTING  
THE PORTRAIT OF MRS. \* \* \* .

Marcuard while painting Stella's charms divine,  
What finished Graces from thy pencil shine  
Where no rude touch the faithful semblance breaks,  
The lip that fascinates, the eye that speaks ;  
So the clear stream in Summer's loveliest hour,  
Shews as it glides its truth reflecting power,  
As calmly on the chrystal mirror flows,  
Another heaven upon its bosom glows.”

ART. 14. *The Times, or the Prophecy; a Poem.* 4to. 2s. 6d.  
Richardson. 1811.

This is a very spirited Poem. The Prophecy is a presumed parallel between Henry V and a certain illustrious Personage, and of the author's powers, the reader can entertain no mean opinion, if he shall only peruse the following transcript :

“ If then a Prince would aim at Henry's fame,  
And where shall monarch find a nobler aim ?  
Let interest, wit, and passion be subdued,  
And private friendship bow to Public good :  
Let no dependants crowd around his gate,  
No greedy Nobles live in idle state.  
No carpet generals full of boastful words,  
Who'll draw their toothpicks sooner than their swords,  
No German counts who fiddlers were at home,  
No fops from Paris, and no priests from Rome ;  
No wither'd doxies full of amorous rage,  
Sad monuments of impudence and age,  
No wit to set the table in a roar,  
With hackneyed jests Joe Miller told before,  
Like Bardolph with the vine leaf on his brow,  
And what was Bardolph once is Sh——y now ;  
These must no more employ his precious hours,  
But the lost mind resuming all her powers,  
With new-born vigour into life shall spring,  
And the light trifler perish in the king.”

ART. 15. *The Poetical Chain, consisting of Miscellaneous Poems, Moral, Sentimental, and Descriptive, on familiar and interesting Subjects, by Mrs. Ritson.* 12mo. 7s. 6d. Sherwood and Co. 1811.

The multitude of volumes of poetry, which, to use the words of this modest writer, do not effect any thing beyond mediocrity, has increased, is increasing, and ought to be diminished. What good results from their publication, except the gratifica-

tion of the author's, we can by no means determine. The reader who is satisfied with moderate poetry will find in this volume more than two hundred pages of lines not inferior to these which follow.

“ ON SEEING A WITHERED OAK CUT DOWN.

“ The stately oak long bears the blast,  
 But withering yields to fate at last,  
 The spreading branches time will fade,  
 And leafless boughs refuse a shade :  
 The tyrant mower whets his sith (scythe)  
 Dooming the noble tree shall die,  
 Relentless strikes the root around,  
 Bending its grandeur to the ground,  
 Thus man high tow'ring in his pride,  
 By self-importance deified,  
 Reaches the summit of his fate,  
 Nor recollects till oft too late,  
 That time and death who govern all,  
 Will some day give a sudden call,  
 Bearing him low their power to prove,  
 As lies this tenant of the grove.”

Mrs. Ritson's effusions are always moral and well-intended; often pleasing.

ART. 16. *Squibs and Crackers, Serious, Comical, and Tender.*  
 By *Jasper Smallshot*. 8vo. 7s. Harding. 1812.

This eccentric volume commences with a *cracker*, for it bears the date of 1812. We presume that some pleasant gentleman having at least as much money as wit, chose to amuse himself by giving a printed christmas box to his friends, for he surely could have no idea of these squibs and crackers being bought. We subjoin a sample, perhaps neither the best nor the worst.

“ COUTEAU ET CHAPEAU.

“ Mr. Bull who had travell'd from Durham to Mayne,  
 Said a *knife* was a *cut-o*, and why it was plain;  
 But in all his long journey from thence on to Berne,  
 Why a *hat* was called *chop-o* he could not discern.”

“ SAILOR'S ARREST.

“ A failor once who owed a bill,  
 Was nabb'd for it at *Thetford*,  
 He swore 'twas hard since he had still  
 Escaped when in *Deptford*.  
 Debt for't.”

“ UN ET UNE.

“ Can *one* and *one* in love resolve  
 To make but *two*, no fears involve,

Their



Their gentle hearts desire ;  
 But if too prone to gallantry,  
 This *one* and *one* should *cook up three*,  
 'The fat is in the fire.'

This is a translation from the French.

## NOVELS.

ART. 17. *Anecdotes Sentimentales, par Madame de Montolieu, Auteur de Caroline de Lichtfield, at Traducteur des Tableaux de Famille.* 12mo. 274 pp. Deconchy. 1811.

It is very seldom that we can repeat the eulogium of a publisher, as a true character of the work published, but, in the present instance, nothing can be more correct. We give it in the original words.

“ Ces quatre anecdotes pleines de sentiment et de décence, réunissent au mérite d'être forties de la plume de Madame de Montolieu, celui de la nouveauté, n'étant encore connues en France que par quelques feuilles periodiques.”

If this, however, be strictly true, it is but a small part of the truth, for the tales, which are here styled anecdotes, are not only perfectly moral and new, but in their conception highly original, in, their language elegant, and in their incidents singularly interesting. We have very seldom seen an intricate plot so well conducted, and so clearly developed, within a small compass, as in the first tale: the second is a rustic tale, but of much merit. The third and fourth are in fact but one, and introduce to the reader a character perfectly new, but admirably drawn, and displayed in situations which show its merit in the most pleasing points of view. We have seldom been more agreeably occupied than in the perusal of this small volume, to which we have no objection to make, except that it is not larger.

ART. 18. *The Sorrows of Eliza; or a Tale of Misfortune, being the authentic Memoirs of a young Lady in the Vicinity of London.* By R. Bayley, Esq. 8vo. 5s. Longman. 1811.

This is indeed a tale of misfortune, and related with an earnest and impressive simplicity. The heroine Eliza, who seems somewhat improperly termed a *Young Lady*, after undergoing a series of extraordinary calamities, becomes finally the victim of cruel artifice, and loses her reason. It appears that she is still alive, and her reason is restored. Let us hope that she may never want the soothing relief which her melancholy tale both excites and justifies.

ART. 19. *Portraits of Fops; or, Illustrations of the foppish Character in all its various Varieties; with Sketches of some of our principal*

*principal modern Fops; and Hints for young Students, in the School of Foppery, with an Outline of a Bill, suggested to the Legislature, for their better Government and Improvement. By Sir Frederic Foppling, F.F.F. 12mo. 4s. 6d.*

This is an attempt facetiously to describe the various species of fops, who impertinently molest society; we have the city fop, the clerical fop, the medical fop, the legal fop, the musical fop, &c. &c. &c.—The tract is evidently written by a person who has a familiar knowledge of the metropolis, or at least with those parts of it, which are connected with Pall Mall and Bond-street. Some anecdotes of well-known characters are interspersed; and the whole may very well amuse a vacant half hour.

