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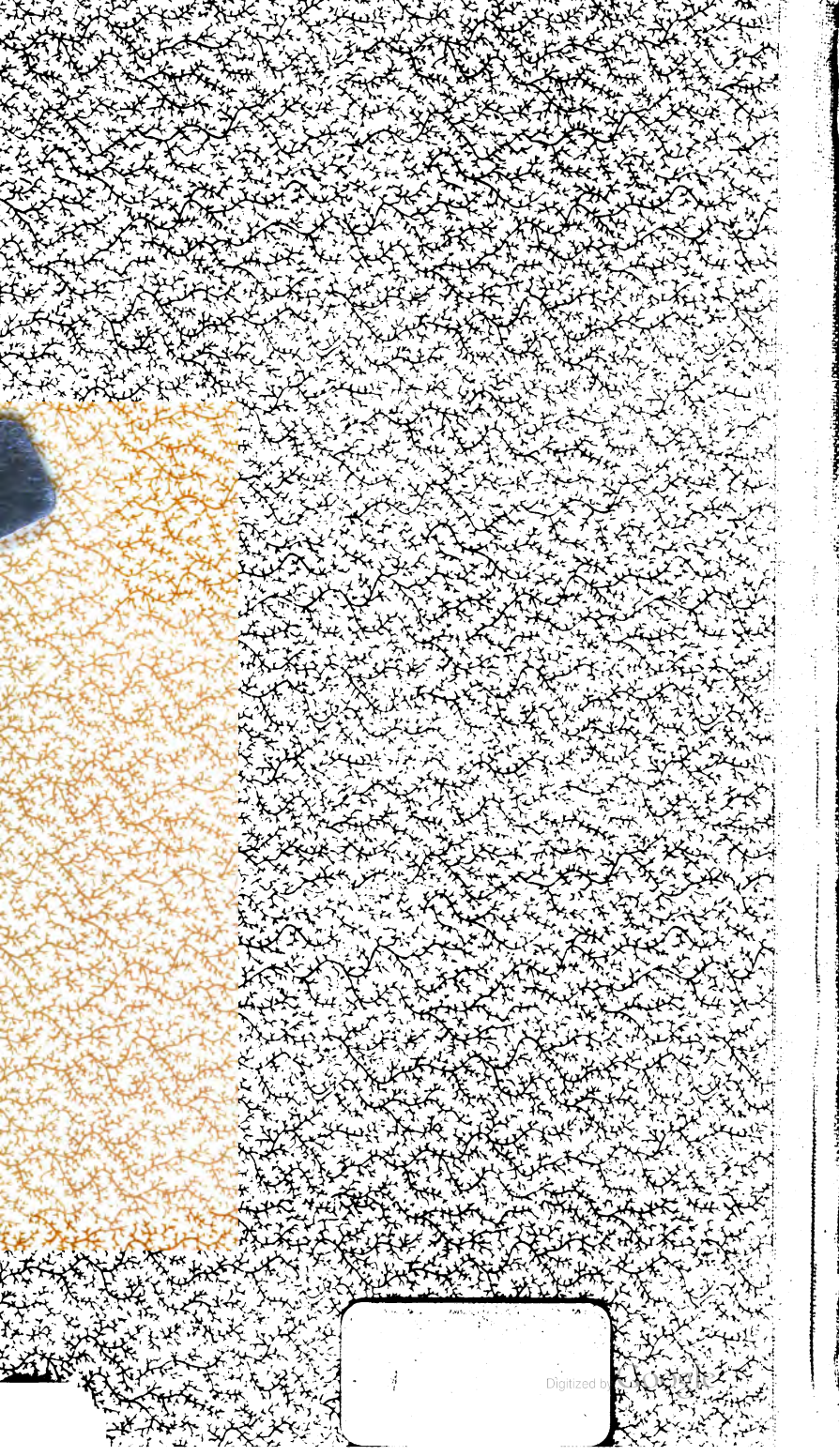
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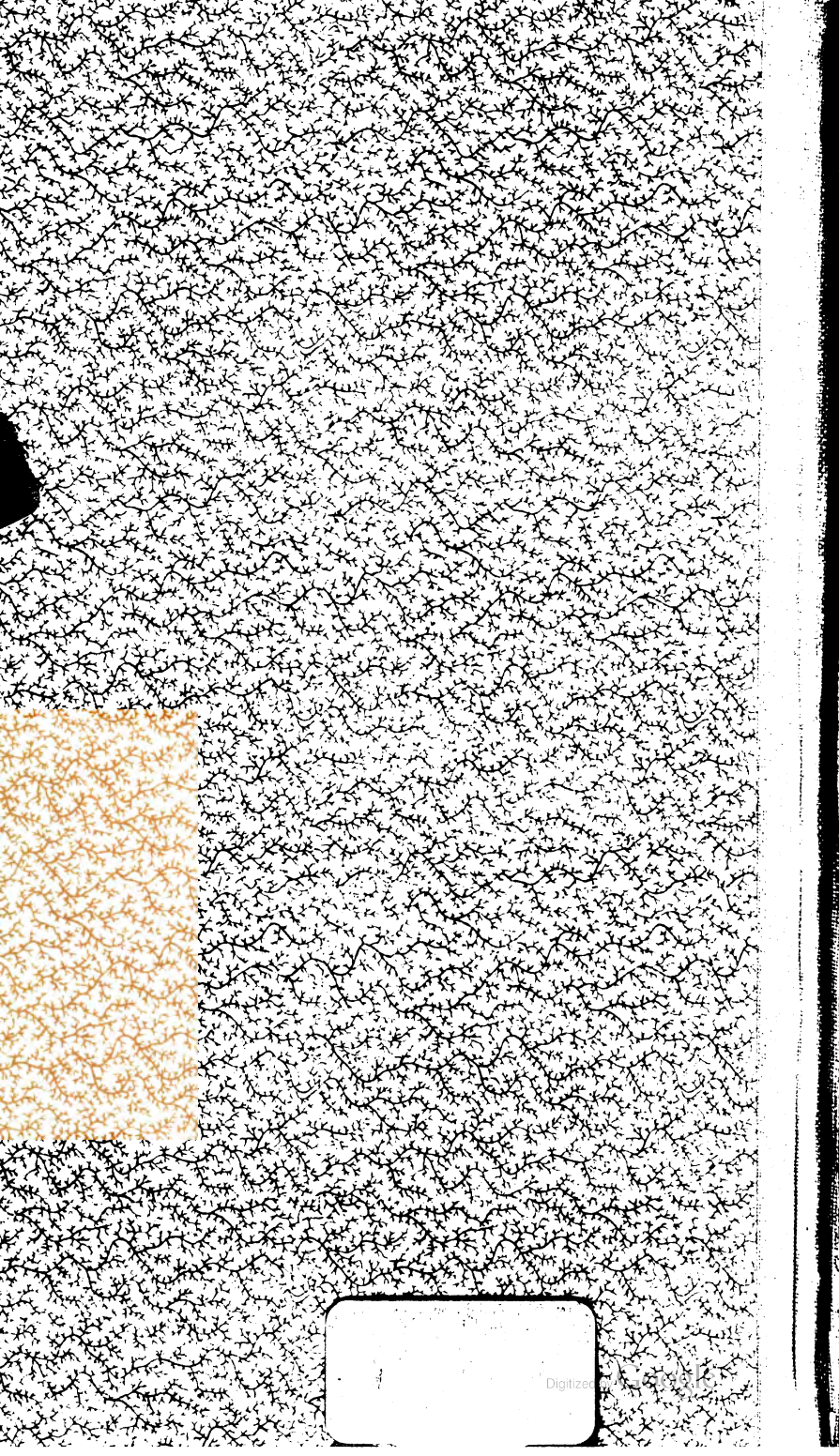
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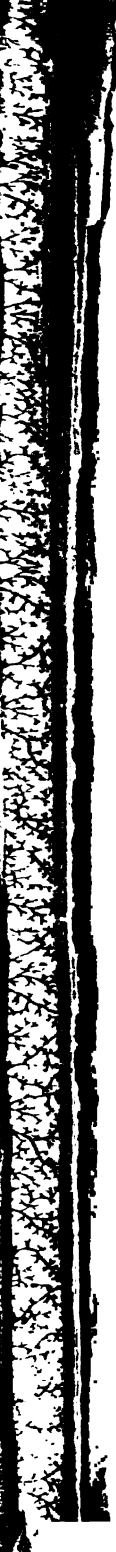
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THE
CRITICAL REVIEW:

OR,

Annals of Literature.

BY

A SOCIETY of GENTLEMEN.

VOLUME the FORTIETH.

— *Nothing extenuate,*
Nor set down aught in malice. SHAKESPEARE.

Plorare suis, non respondere favorem
Speratum meritis—— HOR.



LONDON,

Printed for A. HAMILTON, in Falcon-Court, Fleet-Street

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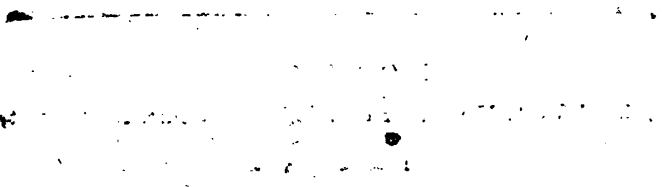
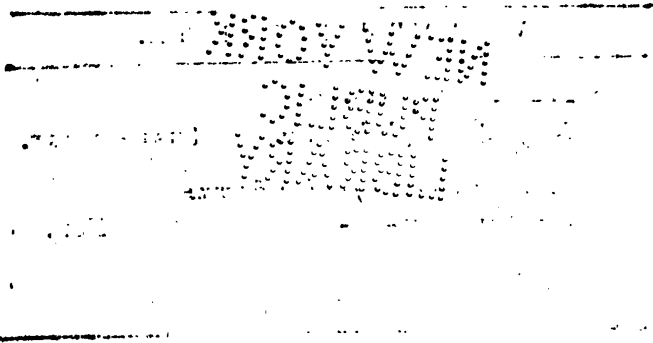
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THE
CRITICAL REVIEW.

For the Month of *July*, 1775.

ARTICLE I.

Philosophical Arrangements; by James Harris Esq. 8vo. 6s. boards
Nourse.

THE PERIPATETIC LOGIC, considered in its genuine light, is an intellectual INSTRUMENT, serving for the ARRANGEMENT and TRADITION of OUR IDEAS; for their ARRANGEMENT, by classing simple IDEAS, whencesoever derived; for their TRADITION, by combining IDEAS so classed into PROPOSITIONS, SYLLOGISMS, and ARGUMENTS, the constituent principles, to which *all didactic method* must be ultimately reduced.

The first part only, that of ARRANGEMENT, is the subject of this treatise, which, though founded strictly on ancient doctrine, is delivered in a new and original form; exhibiting a view of the *Aristotelian* categories, not merely confined to their logical character, but tracing their origin from their genuine sources, the very curious remains of *ancient physics*, and *metaphysics*; sources, which, like these principles of which they treat, have been too much neglected, since the establishment of our modern mechanical philosophy.

The scope of the work will appear by a short abstract:

1. The arrangement of *Substance* and *Attributes*, considered as *universal* or *particular*, is first discussed, as being the most general and comprehensive. — These are properly *introductory* predicaments, and as such were treated by *Aristotle* and his commentators, who called them the *τα εἰς τὰς κατηγορίας*. From the great variety of attributes wholly distinct from

Vol. XL. *July*, 1775.

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each

each other, by which every substance may be characterised, we are shewn that so general a division is insufficient; and thence are led to the expediency of dividing *Attributes* into some of its more obvious and leading characters, sufficient to comprehend for the most part all the ideas, with which we may be conversant.

These in the peripatetic doctrine were *nisi*, which, with *substance* at their head, made what were called by *Aristotle*, the *ten Predicaments*. It is easy to perceive that the establishment of this number is arbitrary; we have however the sanction of ages for its conservation; doubtless, from its acknowledged utility, and from the difficulty of finding a division equally comprehensive, and comprised under so few heads.

2. Having established this division, we are led to an enquiry concerning *substance*, the first and principal of them; and here occasion is taken to treat of *form* and *privation*, a modification of that very antient doctrine of *contraries*, held in some of its characters by almost all the earlier philosophers. From the change of contraries into each other is legitimately and acutely deduced the necessity of a *third being*, the *subject* of such changes.

But as every privation is itself a new form, these principles are again reduced to two; *subject* and *form*, or, as the Peripatetics speak, *materia* and *forma*; *materia* being here understood not merely as the *physical substratum* of sensible qualities, but in a larger sense as the common subject of all forms, whether *simple* or *composite*. This leads to the explication of the antient doctrine of the *ἕν ἑστίν* or *first matter*, and thence to the consideration of that *capacity*, which, together with *privation*, exists in *materia*; which in particular subjects is limited, but in the common or universal subject, the *materia prima*, must necessarily be universal. The fable of *Proteus*, allegorized by *Plato* (apparently from *Hesiodus* of *Pontus*, who is copied by *Aristotle*), is an elegant illustration of this subject.

From the theory of *materia* we are led to the contemplation of *form*: by which the antients understood not only *species*, but that *distinctive* constitution, which characterizes each particular subject, as, for example, the *mind* in man; *wisdom* in animals, &c. Hence arises a very exalted speculation on the dignity of *mind* and its objects: and the region of *forms*; in which, namely in the *Supreme Mind*, they must all have existed, before they appeared in nature, and by which alone they can be contemplated and recognised.

Ὁμοίως ἡ φύσις ἑστίν ἡ ἀπὸ τοῦ οὐκ ὄντος γενεῆς

These

These speculations on the origin and nature of substance are followed by a summary view of its logical properties; which are deduced in great measure, and illustrated from the preceding theory.

3. Proceeding from *substance* to its *attributes*, we recognise **QUALITY** as the first and most immediate.—Its most obvious division is into *natural* and *acquired*; each of these however consists of two parts, *capacity* and *completion*. The transition from the former to the latter of these being not always *immediate*, we gain an idea of those progressive *qualities*, which the ancients called *Διαθέσεις*, *dispositions*, the *completion* of which was called *Ἔξις* or *habit*. From this view of the nature of *capacity*, *natural* and *acquired*, its progress and proficiency, and its final completion, when it is confirmed into habits, we are led to an enlarged use of this doctrine, as applicable both to *dispositions* and *habits* of the **MIND**, inducing *science*, and of the *affections*, inducing the practical habits of *ethic*, or *moral virtue*.—We are however to remember that the existence of *capacity*, *disposition*, and *habit* are to be found only in *subordinate* and *inferior* natures. The *Supreme Being*, who is ever perfect, must be considered as exempt from these imperfect powers, and gradual transitions, since he must always be in possession of *energy*, the most perfect and complete.—

As an adjunct to the speculation upon *quality* we are led to consider the doctrine of *essential forms*, a doctrine which has been exposed to many exceptions. It is here explained to mean those *qualities* of any substance, which make a part of its *rationis* denomination or character. The simple qualities may be separated:—But if separated, the aggregate would change its name. The sphere would be no longer a sphere, if the clay, which helps to compose it, were to lose its convexity, and assume the angularity of a cube.

Of the further use of the predicament of *quality*, in rhetoric and poetry, as the source of *simile* and *comparison*, much is said, ingeniously and not unphilosophically.

4. The next predicament is **QUANTITY**, divided as usual into *continuous*, and *discrete*. The former of these is accurately defined from *Aristotle*, as *having its parts every where coinciding in a definite boundary*; again, *that its parts have a definite position within a definite whole*; which position being altered, the *quantity* or *magnitude* suffers a change: not so in *discrete quantity* or *magnitude*, which, however arranged, is still the same.

From the speculation on *quantity* we are led to consider its relations, *equality* and *inequality*, *excess* and *defect*, *great* and *small*, *many* and *few*. The *relative* nature of these is shewn from obvious instances; it is shewn moreover, how the two

Species of quantities being circumscribed, the one by figure, the other by number, become the foundation of the sciences of geometry and arithmetic, and the whole chain of mathematical sciences, as derived from and connected to them.

Time and *space*, with some exceptions arising from the peculiarity of their characters, are also considered under this predicament; and further, from the consideration of quantity as an attribute of mere corporeal substances we are led to the metaphorical application of it, as the great character of equality and inequality, of great and small, in objects of pure intellect. Thus Aristotle has well defined the three first predicaments, "That by substance, things are the same or different; by quality, like or unlike; by quantity, equal or unequal." Hence we are led to a famous speculation of the *Platonists* concerning the nature of the universe as one and many, a doctrine amply discussed in *Plotinus* and in *Proclus's* Comment on the *Parmenides* of *Plato*.

5. In the explication of RELATIVES, they are shewn to exist, not in the *subjects* of relation, but in the *attribute*; and thus every possible subject, when connected to some other subject by such an attribute, becomes incidentally relative. There are subjects however, which partake so far of the relative attribute in their own structure, that they always express relation, because they imply a reciprocal or correlative. Thus in the natural and civil relations, a father, a master, a king, imply a son, a servant, a kingdom, as correlatives, without which the former could not exist; at least in their relative character, though they would retain the absolute character of man, if the other was to cease.