## LAW.

**ART. 20.** *Remarks upon a late Decision in the Court of Arches, on the Question, Whether a Person, not baptized by a lawful Minister of the Church of England, be intitled to the Use of the Burial Service of that Church. Dedicated, by Permission, to the Right Rev. the Lord Bishop of Peterborough. By the Rev. George Hutton, D.D. Vicar of Sutterton, &c. near Boston; and sometime Fellow of St. Mary Magdalen College, Oxford. 8vo. 24 pp. 1s. Kelsey, Boston; Baldwin, London. 1811.*

We stated, in a former number, “that this public discussion of a sentence, which is in fact the law of the land, unless reversed by a higher court, or resumed in a new cause by the same court, is not a matter that calls for our interference;” and we therefore contented ourselves with reciting the titles of the principal publications on the subject. To these one is here added, which may well be joined with the preceding, by those who are attentive to the question, and inclined to collect what is written on the subject. But, as long as the decision, already pronounced, shall continue unreversed; we suppose that no one will censure Parish Ministers, for submitting to it; nor yet censure any Minister, who may think himself bound in conscience to bring the question again into court.

## POLITICS.

**ART. 21.** *Reviewers reviewed; including an Enquiry into the moral and intellectual Effects of Habits of Criticism, and their Influence on the general Interests of Literature. To which is subjoined a brief History of the periodical Reviews published in England and Scotland. By John Charles O’Reid, Esq. 8vo. 74 pp. 2s. 6d. Oxford, printed. Conder, London. 1811.*

That there is much of sound reasoning and much also of good writing in this tract, we feel no interest or inclination to deny; that

that the author is a favourer of the particular tenets and doctrines of the Eclectic Reviewers is indeed evident; but there is nothing in his book of which any other Reviewers can very justly complain, as either unfair or illiberal. He is more unjust, perhaps, to Swift (p. 72) than to any other individual\*. Seeing so much to approve in his pamphlet, we shall allow him to characterize it himself.

“ My design is to awaken the attention of the parent, of the man of taste, of all who feel for the interests of literature, to a subject in which they are deeply interested; and to warn those who seek the improvement of their minds, and who are susceptible of the refined pleasures of intellect, how they sacrifice the native sensibility and the simplicity of their taste, for vain and artificial habits, and the cant of criticism. Truth, in its most extensive sense, is the only proper object of pursuit, and wisdom the only end worthy of attainment. If literature be merely an employment, a pastime, or a trade, it is only not useless. If books be merely resorted to as topics of conversation, or subjects for the display of ingenuity, then novelty is their highest excellence. But let us remember that, in all the exertions of our faculties, our leading object ought to be, *to render ourselves happy as individuals, and agreeable, respectable, and useful members of society.*” P. 73.

This is well said, and well quoted, and with this specimen we take our leave of the unknown author.

ART. 22. *A Vindication of the Reign of his present Majesty King George III.* 8vo. 90 pp. 3s. 6d. J. J. Stockdale. 1811.

An attempt in a morning paper to throw a general censure upon the whole system of policy, pursued in the present reign, is said to have given occasion to this pamphlet, which we should be strangely inconsistent if we did not commend. It contains, in fact, in almost every instance, our own views of the transactions which are noticed; and in many cases, though we might not have used exactly the same words, we certainly should have written most completely the same sentiments. As we are inclined to think that these opinions, notwithstanding the great noise occasionally made by opposite parties, are now, and have always been, the opinions of the most respectable majority of our countrymen, we hope that, in giving this commendation of the tract before us, we shall have secured to it many readers. That there are also many who, for that very reason, will presume it to be worthless, we know, and do not much regret. We differ from a certain class of politicians with the same pride which animated Phocion, when, on finding himself unexpectedly applauded by the Athenian assembly, he turned round and asked his friends—“What is this?—have I said any

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\* We could, if we thought it worth while, prove him more unjust to us, in one particular, than to most other Reviewers.

thing very improper or absurd?"—To those who hate, as we do, the efforts of political quacks, of every rank, class, and description, to gain popularity by vilifying their betters, we heartily recommend this tract, in which they will find, as we have found, much to approve, and not a little to admire.

## CHEMISTRY.

ART. 23. *Rudiments of Chemical Philosophy; in which the first Principles of that useful and entertaining Science are familiarly explained and illustrated.* By N. Meredith. 12mo. 160 pp. 4s. Hatchard. 1810.

In a sensible preface, the author informs us that scarcely three years having elapsed since he "was totally unacquainted with the science he now presumes to recommend, the difficulties that attended his first attempts are fresh in recollection, as are the pleasures naturally resulting from their removal; and as the greatest discouragements are generally felt at first, when names and things are equally novel, he has thought that some service might at least be rendered to the younger part of the community, by an attempt to remove or lessen some of those difficulties which invariably present themselves to the mind of a young beginner, by furnishing him with a smaller, a cheaper, and, if possible, an easier book than those already published." In this laudable attempt we think he has succeeded, and have no hesitation in recommending his treatise to all persons who wish to become acquainted with the principles and most interesting discoveries of chemical science. The author is himself an encouraging example of the facility with which a competent knowledge of chemistry may be obtained; and he could not have made a more grateful nor honourable return for the gratification it has yielded him, than by rendering its acquisition more easy to young people.

This book might be introduced with great propriety into schools; the subject is unquestionably more important than the farrago of heathen gods and goddesses, so assiduously taught in those institutions; chemical terms for real substances, are neither more harsh nor difficult to acquire than the names and attributes of fabulous deities, whilst the operations of chemistry are at least as intelligible, and infinitely more useful and interesting, than the actions of fabled heroes, or the metamorphoses of nymphs into trees, or dragon's teeth into men.

We are compelled to point out some errors in this little volume which we hope will be avoided in a future edition. Of phosphorus the author says, "it does not appear to have been used in England" (medicinally). It certainly has been employed in medicine, in this country, though not so much as in France, Germany and Poland, where it seems to have excited considerable attention.

tion. In answer to the question "Is copper at all used in medicine;" (we should have observed the book is written by way of question and answer) the author says, "No; all its preparations are of a very poisonous nature." Now, the last edition of the London Pharmacopœia contains two preparations of this metal, viz. cupri sulphas, and cuprum ammoniatum, which are given internally by many practitioners in epilepsy, and some other complaints.

At p. 70 we observed an error of a different description: "if sand and water are agitated together *never* so violently, they do not at all unite."

## MORALITY.

ART. 24. *An Essay on Morality, and on the Establishment of the Moral Principle.* 12mo. 86 pp. Cadell and Co. 1810.

How it is possible for an Author to imagine that he is doing any good to himself or the world, by writing and publishing such a book as this, we cannot in the least conceive. The principle of morality, according to this teacher of it, is *human welfare*; and he seems to think that all that is necessary to make men moral is to lay down this, or, as he calls it, to demonstrate it, and then all men will be moral. But, alas, this has been laid down again and again, without effect. Paley's fundamental principle of morality (of which perhaps he never heard) is *expediency*, which is surely as comprehensive as his *human welfare*; then he arranges the subjects of morality under six heads: "Life or livelihood, — health, — happiness, — reputation, — government or law, — and religion," p. 38. His precepts under these heads are, if we may use so barbarous an expression, mere *travaddle*. Thus under the first head he says that,

"Man, to support and maintain life, is to work and labour, and apply his mind and body to obtain those things that will support and maintain him; these are food, raiment or clothing, and habitation or dwelling. He is to do this in the best way he can, and by honest means; and he is not to kill nor rob others that he may take their estate and property; neither is he to take the property of another by stealth, craft, or fraud; nor is he to injure the property of another that he may serve himself; nor is he to do wrong to another; nor any other unjust act, to serve himself and gain his livelihood. He should be industrious and not idle. He should be attentive and not negligent. He should do every thing that would promote, and that would be serviceable to the support and maintenance of life, and he should avoid every thing that would endanger or destroy life." P. 38.

What a set of truisms! Can any reader in the world be made  
more

more moral by perusing them? Yet this is one entire head of this author's morality, which is no further discussed. Religion seems to him to consist only in a man's raising in himself the ideas of God and eternity, *for his welfare*. All modifications of religious opinions appear to him totally insignificant. If it was a miserable waste of time to write such a book, it is so, in some degree, to write an account of it, and therefore we say no more; but leave it to that oblivion which gaped for it, when it issued from the press.

## MEDICINE.

ART. 25. *Some Observations upon Diseases, chiefly as they occur in Sicily.* By William Irvine, M. D. F. R. S. Ed. of the Royal College of Physicians of London; and Physician to his Majesty's Forces. 8vo. 120 pp. 5s. Murray. 1810.

The diseases treated of in this interesting publication are principally fevers, dysentery, phthisis, hepatitis, rheumatism. The description of their symptoms, and the method of practice pursued, mark the accurate observer, and rational practitioner. We regret to state that death has snatched him from his well-merited reward, for he could not have continued in the career of practice, which he had so auspiciously entered, without soon attaining distinguished eminence in his profession, which will even yet derive benefit from his short-lived but glorious exertions.

## DIVINITY.

ART. 26. *A short Dissuasive from a Common Sin, easily avoided; with a prefatory Address to the Clergy of the Church of England.* 12mo. 12 pp. Rivingtons. 1808.

A short Dissuasive from the Common Sin of Swearing, a sin which ought certainly to be checked as much as possible by every man who has any sense of duty towards his great Creator, and more especially by him, who is particularly employed in God's service. The author's intentions therefore appear to be good; but we are sorry to observe that he accuses his reverend brethren themselves of violating the divine precept, "Thou shalt not take the name of the Lord thy God in vain;" an accusation not founded on sufficient grounds, as such a deviation is in truth very rarely to be met with; and a tract intended for circulation among the lowest classes of society, as a dissuasive from this sin, is not the proper vehicle for conveying reproof to another class, who are not likely to be, and are indeed very rarely contaminated by it.

ART. 27. *Christian Righteousness: a Sermon, preached in Trinity College Chapel, on Sunday, March 24, 1811. By the Rev. T. Young, A. M. Fellow of Trinity College, Cambridge.* 8vo. 25 pp. 1s. Deighton, Cambridge; Cadell and Davies, London; Parker, Oxford. 1811.

A soundly argumentative and very instructive discourse: showing, I. that “the *righteousness* of the Scribes and Pharisees,” here intended, is not what they *practised*; on which point there can be no doubt; but, what they *taught*. The conclusion is, “That although Christians are not under the law, but under grace, yet so far are they from being released from the obligation of the moral law, as a rule of duty, that it is bound upon them by still stronger ties, and greater and more perfect righteousness required of Christians by the Gospel, than of Jews by the law.”

P. 7. II. The preacher confirms and illustrates “from other parts of the Christian Scriptures, this much-neglected, and somewhat disparaged truth, that Christians are to be a holy nation, a peculiar people, distinguished from all other people by the holiness and purity of their lives and conversation.” P. 8. III. An objection is answered; that “this is a very formidable representation of that which is called the Covenant of Grace; if there be so much of difficulty, and so much of danger, in the profession and state of a Christian.” P. 13. Another objection is then answered: “But if these things be so, if a greater degree of righteousness be required in the Christian than in the Jew; and so required as to be made a condition of our entering into the kingdom of heaven; how then is the case of the Christian under the Gospel better than that of the Jew under the law.” P. 16.

The conclusion of this discourse (and indeed every part of it) may be recommended to the attention of our countrymen, in these days; when so many men are wandering about, decrying the importance of the practice of christian *duties*: “No one surely will suppose, that, in thus pressing the necessity of good works, we are leading men to place their hopes of salvation on their own righteousness. We have heard much of *self-righteous* Christians; but for our own parts we have met with no one that thought to merit heaven by his own righteousness; and we hope that very few are to be found, so utterly ignorant of christianity, and of themselves. Not all the merits of all the sons of men are able to raise one brother to heaven. That all we have to hope for is *mercy*, all we have to cry for is *mercy*, we feel and profess. Yet are we anxious for this above all things, ‘to cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God\*’, lest after calling Christ our Lord in this world, we should *in that day* be rejected by him, with that terrible but

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\* 2 Cor. vii. 1.

just sentence, ' I never knew you ; depart from me, ye that work iniquity \*.'

" Both Jew and Christian are required to work : yet works are not in the same sort a condition of the new covenant as of the old. The Jew was to work, that he might *merit* the rewards of the law : the Christian is to work, not that he may *merit*, (Christ alone has *merited*) the rewards of heaven ; but that he may by his obedience approve himself a fit object of the riches of God's mercy, and obtain those rewards which Christ has merited for him. That the Jew might merit, the law would accept of no less than perfect, absolute, and uninterrupted obedience ; and therefore by the law, without reference to the Saviour who was to come, justification was impossible. Upon the Christian, as soon as he embraces the faith of Christ, justification is bestowed as a free gift ; and his sincere, though imperfect, obedience for the future is through the mercy of God accepted, and for the merits of Christ will be everlastingly rewarded, with a happiness infinitely surpassing the desert of his labour, yet still in measure proportioned to the degree in which he has abounded in the work of the Lord." P. 19.

In another edition of this Sermon, which we hope will be called for, we wish to see the words " enter into, the kingdom of heaven," more distinctly explained ; for the use of readers in general.

**ART. 28.** *Christ's Resurrection, the Cause and the Pattern of Our's.* A Sermon, preached in Trinity College Chapel, April 14, 1811, being Easter-Day : by the Rev. T. Young, A. M. Fellow of Trinity College, Cambridge. 8vo. 25 pp. 1s. Deighton, Cambridge ; Cadell and Davies, London ; Parker, Oxford. 1811.

The preacher shows 1st, that " The resurrection of Christ is the *cause* of our resurrection ; because, by rising from the dead, he obtained the right and the power to raise the dead." P. 7. 2dly, " How the resurrection of Christ is the *pattern* of our resurrection." P. 10. An important distinction is made, under this head. " Christ's resurrection, as we have endeavoured to explain, is both the *cause* and the *pattern* of our's ; but as it is the *cause*, and as it is the *pattern*, it is of very different extent. As the *cause*, it extends to the resurrection of all, both good and bad, just and unjust : as the *pattern*, it extends to the resurrection of the just only. In consequence of Christ's resurrection all shall come forth from their graves, both they that have done good, and they that have done evil ; but they only that have done good shall come forth to the resurrection of life, and be conformed to the similitude of Christ's resurrection." P. 11.