From the discussion of the logical doctrine of relations we are led to the consideration of their importance in ethics, and last of all to regard that highest of all relations, in which every subordinate being stands to the Supreme.

This, by the way, is a doctrine, which the illustrious author of the *Mathematical Principles of Natural Philosophy* has treated with great dignity, and precision, in the conclusion of his admirable work.

To this chapter of relations is subjoined a very curious note, that leads to a very subtle disquisition: whether, from the acknowledged relation between mind and intelligible objects, sense and sensible objects, the latter would have an independent, positive existence, if the former were removed: a subject that exercised the most acute wits in ancient times, and has lately been revived by some ingenious moderns, *Burke* and others. It is here discussed very briefly upon the principles of the *Peripatetics*, particularly *Porphyry* and *Simplicius*.

6. In treating of ACTION and PASSION we are led to consider the modifications of these throughout the universe; how every being, with which we are acquainted, partakes in some degree of both; being occasionally either the source, or the subject of action: and from thence these attributes are traced to the simplest subject of each; *mind*, the subject which alone possesses pure *activity*; *matter*, which alone possesses pure *passivity*. And here we have a more ample discussion of the nature of *power* or *capacity*, which was before briefly mentioned in the consideration of *quality*. The apparent similarity of *power* to *non-entity* makes it important to shew that they are strongly distinguished, in that the latter has no attributes, while the former possesses a *distinct*, *specific*, and *limited* character. Thus *fire* has the *power* to warm but not to cool, *ice* to cool, but not to warm. &c.

From the speculation on *power* we pass to that on *energy* or *act*, the nature of which has been briefly handled in a former chapter. The chapter concludes with shewing that *energy* is of necessity *previous* to *power*; which is very elegantly, and convincingly deduced by the argument *ex absurdo*, that is, by considering the absurdities which would follow, if we admitted the contrary.

7. The predicaments of *WHEN* and *WHERE*, however seemingly obvious, have some curious properties. It is, first, observable that they are by no means portions of *time* and *space*, but only, *the relations of things* to them. It is secondly to be observed, that they have an *enlarged* or *confined* signification, which arises from their *relative* character, and is limited by the greater or less portions of *time* and *space*, to which they refer: and, thirdly, that the answer to the interrogation of *when* and *where*, must always have a relation to ourselves; to *that when* and *where*, in which we exist, to render it definite.

It is observable that these attributes, which in the order of predicaments are *two*, are always treated together, from that striking similarity of character which runs through them, as attributes respectively of those peculiar beings *time* and *space*.

From their logical character, we have a transition to their *poetical use*, illustrated by many examples. This chapter concludes with a speculation upon the notions of *Chance* and *Providence*, shewing that there is no rational explication of the words *Chance* and *Fate*, unless they are made to depend on the *Supreme intelligent Principle*.

8. *Duration* (the next predicament) is distinguished from *Place*, as it is the *manner* of *possessing* it.—The manner, in which a body possesses *space*, has respect to certain *relations* which exist,

Some *within*, some *without* it. This is well illustrated by the elementary solids, the *sphere* and *cylinder*, and the five *Platonic Bodies*. All these, except the *cylinder*, extending equally every way, though they have *place*, have properly no *position*, since their position, not arising from their internal structure, depends wholly on *local distinctions existing without*. The *cylinder*, being unequally extended, admits *position*; it may *stand*, *lie*, or *incline*: and if a *base* and *capital* are added, it becomes a *column*, and may *stand upright* or *inverted*: an animal from its *progrission*, has *superadded* the characters of *right* and *left side*, *before* and *behind*: and thus the more of the specific characters of *extension* a body possesses, the more varied are its modes of *Position*.

9. **HABIT**, the last of the *Aristotelian* predicaments, seems less important than any of the former; since it signifies, not that *completion of capacity* of which it was spoken above, but the *superinduction of one substance upon another*, an *artificial* upon a *natural* one.

It is probable that the importance of distinctions, taken from *habit* or *cloathing* in *civil life*, wherever society was much improved, and the frequent use of it in *metaphor* and *poetry*, led the ancients to consider it as a *predicament*. Its distinction and uses in this respect are here illustrated, and with it concludes the doctrine of the *ten arrangements*.

To these are subjoined some considerations on those terms, called by the schoolmen *post-predicaments*, which were necessarily to be taken in, to complete the theory. These are the ideas of *opposites*, *prior* and *subsequent*, *co-existent* and *inhibition*.

For the consideration of the first of these we are referred to a well-known work of the author, *Terms, a discourse on the philosophical principles of grammar*, where the subject of *opposites* is fully and accurately treated.

The doctrine of *prior* and *subsequent* is divided into the following modes, 1. the *temporal*; 2. the *essential*; 3. the *elderly*; 4. the *honorary*; 5. the *causal*.

These are severally explained, yet it should seem that the *fourth mode* has little claim to such distinction; an observation, which did not escape the *Sidacrite*, who calls it *οχις* or *αλλοτριωτιστος* τῶν ἰσῶτων.

The *modes of co-existence*, though fewer, are very similar to the foregoing. They may be considered as, 1. the *temporal*; 2. the *essential*; 3. the *specific*. The nature of the two former needs little explanation; by the last is meant that *co-existence which different species have in the same genus*.

We pass from these speculations to consider *MOTION*.

We have here an ample disquisition on that division, which the ancients adopted, of *Motion physical* and *not physical*, which they considered as the two great species of the genus of *motion*; a distinction, which though scarcely admitted by the mechanical philosophy, is yet founded in so striking an analogy with the nature of things, that it deserves some serious regard. In treating of the former of these species, we have a just and legitimate explication of that definition of *motion*, given by *Aristotle*, and so triumphantly ridiculed by *Locke* and his followers, who appear not to have comprehended it; $\alpha \tau \epsilon \delta \iota \nu \alpha \mu \epsilon \tau \epsilon \rho \alpha \tau \epsilon \sigma \tau \epsilon \lambda \epsilon \chi \epsilon \iota \alpha \eta \tau \omicron \iota \kappa \tau \omicron \nu \kappa \iota \nu \eta \sigma \iota \varsigma \epsilon \sigma \tau \iota$; which definition, however disguised by the barbarous Latin of the schools, is in itself by no means unintelligible or absurd.

The ancients by *motion not physical* meant that operation of final causes on the understanding and affections, by which they are made to act. Thus speaking analogously to the ideas of sensible and mechanical motion, they considered *perception*, which in brutes leads to *appetite*, and in men to *volition*, as the cause of *motion* to both. It was thus that considering not the effects, but the causes, which, though prior in their own nature, are yet subsequent in human contemplation, they called this species of motion, *motion metaphysical*.

From *motion*, the author passes on to consider its opposite, *rest*; and first, as opposed to *motion physical*; next to *motion metaphysical*, the *rest of the passions*, and the *repose of the understanding in science and truth*. From hence he takes occasion to speculate on that *rest* which belongs to the most perfect being, who, possessing within himself the *final cause* both of *volition* and *intellection*, has no *absent* good, and is therefore *eternally* and *for ever immovable*, while he is the *cause of motion* to all things.

Having thus finished the abstract, it remains to be observed that this work is illustrated with much and various philosophical erudition; a method which *Milton* used in his *Treatise of Logic*, though founded on other principles; and which the author professes to have adduced chiefly for the sake of exciting an enquiry into the remains of ancient writers.

For the subject of these speculations it must be added, that however unattractive to the illiterate, it has always been esteemed highly important by the truly learned. Even *Baron* (no partial admirer of the ancients) complains that these studies were in his time too frequently neglected for the popular arguments of poems and histories; he adds, *cæterum hæc disciplina, omnium scientiarum claves sunt*.

The true and current objection, brought in these times against the utility of *logical methods*, is their insufficiency to the

Investigation of natural phenomena. But to this the inventors never meant to apply them. Aristotle and Theophrastus, when they treated of natural history, drew their facts, like us, from observation: but they reasoned upon them, by the help of logic; and from these united, though destitute of those important aids of instruments which we possess, derived speculations, which the best modern physiologists have found highly valuable.

The truth is, even natural phenomena themselves, when classed, become subjects of the understanding: *to see*, is the province of the eye; *to hear*, of the ear; but *to consider and to institute experiments*, is a work, not of the senses, however aided and assisted, but of the mind: by this method only we can arrive at science, even in natural subjects; and this will always be best performed by minds the most exercised in habits of arrangement and invention.

To conclude the account of this work: it seems to have one other great end in view besides its professed purpose, namely, to establish the dignity of mind and its objects, in opposition to the doctrines of chance, fatality, and materialism: doctrines which have sprung up in many parts of Europe from the corruption and misinterpretation of the mechanical philosophy; but which are by no means to be charged on its illustrious expositor.

II. *The Life of Petrarch. Collected from Manuscripts pour la Vie de Petrarch. 2 vols. 8vo. 1751. second. Buckland.*

THIS work is an abridged translation of French Memoirs of the Life and Writings of Petrarch, which were collected from a great variety of books and manuscripts, and from some public registers and archives. The several sources of information to which the author had access, enabled him to deliver a more particular account of the celebrated Italian poet than any of his former biographers; but this advantage was attended with the usual effect, that it led him into a prolixity which not only swelled the work to too great a size, but naturally damped the curiosity of the reader in pursuing the details: In the abbreviated version now before us these inconveniences are obviated, and the judicious authoress, Mrs. Samuel Dobson, of Liverpool, has so much directed the narrative of its original superfluity, as to render the perusal of it not only more easy and agreeable, but likewise more animated.

The extraordinary talents of Petrarch are not the only circumstance which has marked his name with distinction in the an-

ournals of literature. To his taste and industry the world is in great measure indebted for the preservation of some of the most valuable writings of antiquity; which he collected with infinite pains and difficulty.

The family of Petrarch was originally of Florence, where his ancestors occupied honourable employments; and were distinguished by their probity. His father, Petrarco, by a faction in the state, was banished, together with Dante, and obliged to pay a considerable fine. On this event he retired to Arezzo in Tuscany, where his wife was delivered of the son who is the subject of the Memoirs.

The pretext for Petrarco's exile being personal, his spouse was permitted to return, and she fixed her residence on a little estate of her husband's, at Ancise in the valley of Arno, four-score miles from Florence. On removing she took with her the child, who was then only seven months old. The following anecdote is related, of his narrow escape from being drowned, in passing the river Arno on this journey.

His mother had intrusted him to the care of a lusty man, who fearing his little body might be injured, held him lapped up in a cloth hung at the end of a great stick; as we see Metastaseus in the *Bucard* carry his daughter Camilla. In passing the river his horse fell down, and the man's eagerness to save the child had like to have destroyed them both.

Petrarch was brought up by his mother at Ancise till he was seven years old; his father, returning leading an unquiet life, and only privately visiting his wife and fortune gave him an opportunity. At length losing all hopes of being re-established at Florence, he went with his family, which was now increased by the birth of another son, whose name was Gerard, to Avignon, a city of France, but pertaining to the papal dominions, and where Clement the fifth had at that time fixed the Roman see. The prodigious resort of strangers to this city rendering accommodations very dear, Petrarco resolved to remove to one of the neighbouring towns, and for this purpose made choice of Carpentras, at the distance of four leagues from Avignon. Here Petrarch was first initiated in the rudiments of learning, and discovered his taste for the writings of the ancients, by having privately, while only a school-boy, read the works of Cicero, which he found among his father's books. For the writings of this celebrated Roman author we are told he conceived such a passion, that he would have stripped himself of all he had to purchase them.

Before the age of fourteen, Petrarch was placed by his father at Montpellier, to study the law, which was at that time the only science that led to fortune. Here he continued four years,

years, but could never be prevailed upon to fix his attention on such subjects; and, as he says himself, he could not deprave his mind by such a system of chicanery, as the forms of law then exhibited. Petrarch perceiving the slow progress of his son in the science to which he had devoted him, removed him to Bologna, a place yet more famous for the study of the profession; but this expedient was attended with no better success.

What a grief to Petrarch, says the story, to find that instead of applying to the law, his son passed whole days in reading ancient authors, and above all the poets, with whom he was infatuated! He took a journey to Bologna, to remedy if possible the evil, which he apprehended would be so fatal to his son. Petrarch, who did not expect his father, ran to hide the manuscripts of Cicero, Virgil, and some other poets, of whose works he had formed a little library; depriving himself of every other enjoyment to become master of these treasures. Petrarch having discovered the place in which they were concealed, took them out before his face; and cast them all into the fire. Petrarch in any agony of despair, cried out, as if he himself had been precipitated into the flames, which he saw devouring what was most dear to his imagination. Petrarch, who was a good man, moved by the lamentations of a beloved child, snatched Cicero and Virgil out of the fire half burnt; and holding the poet in one hand, and the orator in the other, he presented them to Petrarch saying, "Take them, my son! snatch Virgil, who shall console you for what you have lost; snatch Cicero, who shall prepare you for the study of the laws." Petrarch was touched with so much goodness, and would if possible have gratified so kind a father; but nature was always stronger than his endeavours.

Among the professors at Bologna he met with two of the best poets, of that age, Cino de Pistoja, and Cecco de Ascoli; who discovering their pupil's genius for poetry, were solicitous to cultivate and encourage it. About this time he received an account of the death of his mother, and soon afterwards that of his father; when quitting Bologna, with his brother Gerard, they went to Avignon to take possession of the small inheritance their parents had left them, which on their arrival they found embezzled by the villainy of those to whom Petrarch had committed the trust of his effects. At this period an incident occurs, which deserves to be mentioned as a misfortune to the literary world.

This indifferent situation of affairs, did not prevent Petrarch from a good work. Convenole, his old school-master, had given up his school, and dragged out a languishing life at Avignon, overwhelmed with age and poverty. Petrarch had as-

sisted

sisted him during his life, and Petrarch was now the sole resource of this poor old man. He never failed to succour him in his need; and when he had no money (which was often the case) he carried his benevolence so far, as to lend him his books to pawn. This exquisite charity, proved an irreparable loss to the republic of letters; for among these books were two rare manuscripts of Cicero, in which was his treatise upon glory. Petrarch asked him some time after, where he had placed them, designing to redeem them himself. The old man, ashamed of what he had done, answered only with tears. Petrarch offered him money to recover them. Ah! replied he, what an affront are you putting upon me! Petrarch, to humour his delicacy, went no further. Some time after, Conventus went from Anignon, to Prato his native village, where he died; and the manuscripts could never be recovered.

Petrarch and his brother, whose taste and inclinations seem to have been nearly the same, were both of them disposed to gaiety; but all the time that was spared from fashionable dissipation was devoted by the former to study. The scarcity of books rendered it difficult for him to satisfy his ardent desire of knowledge; yet such was his propensity to learning, that of all the ancient authors he could procure, he either took copies himself, or caused others to transcribe them in his presence. The account given by Petrarch of his own disposition with respect to knowledge, is as follows,

Moral philosophy, and poetry were his chief delight; he loved also the study of antiquity, to which he was the more inclined from an aversion to the age in which he lived. He loved history, but he could not bear the discord which reigned among historians. In doubtful parts, he determined by the probability of the facts, and the reputation of the authors. He applied himself to philosophy, without espousing any sect; because he found no system which was satisfactory. "I love truth," says he, "and not sects. I am sometimes a Peripatetician, a Stoic, or an Academician, and often none of them; but—always a Christian. The philosopher, is to love wisdom; and the true wisdom is Jesus Christ. Let us read the historians, the poets, and the philosophers; but let us have in our hearts the gospel of Jesus Christ, in which alone is perfect wisdom, and perfect happiness."

About this period of Petrarch's life commenced his unfortunate affection for Laura, a passion perhaps the most extraordinary of which history affords any account; which subsisted, to the destruction of his tranquility, upwards of twenty years, in spite of the severity of the person who was its object, and all the efforts of that philosophy which he cultivated and

lord. The description of this lady is thus collected by the biographer from the writings of Petrarch.

On Sunday in the Holy Week, at six in the morning, the time of matins, Petrarch going to the church of the monastery of St. Claire, saw a young lady, whose charms instantly fixed his attention. She was dressed in green, and her gown was embroidered with violets. Her face, her air, her gait, were something more than mortal. Her person was delicate, her eyes tender and sparkling, and her eye-brows black as ebony. Golden locks waved over her shoulders whiter than snow, and fine ringlets were interwoven by the fingers of love. Her neck was well formed, and her complexion animated by the tints of nature, which art vainly attempts to imitate. When she opened her mouth, you perceived the beauty of pearls and the sweetness of roses. She was full of graces. Nothing was so soft as her looks, so modest as her carriage, so touching as the sound of her voice. An air of gaiety and tenderness breathed around her, but so pure and happily tempered, as to inspire every bosom with the sentiments of virtue: for she was like all the fragrant dew-drop of the morn.—Such, says Petrarch, was the amiable Laura.