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\* Matt. vii. 23.



We concur with the preacher, in strongly recommending to attention the 15th chapter of the first Epistle to the Corinthians; which is very remarkable: "Remarkable, not only as giving the most particular and circumstantial account of the resurrection of any that we meet with in the whole Bible, but for the occasion to which it is applied by our church. Whatever other lesson of the Scriptures may be heard with indifference, this will hardly fail to arrest the attention, connected as it is with so many occasions of the tenderest concern, and associated with ideas the most solemn and affecting. To some of us, in all probability, the hearing of this chapter has conveyed no small consolation; and there can be no doubt but that for this very reason it was selected by the Church, as peculiarly calculated to administer consolation, where consolation was most wanted. There are glorious things revealed in it concerning the resurrection; things which, if fully believed, and felt as they ought to be, will disarm death of its terrors, and enable the Christian to meet it, not only with decent fortitude, as a heathen might do, but with that heavenly joy and blessed serenity which belongs only to the departure of a Christian.

"But then, whilst we perceive and acknowledge those glorious hopes, it is of great moment that we remember for whom they were intended, to what sort of persons they apply. For it will appear, on examining the chapter of the text, that the resurrection of the dead there contemplated by St. Paul, is the resurrection of the *just*, and of the *just* only; it is that resurrection which our Saviour called *the resurrection of life*, in opposition to *the resurrection of damnation*\*; it is that resurrection after which St. Paul, in another place, represents himself aspiring with the most ardent affection, and most earnest endeavours, "if by any means he might attain unto the resurrection of the dead †." Now to the resurrection of the dead, taken in a general sense, he could not help attaining: if he had striven to be wicked, as much as he strove to be righteous, he would nevertheless have attained to it, against his will. But the resurrection at which he was aiming, as the prize of the high calling of God in Christ Jesus, was the resurrection of the *just*; and this is the resurrection which alone is described in this chapter." P. 12.

The conclusion of this discourse, from p. 16, is truly instructive, and would be heard with great advantage, we trust, by any attentive congregation.

ART. 29. *Commentaries on the Corruptions and erroneous Doctrines of the Roman Catholic Religion. By the Rev. James Lowell Moore, Vicar of Bengeo, and Curate of the perpetual Curacy of*

\* John v. 29.

† Phil iii. 11.

*Denham, Suffolk.* 12mo. 110 pp. Sold by the Author at Bengeo. 1810.

The Vicar of Bengeo combats our Romish opponents with zeal, but not with that precision or knowledge of the arts of controversy which are necessary in such a contest. The outline of his tract is not amiss, but we could wish that the filling up of it had been committed to some other hand. His *Commentaries* indeed, if such they must be called, are too brief and jejune for the illustration of so vast a variety of subjects as are comprised in his twelve chapters. We wish that we could speak more favourably of a work well suited in its design to the necessities of the times.

ART. 30. *Gataker's short Catechism, in forty Questions and Answers; first published in 1637. Republished, with Alterations, for the Use of Schools. By Edward Pearson, D.D.* 12mo. 8 pp. 2d. Hatchard. 1810.

The late excellent and justly lamented Master of Sidney had been long indefatigable in printing such short tracts for circulation as were likely to confirm good principles. Gataker's Catechism he certainly did not mean to recommend in preference to that of the Church; but, from its extreme conciseness, he probably thought that it might be taught with advantage either before or after the other.

ART. 31. *The Fasts and Festivals of the Church of England, abridged from the Works of the excellent and pious Mr. Nelson: interspersed with Dialogues, adapted to the Capacity of Youth. By Elizabeth Nelson.* 8vo. 372 pp. 7s. Newman and Co. 1810.

This little work would perhaps be better described as "Dialogues adapted to the Capacity of Youth, in which are interwoven Mr. Nelson's Explanations of the Fasts and Festivals," for the whole has the form of dialogue. It would have been a strong recommendation to the book, if the passages quoted from Nelson, in his own words, had been distinguished by inverted commas, which, perhaps, was intended; but, by some inadvertence, the inverted commas appear every where, and consequently make no distinction at all. The work, however, is pious and useful, and deserves an honourable place among the very numerous publications calculated for the instruction of young persons. In our opinion, the Dialogues would be improved, in another edition, if the author would omit a large proportion of the *dears* and *loves* addressed by the good mother to her children; which, though they may be very natural, are rather tiresome in the perusal. The book has certainly considerable merit, and we can, without hesitation, recommend it.

ART. 32. *An Inquiry into the Moral Tendency of Methodism and Evangelical Preaching: including some Remarks on the Hints of a Barrister.* By William Burns. Part the First. 8vo. 141 pp. 4s. Johnson. 1810.

This tract consists of seven letters, addressed to the author of the "Hints." They are evidently the work of an acute and sensible writer. He shows very clearly that the barrister formed his conclusions much too hastily, when he attributed the increase of profligacy to the apparently *antinomian* doctrines of certain preachers; but he also points out, in many other instances, wherein those teachers deviate from the truth. The Barrister is evidently a Socinian or Unitarian. His correspondent does not here completely declare himself, but we conceive him to be rather an Arian. Be this as it may, he is a man of considerable powers; he argues closely, and writes with perspicuity, and fixes attention by deserving it. The following remarks on the means of acquiring popularity as a teacher are sagacious, and account for much of the success of the Sectarian ministers:—

“There is only one requisite in a religious doctrine to make it popular, besides the *manner* of preaching it. Christians of every age and country, have generally been of opinion, that something more than plain sincerity, honesty, and truth, is required in the Christian character. In the early ages, this *other thing* was supposed to consist in bodily mortifications, and solitary contemplation; afterwards, devotion to the clergy supplied all defects; and, in later ages, certain metaphysical opinions, mystic feelings, or formalities about church government and worship, are generally understood to be the most precious and *rare* ingredients of true Christianity.

“It matters not on which of these, or any thing like them, a preacher fixes the essence of religion, provided it be an uncommon thing, by the attainment of which the devotee may be signalized from the rest of the world. This gratifies the propensity for extraordinary sanctity; and if the preacher himself is duly careful to excel in the supposed attainment, it recommends him to his hearers, as a favourite of heaven. When a man thus appears as a favourite of God, and is supposed capable of teaching others how to arrive at the same distinction, he is possessed of one of the most essential qualities of a popular preacher; and if he has natural eloquence, and an earnest manner, he will not fail of producing a powerful impression.” P. 23.

This claim of superior sanctity, derived, as is pretended, from the immediate gift of God, is assuredly the great charm which draws multitudes to the conventicle, where they sigh and suffer tortures till they feel or fancy the same gifts which are pretended by their orators. Without agreeing in every thing with the author of these Letters, we have been much pleased, on the whole, with the style and substance of his Letters, which we shall be glad

to see continued. Violence and exaggeration, such as appear in every part of the "Hints," defeat their own purposes: but sound and temperate reasoning must have effect, at least with reasonable persons.

ART. 33. *Select Homilies of the Church of England, appointed to be read in Churches in the time of Queen Elizabeth, and no less suitable for Villages and Families.* 12mo. 232 pp. 3s. 6d. Williams. 1811.

Every publication which tends to make the excellent Homilies of our Church more known and more consulted deserves our attention and praise. It is now a considerable time since (1795) Sir Adam Gordon published his useful work on the subject. The present volume comprises a judicious selection from the same originals, with no material changes in the language. What the anonymous editor means by saying in his preface, that the doctrines which these homilies inculcate "are now branded with novelty or fanaticism," we are at a loss to conjecture; for certainly not a hint is to be found, either in the extracts he has published, or in any other part of the homilies, in favour of those fanatical novelties respecting miraculous calls, or pangs of new birth, &c. which are at present justly branded: and the doctrines that do appear here are held by all the sons of the Church of England, who are most remote from fanaticism. Whatever the editor may have intended by this passage, it is clear that he has produced a good book; and the testimonies in favour of the Homilies, contained in the latter part of his preface, are judiciously introduced.

ART. 34. *An Attempt to shew the Folly and Danger of Methodism. In a Series of Essays first published in the weekly Paper called the Examiner, and now enlarged with a Preface and additional Notes. By the Editor of the Examiner.* 8vo. 128 pp. 2s. 6d. Hunt. 1809.

Who the editor of the Examiner may be we know not; but he is a writer of fluency and vigour. Many of the absurdities and evils of Methodism are here very strikingly portrayed; but when the author wishes to level all the fences of the church, and to admit the widest latitude of opinions, we regret that we cannot accept of such an ally. The following passage has in it abundance of very important truth.

"In fact, their love of God, in its best state, in its warmest affection, can be founded upon nothing but his partiality to themselves: it has nothing to do with those qualities for which we love our fellow-creatures, such as benevolence, good temper, and universal philanthropy; and since we can really love nothing but these qualities, it is evident that *they mistake the enjoyment of their own personal safety for spiritual attachment to their protector.* Their  
*sweet*

*sweet experiences*, and divine assurances of safety will indeed sometimes render them as insane with joy as they are very often insane with horror. The *Arminian* Methodists cannot help being scandalized at their brethren the *Calvinists*, who in their exquisite humility are continually crying out "Lord, why me? Why me?" But there appears nothing wonderful to me in the question. The Calvinists acknowledge, and indeed take a pride in saying, that they are the *wilest of vile sinners*, and if they really think as they talk, they may reasonably be *surprised* that God shews such a partiality to them, to the eternal *prejudice* of almost all mankind." P. 41.

Whatever may be the faults of this publication, there is much in it that well deserves the consideration both of Churchmen and Methodists; and, if it is not in all points conclusive\*, it is in many ingenious, forcible, and argumentative.

ART. 35. *The Crisis of Religion: a Sermon preached at Laura Chapel, Bathwick, Nov. 17, 1811; containing Strictures upon Mr. Lancaster's System of popular Education. By the Rev. E. W. Grinfield, M. A. Minister of Laura Chapel. 31 pp. 1s. Bath; printed by Meyler; London, Rivingtons. 1811.*

No attempt is made by this author to decide either on the claims of Dr. Bell or Mr. Lancaster on the invention of the mode of education in question; he confines himself to a comparison of their probable consequences. The one he states as taking the established religion of our country for its basis, and as professing to adopt a more cheap and comprehensive method of diffusing useful knowledge. The other as subversive of all steady religious principle. We shall extract the statement in the words of the author. Speaking of Dr. Bell's plan he says: "To the poor, who might otherwise have been debarred from the attainment of reading and writing, it offers these attainments; but it offers them, guarded against abuse, by encircling them, with the piety and principles of their ancestors. Far from presuming to innovate upon hereditary maxims, or to depart from the venerable code enacted at the Reformation; it merely engrafts a beautiful and expeditious apparatus upon these tried and established principles. But the other system is far more bold and daring in its pretensions; it seeks not only a change of means, but a revolution of effects; and while it differs but little in its instrumental machinery, is totally opposite in its application and result. This system, as far as I comprehend it, originally proceeds upon the following assumptions:—That there are some general articles of be-

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\* One unfortunate mistake of this author seems to be the opinion that the doctrine of the Trinity rests only, or principally on the controverted Text, 1 John v. 7. whereas it has innumerable others to support it, and does not, in fact, want that.

lief in which all Christians are agreed: such for instance, the authority of the scriptures;—the existence and providence of God, and the incarnation of Christ. Neglecting then all those innumerable traits of doctrine, which serve to distinguish and characterize the various bodies of the Christian world, it only insists on these few topics, which no man but a professed infidel, ever presumed to question. After the youth has made sufficient elementary progress, the Bible is put into his hands, and without creed, or catechism, or commentary, he is left to form his own selection of doctrines. How little such a vagrant introduction is fitted to advance the interests of real and practical Christianity, I will leave to the common sense of any man to determine; to me it appears the readiest and shortest of all methods to form sceptics and infidels. It is in truth, no other than the vain delusions of Rousseau reduced to practice. The philosopher, in his utter detestation of prejudice, thought it best to leave his imaginary pupils entirely to themselves; to let them grope after wisdom, uninfluenced by paternal solicitude; and undirected by hereditary information. But it was soon discovered that a savage, not a sage would be the result of this absence of prejudice, and but a few years must convince the public that any thing but a Christian may be formed from this wild and unbottomed scheme of instruction.”—The author concludes with a strong recommendation of establishing parochial schools, where this powerful machinery may be employed in the defence of the established church. Where useful knowledge may be obtained, and at the same time the peculiar doctrines of our national religion be duly inculcated.

ART. 36. *Select Passages from the Holy Scriptures; containing a Summary of Religious and Moral Instruction, proper to be committed to Memory by young Persons. Compiled by Henry Tuke. 12mo, 32 pp. 6d. York. 1810.*

Mr. Tuke we have supposed to be a Quaker, who has produced other small works, which have fallen under our notice. But whatever may be his persuasion, this little compilation may be useful for children of all churches. It contains only passages of Scripture, digested under heads, as of God, of Christ, of the Holy Spirit, of the Scriptures, and of a future state, &c. &c.