This lady, we are told, was the daughter of Andibert de Noves, a chevalier, whose ancestors held the first rank at Noves, a town of Provence, two leagues from Avignon. She was married very young to Hugues de Sade, a gentleman descended of a reputable family at the place last mentioned; and from this union were sprung the present three branches of the House of Sade, of which family likewise is the author from whose memoirs the present work is extracted.

The passion of Petrarch for this lady must appear still more unaccountable, since it is now known, that at the time when it commenced, she was a married woman; a circumstance not discovered before the publication of these Memoirs. There is no ground for any suspicion of the least criminal intercourse, during this extraordinary amour; the virtue of Laura appears to have been ever inviolable; and the only fault, with which she can be charged is, that she sometimes seemed to want in the rigorous treatment of a lover, of whose unlawful affection she was conscious. But this was such an error as admits of great extenuation, when we consider the esteem which Petrarch had universally acquired for his genius and learning, and that his behaviour towards her was the most respectful, the most respectful, and the most deprecatory that it is possible to conceive. It deserves to be remarked, that Laura died in the year 1348, at the age of thirty-four, in the month of May, on the same day, and at the same hour, in which Petrarch died.

Petrarch first saw her twenty-one years before. The fair biographer whose work we are reviewing, has related the history of this passion with great delicacy, and made many moral observations on the subject, which discover a fund of judicious sentiment.

However destructive of his tranquility proved the violent and hopeless passion which Petrarch entertained for Laura, it probably contributed not a little to his cultivation of philosophy, as well as to his poetic fame, by inducing him frequently to a life of retirement, in which he wholly devoted himself to study and composition. The place of his retreat was the celebrated fountain of Vaucluse; a spot which will be regarded as sacred to the Muses, while the name of Petrarch is remembered.

Vaucluse, says the biographer, is one of those places, in which nature delights to appear under a form the most singular and romantic. Towards the coast of the Mediterranean, and on a plain beautiful as the vale of Tempe, you discover a little valley, enclosed by a barrier of rocks in the form of a horse-shoe. The rocks are high, bold, and grotesque: and the valley is divided by a river, along the banks of which are extended meadows and pastures of a perpetual verdure. A path, which is on the left side of the river, leads in gentle windings to the head of this vast amphitheatre. There, at the foot of an entrance rock, and directly in front, you behold a prodigious cavern, hollowed by the hand of nature; and in this cavern arises a spring, as celebrated almost as that of Hiericon.

The following extract from one of his letters gives us a lively account of the manner in which he lived in this sequestered recess.

“Here I make war upon my senses, and treat them as my enemies. My eyes, which have drawn me into a thousand dissidues, see no longer either gold or precious stones, or ivory or purple; they behold nothing, save the firmament, the waters, and the rocks. The only female who comes within their sight is a swarthy old woman, dry and parched as the Lybian desert. My ears are no longer courted by those harmonies of instruments or voices which have often transported my soul: they hear nothing, but the lowing of cattle, the bleating of sheep, the warbling of birds, and the murmurs of the stream.

“I keep silence from morn to night. There is no one to converse with; for people constantly employed, either in spreading their nets, or taking care of their vines and brethards, have no knowledge of the intercourse of the world; or the conversations of society. I often content myself with the brown bread of my old sisterman, and even eat it with pleasure; and

and when I am served with white, I almost always return it.

"This old fisherman, who is hard as iron, earnestly remonstrates against my manner of life; says it is too hardy, and assures me I cannot long hold out. I am on the contrary convinced, that it is more easy to accustom one's self to a plain diet, than to the luxuries of a feast. Figs, raisins, nuts, and almonds, these are my delicacies. I am fond of the fish with which this river abounds; it is an entertainment to see them caught, and I sometimes employ myself in spreading the nets. As to my dress, here is an entire change, you would take me for a labourer or a shepherd.

"My mansion resembles that of Cato, or Fabricius: my whole household consists of a dog, and my old fisherman. His cottage is contiguous to mine; when I want him, I call; when I no longer stand in need of him, he returns to his cottage. I have made myself two gardens, which please me marvellously; I do not think they are to be equalled in all the world. And most I confess to you a more than female weakness, with which I am haunted? I am positively angry, that there is any thing so beautiful out of Italy. They are my Transalpine Paradieses.

"One of these gardens is shady, formed for contemplation, and sacred to Apollo. It hangs over the source of the river, and is terminated by rocks, or places accessible only to birds. The other is nearer my cottage, of an aspect less severe, and devoted to Bacchus; and what is extremely singular, it is in the middle of a rapid river. The approach to it is over a ridge of rocks which communicates with the garden; and there is a natural grotto under the rock, which gives it the appearance of a rustic bridge. Into this grotto, the rays of the sun never penetrate. I am confident it much resembles the place, where Cicero sometimes went to declaim. It invites to study.

"Hither I retreat during the noon-tide hours: my mornings are engaged upon the hills; and my evenings, either in the meadows or in the gardens sacred to Apollo. It is small, but still happily suited to rouse the most sluggish spirit; and elevate it to the skies. Here would I most willingly pass my days, was I not too near Avignon, and too far from Italy. For why should I conceal this weakness of my soul? I love Italy, and I hate Avignon. The pestential influences of this horrid place, empoisons the pure air of Vaucluse, and will compel me to quit my retirement."

The first years of Petrarch's residence at Vaucluse, we are told, were spent in severe application to the Roman History, which he resolved to write from the foundation of the city to the time of Titus.

He was particularly delighted with the character of Scipio Africanus, and was desirous of composing an epic poem on the

the exploits of that hero. With so much ardour did he prosecute this design, that in the space of a year the poem was far advanced. Of his great application to this favourite object, the subsequent anecdote is related.

The bishop of Cavillon, fearing that his close application to this work, would destroy his health, which appeared to him already injured, came one day, and asked him for the key of his library. Petrarch, not aware of his intention, gave it him immediately. The bishop after having locked up his books and his papers; said to him, I command you to remain ten days without reading or writing. Petrarch obeyed; but it was with extreme reluctance. The first day that he passed after this interdiction appeared to him longer than a year. The second he had a violent head-ach' from morning to night; and on the third, he felt some symptoms of a fever. The bishop, touched with his condition, restored to him in the same moment his keys and his health.

One of the most remarkable incidents in the life of Petrarch was his coronation at Rome, where the laurel crown was conferred upon him with great solemnity, in honour of his poetical talents; a ceremony that had not been performed in that capital for many ages, and which he appears to have desired with an extraordinary degree of solicitude. Writing to cardinal Colonna, previous to his setting out on this expedition, we find him much at a loss to excuse the motive to his journey.

"I am going to Rome, says he, where I shall need you above all others; you who are my delight and glory, must at least be with me in mind.

"You will say, perhaps, Why this ardour, this labour, this fatigue? What is the end of it all? Will it render you more wise or virtuous? No. This crown will only serve to expose you to public view, and in consequence to the darts of envy. Science and virtue, are the birds which require branches of trees on which to fix their nests. What use will you make of these laurels, with which your brow is to be encircled? To all these I shall content myself with replying in the words of the wise Hebrew, Vanity of vanities, all is but vanity. Such are the follies of men. Take care of yourself, and be favourable to me."

On his way to Rome he embarked at Marcellis, and proceeded by Naples, where he was received with the most flattering marks of distinction by king Robert, whom he celebrates as a prince of extraordinary virtue and learning. He was, says Petrarch, the only true king of his time, for I call none kings but those who rule themselves.

Having

Having obtained the laurel crown, Petrarch returned to Vaucluse, to resume his philosophical retirement.—But we shall now suspend the account of his Life, which Mrs. Dobson has related in a manner far superior to all his former biographers.

[To be continued.]

III. A Dissertation on the Geometrical Analysis of the Ancients. With a Collection of Theorems and Problems, without Solutions, for the exercise of young Students. Sev. 21. Newis.

THIS Dissertation consists of a brief discourse on the subject; by way of panegyric, shewing its importance and usefulness; together with some short directions for the use of young geometers in the solution of problems and the demonstration of theorems, distinguishing the nature of analysis and synthesis, or of resolution and composition in geometry, and the manner of properly using them in theorems and problems. These directions are then illustrated by two cases, of a theorem and a problem, with useful remarks intermixed with their solutions; from which it very clearly appears how to apply the analysis in each of these cases.

“The study of geometry, says our author, is the most proper for young men to pursue, in order to acquire a vigorous constitution of mind, and is as conducive thereto as exercise is towards procuring health and strength to the body. Logical precepts are useful, and indeed necessary for those that are engaged in public disputations, or controversial writings, in order to put to silence an obstinate adversary. But ‘in the search of truth, an imitation of the method of geometers will carry a man further than all the dialectical rules. Their analysis is the proper model we ought to form ourselves upon, and imitate in the regular disposition, and gradual progress of our enquiries.”

“We are told by Dr. Pemberton, “that sir Isaac Newton tried to censure himself for not following the ancients more closely than he did; and spoke with regret of his mistake, at the beginning of his mathematical studies, in applying himself to the works of Descartes, and other algebraical writers, before he had considered the elements of Euclid with that attention so excellent a writer deserves. That he highly approved the laudable attempt of Hugo de Omerique to restore the ancient analysis.” Now what the great sir Isaac Newton so highly approved, it is the intention of this publication more particularly to specify and recommend. Little has yet been done toward the attainment of this laudable purpose of restoring the ancient analysis. The writer just mentioned is very little known in England. The author of this small tract is willing to contribute his mite, and very desirous to revive a proper taste for pure

pure geometry. He has annexed a collection of theorems and likewise a few problems, to be solved by the geometrical analysis: he has been more sparing in the latter, because plenty of them are continually proposed in periodical publications. It is not pretended that they are new ones; but they are such as rarely occur to them for whose use they are principally intended. Not above four or five of them, I believe, have ever appeared in English before; and they are all taken from authors which seldom fall into the hands of young men. They will serve therefore as proper exercises for young students to try their strength upon.

But before they set themselves to this work, I would recommend a very careful and reiterated perusal of the elements, and after that as diligent an application to that valuable remains of antiquity, the book of Euclid's Data, both which they will find most complete in Dr. Robert Simson's edition. When they have made themselves perfect masters of these, they may then apply themselves to the solution of geometrical propositions by a geometrical analysis; either that of the ancients derived from the Data; or, if this should be thought too tedious and troublesome, they may abate somewhat of its rigor, and still make use of a similar method: but I would have them by no means content themselves with algebraical resolutions, even though they should be able to derive constructions from thence, and also to demonstrate synthetically the truth of the same. How they may proceed with success I shall endeavour briefly to explain.

Resolution then or analysis is the method of proceeding from the thing sought as taken for granted through its consequences to something that is really granted; and composition or synthesis is a reverse method; wherein we lay that down first which was the last step of the analysis, and tracing the steps of the analysis back, making that antecedent here which was consequent there, till we arrive at the thing sought, which was put as granted in the first step of the analysis.

When we are to apply this method of resolution to theorems, we must first say what is therein affirmed down as true, and then consider the necessary consequences flowing therefrom, deducing one consequence from another, till we arrive at that as some one, which is evidently true or evidently false, as may appear by an axiom, or an elementary proposition, or by what is called exposition, i. e. the nature and structure of the figure. When the former is the case, the theorem is true and may be demonstrated by the method of composition, but when the latter is the case, it is false, for all truths are consistent with each other. An example will clear this more than many words.

T H E O R E M.

The square of a line bisecting the vertical angle of any triangle, together with the rectangle under the segments of the base

arrive at the original quæsitum, or thing required to be done in the problem proposed, which was the first thing laid down and supposed in our analysis.

* Take the following example, being the 155th proposition of Pappus's VIIth book.

• P R O B L E M.

* It is required in a given segment of a circle from the extremes of the base A and C to draw two lines AB and BC meeting at a point B in the circumference, and such that they shall have a given ratio to each other, viz. that of F to G. [See the foregoing figure.]

• A N A L Y S I S.

* Suppose the thing done, and that the point B is found: then by way of preparation, or construction, or something to found our analysis upon, let us suppose that a tangent to the segment at the point B is drawn, which meets AC produced in the point H. Now by hypothesis $AB : CB :: F : G$, also $AB^2 : CB^2 :: AH : HC$, which is thus proved.

* Since BH touches the circle and BA cuts it, the angle $HBA = BCA$ by III. 32. Also the angle H is common to both the triangles AHB and CHB, therefore they are similar, and by VI. 4. $CH : HB :: HB : HA$, hence $CH^2 : HB^2 :: CH : HA$ by VI. 20. cor. But also by VI. 4. $CH : CB :: HB : AB$, and by permutation $CH : HB :: CB : AB$, or $CH^2 : HB^2 :: CB^2 : AB^2$, therefore by equality $AB^2 : CB^2 :: AH : HC$.

* But the ratio of $AB^2 : CB^2$ is given, (by Prop. LVII. in Dr Simson's edition of the Data *,) because the ratio of $AB : CB$ is given, therefore also that of $AH : HC$. Now since the ratio of $AH : HC$ is given, therefore also, by Data VI. that of $AH : AC$, and hence by Data II. HC is given in magnitude.

* And here the analysis properly ends. For it having been shewn that HC is given, or that a point H may be found in AC produced such, that from it a tangent being drawn to the circumference, the point of contact will be the point sought; we may now begin our composition or synthetical demonstration: which we must do by finding the point H, or laying down the line CH, which we affirmed to be given in the last step of our analysis.

• S Y N T H E S I S.

* Construction. Make as $F^2 : G^2 :: AH : HC$ (which may be done, since AC is given; by making it as $G^2 - F^2 : F^2 :: AC : AH$, and then by composition it will be as $G^2 : F^2 :: CH : HA$) and then from the point H thus found draw a tan-

* Dr. Simson has altered the order of the propositions of this book, but by marginal figures referred to the original order in the Greek text.

gent to the circle, and from the point of contact B drawing BA and CB, the thing is done.

Demonstration. Since by construction $F^2 : G^2 :: AH : HC$, and also $AH : HC :: AB^2 : BC^2$ (which has been already demonstrated in the analysis and may be here proved in the same manner.) Therefore $F^2 : G^2 :: AB^2 : BC^2$, and consequently $F : G :: AB : BC$. Q. E. D.

Here we see an instance of the method of resolution and composition, as it was practised by the ancients, for the solution here given is that of Pappus Alexandrinus.

The above is followed by two more solutions of the same problem, illustrating the different methods of analysing, &c. in which the author shews how to abate somewhat of the geometrical rigour used in the first one, for the convenience of shortening the operations.

To the three solutions given by our author, we shall beg leave here to add another different one, as it seems to be simpler and easier than any of them.

A N A L Y S I S.

Draw AI, making the angle CAI = the given angle ABC, [see the same preceding fig.] and meeting CB produced in I. Then the triangles CAB, CAI, are equiangular, as having the angle C common, and the angles at A and B equal, by the construction; therefore (Eucl. VI. 4) $CB : BA :: CA : AI$; therefore AI is given. Hence the

S Y N T H E S I S.

Construction. Draw AI making with AC an angle equal to the given one, and take AI to AC in the given ratio; draw CBI; and lastly BA and AC; and the thing is done.

Demonstration. Like as was shewn in the analysis, the triangles are equiangular, and $CA : AI :: CB : BA$, in the given ratio by construction.

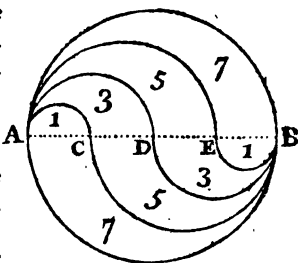
And thus, from other principles, may several different constructions be given.

To the before mentioned directions and examples our author subjoins a collection of near 80 theorems and problems, to be demonstrated and constructed, proposed as exercises for the learner; and although they are not of the most difficult kind, yet they are such as seem for the most part very proper for the purpose he intends them, and cannot fail of rendering the young geometrician very expert in the subject, after he has solved them according to the directions here given. The last of those propositions appears so novel and curious, that

that we cannot avoid laying it before our readers, viz. 'To divide a circle into any number of parts which shall be as well equal in area as in circumference—N. B. *This may seem a paradox, however it may be effected in a manner strictly geometrical.*'

We have no doubt but that our mathematical readers will agree with us in allowing the truth of the author's remark concerning the seeming paradox of this problem; because there is no geometrical method of dividing the circumference of a circle into any proposed number of parts taken at pleasure; and it does not readily appear that there can be any other method of solving the problem than by drawing the radii to the points of equal division in the circumference. However another method there is, and that strictly geometrical, which is as follows:

Divide the diameter AB of the given circle into as many equal parts as the circle is to be divided into, in the points C, D, E, &c. Then on the diameters AC, AD, AE, &c. as also on BE, BD, BC, &c. describe semicircles as in the annexed figure. And they will divide the whole circle as required.