ART. 37. *Vindiciæ Ecclesiasticæ. A Refutation of the Charge, that the Church of England does not teach the Gospel. A Sermon preached in the Parish Church of Greenwich, June 30, 1811. By the Rev. T. Waite, M.A. Domestic Chaplain to her Royal Highness the Duchess of Brunswick. 32 pp. 8vo. Baldwin, London; Allen, &c. Greenwich. 1811.*

Never, surely, was there a stronger call upon the Clergy, than at present; to “maintain the purity and excellence of the Church of

of England;" which is now traduced with a boldness daily increasing. Judicious discourses on this subject must be useful from any pulpit. Such is that before us; in which, the preacher shows, that the Gospel "is taught in the Liturgy and offices of the Church of England, and generally from the pulpits: that its doctrines are neither corrupted nor debased, its duties neither partially nor equivocally stated; but that both are so interwoven with all our services, as to impress upon our minds the sacred truths of Christianity, and at the same time to prepare our hearts for the discharge of the duties to which true religion calls us." P. 9.

Here it may be more suitable to *our* office, than to that of a *preacher*; to add a solemn warning to all sincerely religious persons:—that they do not suffer themselves to be prejudiced against the CHURCH of England by men, who (unwarned by the calamities of France and other kingdoms) are now striving to make them instruments towards the subversion of the STATE; who care no more for any *Sett*, than for the *Established Church*; and whose design (manifested in several periodical publications,) is, to make Religion again a cloak to rebellion and revolution.

ART. 38. *A Funeral Discourse which was preached upon the Death of the Rev. Thomas Barnes, D.D. at the Protestant Dissenters Chapel at Cockey Moor, on the 22d of July, 1810, with an Address prefixed, which was delivered at the Protestant Dissenters Chapel in Cross-street, Manchester, on the Second Day of the same Month, at the Interment of the Rev. Thomas Barnes. By the Rev. Joseph Bealey. 8vo.*

Doctor Barnes, the subject of this funeral discourse, doubtless merited the animated eulogium which is here rendered to his memory. How far he deserved the appellation of *Great*, which is applied to him at the commencement of the Address, may be reasonably called in question. Dr. Barnes was, it seems, the author of certain Memoirs, which were inserted in the traits of the Manchester Literary and Philosophical Society; and he also printed a Discourse, which he delivered at the opening of an academy, which he undertook to conduct. He is said, by his friend, the author, to have possessed great excellencies as a preacher, and to have greatly resembled the excellent and pious Dr. Doddridge.

ART. 39. *Patriotism directed by Religious Principle. A Sermon preached in the Parish Church of All Saints with St. Peter's, in Stamford, in the County of Lincoln, on Sunday June 3, 1810. By the Rev. C. Sanders, A. M. Curate. 8vo. 23 pp. 1s. 6d. Newcomb and Son, Stamford; Crosby and Co. &c. London.*

The object of this Discourse is, to prove the necessity of directing our patriotism by religious principle, which the author has effected very satisfactorily, both from the sacred writings and well connected

connected argument. The text is taken from Titus, chap. iii, verse 1. "Put them in mind to be subject to principalities, and powers, to obey magistrates, to be ready to every good work." In the first place, the author proceeds to discuss, "The expediency of supporting the present constitutional government of this country." 2dly. "To what extent we may consider ourselves as bound to resist or support any measures that may produce an alteration in any part of it;" and, 3dly, "What conduct we ought to pursue in furtherance of that, which appears to us to be expedient." Under each of these heads we find much to approve, and every reason to believe that the author's "patriotism is directed by religious principle."

### MISCELLANIES.

ART. 40. *The New Pocket Cyclopædia; or Elements of useful Knowledge, methodically arranged: designed for the higher Classes in Schools, and for young Persons in general.* By John Millard, Assistant Librarian at the Surry Institution. 12mo. 660 pp. 8s. Sherwood and Co. 1811.

Cyclopædia is here used in a restricted sense. It does not mean a circle of all the sciences, but a short account of some of the most important; which in general is given with such precision as to make the work very proper to be used in Schools. A view of the general divisions of the work will give our readers the most comprehensive notion of its contents. It is divided into nine parts, which, if ancient fashions prevailed, might be dedicated to the nine Muses.

*Part 1. LITERATURE:* comprehending, language, grammar, logic, rhetoric, poetry and the drama, taste, mythology, and improvement of memory. These being further subdivided as the subjects require. 2. *GEOGRAPHY.* Progress of geography, geographical definitions, Europe, Asia, Africa, America, British Dominions. 3. *CHRONOLOGY.* Epochs and æras, divisions of time, months and days. 4. *HISTORY.* Ancient history, modern, biography, heraldry. 5. *MANUFACTURES.* Of these rather more than an hundred kinds are alphabetically described. 6. *FINE ARTS.* Writing, printing, drawing, painting, sculpture, engraving, music. 7. *PHILOSOPHY, SCIENCES, and ARTS.* Divided into metaphysics, ancient philosophy, ethics, mathematics, under which latter architecture, navigation, and fortification are included. 8. *PHYSICS,* comprehending mechanics, hydrostatics, hydraulics; pneumatics, meteorology, acoustics, optics, astronomy, magnetism, electricity, galvanism, chemistry, natural history. 9. *THEOLOGY.* Comprising, the Christian Revelation, and the principal Christian sects.

We know how easy it is to cavil at classifications, without offering



fering any thing materially better, and therefore should only remark on this, that, as it evidently comprehends all the most necessary and important topics of information, to have conveyed some clear and useful instruction on each of these is to have performed a very arduous task, and to have deserved public encouragement.

“ A distinguishing characteristic of this work is,” says the author, “ the recommendation of select books on every important subject of learning or science :” and of this part we must say not only that it is in general well executed, but that the attention of the writer has been extended to the very latest productions of real merit and value, works which though not long published have already deserved the authentic stamp of approbation.

ART. 41. *Sketches, Civil and Military, of the Island of Java and its immediate Dependencies, comprising interesting Details of Batavia, and authentic Particulars of the celebrated Poison Tree. Illustrated with a Map of Java, and Plan of Batavia, from actual Survey.* 8vo. 12s. J. J. Stockdale, Pall Mall. 1811.

As the island of Java contained the only possession yet left to our great foe from the Cape of Good Hope to Cape Horn, Mr. Stockdale, to satisfy the public curiosity about a region but little known, though of great interest, has made a judicious compilation from the voyages of Stavorinus, Valentin, Sir George Staunton, and others, to which he has annexed a neat and satisfactory map. The most valuable part of his book however is formed from the journey through the island, of a French officer, C. F. Tombe, translated from a French work edited by Sonnini. As Stavorinus's work is we believe not commonly met with, and the other works which have been consulted of great price, this which is convenient in its form, and of relatively easy purchase, will certainly be acceptable. That the exploded romance concerning the Upas Tree, and the long detail of it by Dr. Darwin, should here be reprinted, looks very much like book-making, which indeed the compiler ingenuously acknowledges in his preface. It would perhaps be worth his while to reprint the whole of Stavorinus, if copyright shall not be found to interfere; for the accuracy, intelligence, and integrity of this traveller have invariably been considered as entitled to the highest praise.

ART. 42. *A Sketch of the City of Lisbon and its Environs, with some Observations on the Manners, Disposition and Character of the Portuguese Nation.* By R. B. Fisher, Esq. Paymaster of the First Battalion of Royal Americans, &c. 12mo. 4s. Ridgeway. 1811.