For, the several diameters being in arithmetical progression; whereof the common difference is equal to the least of them, the circumferences will also be in such a progression, being as their diameters. But, in such a progression, the sum of the extremes is equal to the sum of each two terms equally distant from them; therefore the sum of the circumferences on AC and CB is equal to the sum of those on AD, BD, and to those on AE, EB, &c. and each equal to the semi-circumference of the given circle. Therefore all the parts are of equal perimeter.

Again, the same diameters being as the numbers 1, 2, 3, 4, &c. and circles being as the squares of their diameters, the semicircles will be as the numbers 1, 4, 9, 16, &c. and consequently the differences between all the adjacent circumferences are as the terms of the arithmetical progression 1, 3, 5, 7, &c. and here again the sums of the extremes, and of every two equidistant means, make up the several equal parts of the circle.

Upon the whole, we think this learned and accurate geometrician has greatly deserved of the public by this attempt (as well as by a former work on the ancient geometry, if we do not mistake the author) to extend and facilitate the knowledge of the methods used by the ancients in their geometrical

works. Methods which seem not to be generally known or practised by common mathematicians, who are often led aside from this true scientific path, by a too frequent application of the modern algebra to pure geometrical subjects. Indeed several writers of the first eminence, and chiefly too of our own nation, have happily produced several specimens of the restitution of some lost works of the ancients according to their own models. But those works seem not so well adapted to the use of the generality of readers, as the specimen of a plan, here given by our author, of laying down direct rules for instituting the analysis and synthesis of geometrical propositions, and enforcing those rules by proper examples adapted to them. For from hence the young geometrician, instead of groping out the demonstrations of theorems and of constructions, through many needless and laboured processes, and instead of stealing constructions to problems from algebraic equations, which he either cannot demonstrate, or in so imperfect a manner as generally evinces the improper mode of their discovery; we say, instead of plodding on in this manner, he is here supplied with the means of discovering, with certainty, whether theorems are true or false, with their demonstrations, as also the constructions and demonstrations of problems.

As our author has hinted a design of obliging the public with some future pieces of the same kind; in justice to his merits, we wish him such success in the present, as may encourage him to accomplish those laudable intentions.

IV. *Travels in Asia Minor: or an Account of a Tour made at the Expence of the Society of Dilettanti.* By Richard Chandler, D.D. Fellow of Magdalen College, and of the Society of Antiquaries: 4to. 15s. Boards. Doddsley. (Continued from vol. xxxix. p. 443.)

WHEN the travellers lay by the sea side, they had observed a fire blazing on an eminence before them, towards Lesos, which they were told was a signal for a boat designed to be laden clandestinely with corn, the exportation of which is prohibited under severe penalties. At midnight the aga of Cheinali, who was concerned in this contraband traffic, rode along the shore, attended by two Turks, armed, and mounted on long-tailed horses, to enquire who they were. After being entertained by the Janizary with a pipe and coffee, the aga mounted and galloped back, leaving the travellers an invi-

invitation to see an old building at his village, which was distant about two hours north-eastward*.

In the morning, after breakfasting on grapes, figs, white honey in the comb, and coffee, they set out in a body for Chemali; viewing by the way a hot spring, which rises in the slope of the hill of Troas, about four miles from the shore. The bed resembles rusty iron in colour, and the edges were intrusted with white salt. After running a few paces, it enters a basin, about nine feet square, within a mean hovel, roofed with boughs, which is the bath appropriated to women. Here Fahrenheit's thermometer rose to 113 degrees; and in two small veins to 130 and 142. The water is of the colour of whey, and has a brackish taste. It is reckoned very efficacious in the rheumatism, leprosy, and all cutaneous disorders. On the hill, a little above this spring, are the vestiges of the ancient sepulchres of Alexandria Troas.

Crossing again a river which lay in their course, in fifteen minutes the travellers entered among the roots of Mount Ida. The tops of this mountain are innumerable, and among the vast naked rocks are interspersed low oaks and bushes. Near Chemali they observed several wind-mills, Turkey-wheat standing, and on the slopes of the hills a few vineyards. The men were at work abroad, but the door-ways of the clay cottages were filled with women, whose faces were muffled, and with children, looking at the travellers.

When they arrived at Chemali, instead of an ancient building or temple they expected to see, they found only a mosque, which contained nothing to gratify their curiosity. The portico, under which they stopped, is supported by broken columns, and in the walls are marble fragments. The door is carved with Greek characters, extremely complicated. In the court was a plain chair of marble, almost entire; and under the post of a shed, a pedestal, with a moulding cut along one side, and an inscription in Latin, which shews it once belonged to a statue of Nero, nephew of the emperor Tiberius. Many scraps of Greek and Latin may be observed in the old burying grounds, which are very extensive; and the travellers saw more marble about this inconsiderable village, than at Troas. They supposed the building here described to have formerly been a church.

* *Colonzæ, the Hills*, says Dr. Chandler, was a town on the continent, opposite to Tenedos. Antigonus removed the in-

* This mode of computing the distance of places by time prevails universally in these countries, and is taken from the caravans, which move an uniform pace, about three or four miles in an hour.

habitants to Troas, but the place was not entirely abandoned. It seems to have recovered under the Romans, and has survived the new city; still, as may be collected from the site and marbles, lingering on in the Turkish village Chemali.

From Chemali the travellers returned to the vineyard formerly mentioned, purposing to embark as soon as possible, on account of the danger from the banditti, with whom these parts are infested. Having got into the boat, they coasted by Alexandria Troas in the dusk; and after rowing about five miles, landed, and slept on the beach; where the solemn night was rendered more awful by the melancholy howlings of numerous jackalls, hunting, as they supposed, their prey.

They embarked again three hours before day, and rowed by a bold rocky shore until near seven, when they landed at Enekiói, or *New Town*, now a Greek village, so miserable as scarcely to furnish grapes, wine, eggs and oil to fry them, sufficient for their breakfast. It stands very high. Pliny, says Dr. Chandler, mentions a town in the Troad, called Nea, or *New Town*, which perhaps was on this spot. Here, he further observes, there was an image of Minerva, on which no rain ever fell; and it was said that sacrifices left at this place did not putrefy.

Proceeding in their boat from Enekiói, they landed about noon on the beach without the Hellespont, not far from the Sigean promontory, and ascended by a steep track to Giarkíoi, a Greek village, once Sigéum, high above the sea, and now resembling Enekiói in wretchedness as well as situation. Here they were accommodated with a small apartment in one of the cottages, but it required caution to avoid falling through the floor. The following is the author's account of this celebrated place.

'The city Sigéum stood antiently on a slope opposite to the part where we ascended. The high hill of Giarkíoi was the acropolis or citadel: and a mean church on the brow, toward Mount Ida, occupies the site of the Athenéum or temple of Minerva; of which the scattered marbles by it are remains. The famous Sigéan inscription lies on the right hand, as you enter it; and on the left is part of a pedestal, of fine white marble, with sculpture in basso-relievo; of which the subject is the presentation of young children, with the accustomed offerings, to Minerva. Within the same building was found a marble, once repositied in the precincts of the temple, and now preserved in the library of Trinity college in Cambridge. It contains a decree made by the Sigéans two hundred and seventy-eight years before the Christian aera; and enacts, among other articles, the erecting in the temple an equestrian statue of king Antiochus on a pedestal of white marble, with an inscription,

in which his religious regard for the temple is mentioned, and he is styled the saviour of the people. It remained on the spot to the year 1718, when it was purchased of the papas or Greek priest by Edward Wortley Montague esq then going ambassador to Constantinople. The place in the wall, from which it was removed, is still visible.

• The city Sigéum was founded by the Mitylenéans of Lesbos. The Athenians seized it under Phryno. Pittacus sailed after him, and was defeated in a battle. It was then the poet Alæus fled, throwing away his shield, which the Athenians suspended in the temple. Periander of Corinth was chosen umpire. The Mitylenéans afterwards recovered Sigéum, but it was taken from them by Pisistratus, who made his son Hefestistratus tyrant there. The Iliéans then got possession of it, and by them it was subverted, perhaps about the time of Antiochus, as the name of the Sigéan people has been purposely erased in the decree above-mentioned.

• The temple at Sigéum was of remote antiquity, if not coeval with the city, which is said to have been built from the ruins of Troy. The Iliéans probably spared that edifice from a reverence for the deity, or no fragments would have now remained. The celebrated inscription is on part of a pilaster, eight feet seven inches long; one foot and something more than six inches wide, and above ten inches thick. It is broken at the bottom. In the top is a hole three inches and a half long, three wide, and above two deep. This served to unite it firmly with the upper portion, or the capital, by receiving a bar of metal, a customary mode of construction, which rendered the fabric as solid as the materials were durable. The stone was given to the temple, as appears from the inscription on it, by Phanodicus of Proconnesus, a city and island not far from Sigéum, famous for its quarries of marble. Such donations were common, and we shall have occasion to mention several.

• The lines in both inscriptions range from the left to the right, and from the right to the left, alternately. This mode of disposition was called *Boufropbédon*, the lines turning on the marble as oxen do in ploughing. It was used before Periander; and by Solon the Athenian lawgiver, his contemporary.

• The Greek alphabet, as imported by Cadmus from Phœnicia, consisted of sixteen letters. Palamedes, the rival of Ulysses, who was put to death in the Greek camp before Troy, added four. Simonides of Ceos increased the number to twenty-four. This person was a favourite of Hipparchus, brother of Hefestistratus the tyrant of Sigéum, and lived with him at Athens.

• We may infer from the first inscription on the pilaster that Phanodicus and the temple, to which he contributed, existed before the improvement made by Simonides, for it exhibits only Cadméan and Palamédéan characters: and also that the structure
was

was raised under the Mitylenæans, for it is in their dialect or the Æolian.

• The second inscription has the letters of Simonides, and was engraved under the Athenians, as may be collected from its Atticisms; and, it is likely, about the time of Hegeſistratus; the method of arranging the lines not being changed, nor the memory of the person, whom it records, if he were not then living, become obsolete.

• We copied these inscriptions very carefully, and not without deep regret, that a stone so singularly curious, which has preserved to us a specimen of writing antiquated above two thousand years ago, should be suffered to lie so neglected and exposed. Above half a century has elapsed, since it was first discovered, and it still remains in the open air, a seat for the Greeks, destitute of a patron to rescue it from barbarism, and obtain its removal into the safer custody of some private museum; or, which is rather to be desired, some public repository*.

From the brow by the church the travellers had in view several barrows, and a large cultivated plain, parched, and of a ruffet-colour, excepting some plantations of cotton. Here were flocks of sheep and goats; oxen treading out corn; droves of cattle and horses, some feeding, others rolling in the wide bed, which receives the Scamander and Simois united. Near the mouth of the river was lively verdure, with trees; and on the same side with Sigéum, the castle of Chomkeli, above which, by the water, were many women, their faces muffled, washing linen, or spreading to dry; with children playing on the banks.

The travellers descended from the church into the plain, and crossing the river above the women, to avoid giving offence, walked about two hours up into the country. They saw some villages consisting of a few huts; and were several times annoyed by the dogs, that are kept to guard the flocks and herds from wild beasts. They were very fierce, and not easily repelled by the muskmen who were in company. The ground in many places appeared to have been swampy, and had channels in it worn by floods and torrents. In the fields

* It is to be wished that a premium were offered, and the undertaking recommended to commanders of ships in the Levant trade. They have commonly interpreters to negotiate for them, with men, leavers, ropes, and the other requisites; besides instruments or tools, by which the stone might be broken, if necessary. By a proper application of all-prevailing gold, it is believed they might gain the permission or connivance of the papas and persons concerned. It should be done with secrecy. The experiment is easily made, when they are at Tenedos, or wind-bound near the mouth of the Hellespont.

were pieces of marble and broken columns. The bed of the river was very wide, and the banks steep, with thickets of tamarisk growing in it. They saw some small fish in the water, and found on the margin a live tortoise. Dr. Chandler passed the stream several times without being wet-shod. They had advanced in sight of some barrows, which are beyond the Scamander, and of a large conical hill, more remote, at the foot of Mount Ida, called anciently Callicolone, when the sun declining apace, to their great regret, they were obliged to return.

On their arrival at the village they found a rumour confirmed, that the consul, after parting from them at Tenedos, had been attacked by robbers in his way to Gallipoli. He had gone with company in a boat from the Dardanelles, and having landed to dine, as usual, ashore, the banditti rushed suddenly down upon them, and soon overcame them. The consul ran into the water up to his chin, where they continued to fire at him, and he was much hurt.

The travellers had intended tarrying a few days at Giaurkioi, with the view of examining the plain minutely, and penetrating to the sources of the Simois and Scamander in the recesses of Mount Ida; but the danger which was to be apprehended from the desperate parties that were ranging about the country, and the indisposition of the Janizary, together with the anxiety of their conductor to visit his brother's distressed family, obliged them to relinquish this design. Before their departure, however, they gratified themselves with the prospect of the adjacent scenes, which could not fail of proving highly interesting to their curiosity.

Our cottage, says Dr. Chandler, was not far from the brow of the hill, on which the church stands, and we repaired thither to enjoy again, before sunset, the delicious prospect. A long train of low carriages, resembling ancient cars, was then coming as it were in procession from Mount Ida. Each was wreathed round with wicker work, had two wheels, and conveyed a nodding load of green-wood, which was drawn through the dusty plain by yoked oxen or buffaloes, with a slow and solemn pace, and with an ugly screaming noise.

Early in the morning we descended the slope, on which Sigéum stood, going to our boat, which waited at Chomkali, distant about half an hour from Giaurkioi by land. After walking eight minutes we came between two barrows standing each in a vineyard or inclosure. One was that of Achilles and Patroclus; the other, which was on our right hand, that of Antilochus son of Nestor. This had a fragment or two of white marble on the top, which I ascended; as had also another, not far off, which, if I mistake not, was that of Peneleus, one of the

the leaders of the Boetians, who was slain by Eurypylos. We had likewise in view the barrow of Ajax Telamon; and at a distance from it, on the side next Leſſos, that of Æſytes mentioned in Homer. By the road were vineyards, cotton-fields, pomegranate and fig trees, with a verdure and freshness as agreeable as striking.

‘The town of Chomkali is mean and not large. We tarried there at a coffee house, while our men purchased the necessary provisions. We saw in the street two capitals excavated, and serving as mortars to bruise wheat in. The water-cisterns are sarcophagi with vents. On one was a Greek inscription, not legible; the stone rough. All these have been removed from the ruins of places adjacent, for even the site of Chomkali and its castle is of modern origin.’

It was the intention of the travellers to return by the coast of Asia, hoping it might afford them something worthy of notice; but they were over-ruled in this motion by the Rais, who preferred the European side of the Hellespont, because, as he urged, the stream there is less violent. They therefore steered to the Cherroneſe, where they landed above Eleûs, within a point nearly parallel to Mastusia and its castle, and at the mouth of the hollow bay Coelos. They observed some buildings among the trees at the bottom of the bay, with piers of an aqueduct; and on a rock near them were vestiges of a fortress. Soon after they had got on shore, their attention was attracted by the appearance of many boats on the Hellespont steering towards them, and full of people. The passengers, on landing, ascended a ridge in a long train, composed of persons of both sexes, old and young indiscriminately. It happened to be the panegyris, or *General Assembly*, a great festival among the Greeks; from the celebration of which none would be absent. The author observes, that the feast of Venus and Adonis by Sestos did not occasion a more complete desertion of the villages and towns on both sides of the Hellespont, when Leander of Abydos first beheld and became enamoured with his mistress Hero.

While the travellers were preparing to proceed on their voyage, a messenger from the beach announced the arrival of a vessel with English colours. This proved to be the *Delawar*, captain Jolly, on board of which they embarked.

‘We soon cleared the Hellespont, says Dr. Chandler, and passing by the mouth of the Scamander, had a farewell view of a part of the Troad, which deserves to be carefully traversed; which I quitted with all the reluctance of inflamed curiosity; and which I then hoped we might be able to revisit with better fortune from Smyrna.’

The

The author next describes the island Chios, now Scio, on which they soon after landed. The town of Scio and its environs, we are told, resemble from the sea Genoa and its territory, as it were in miniature. The present city occupies the site of the ancient, and is large, well-built, and populous. Its most striking ornaments are the beautiful Greek girls, many of whom were sitting at the doors and windows, twisting cotton or silk, or employed in spinning and needle-work, and accosted the travellers with familiarity, bidding them welcome, as they passed. They wear short petticoats, reaching only to their knees, with white silk or cotton hose. Their head-dress, which is peculiar to the island, is a kind of turban, the linen so white and thin that it seemed snow. Their slippers are chiefly yellow, with a knot of red fringe at the heel. Their garments were of silk of various colours; and their whole appearance so fantastic and lively as to afford the travellers much entertainment.

On returning to the ship at night, a great number of ghastly dogs, which were collected by the shambles, barked furiously at them, but were chid and repelled by the guides, whose language they understood. These animals are said to be maintained by the public, and they assemble when all is quiet. Dr. Chandler observes, that they were of old a like nuisance, being the Lemures of the ancients, who used to pacify them with food.

Next morning the travellers landed again on the island, and Dr. Chandler, in company with captain Jolly, went to the principal bagnio or public bathing-place, which he represents as a very noble edifice, with ample domes, all of marble. With respect to antiquities, however, concerning which he was particularly inquisitive, there are few remains in the island.

Prosperity, he justly observes, is less friendly to antiquity than desertion and depopulation. We saw here no stadium, theatre, or odéum; but so illustrious a city, with a marble quarry near it, could not be destitute of those necessary structures, and perhaps some traces might be discovered about the hill of the acropolis. A few bas-reliefs and marbles are fixed in the walls, and over the gate-ways of the houses. We found by the sea-side, near the town, three stones with inscriptions, which had been brought for ballast from the continent of Asia. The Chioite, our attendant, was vociferous in his enquiries, but to little purpose. We were more than once desired to look at a Genoese coat of arms for a piece of ancient sculpture; and a date in modern Greek for an old inscription.

The most curious remain is that which has been named, without reason, *The School of Homer*. It is on the coast at some distance

distance from the city, northward, and appears to have been an open temple of Cybele, formed on the top of a rock. The shape is oval, and in the centre is the image of the goddess, the head and an arm wanting. She is represented, as usual, sitting. The chair has a lion carved on each side, and on the back. The area is bounded by a low rim or seat, and about five yards over. The whole is hewn out of the mountain, is rude, indistinct, and probably of the most remote antiquity.'

The island of Chios, particularly a rugged tract named Arvisia, was anciently celebrated for its excellent wines, which were held in so great estimation as to be styled a new nectar. The travellers were treated with a variety of choice specimens by Mr. Bracebridge, whom they visited at his house near the town; and Dr. Chandler says, it may be questioned, if either the flavour or qualities, once so commended, be at all impaired. In several they found the former truly admirable. The most advantageous produce of the island is now the lentiscus, or mastic-tree, of the gum of which an immense quantity is consumed by the seraglio at Constantinople.

At Scio the travellers embarked in a boat manned with Greeks, and after a short, but disagreeable passage, arrived at Smyrna, where they were received by the British consul, and visited by other gentlemen, with great civility. The following anecdote, relative to natural history, stands foremost in the recital of the author's observations at this place.

'Among the new objects, which first attracted our attention, were two live camelions, one of the size of a large lizard. They were confined each on a long narrow piece of board suspended between two strings, and had for security twisted their tails several times round. We were much amused with the changes in the colour of these reptiles, and with seeing them feed. A fly, deprived of its wings, being put on the board, the camelion soon perceives its prey, and untwirling its tail, moves toward it very gently and deliberately. When within distance, it suddenly seizes the poor insect, darting forward its tongue, a small long tube furnished with a glutinous matter at the end, to which the fly adheres. This is done so nimbly and quietly, that we did not wonder it remained unobserved for ages, while the creature was idly supposed to subsist on air. One of these made its escape, the other perished with hunger.'

Having thus far traced the progress of the travellers in their excursion from Constantinople to the Troad, we shall attend them, in our next Review, to Smyrna, and from thence accompany them along the pleasant coast of Ionia.

V. *Curfory Remarks made in a Tour through fome of the Northern Parts of Europe, particularly Copenhagen, Stockholm, and Petersburgh.* By N. Wraxall, jun. 8vo. 5s. Cadell.

[Continued from vol. xxxix. p. 452.]

AFTER leaving Forsmark, Mr. Wraxall proceeded to take a view of the mines of Danmora, which are celebrated for producing the finest iron ore in Europe, the most important source of the wealth and royal revenue of Sweden. The ore is not dug, as in the mines of tin or coal in England, but is torn up by the force of powder. This operation is performed every day at noon, and is said to be one of the most tremendous and awful it is possible to conceive. The mouth of the great mine is near half an English mile in circumference, and its depth such that it is impossible for the eye to reach the bottom. This circumstance, however, did not deter Mr. Wraxall from gratifying his curiosity by descending into the mine, as soon as the explosions were finished. The following extract contains an interesting account of this intrepid adventure.

‘ There is no way to do this (to descend) but in a large deep bucket capable of containing three persons, and fastened by chains to a rope. The inspector, at whose house I had slept the preceding night, took no little pains to dissuade me from this resolution, and assured me not only that the rope or chains sometimes broke, but that the snow and ice which lodged on the sides of the mine frequently tumbled in, and destroyed the workmen, nor could he warrant my absolute security from one or both of these accidents. Finding, however, that I was deaf to all his remonstrances, he provided me a clean bucket, and put two men into it to accompany me. The gentleman who travelled with me, had already been into the mines of Fahlun in Delecarlia, where there is a ladder for that purpose, and he did not chuse to see a second mine, after having once gratified his curiosity. I wrapped myself therefore in my great coat, and stepped into the bucket. The two men followed, and we were let down. I am not ashamed to own that when I found myself thus suspended between heaven and earth by a rope, and looked down into the deep and dark abyss below me, to which I could see no termination, I shuddered with apprehension, and half repented my curiosity. This was, however, only a momentary sensation, and before I had descended a hundred feet, I looked round the scene with very tolerable composure. I was near nine minutes before I reached the bottom, it being eighty fathoms, or four hundred and eighty feet. The view of the mine, when I set my foot to the earth, was awful and sublime in the highest degree; whether terror or pleasure formed the predominant feeling as I looked at it, is hard to say. The light

light of the day was very faintly admitted into these subterraneous caverns. In many places it was absolutely lost, and flambeaux supplied its place. I saw beams of wood across some parts from one side of the rock to the other, where the miners sat, employed in boring holes for the admission of powder, with as much unconcern as I could have felt in any ordinary employment, though the least dizziness, or even a failure in preserving their equilibrium, must have made them lose their seat, and dashed them to pieces against the rugged surface of the rock beneath. The fragments torn up by the explosion previous to my descent lay in vast heaps on all sides, and the whole scene was calculated to inspire a gloomy admiration in the beholder. A confinement for life in these horrible iron dungeons, must surely, of all punishments which human subtlety has devised, be one of the most terrible. I remained three quarters of an hour in these gloomy and frightful caverns, and traversed every part of them which was accessible, conducted by my guides. The weather above was very warm, but here the ice covered the whole surface of the rock, and I found myself surrounded with the colds of the most rigorous winter, amid darkness and caves of iron. In one of these, which ran a considerable way under the rock, were eight wretches warming themselves round a charcoal fire, and eating the little scanty subsistence produced from their miserable occupation. They rose with surprise at seeing so unexpected a guest among them, and I was not a little pleased to dry my feet, which were wet with treading on the melted ice, at their fire. There are no less than 1300 of these men constantly employed in the mines, and their pay is only a copper dollar, or 3d. English, a day. They were first opened about 1580, under the reign of John the III^d, but have only been constantly worked since Christina's time. After having gratified my curiosity with a full view of these subterranean apartments, I made the signal for being drawn up, and can most seriously assure you I felt so little terror while reascending, compared with that of being let down, that I am convinced, in five or six times more I should have been perfectly indifferent to it, and could have solved a problem in mathematics, or composed a sonnet to my mistress, in the bucket, without any degree of fright or apprehension: so strong is the effect of custom on the human mind, and so contemptible does danger or horror become when familiarized by continual repetition!

From the mines of Danmora, the traveller pursued his route to the seat of baron de Geer at Lofsta, about twenty miles distant. This, we are told, is one of the handsomest country seats in Sweden, and likewise one of the most northern in Europe. Mr. Wraxall admits that it may be a very agreeable residence in July and August, but is too near the pole to be tolerable the far greater part of the year. At the time
he

he was there, which was in the beginning of June, the ground had not been totally free from snow more than three weeks; and the wind blew so cold from the north-east, that he was half-froze even in a great coat.

The next remarkable object that occurs in the journey is the cataract of the river Dahl, about twenty-five miles from the seat of Baron de Geer. We shall present our readers with Mr. Waxall's description of this amazing scene, after observing, in his own words, 'that it is one of those objects which to be felt must be seen, and before which language sinks unequal.'

'The Dahl rises in Norwegian Lapland, and after passing through a vast extent of country, empties itself into the sea about twenty miles from this place. It is above half a mile broad between the island I now write from and the falls; but at the cataracts, its banks being much narrower, it runs with vast impetuosity. A small island, or rather rock, of half a quarter of a mile in circumference, divides the river at the place. In the winter, when one of the cataracts is frozen over, the island is accessible, but at this time it would be impossible to reach it alive. The eye takes in both falls at once from either bank. The depth of each is about forty feet; but one is abrupt and perpendicular, the other oblique and shelving. As nearly as I can judge by my eye, the breadth is not in either less than eighty or ninety yards, and I am inclined to believe it more. The tremendous roar of these cataracts, which, when close, is superior far to the loudest thunder; the vapour which rises incessantly from them, and even obscures them from the eye in many parts; the agitation of the river below for several hundred yards before it resumes its former tranquillity; and the sides covered with tall firs, which seem like silent and astonished spectators of it; form one of the most picturesque and astonishing scenes to be beheld in nature's volume; nor would I have resigned the pleasure I experienced, as I lay on the loose stones almost immediately beneath it, and was covered with the spray from its dashing billows, for the most voluptuous banquet a sovereign could bestow.'

Travelling along the side of the Dahl, by the way of Soderfors, our author proceeded to Upsal, where he arrived early in the evening of the same day on which he set out from the neighbourhood of the cataract. Here he promised himself great pleasure in surveying the colleges, public buildings, curiosities, &c. with such exalted ideas of this university had the Swedes inspired him. His expectation, however, was greatly disappointed, and he assures us that Upsal has hardly one inducement to draw a man of taste to visit it, unless from being the residence of a Linnæus. He was informed that

there are at this time near 1500 students in the university but in general they are said to be miserably poor, and lodge five or six together in wretched hovels amid dirt and penury. The following is Mr. Wraxall's account of the celebrated professor above mentioned, to whom he had the honour of being introduced.

‘ On our first arrival, the gentleman who accompanied me, and who was intimately acquainted with Linnæus, sent his compliments to say, that he would do himself the honour to wait on him if agreeable immediately, and would introduce at the same time an English gentleman, who had been induced to visit Upsal from the fame of so great a man. He sent us word in return that he would pay us a visit in the afternoon at three o'clock, when he had done dinner. He came punctually at the hour marked, and after staying some time conducted us to the botanical garden, where he shewed us his collection of plants, shrubs, and flowers, which are very numerous, and have been presented to him from every part of the globe. At the door he took his leave and quitted us. This celebrated botanist is now in the sixty-ninth year of his age, having completed his sixty-eighth only last month. He is of a middle size, inclining to short, which is still increased by his stooping prodigiously when he walks. He was dressed in a plain blue suit of cloaths, and booted, as is common with the Swedes. At his button-hole hung the white cross of the order of the polar star, which was conferred on him by the late king Adolphus, who admired and honoured him. He enjoys a very easy independence from his salary, and pupils in the university: besides which, he is said to be possessed of a considerable fortune acquired by his profession. He has a country-house about five miles out of town, and keeps his chariot. He has one son and four daughters alive; but I don't find they possess any of their father's genius. At present he very rarely attends the botanical parties which are made twice every week round Upsal, and are conducted by his son, who is botanical professor. Monsieur Linnæus has been in England, France, and Germany, but speaks no languages except the Latin and Swedish; in the former of which he converses with perfect facility. His knowledge, I am assured, is by no means universal, but confined almost absolutely to natural history, in which it is unbounded. His faculties are as yet unimpaired except his memory, which begins to suffer some diminution. The remark, that a prophet has no honour in his own country, is very much verified in him; and I found those persons who were intimately conversant with his life and actions, more inclined to dwell on his personal imperfections, his foibles, and his weaknesses, than to expatiate on his astonishing talents, and extended fame. Thus it always is where we view the object at too inconsiderable a distance, and through the medium of those littlenesses which are inseparable from humanity. Well might

might the witty Rochefoucault assert, that "Admiration and acquaintance are incompatible." Time only can hold up to view pre-eminent merit, and assign it the due rank in the temple of memory.'

Mr. Wraxall observes that Upsal was anciently the chief residence of the kings of Sweden, and is much older than the present metropolis. The houses are mostly of wood, nor is there one public or private edifice of stone in the city.

After making almost the complete tour of the province of Upland, the traveller informs us that the country is chiefly a horrid desert, covered with shapeless stones, or impenetrable woods, incapable of cultivation, and destitute of inhabitants. The quantity of land employed in tillage does not bear the proportion of one to twenty, if really so much. Nature however, Mr. Wraxall observes, has made in some degree amends for this parsimony, by enriching these barren wastes with inexhaustible mines of copper, iron, and silver.

The peasants, says he, are chiefly employed in the manufacture of these metals, and I have visited six or seven forges on my journey, each of which constantly employs from four to fourteen hundred workmen only in iron. Wherever there is a country seat, you may be certain to see one of these fabrics; and no Cyclops were ever more dextrous in working their materials. I have seen them stand close to, and hammer, in their coarse frocks of linen, a bar of ore, the heat and refulgence of which were almost insupportable to me at ten feet distance, and with the sparks of which they are covered from head to foot. I had the pleasure of viewing the whole process used to reduce the ore into iron, and must own it is very curious and instructive. They first roast it in the open air for a considerable time, after which it is put into a furnace, and when reduced to fusion, is poured into a mould of sand, about three yards in length. These pigs, as they are then denominated, are next put into a forge heated to a prodigious degree: they break off a large piece with pinchers when red hot, and this is beat to a lesser size with hammers. It is put again into the fire, and from thence entirely finished by being laid under an immense engine resembling a hammer, which is turned by water, and flattens the rude piece into a bar. Nothing can exceed the dexterity of the men who conduct this concluding part of the operation, as the eye is their sole guide, and it requires an exquisite nicety and precision.—It is certainly a most happy circumstance that Sweden abounds with these employments for her peasants, as from the ungrateful soil and inclement latitude, they must otherwise perish of misery and famine.

Through the whole country are lakes, and pieces of inland water, on the banks of which their palaces and villas are usually built. My late tour has been entirely from one to another of these

these houses, and nothing can exceed the generous hospitality I have found every where. It would even be resented if a stranger visited a forge, without paying his compliments to the owner, who expects this mark of his attention and respect. This custom plainly shews how few persons travel in this part of Europe: if they were numerous, it would be quickly laid aside, or at least restrained within narrower limits. I cannot say as much in praise of the Swedish refinement or elegance, as of their benevolence and civility: there is, indeed, one quality which must precede these among a people; I mean neatness, a virtue which I have ever found in an eminent degree among the inhabitants of warm climates, where nature and necessity obliges them to extreme cleanliness. There is a profusion of dishes at their entertainments, but no taste in the arrangement or disposition of them. The table groans beneath a number of covers, which are all brought in at once, and then left to cool during a ceremonious meal of at least two hours. But the prologue to this play is even worse. Before they sit down to dinner, the company take bread and butter, which they wash down with a glass of brandy, and this horrid fashion prevails not only among persons of condition, but extends even to the ladies as well as the men. I must own I cannot reconcile myself to a custom, which, though it doubtless originated from the extreme coldness of the climate, is only worthy the Muscovites before the reign of their reformer Peter.'

While Mr. Wraxall was at Stockholm he was entertained with a mock engagement between some regiments of the Swedish troops, conducted by the king, and his brother prince Frederic; which was finely designed to cultivate the art of war in the time of profound peace. He then directed his course for Abo in Finland, where there is nothing that pleased him in the survey, or can amuse by the description. He enquired if there was not any thing in the university to merit attention; but they assured him it would be regarded as a piece of ridicule to visit it on such an errand; there being nothing within its walls except a very small library, and a few philosophical instruments. He found the province of Finland, however, not so barren or uncultivated as he had been taught to expect. Excepting East-Gothland, there is no part of Sweden so free from those vast stones which nature has scattered over that kingdom; nor any, where the soil is apparently more fertile, or the country better peopled.

[*To be concluded in our next.*]

VI. *Lectures on the Art of Reading, Part II. Containing the Art of reading Verse.* By Thomas Sheridan, A. M. 8vo. 5s. in boards. Dodfley.

IN the first volume of this work the author has treated of the art of reading prose; in the present he endeavours to lay open the more difficult art of reading verse; which, though not so generally useful, is much more pleasing and ornamental. In pursuance of this design he examines the state of our prosody, and the principles and laws of our versification; which at present, he says, are 'either buried in obscurity, or falsely seen through the mists of error.'

It has been usual to measure English verse by syllables. But Mr. Sheridan teaches us, that this measurement is improper; that English verse is composed of feet, like that of the ancients, with this difference, that ours are formed by accent, theirs by quantity.