This is a cheap publication, and having a map of the scene of  
action

action of the armies of Portugal, may prove a convenient and useful manual to subalterns and others, who may not find it expedient to purchase more expensive works on the subject.

## MONTHLY LIST OF PUBLICATIONS.

### DIVINITY.

The Crisis of Religion: a Sermon preached at Laura Chapel, Bath, November 17, 1811, containing Strictures on Mr. Lancaster's System of Popular Education. By the Rev. E. W. Grinfield, M.A. Minister of Laura Chapel. 1s.

A Sermon on the Necessity of Educating the Poor in the Principles of the Established Church, preached before the University of Oxford, at St. Mary's, on Sunday December 1, 1811. By the Rev. Godfrey Fauffett, M.A. late Fellow of Magdalen College, and one of the select Preachers in that University. 1s.

Conferences between the Danish Christian Missionaries resident at Tranquebar, and the Heathen Natives of Hindoostan, now first rendered into English from the original Manuscript. By an Officer in the Service of the Honourable East India Company. 5s.

A Charge delivered to the Clergy of the Diocese of Rochester, in June, 1811, and published at their Request. By John Law, D. D. Archdeacon of Rochester. 4to. 2s.

Prayers to the One Deity. By a Theophilanthropist. 2s.

Some Modern Principles of Education considered in a Sermon preached in the Chapel of the Asylum for Female Orphans, December 1, 1811. By Laurence Gardner, M. A. Alternate Morning Preacher at the Asylum, &c. 1s.

The Love of Christ is the Foundation of Christian Benevolence. A Sermon preached in the Parish Church of All Saints in Derby, on the Anniversary of the Derbyshire General Infirmary, October 7, 1811. By Thomas Gilborne, M. A. 2s.

### HISTORY.

Travels in the Island of Iceland, during the Summer of the Year 1810. By Sir George Stuart Mackenzie, Bart. 4to. 3l. 3s.

A Concise History of the Moors in Spain, from their Invasion of that Kingdom to their final Expulsion from it. By Thomas Bourke, Esq. 4to. 1l. 1s.

### BIOGRAPHY.

The Life of John Knox, containing Illustrations of the History of the Reformation in Scotland, with biographical Notices of the principal Reformers, and Sketches of the Progress of Literature in Scotland, during a great Part of the Sixteenth Century. By the Rev. T. Macrie, Edinburgh. 8vo. 12s.

The Life of the Rev. John Hough, D. D. successively Bishop of Oxford, of Lichfield and Coventry, and of Worcester, formerly President of St. Mary Magdalen College, Oxford, in the Reign of James II. containing many of his Letters, and biographical Notices of several Persons with whom he was connected. By John Wilnot, Esq. 4to. 1l. 11s. 6d.

### LAW.

Considerations on the Royal Marriage Act, and on the Application of that Statute to a Marriage contracted and solemnized out of Great Britain. By J. J. Dillon, Esq. Barrister at Law. 3s. 6d.

A Plain Statement of the Causes that led to a Prosecution, which was twice entered for Trial in the Court of King's Bench, Westminster, before Lord Ellenborough, and a Special Jury, wherein Jeremiah Tibble was Plaintiff, and Thomas Newbery, Esq. Defendant, Lieutenant-Colonel Commandant of the

the late Reading Volunteers, respecting an Allowance of Pay to the said Tibble, as one of the Drul Serjeants of the Regiment, but was withdrawn by the Plaintiff's Counsel. With some Remarks on the Volunteer System, and the Benefits which might have resulted from a proper Management of it on the Part of Government. 2s.

A Report of the Cases of Sir Francis Burdett, Bart. versus the Right Hon. Charles Abhott, Speaker of the House of Commons; and Sir F. Burdett versus Francis John Colman, Esq. Serjeant at Arms; concerning Privilege of Parliament, argued and adjudged in the Court of King's Bench in Hilary, Easter and Trinity Terms, 51 Geo. III. 1811. By Edward Hyde East, Esq. of the Inner Temple, Barrister at Law. 8vo. 8s.

MEDICAL.

Observations on the Use of Caustic Alkali in Scrophula and other Chronic Diseases. By Joseph Brandish, Surgeon to his Royal Highness the Duke of Sussex, and Member of the Royal College of Surgeons

Practical Observations on the Treatment of the Diseases of the Prostate Gland. By Everard Home, Esq. F.R.S. 8vo. 12s.

A Treatise on the Management of Infants; containing the general Principles of their domestic Treatment, with the History and Method of Cure of some of their most prevalent and formidable Diseases. By J. Syer, Esq. Surgeon. 10s. 6d.

Bionomia. Opinions concerning Life and Health, introductory to a Course of Lectures on the Physiology of Sentient Beings. By A. P. Buchan, M. D. 5s. 6d.

Observations on the Surgical Anatomy of the Head and Neck, illustrated by Cases and Engravings. By Allan Burns, Member of the Royal College of Surgeons, London. 8vo. 12s.

An Inquiry into the Process of Nature in repairing Injuries of the Intestines, illustrating the Treatment of penetrating Wounds and strangulated Hernia. By Benjamin Travers, Demonstrator of Anatomy at Guy's Hospital, &c. 15s.

Narrative respecting the Case of a confirmed Cancer, which was speedily and radically cured by an external Application only; without the Chirurgical Operation of Cutting, or the Use of Medicines internally. 1s.

AGRICULTURE. NATURAL HISTORY.

A View of the Reports to the Board of Agriculture, from the Eastern Department of England; comprising Lincolnshire, Norfolk, Suffolk, Part of Essex, and the Marshes and Fens of Cambridgehire. By Mr. Marshall, Author of various Works on Agriculture, and Rural Economy. 8vo. 12s.

Agriculture Defended: in Answer to the Rev. Luke Heslop's Comparative Statement. Inscribed to the Landholders of the United Kingdom of Great Britain and Ireland. By Philarator. 8vo. 3s.

An Essay on the Probability of Sensation in Vegetables: with additional Observations on Instinct, Sensation, Irritability, &c. By James Perchard Tupper, Member of the Royal College of Surgeons, &c. 5s.

Petrology, a Treatise on Rocks. By John Pinkerton, Esq. Author of Modern Geography, &c. 2 vols. 8vo. 2l. 2s.

ARCHITECTURE.

The Gallery at Brocklesby, in Lincolnshire. By Charles Heathcote Tatham, Architect. Folio. 12s.

Mechanical Exercises; or the Elements and Practice of Carpentry, Joinery, Bricklaying, Masonry, &c. By Peter Nicholson. 8vo. 18s.

POLITICAL.

A View of the Policy and Resources of the United States. 4s.

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Hints to all Classes, on the State of the Country at this momentous Crisis. By one of the People. 1s. 6d.

Papers relating to the Action between his Majesty's Sloop, *Little Belt*, of 18 Guns, and the United States Frigate, *President*, of 44 Guns. 2s.

An Appeal to British good Sense, on the Occasion of the present Scarcity of Bread Corn. 6d.