'It is not, continues he, but that we have quantity too; but theirs was immutably fixed to the syllables of their words, ours is variable. In words separately pronounced, the quantity of the syllables is regulated by the accent. When the accent is on the vowel, the syllable is long; when on the consonant, short. All unaccented syllables are short. When words are arranged in sentences, the quantity of their syllables depends upon the relative importance of their sense; of which the emphatic word in each member of a sentence is the regulator. Our accent does not consist in a change of note, but in stress, and may be exhibited in a monotone, like movements beat on a drum.'

The Greeks and Romans made use of only two feet in the structure of their heroic verse, the dactyl and the spondee. But the English verse, as this writer affirms, admits of eight; notwithstanding it has been asserted, that it consists wholly of iambics, or trochaics.

'Thus, says he, in this line of Milton,

'Prone on | the flood' | exten|ded long | and large,

'The first foot is a 1st diff. (trochee), the second a 2d. diff. (iambus).

'In this,

'And the | shrill' sounds | ran echoing thro' the wood;

'The first is an un-diff. (pyrrhich), the second a double diff. (spondee).

'Thus in these two lines, we have examples of the four dissyllabic feet. I shall now give instances of the four trissyllabic.

'Mur'muring | and with him fled the shades of night.

' The first foot here is a first triss. (daetyl.)

' O'er man'y | a fró|zen man'y | a fí|ery Alp.

' This line contains no less than three of the second triss. (amphib.)

' The great | Hí|čár|chal standard was to move,

' Here the second foot is a third triss. (anapæst.)

' Innú|merable | before th' Almighty's throne.

' Here in the second foot we find an un-triss. (tribrach.) And thus I have shewn, that eight different feet may be admitted into our heroic verse.'

Upon this occasion our author thus triumphs over the indolence and ignorance of almost all our English poets :

' What an amazing advantage must the use of so many feet give, in point of variety, to our heroic verse, over that of the ancients, who were confined to two only, were we to make the use of it which we might. But through the indolence of our poets in general, and their want of skill in the theory of numbers, some false rules have been established, which have in a great measure, deprived us of that benefit.

' It may perhaps be matter of wonder to some, to hear it asserted, that any of our best poets were ignorant of the theory of numbers; nor will they easily be brought to believe, that they could make such good verses, without such knowledge. And yet it would be no difficult matter to prove, that scarce any of them, except Milton and Dryden, ever took the trouble to dive into that mystery; and their most admired verses proceeded wholly from ear and imitation, in the same manner as Scotch and Irish tunes have been composed, by persons utterly unacquainted with the art of music.'

The author having illustrated his theory by a great variety of examples, and explained the nature of melody and variety in numbers, proceeds to treat of the poetic pauses, the cesural, and the final. The following observations on the final pause, or the pause which closes every poetic line, are new and judicious.

' Nothing has puzzled the bulk of readers, or divided their opinions more, than the manner in which those verses ought to be recited, where the sense does not close with the line; and whose last words have a necessary connexion with those that begin the subsequent verse. Some, who see the necessity of pointing out the metre, make a pause at the end of such lines; but never having been taught any other pause but those of the sentential kind, they use one of them, and pronounce the last word in such a note, as usually accompanies a comma, in marking the smallest member of a sentence. Now this, in the case before mentioned, is certainly improper; because they make that

that appear to be a complete member of a sentence, which is an incomplete one; and by disjoining the sense, as well as the words, often confound the meaning. Others again, but these fewer in number, and of the more absurd kind, drop their voice at the end of every line, in the same note which they use in marking a full stop; to the utter annihilation of the sense. Some readers, of a more enthusiastic kind, elevate their voices at the end of all verses, to a higher note than is ever used in the sentential stops; but such a continual repetition of the same high note at the close of every verse, though it marks the metre distinctly, becomes disgusting by its monotony; and gives an air of chanting to such recitation, extremely disagreeable to every ear except that of the reciter, who in general seems highly delighted with his own tune, and imagines it gives equal pleasure to others. It was to a reader of this sort that Cæsar said, "If you read, you sing; and if you sing, you sing very ill." To avoid these several faults, the bulk of readers have chosen what they think a safer course, which is, that of running the lines one into another, without the least pause, where they find none in the sense; in the same manner as they would do in sentences of prose, were they to find the same words there so disposed; and by this means, they reduce poetry to something worse than prose, to verse run mad. In vain to such readers has Milton laboured the best proportioned numbers in blank verse; his order is turned into confusion, his melody into discord. In vain have Prior and Dryden in the couplet sought out the richest rhyme; the last word, hurried precipitately from its post into the next line, leaves no impression on the ear; and lost in a cluster of words, marks not the relation betwixt it and its correlative, which their distinguished similar posts in the verse had given them. You will not wonder, however, that the bulk of readers should easily adopt this last method, because they have all learned to read prose, and it costs them no pains to read verse like prose.

But it may be asked, if this final pause is neither marked by an elevation, or depression of the voice, how is it to be marked at all?

To this the answer is obvious, by making no change at all in the voice before it. This will sufficiently distinguish it from the other pauses; because some change of note precedes the others, either by raising, or depressing the voice; here it is only suspended; on which account I shall call it the stop of suspension: for it will be necessary to give it a name when we speak of it hereafter; and it is so little known amongst us, that hitherto it has neither got a name, nor a mark in writing; which perhaps is the very reason that it is so little known. For had any grammarian, after pointing out its use, ever given it a name, and a mark in writing, it must have been as generally known as any of the other stops, at least to readers of taste; since it is of such importance, that it is impossible to read

poetic numbers properly without the use of it; and not only so, but it is often one of the greatest ornaments, and gives the most force to delivery in prose too.

‘ This pause of suspension, was the very thing wanting to preserve the melody at all times, without interfering with the sense. For the pause itself perfectly marks the bound of the metre, and being made only by a suspension, not change of note in the voice, can never affect the sense: because, as the sentential stops, or those which affect the sense, have all a change of note; where there is no such change, the sense cannot be affected.

‘ Nor is this the only advantage gained to numbers, by this stop of suspension; it also prevents that monotone, that sameness of note at the end of lines, which however pleasing to a rude, is disgusting to a delicate ear. For as this stop of suspension has no peculiar note of its own, but always takes that which belongs to the preceding word, it changes continually with the matter, and is as various as the sense.

‘ I shall now endeavour to illustrate this by an example; for which purpose I shall choose this passage of Milton.

‘ Of man's first disobedience," and the fruit"
 Of that forbidden tree," whose mortal taste"
 Brought death into the world" and all our woe,
 With loss of Eden," till one greater man"
 Restore us," and regain the blissful seat,
 Sing heav'nly Muse!" that on the sacred top"
 Of Oreb, or of Sinai," didst inspire"
 That Shepherd," who first taught the chosen seed"
 In the beginning" how the Heav'ns and Earth"
 Rose out of chaos." Or, if Sion hill"
 Delight thee more," and Siloa's brook, that flow'd"
 Fast by the oracle of God," I thence"
 Invoke thy aid" to my adventurous song:
 That with no middle flight" intends to soar"
 Above th' Aonian mount" whilst it pursues"
 Things, unattempted yet" in prose or rhyme."

‘ I have made no other change in repeating these lines, but that of marking distinctly the cesural and final pauses. By looking over them, you will find, that out of sixteen, there are thirteen lines, which terminate without any stop; and if in the recitation such a number of lines be run into one another, it leaves not the least trace of verse behind; for beside the loss of measure, through want of its being marked, the movement also is on many occasions wholly changed by this means; as you will perceive by repeating the two first lines in that way—

‘ Of man's first disobedience | and the | fruit of | that' for |
 bid'den | tré whose | mórtal | taste brought, &c.' Where you see, by not observing the final pause, the movement in all the fol-

following feet, is changed from iambic to trochaic: whereas with the final pause,

—————and the fruit''

Of that | forbid | den tree | whose m6r | tal taste''

the ear acknowledges a perfect heroic verse, consisting of iambs.'

From the final, Mr. Sheridan proceeds to the cesural pause. Mr. Pope seems to fix the seat of this pause on the fourth, fifth, or sixth syllable of the verse *. But our author endeavours to shew, that, with regard to variety and expression, there is no part of the verse, into which it may not be admitted with advantage. He then points out the variety which may be added to the harmony of our versification, by the introduction of two cesuras, and particularly by that of semi-pauses, or demi-cesuras. The following paragraph may sufficiently illustrate his opinion of the latter.

' What I have advanced upon this species of verse, will contribute to solve a poetical problem, thrown out by Dryden as a crux to his brethren; and which, though often attempted, remains to this hour unexplained: and that is, to account for the peculiar beauty of that celebrated couplet in Sir John Denham's poem on Cooper's Hill, where he gives a description of the Thames——

' Tho' deep' yet clear,' tho' gentle' yet not dull,
Strong' without rage'' without o'erflowing' fall.

In which the chief beauty of the versification lies in the happy disposition of the pauses and semi-pauses, so as to make a fine harmony in each line, when their portions are compared, and in the couplet, when one line is compared with the other. But this solution could never occur to those who never once dreamed of the demi-cesura, and the happy effects which it may produce in verse.'

In the third lecture the author treats of the power of expression, arising from the various arrangement of the poetic feet; and illustrates their different properties by a great variety of examples: among which are the following.

' First, of the trochaic.

' Softly | sweet in | Ly'dian | meas'ures
Soon he | sooth'd his | soul to | pleas'ures
Wår he | sung' is | toll and | troub'le
Hon'our | bur' an | emp'ty | bubble
Nev'er | en'ding | still' be | gin'ning
Fighting | still' and | still' dest | roy'ing

* See Mr. Pope's VI. Letter to Mr. Walsh.

If the | world' be | worth' thy | win'ning
 Think' O | think' it | worth' en | joy'ing
 Lov'ely | Tháís | fit's be | síde thee
 TÁke the | good' the | gods' pro | vide thee.

• Here the trochaic movement is admirably suited to the gaiety of the subject; but in the same ode when the sentiment required a more forcible expression, the author uses a more forcible foot, the iambus, or anapaest. The iambus as thus:

• Sooth'd with | the sound | the King | grew vain,
 Fought áll | his bat' | tles ó'er | again,
 And thrice | he rou | ted áll | his fées
 and thrice | he sléw | the sláin.
 The mas' | ter saw | the mad' | nefs rise,
 His glow' | ing cheék | his ár | dent ey'es,
 And while | he heav'n | and earth' | defy'd,
 Cháng'd | his hand' | and check'd' | his pride.

• And as the sentiments become more vehement, not content with the iambus, he has recourse to the more impetuous anapaest; and the different degrees of a similar power in those two feet, can no where be better seen than in the following passage; the first line of which is iambic, the rest purely anapaestic.

• Reven'ge | reven'ge Timó | theus cries
 See the sú | ries arise,
 See | the snákes | that they réar,
 How they his' | in their háir;
 And the spár | kles that flash' | from their ey'es.

• The amphibrachic measure, in which that foot alone is used, is adapted only to lively and comic subjects. For instance

• If e'er in | thy sight I | found fávour | Apol'lo
 Defend' me | from áll the | disás'ters | that fol'low.

• And this passage from Addison's Rosamond, which is in general composed of the amphibrach, though in two places another foot is introduced.

• Since con'ju | gal pass'ion
 Is com'e in | to fas'hion
 And mar'riage | so blest' on | the thron'e is
 Like Vénus | I'll shíne
 Be fond' and | be fine
 And | fir Trus'ty | shall be' my | Adónis.'

Having thus demonstrated the power of these feet, when separately employed in a succession of lines, the author proceeds to consider their effects, when combined in the same metre; very justly observing, that all the magic power in conjuring-up images, lies more in the artful arrangement, than in the choice of words.

In

In the fourth lecture he shews how far pauses, the other constituent part of verse, are concerned in expression; and what beauty arises from the judicious variation of the cesura in its several seats.

We shall close our extracts from this work with the following remarks on the seat of the cesura.

‘ In order to find the seat of the cesura, we are to reflect, that there are some parts of speech so necessarily connected in sentences, that they will not admit of any separation by the smallest pause of the voice. Between such, therefore, the cesura can never fall. Its usual seat is, in that place of the line, where the voice can first rest, after a word not so necessarily connected with the following one. I say not so necessarily, because the cesura may find place where there would be no sentential stop, after a word which leaves any idea for the mind to rest on, though it may have a close connexion with what follows. For instance,

‘ Of Eve whose eye’’ darted contagious fire.

‘ Now in prose, there could not properly be a comma after the word, *eye*, from its close connexion with the following verb; but in verse, remove the cesural pause, and the metre is utterly destroyed.

‘ Of Eve’’ whose eye darted contagious fire.

‘ Of the same nature is another line of Milton’s, relative to the same person;

‘ And from about her’’ shot darts of desire—

‘ Pronounced in that manner with the pause in the middle of the line, it ceases to be verse; but by placing the cesura after the word, *shot*, as thus—

‘ And from about her shot’’ darts of desire—

‘ the metre is not only preserved, but the expression much enforced, by the unexpected trochee following the pause, which, as it were, shoots out the darts with uncommon force.

‘ The following line of Mr. Pope’s, read thus—

‘ Ambition first sprung’’ from your blest abodes

‘ is no verse, but hobbling prose. Let the cesura be placed after the word, *first*, as thus—

‘ Ambition first’’ sprung from your blest abodes—

‘ the metre is restored, and the important word, *first*, obtains its due degree of emphasis, and is made more distinguished by preceding this unusual pause.

‘ Of the same kind are two lines of Waller’s, which I lately read, stopped in the following manner—

‘ We’ve lost in him arts, that not yet are found.

The Muses still love, their own native place.

‘ By

• By which pointing, the metre is destroyed, and the thought obscured. They should be thus divided :

• We've lost in him'' arts that are not yet found.

The Muses still'' love their own native place.

• Unless a reader be much upon his guard, he will be apt to pause, however, improperly, at those seats of the cesura, which have been set down as producing the finest melody, and therefore are most pleasing to the ear. Thus in the following line—

• Nor God alone'' in the still calm we find—

• The cesura, so placed, points to a different sense from that which is contained in the subsequent line ; for, in this way, it would imply, that we do not find God alone, in the still calm—but something else—whereas the true meaning of the couplet is, ' that we do not find God, in the still calm only, but in the storm and tempest ;' and therefore the pause should be thus made—

• Nor God'' alone in the still calm we find,
He mounts the storm'' and walks upon the wind.

• There would be great temptation in all the following lines, for the sake of melody, to place the cesura wrong.

• The sprites of fiery'' termagants inflame—

Back to my native'' moderation slide—

And place on good'' security his gold—

Your own resistless'' eloquence employ—

Or cross to plunder'' provinces the main—

• But such unnatural disjunction of words, which have a necessary connection with each other, whatever pleasure it might give the ear, must hurt the understanding ; which surely in rational beings has the first right to be satisfied. Lines of this structure do not in reality contain any perfect cesura ; whose place is supplied by two semi-pauses, or demi-cesuras. As thus—

• The sprites' of fiery termagants' inflame.

Back' to my native moderation' slide

And place' on good security' his gold.

Your own' resistless eloquence' employ

Or cross' to plunder provinces' the main.

• Of the same nature is the following line—

• Nor virtue male'' or female can we name—

• and the last of this couplet—

• Thus God and Nature link'd the general frame

And bade self-love'' and social be the same.

• In both which the demi-cesuras should be thus introduced—

• Nor virtue' male or female' can we name—

• And bade' self-love and social' be the same.

• Great

‘ Great attention ought to be paid to the semi-pauses, in lines where they are introduced together with a cesura; both in order to render the ideas more distinct, and to improve the harmony. If in the last line of the following couplet, the cesura only be marked, as thus—

‘ So two consistent motions act the soul,
And one regards itself’ and one the whole—

‘ the two different motions which actuate the soul, are not distinctly pointed out; which can only be done by introducing the semi-pauses, thus—

‘ And one’ regards itself’ and one’ the whole.’

In the latter part of this Lecture our author examines, the celebrated odes of Dryden and Pope on St. Cecilia's Day; and the result of his enquiry is, that Pope has exposed his want of skill in the general principles of numbers, and his great inferiority to Dryden, in that respect; that though he emulates Dryden in the variety of his metre, he varies only for the sake of varying, and does not seem to know how to adapt these changes to his subject; that where he means to excite images of terror, or describe the deep melancholy and gloomy despair of Orpheus, his metre has the air of burlesque; that when he speaks of the effect, which the music of Orpheus had on the infernal deities, he falls into the metre used in the melancholy ditties of the old English ballads; and when he points out the exultation of music, upon this extraordinary triumph over death and hell, he falls into the most comic movement that can be used, the amphibrachic, &c.

To these Lectures the author has subjoined a Dissertation on Rhime, extracted from the 2d book of his *British Education*. In this tract he points out some ill effects, which, he thinks, rhyme has produced on the English language. On this occasion he quotes the sentiments of Du Bos, tending to shew, that it is the offspring of barbarism and necessity, nursed by ignorance. But notwithstanding what these writers, Mr. Du Bos and Mr. Sheridan, have advanced, we cannot but think, that rhyme in the hands of a masterly poet, is a pleasing, and by no means a despicable, ornament. A Frenchman, who takes his ideas from the writers of his own nation, is an incompetent judge of rhyme in general. For nothing surely can be more untuneable, than the polysyllabic rhimes, usual in French poetry.

But whatever may be said on this subject, in opposition to Mr. Sheridan, his Lectures contain a great variety of observations, which deserve the attention of every one, who either attempts to write, or read verse; or even wishes to understand the general principles of poetical harmony.

VII. *An Explanation and Proof of "The Complete System of Astronomical Chronology, unfolding the Scriptures." In which the Truth and Reality of the Original Luni Solar Radix is clearly and fully ascertained; first, by Calculations à Priori; then confirmed, to the minutest Exactness, by Calculations à Posteriori, through an extensive Interval of 5800 Years. In a Series of Letters addressed to Mr. James Ferguson. By the Rev. John Kennedy. 8vo. 2s. Kennedy.*

THIS epistolary collection, addressed to Mr. Ferguson, is of a similar nature with the Letters to Dr. Blair, by the same author, which were noticed in our Review for February last. Like those, it consists of absurd calculations, without either reason, judgment, or truth; and which are so far from proving any thing with regard to the moon's real motions, that they serve rather to indicate the too powerful influence of that luminary over the author.

In speaking of the former pamphlet, he says, 'Dr. Blair chuses, I perceive, to be silent; though I was in hopes that ere this, I should have found him a zealous opponent.' Luckily, however, it would seem, that Dr. Blair has observed too many specimens of Mr. Kennedy's conduct, to be imprudent enough to administer food to his vanity by any answer or opposition to a person whose obstinacy renders him unfeeling of conviction and averse to information. Disappointed from this quarter then, this disposition leads him again to rail at Mr. Ferguson, who had before condescended to some altercation with him; but were we of this gentleman's counsel, we would advise him to desist from any farther attempts to reclaim the obstinately ignorant, from whom, as in the present case, no return can be expected but a profusion of such language as is scandalous to be committed to paper.

Notwithstanding the title of this pamphlet, which declares it to be an Explanation and Proof of the author's Chronology, it is evidently intended only as an answer to Mr. Ferguson's Remarks on it long since made. But so far is it from properly answering its intention, that the principal objections are unnoticed, and the book is entirely employed in absurd calculations, made from *assumed* roots, which, being contrary to nature and all experience, it is impossible to admit as true. He says the 'chief pillars of his system are these few plain, simple principles. 1. A true luni-solar radix, or determinate position of the sun and moon to each other at the creation. 2. A true uninterrupted series of years (both Julian and tropical) collected from the evidence of sacred and profane history. 3. A true length

length of the tropical year. 4. A true length of a mean lunation, or synodical month. 5. A true meridian distance, necessary for a connection of the first meridian with our own.' By the last of these articles, viz. the first meridian, he means the meridian at which it was noon day at the moment of the sun's creation, and which he pretends to compute from the other assumed articles; of these, the second is the only one whose calculation he submits to our view, in which he agrees with Mr. Bedford against archbishop Usher, the other three being *arbitrary assumptions* which he has been pleased to make without any authority, and most of them against all authority. Thus in the first article he assumes it as a fact, that the sun was created in the first point of the sign \triangle , and that the moon was then precisely twenty-four hours past the full: a supposition which it seems scarcely necessary to observe there is not the least authority for in the writings of Moses, nor any other, either ancient or modern. In the third article, he *assumes* the true length of a tropical year to be accurately 365 d. 5 b. 49 m. without any reason, and contrary to the constant observations of all astronomers, who make it to be nearly 365 d. 5 b. 48 m. 55 sec. And in the remaining fourth article, he *assumes* the true length of a mean lunation to be 29 d. 12 b. 44 m. 1 sec. 45 thirds, also contrary to all observations. These *assumptions* are not only contrary to nature, but they are also inconsistent with each other. For the length of the lunation must depend on the time in which the sun and moon perform their periods round the ecliptic; and as he asserts that the sun's period (or solar tropical year) is 365 d. 5 b. 49 m. precisely, and numberless observations have proved the moon's period to be 27 d. 7 b. 43 m. 5 sec. (which we do not know that he has yet denied); by multiplying those two periods together, and dividing the product by their difference, the quotient will shew 29 d. 12 b. 44 m. 3 sec. 7 th. 26 fourths, for the length of the mean lunation, from his own *assumed* length of the tropical year, which lunation therefore differs considerably from that which he has *assumed*.

His method of calculating backwards and forwards to prove one another, is extraordinary enough. Having *assumed* the tropical year = 365 d. 5 b. 49 m. by the help of this, and one observed time of the autumnal equinox, he computes the moment of the sun's creation, or the time of the autumnal equinox in the 706 year of the Julian period, which is the year of the creation according to our author: thus, among several observations communicated to him by the late Dr. Bradley, (then astronomer-royal) was the observed time of the autumnal

nal equinox at Greenwich for the year 1753, which was Sept. 11 d. 10 h. 24 m. (Old Style): then since, according to our author, there are 5760 Julian years between the Creation, and A. D. 1753, and the length of the Julian exceeding the length of his tropical year by 11 m. hence $5760 \times 11 m. = 63360$ days, which added to the 11 d. 10 h. 24 m. and the 30 days of Sept. subtracted, he obtains Oct. 25 d. 20 h. 24 m. for the time of the autumnal equinox at Greenwich meridian A. J. P. 706, or the time of the creation. And if this 20 h. 24 m. be deducted, then Oct. 25 d. at noon is the time of the same at a meridian which is 10 h. 24 m. to the west of the meridian of Greenwich, and which he therefore calls the first meridian. Then, by the exact converse operation, he computes down again from this time of the creation to find the time of the equinox in the year 1753, and on its coming out 11 d. 10 h. 24 m. the same with the observed time with which he had set out, he exults in it as a proof of the truth of his radix, &c. And this is his constant practice on other occasions, vainly fancying he has proved the truth of his principles when he has only proved his rightly following his own rules. By methods similar to this too, it is easy to prove the creation to have been at any time whatever, first assuming the length of the tropical year accordingly. But then no such radix will give the true time of the equinox for any other year but that (1753 in this case) from which the first computation is made. Notwithstanding our author is very confident of a contrary opinion, and affects to compute the autumnal equinox from A. D. 1793, thus, Since $1793 - 1753 = 40$, and $40 \times 11 m. = 440 m.$ which taken from 11 d. 10 h. 24 m. the remainder 11 d. 3 h. 4 m. (O. S.) he makes to be the time of the equinox in Sept. 1793; but this neither is the time as found by the best tables, nor, we will venture to say, as it will be observed by those who shall then be living. As some further evidence of the falshood of his radix, let us by the same rule compute the equinox for some other time lately past, and at which it has been observed, as suppose for the year 1773, when it was observed at Greenwich, Sept. 11 d. 6 h. 39 m. Now $1773 - 1753 = 20$, and $20 \times 11 m. = 220 m.$ which taken from 11 d. 10 h. 24 m. the remainder is 11 d. 6 h. 44 m. for the time of the equinox as thus computed, and differs from the truth by 5 minutes, though the difference in the times is no more than 20 years. And thus the method must needs give a false conclusion in every other instance.

Our author is constantly harping on a pretended error in Mr. Ferguson's calculation of an eclipse of the moon at Alexandria in Sept. the year before Christ 201, because it differs from

from the time as computed by himself from his own radix, &c. Indeed we should have wondered if they had coincided, or been even near together. But, though we do not think ourselves obliged to defend Mr. Ferguson, or any other person, yet our regard to truth induces us to observe that Mr. Ferguson's time agrees very well with the recorded time of that eclipse; and also it differs by only $\frac{1}{2}$ minutes from the time of the same, as very accurately computed from the last Tables of the famous Mr. Meyer, the universally acknowledged accuracy of which has considerable weight with us in the present instance.

But we have so often had occasion to remark Mr. Kennedy's mistakes and ungentleman-like behaviour, and observing that he still perseveres in his old track, and that any farther animadversions would be little more than a repetition of what has been said before, we shall not trouble our readers, or ourselves, by any additional reprehension on the subject.

VIII. *Miscellaneous Dissertations on Rural Subjects.* Sev. 51.
in boards, [Concluded.] Robinson.

HAVING in a former Number *, considered the first division of this work, and some part of that relating to manures, we shall now resume our account, with what the author observes upon that of Chalk. Under this head he takes occasion to correct a popular error, that it is improper for light land.

Chalk, says he, has been long used as a great improver of clays and strong loams, and thought to be improper for light land; but it is now found by experience to enrich all sorts of land, the light as well as the strong. Chalk, like marle, opens and mellowes clays, and consolidates light soils. Not because it contains any of the vegetable principles, as salts, &c. or that it attracts them from the air. For pure chalk is naturally barren, and no salts are found in it. The author of the Complete English Farmer, indeed supposes, that chalk contains in it the principles of fire, because it warms cold clay soils: but it gives no indication of its containing fire more than other calcareous earths; its warming cold wet land, being in consequence of its opening such land, by which the water escapes which stagnates in such land, and is the cause of its coldness. And besides, if chalk had this effect upon cold land, by reason of its heat, it would be pernicious to light hot land, contrary to experience.

* See Crit. Rev. vol. xxxix. p. 127.

Lime is then largely treated of, its nature, qualities, and effects described, accounts of various experiments, by different persons and on different soils, related; from the consequences of which some have rejected the use of lime entirely as being generally hurtful, or if it meliorates the land for one year, proving injurious ever after; while others recommend the use of it, some for certain kinds of land, and others for all lands indiscriminately; some approve the continual and annual use of it in small quantities, and others advise the using it at certain intervals, in large quantities, but different from one another. Upon the whole, however, it seems that lime is a great improver, and that the failure of some experiments with it, has been rather owing to an improper quantity or manner of using it, and running the land out of heart, than to its own qualities.

After descending on several other single manures, as limestone, gravel, soap-boiler's ashes, kelp, wood-ashes, sheep dung, &c. he makes many useful observations on the proper management of sheep, and then proceeds, with his usual accuracy and distinctness, to treat of the subject of composts, or compounded manures.

With regard to common salt as a manure, he says,

'Common salt has long been supposed to be a good manure, but the high duty upon salt prevented the farmers making use of it. This objection is now removed: for by an act passed the eighth of his present majesty, for the encouragement of agriculture, the duty is taken off foul salt, which is to be had at the salt-works; and is now sold in London, at four shillings per hundred weight, and by the ton at three pounds ten shillings. It has not, I believe, been ascertained what is the proper quantity to be used upon land; but by the account of the tellers of this salt in London, the quantity for arable land, is between two and three hundred weight per acre; and for lawns and grass-walks should be sown pretty thick, which will enliven the verdure. Sea-salt is however of so fiery a quality, that it is most adviseable to begin with a moderate quantity, upon every sort of land; as the quantity may be encreased at pleasure, when the effect of it is known.'

After giving an account of some new composts invented and recommended by Dr. Hunter, a gentleman who has much obliged the public by his attention to agriculture, he concludes,

'I have said nothing of liquid manures, to be spread upon land with a water-cart, as a top-dressing; as the powdered manures above-mentioned answer the same purpose with advantage. The liquid manures require a water-cart, and to be drawn by a horse,

a horse, which is prejudicial to the land, and the hot quality of them injurious to the tender young plants. The powdered manures do so, hurt in this respect, if sown upon the crop in dry weather, and the first shower of rain washes them down to the roots of the plants, the good effect whereof is soon perceivable from the flourishing state of the crop.

Our author then proceeds to the third part, on Drill-sowing, the particulars of which are thus specified.

• The principal drill-ploughs hitherto made.—Of Mr. Toll's drill-plough; a general description of it.—Improvement of it by the author.—Of the other principal drill-ploughs, and their defects.—Description of a new and important improvement of Mr. Tull's drill-plough.—The barrel-drill improved, and made a general instrument, to sow all seeds, and at any distance.—Of drilling corn for horse-hoeing, hand-hoeing, and close drilling not to be hoed.—Objections to drilling answered.—Experiments of drilling and hand-hoeing of wheat.—Experiments by Mr. Tull of horse and hand-hoeing of wheat.—His improvements of the hoeing husbandry.—The successful practice of the hoeing husbandry exemplified.—The expences and profits of that husbandry.—Several objections to the hoeing culture considered and answered.—Of the alternate husbandry.—The produce and expence of this method compared with the hoeing culture.—The ancient method of alternate cropping and fallowing.—Examples of this culture.—The same compared with the alternate and hoeing culture.

These several articles he treats in order, with his usual perspicuity. After remarking on the long and universally acknowledged improper mode of sowing corn and other seeds with the hand, or broad-cast, on account of the waste of seed, and unequal distribution of it, as well as the uncertainty of the depth, and mentioned some few contrivances for sowing in a regular manner; he comes to speak of Mr. Tull's drill-plough, which is accurately described, by references to an engraved plate of its parts, and instructions given for using it, and for properly adjusting the seed-box so as to deliver the due quantity; and as this drill was peculiarly adapted to Mr. Tull's own lands, which were naturally of a light open nature, our author describes the necessary alterations to fit it to other lands, &c.

• Another way of drilling wheat and other kinds of grain, is upon level ground, or broad ridges, in rows about twelve inches distant, and hand-hoed. Most farmers much prefer this method to horse-hoeing; and in general it produces better crops than the broad-cast, and the hoeing cleanses the lands from weeds, and much improves it for the succeeding crop. The saving of seed is a great advantage in this method also; for a bushel of wheat is sufficient to sow an acre.

But in this manner of drilling, the drill-plough with only two shares is not convenient; requiring too much time to plant any considerable extent of land, with but two rows each draught, and so near together as twelve inches. A drill that sows four rows at once is the most proper, and for this four foot-boxes, and the same number of shares are necessary. As this drill sows only four feet breadth of ground at once, it does not plant so much land as that for horse-hoeing, by above an acre a day, but should not be made to plant more than four rows at that distance; for it is found inconvenient in practice, to drill a greater breadth of level ground at once than four feet.

Having enlarged on the inconveniencies of this method, he advances to a third.

There is another method of drilling upon level ground, that does not require any hoeing. The rows are about seven inches distance, and if the land is very clean, may be eight inches asunder. When wheat is drilled in this manner, and advances in the spring, the rows spread and meet, and keep down the weeds. A bushel of wheat sows an acre; and the crop is generally superior to that sown broad-cast on the same land, with the usual quantity of seed.

Our author then gives an account of several other inventors and improvers of drills.

Since the time that Mr. Tull published his husbandry and instruments, several ingenious persons have invented drill-ploughs of different constructions from his. One of the first was M^r. de Chateavieux, first syndic of Geneva, whereof Mr. Mills, in his Husbandry, has given cuts and a description. It is a curious instrument, but complex and expensive, and constructed to sow only three rows at seven inches distance. Mr. Mills has omitted to describe Mr. Tull's drill, supposing it to be more complex than the other; but by mistake, he not being experienced in the practice.

About the same time another sort of drill-plough was invented by M^r. du Hamel, called a barrel-drill, of which more afterwards. This drill has been introduced into Britain and Ireland, first by Mr. Craik, near Dumfries in Scotland, a very ingenious practiser of the new husbandry, who has made some material improvements on Mr. du Hamel's drill; and since that, Mr. Wynn Baker has made a barrel-drill, whereof the construction was taken, as I am informed, from Mr. Craik.

Mr. Randall, of York, has invented another of a very different construction from either of the former, the performance of which I am unacquainted with. And Mr. Baldwin, of Clapham, in Surrey, has constructed one upon the principles of Mr. du Hamel's, and to plant more rows at once.

These are the principal instruments for regular sowing, that have come to my knowledge, all which are defective in one particular;

ticulars; they are limited to sow at certain stated distances, from which they cannot be altered. I had a drill made to sow six rows at once at six or seven inches distance, but that was likewise confined to that distance, from which it could not be altered; but since then, I have contrived a method, by which either Mr. Tull's, or the barrel-drill, may be made to plant from one to six rows, and the rows from seven inches to four feet distance.

Of this he gives a description, accompanied with an engraved representation of the parts. He then particularly describes the other drills before mentioned, specifying their respective advantages and inconveniencies; and then proceeds to a particular discussion of the comparative quantities of grain produced in the several methods of sowing. He next gives an account of several experiments to form the comparison between the profits; but by the way observes that,

It cannot, however, be truly asserted, as by some has been done, that the horse-hoed crops of wheat are in general greater, or even so great as the sown crops, upon the same land, or upon land of equal goodness, and in the same years. The profit of this husbandry does not altogether consist in the superiority of the crops of this above the common husbandry; but principally in reducing the expence of cultivation, and saving that of manure; whereof none, or very little is necessary in the horse-hoeing husbandry for corn. This is an important article, and a necessary and very expensive one in the common husbandry. It is no small advantage in the hoeing husbandry, that all the manure usually bestowed upon the wheat crop, may be saved for the other lands; for the improvement of meadows and grass-grounds, and for the crops cultivated for cattle, turneps, carrots, cabbages, and cole-seed, and for domestic use, or sale, as potatoes, hops, madder, and several others.