## POETRY.

A Poetical Paraphrase of a Select Portion of the Book of Psalms. By Robert Wolfeley, F. L. S. and late of the Inner Temple, Esq. 5s.

Rofara's Chain; or the Choice of Life. By Alicia Lefanu, Niece to the Right Hon. R. B. Sheridan. 6s.

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The Sgelaighe, or a Tale of Old: with other Poems. By Mrs. Liddiard. 7s.

The Times; or the Prophecy: a Poem. 2s. 6d.

The R—l Lover; or a D—ke defeated. By Peter Pindar, Jun. 1s.

The Test of Virtue; and other Poems. By the late Miss P. Barrell. 7s.

Leisure Hours; or Morning Amusements: consisting of Poems on various interesting Subjects, moral, religious, and miscellaneous. By W. Steers. 7s.

## NOVELS.

The Modern Kate; or a Husband perplexed. By A. F. Holstein. 2 vols. 12mo. 10s.

The Monk's Daughter; or Hypocrisy punished. By Mrs. Hamilton. 3 vols. 15s.

Friends and Lovers. 3 vols. 15s.

Sicilian Mysteries; or the Fortrefs del Veshii. 5 vols. 12mo. 11. 7s. 6d.

Alexis; the Tyrant of the East: a Persian Tale, from a MS. in the Alexandrian Library. 12mo. 5s.

Six Weeks residence at Long's, or Votaries of Fashion. 3 vols. 15s.

The Victim of Seduction; being an interesting Narrative of Facts of a singular Case of Seduction. 12mo. 6s.

The Sons of Altringham. By Alicia Tyndal Palmer. 3 vols. 12mo. 18s.

Sir William Dorien, a Domestic Story. By the Author of Margiana. 3 vols. 15s.

## DRAMATIC.

Marmion; or Flodden Field: a Drama founded on the Poem of Walter Scott. 8vo. 4s.

A Letter to J. P. Kemble, Esq. involving Strictures on a recent Edition of John Ford's Dramatic Works. 8vo. 2s.

## MISCELLANIES.

The Genealogy of the English Racer: with Observations on the Practice of the most judicious Breeders of Blood-horses, and Remarks on the present improved Method of breeding for the Turf, including Directions for the Selection of Horses, and for the Management of brood Mares, Colts, &c. By J. T. Morland. 8vo. 12s.

Proposals for the Formation of a Corps of British Lancers, as it has been submitted to, and kindly received by his Royal Highness the Commander in Chief. By J. B. Drouville, Captain of Cavalry, lately in the French Army, now in the Peninsula. 4to. 10s. 6d.

The Book containing the Treatises of Hawking, Hunting, Coat Armour, Fishing, and Blasing in Arms, as printed at Westminster by Wynkyn de Worde in 1496, reprinted after the Manner of a Fac-simile in Black Letter; with a copious Preface, containing literary Researches into the History of the Book of St. Aihans. 5l. 5s.

Instinct displayed, in a Collection of well-authenticated Facts, exemplifying the extraordinary Sagacity of various Species of the Animal Creation. By Priscilla Wakefield. 5s. 6d.

Transactions of the Royal Irish Academy, Vol. xi. 4to. 2l. 2s.

A Looking-Glass for the Ladies, which possesses not only the property of shewing what they are, but what they ought to be. 12mo. 5s.

### ACKNOWLEDGEMENTS TO CORRESPONDENTS.

The Remarks of J. G. are sensible, and worthy of attention, but not in our opinion sufficient to authorize a change of translation, in a passage so remarkable for its evident connection with Exodus iii. 14. Strict grammatical propriety is of less importance than such a reference.

### LITERARY INTELLIGENCE.

Two Volumes of *Sermons on various important Subjects*, left by the Author for publication, by the Rev. Owen Manning, late Vicar of Godalming, in Surrey, Author of a Saxon Dictionary, and of the History of the County of Surrey, are in the Press, and will shortly appear.

A third Volume of *Emily, a Moral Tale*, by the Rev. Henry Kett, and a new Edition of the two former Volumes, will be published in a few days.

Mr. Plumptre, of Clare Hall, has made considerable progress in printing his *English Drama Purified*, and it will appear early in the Spring.

A new Poem, intitled "*The Philosophy of Melancholy*," by Mr. Peacock, (of whose former works a new Edition is in the press) will be published early in January, in one volume, quarto.

*The Father's Reasons for being a Christian*, by the Rev. C. Prowlett, are in the Press, and will speedily appear.

Mr. Thomas Clark will publish, in the course of the month, a *Treatise on Arithmetic, with Strictures on the Nature of the Elementary Instruction contained in English Works on that Science*. With Specimens of a Method by which most Arithmetical Operations may be performed without a Knowledge of the Rule of Three.

A *Description of the Island of Java*, from Anjeric Bay in the Straits of Sunda to Batavia, containing its Natural History, Mineralogy, &c. To which is annexed, a Chart from an actual Survey of the Straits of Madura, to which the French force has fled, is in the Press. By the Author of Sketches civil and military, of the islands of Java and Madura, &c.

Mr. D. Boileau, author of an Introduction to the Study of Political Economy, is engaged in a Translation, (with additional Notes) of Mr. Charles Ganilh's work, entitled, "An Enquiry into the various Systems of Political Economy, their advantages and disadvantages, and on the Theory most favourable to the increase of national wealth.

Mr. Reynolds, of Lambeth, has in the press a small Tract entitled, *The Teacher's Arithmetic*, containing a set of sums in numeration and simple addition, designed principally for Classes and for the guidance of youth who are the conducting agents of the Rev. Dr. Bell's System, resting on the principles of tuition by the scholars themselves..

The *Sonnets and other Poetical Works of Alfieri*, are preparing for publication under the superintendance of Mr. Totté.

Mr. Dibdin's second volume of *Ames* is nearly finished at the Press.

Mr. Beloe's sixth and concluding volume of *Anecdotes of Literature* is also at the Press.

Mr. Nichols has completed his elaborate *History of Leicestershire*, and will speedily publish his enlarged octavo edition of *Anecdotes of Bowyer*.

Mr. John Maxwe, the author of a *Treatise on the Mineralogy of Derbyshire* is about to publish a *Narrative of his Voyage to the Rio de la Plata*, and of his *Travels in Brazil* during a period of six years from 1804 to 1810. The principal part of his work relates to the Interior of Brazil, where no Englishman was ever before permitted to travel, and particularly to the Gold and Diamond districts which he investigated by order of the Prince Regent of Portugal.

Mr. Wintle of Brightwell, Author of a *Commentary on Daniel*, has now in the press of the University of Oxford, a work entitled *Christian Ethics*; consisting of Discourses on the Beatitudes, &c.

## ERRATA.

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	461		5	for than read then
	462		28	for knew. read know
	470		5	for attributes read attribute
			37	for the right angles read two right angles
	471		30	insert if between the words that and sign
	472		42	for it is conceivable, read is it conceivable and place ? at the end of the sentence
	496		2	of the Review, for discreet read sincere

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