With regard to the crops obtained from land drilled in equidistant rows, and hand-hoed, though this method of culture is much inferior to horse-hoeing, as it does not so much improve the land, nor so that successive wheat crops can be obtained from it; yet it is commonly more profitable than sowing it with wheat broad-cast, and the land is, by the hand-hoeing, in much better order for a succeeding crop. Neither is the expence of hand-hoeing so great as the above author seems to think; for once hoeing is frequently sufficient, and it is very rarely necessary to hoe oftener than twice. The hoeing, sun, and free air between the rows, very much strengthens the plants, cause them to throw out many branches, and fill the grain. It is unnecessary to multiply examples of this, and may be sufficient to produce one that is unexceptionable, the experiment made by Mr. Cox, near Lymington, in Hampshire, being a

comparative one between wheat sown broad-cast, and drilled in equidistant rows twelve inches distant; for which the gold medal was adjudged to him by the London Society of Arts.

Our author here gives the experiments at large, which contain accurate details of the several expenses as well as the quantities produced, the better to form the comparison. He then answers, in a satisfactory manner, the objections that have been made to the drill-sowing and hoeing husbandry. From the whole it appears that this method is much preferable to the common method of manuring and broad-cast sowing; that the produce is more, the grain better, and the expence less, as little or no manure is required. It is remarkable that the advantage seems to increase with the distance between the rows drilled, at least to a certain limit; that rows distant from each other by six or seven inches, are more advantages than the common broad-cast; that rows of twelve inches distance are better than the former; and that rows of two feet distance are still better than these. One instance of this prodigious increase of grain from the increase of soil is so extraordinary, that it is worth relating here.

It is authenticated by the relation of Dr. Watson who has reported an experiment, made by Mr. Charles Miller, son to Philip Miller, esq. the celebrated botanist, by which it appears — That having in the autumn of 1765 planted a single grain of wheat, in the botanic garden at Cambridge; in the spring of 1766 he divided the several plants that tillered from that grain, and transplanted them into fresh earth, by which near two thousand ears were produced from the first single grain. On the second of June, 1766, in order to repeat the experiment, he sowed some grains of the common red wheat, and on the eighth of August he selected a single grain, which had produced eighteen plants; each of these plants were planted out separately; and several of them having pushed out side-shoots, those likewise were divided, and again transplanted. The whole number thus transplanted before the middle of October, amounted to sixty-seven plants; these remained through the winter vigorous, and in the spring of 1767, were again divided and transplanted; and from the middle of March to the twelfth of April, five hundred plants in all were produced, which were suffered to grow without any further division; and when ripe were gathered, and the number of ears thus produced from one grain was twenty-one thousand one hundred and nine; some of the plants producing one hundred ears from a single root, and some of the ears seven inches long.

We proceed now to the fourth and last article of the work, which is on the force of running water as applied to many necessary

necessary purposes of life. The contents of this part are thus specified :

• On the force of running water, &c.—To compute the quantity of water of a river, brook, &c.—To make a half-second pendulum for this use.—Of undershot mills, and dimensions of one measured by the author.—The velocity and quantity of water to this mill, and the work done by it.—Experiments to determine the velocity and quantity of water through different apertures —A general mistake relating to them rectified.—A valuable improvement in the wheels of undershot-mills.—Of overshot-mills, their advantages and defects.—Compared with undershot-mills from experiments.—Of breast shot mills.—The dimensions of one measured by the author.—These three sorts of mills compared.—The quantity of water that each of them require.—The quantity of water in the Thames, at Westminster-bridge.—Of the force, impulse, or momentum, of running water.—Of the bottomwork of mills and other machines.—The best method of constructing them, to prevent blowing.—Of coffer-dams made use of in building the piers of bridges.—Of Daggendam breach.—Of Archimedes' screw-pump, and how constructed.—Of the best kinds of mortar for the bottoms of water works.—Of making canals to conduct water for mills and other engines.—The manner and expence of making them.

Of this part too our author, in the introduction, says,

• In very flat countries, as Holland, they have abundance of water; but, that having no current, is of no use to them in their machinery, wherein they are obliged to make use of wind. Of windmills they have great numbers, and employ them in all manner of heavy work: for grinding-corn, fulling, sawing, in manufactures of paper, oil, metals, and many others; but with regard to power and steadiness, water is far superior to wind. In Britain there is great conveniency of water, but we are often defective in the application of it. Much more business might be done with the same water, if applied in the best manner. To assist those who would erect such works, and the workmen employed to erect or repair them, is the intention of this Dissertation.

• The mechanic arts have their foundation in geometry, but in forming rules for practice, many circumstances occur, that cannot be accounted for by theory alone, without experiments. Water raised to a head, and issuing through apertures made below, has in theory a certain velocity; and it has been supposed, as indeed it seemed probable, that the quantity issuing was constantly and directly proportional to the velocity; and upon that supposition, rules were laid down of the expence and impulse of water passing through these apertures. But it appears from experiments that the quantity is not to be determined from the velocity, and that the calculations of its im-

pulse, founded on that supposition, is erroneous: which is necessary to be attended to, in the construction of all machines to be worked by the force of water.

The construction of the bottom-work of mills, locks, sluices, &c. with proper materials, and in such manner as to prevent their decaying, and to secure them from blowing, are matters of no small importance in these works; and concerning these, the reader will find here such directions as may be relied on in practice.

To this declaration we shall readily subscribe, our author having not only treated of things in constant and of important use, but also in a practical manner, and from real experience and observation. We must however remark, that he has expressed himself rather in a loose and unguarded manner concerning the velocity of issuing water; for the velocity is nearly in a constant ratio to the quantity, which is always determinable from the former, as appears by many experiments related by the writers on the subject; and our author has determined the quantity of water in this very manner. All he seems to mean here therefore is, that, in estimating the quantity of water issuing through an orifice by the pressure of water whose surface is above it, we are not to take the whole quantity which would issue through the hole quite full, with a velocity equal to that acquired by the fall of a heavy body through a space equal to the whole height of the surface above the hole, but only about two-thirds of that quantity. In this remark there is nothing new nor different from the practice and rule established ever since the publication of Sir Isaac Newton's Principia, in which (lib. ii. prop. 36.) he has laid down these very rules from experiments, and which have been confirmed by several others since. The quantity then is certainly determinable from the velocity, it being equal to two-thirds (or rather twelve-seventeenths according to Sir Isaac Newton) of the aperture joined to the velocity; and the velocity is determinable from the altitude of the water, it being that which gravity produces through the given height. This defect seems not to arise from any in the velocity as determined by rule, but from the hole not being quite filled with the issuing water, as appears by its forming a smaller stream a little without the hole than might seem proportioned to the diameter, the diminution being about $\frac{1}{5}$ th, or rather $\frac{4}{25}$ ths of the diameter of the orifice, and consequently the quantity diminished in the ratio of 25×25 to 21×21 , namely 1.417 to 1, or 17 to 12 nearly, or nearly 3 to 2. Nor is this quantity different from that which is found by the rule as more usually expressed by mathematicians at present, who use the whole area

area of the hole as combined with the velocity acquired by falling through only half the altitude of the water; for the velocities being in the subduplicate ratio of the heights fallen, the velocities in these two cases will be as $\sqrt{2}$ to $\sqrt{1}$, that is as 1.414 to 1, which is nearly the same ratio as before.

Our author too has, through haste we suppose, made some mistakes in the numerical calculations; but as his methods of practice are just, and the calculations only given as illustrations of them, they are not of any bad consequence.

Inquiry into the Rise and Establishment of the Royal Academy of Arts. To which is prefixed, a Letter to the Earl of Bute.
By Robert Strange. 8vo. 2s. Dilly.

AS the Letter prefixed to this Inquiry, though of a personal nature, relates to the history of a private transaction which seems to have proved of great detriment to an artist of distinguished merit in his profession, we shall present our readers with an account of the facts, as they stand upon his authority.

In the year 1760, after Mr. Strange had communicated to the public his intention of visiting Italy, Mr. Ramsay, who was at that time employed to paint two whole length pictures, one of his majesty, then prince of Wales, and the other of lord Bute, signified to him that it would be agreeable both to his royal highness and his lordship if he would engrave a print from the former of these pictures, which was then finished. Mr. Strange, apprehending from the manner in which the proposal was delivered, that it was more the private wish of Mr. Ramsay than the immediate desire either of the prince or lord Bute, represented to him how incompatible such a work would be with his other engagements, and the great loss he should sustain by postponing them: adding that he was morally certain, whether his royal highness nor lord Bute were sufficiently acquainted with the nature of such undertakings. This had it been the work of a few months, he would not have hesitated to comply with his request; but as that portrait would employ him nearly the space of two years, it became an object of importance to his family. He therefore begged leave to decline the undertaking, at least till Mr. Ramsay had represented his situation, which he earnestly requested he would do.

These particulars Mr. Strange related to two gentlemen, mutual friends to Mr. Ramsay and himself, and by whose opinion he was resolved to conduct himself in the affair. They approved of what he had done, and added that he ought by

no means to listen to proposals made by Mr. Ramsay alone: observing at the same time, that if either the prince or lord Bute desired their portraits might be engraved by him, they would undoubtedly see him on the occasion; an honour to which he had before been frequently admitted.

Mr. Strange went directly to lord Bute, to know his pleasure, and to ascertain how far his conjectures with respect to the work proposed were well founded; but he had not the honour of seeing his lordship. He afterwards waited on Mr. Ramsay, and told him that he had maturely considered his proposal, but that he was more than ever convinced of the force of the reasons which he had formerly given him, and begged that he would represent them respectfully to the prince and his lordship. Mr. Ramsay, who appeared to be much disappointed, answered, "Give your reasons yourself." Mr. Strange replied, that so he had intended; that he had been at lord Bute's house, but was not admitted; and that as Mr. Ramsay had brought him a proposal, he thought it incumbent upon him to return the answer. Here they parted, and Mr. Strange went a second time to pay his humble respects to lord Bute; but to as little purpose as before; and receiving no message from his lordship, he concluded that the proposal had come chiefly from Mr. Ramsay.

About a fortnight after, Mr. Chambers, architect, brought Mr. Strange a message directly from the prince, informing him, that his royal highness was desirous he should engrave the two whole length portraits painted by Mr. Ramsay; that he should lay aside every other engagement, and begin with that of his lordship; and that the prince, in consideration of his trouble, would make him a present of one hundred guineas, and patronise a subscription for these portraits*.

This proposal, says Mr. Strange, alarmed him so much, that he was at a loss what answer to make. He considered the sum mentioned, how inadequate soever to the labour of almost four years, as an effect of his royal highness's generosity in the intention, who being a stranger to the nature of such undertakings, imagined that the plates might be executed in the course of a few months; and he regretted that

* In this part of the Letter the following anecdote is subjoined, in a note.

"M. Ryland was afterwards employed to engrave them. He consumed almost four years in executing this work. He was paid one hundred guineas for making the drawings, and received fifty pounds each quarter, during that period, besides the advantage that arose from the sale of the prints. And even the above sum has been continued to him by way of salary."

Mr.

Mr. Ramsay, as it now appeared, had not represented, according to his request, the situation of his affairs: which had he done, it would probably have procured him the honour of seeing lord Bute, and prevented the message that was now so distressing to him. He told Mr. Chambers, that he wished to avoid giving any answer to his proposal till he had seen lord Bute. Mr. Chambers, who could not but observe his uneasiness, said that he was not only concerned, but sensible how disadvantageous such an office was to his interests; the moment he was authorised to make it; but intimated that as he was only a messenger in the affair, he could not help delivering it; adding that it was necessary he should have an answer, because the prince was impatient for his return. Mr. Strange related to Mr. Chambers the particulars of what had passed between Mr. Ramsay and him; and concluded by begging him to lay, with all duty and submission, his situation before the prince, and by declining to accept the proposal that was made to him, till his royal highness should be informed of the nature of such works. Mr. Chambers gave him every assurance of his friendship, and promised to return in a day or two, to let him know what passed on the occasion. He returned accordingly, and said that the prince was exceeding well pleased, and thought his reasons were both natural and just. This declaration rendered Mr. Strange perfectly easy; but in a day or two after, he was surprised by a friend telling him that he had seen Mr. Ramsay, who informed him that he had met lord Bute; and that his lordship said, the prince was so provoked at Mr. Strange's refusal, that he could not bear to hear his name mentioned.

These two accounts, says Mr. Strange, of the prince's opinion on this subject are no doubt contradictory, but I am sorry to be forced to observe, that experience seems to have confirmed what your lordship was said to have declared. From that period, the protection, with which I thought myself highly honoured, and which I was justly proud of and grateful for, has been totally withdrawn from me. But this could never have happened, had my situation and the nature of the proposal been fairly stated to the prince, as I represented them to M. Chambers. For in that case it cannot be supposed that his royal highness, so conspicuous for humanity and benevolence, would have expressed himself in the words above mentioned, and much less that I should become an object of resentment for having declined to undertake a work so evidently detrimental to my family. Yet by the sequel it would appear that such has been my misfortune.

In this question between M. Chambers and me, I must, with the most humble submission, appeal to his majesty's known justice

justice and clemency. His memory is good, and the circumstances of the case are simple and few. If the king was misinformed, and I thereby misrepresented, he must be sensible, if ever he should vouchsafe to peruse the following sheets, that his influence has been used to oppress an injured artist. If M. Chambers did not deliver my answer to the prince himself, some third person might be the author of this injustice.

After remaining in town a few days, and leaving the issue of my proposals to the generosity of the public, I returned to Kensington. It was at this crisis that I began first to experience the consequence of his royal highness's and your lordship's displeasure. The reasons which I had given, and which I now faithfully relate, for declining to execute the work proposed to me, had no doubt been suppressed, and my conduct so misrepresented, as laid the foundation for the prejudices that were imbibed against me. The subscription, for the publication of my prints, then in hand, was but just opened, when, all of a sudden, reports were spread greatly to my disadvantage reports false and void of all foundation. But how could one, my lord, in my humble situation of life, bear up against the supposed influence of a young amiable prince, the favourite of his people, and against the power of a nobleman, who promised to become the Mecenas of the age? My subscription therefore received an immediate check; and my friends, hearing the injurious reports, and not knowing how to contradict them, were much alarmed. Finding this to be the case, I abandoned my works at Kensington, and returned to town, in order to justify myself to my friends and to the public. Every body who heard my story saw clearly into the bad intention with which these reports were circulated. On this occasion I endeavoured, for a third time, to get admittance to your lordship, but was still refused. This I thought the more extraordinary, as you know, my lord, I had never, before this affair was agitated, been denied that honour. I then took the liberty of writing to you on the subject, in which I explained the nature of the work proposed to me, and the reasons for which I had declined it; viz, the important concerns of a husband, and father of a numerous and encreasing family. I even wished a hearing upon the subject.

To this letter your lordship did not condescend to honour me with any reply. Nor had I ever an opportunity of personally justifying myself. Daily experience has however taught me, that I had incurred, although innocently, your firm displeasure.

Soon afterwards Mr. Strange set out on his intended journey to Italy, not even without hope, as himself confesses, that time, and the merit of the undertaking which he had in view, would remove the prejudices that had been unjustly conceived against him. Unfortunately, however, in this he was mis-

mistaken, and he found that persecution was to hunt him even beyond the Alps; in the shape of Mr. Dalton.

In his journey from Florence to Parma, in the year 1763, he passed through Bologna; and being informed that Mr. Dalton, accompanied by Mr. Bartolozzi, was there, he stopped a day on purpose to wait on the former. Their conversation turned chiefly on the arts. Mr. Dalton was particularly desirous to know what Mr. Strange intended to do at Bologna. The latter informed him, that upon his first coming into Italy, he had made an excursion from Florence to that place, to take a view of the collections of painting, in order to form an idea of the time it would be necessary for him to remain abroad; and that he had then fixed upon a few pictures, of which he was to make drawings, upon his return from Parma. Mr. Dalton then asked what these were; when Mr. Strange, unsuspecting of any insidious design, told him, *the Circumcision*, and *Abraham putting away Hagar* by Guercino; *St. Peter* and *St. Paul*, and the *Aldrovandi Cupid*, by Guido. Mr. Strange asked him if he was to employ Mr. Bartolozzi at Bologna. Mr. Dalton said he was not: adding that he had only brought him from Venice on a jaunt of recreation, to which city he was to return the Wednesday following.

Here ended our conversation, proceeds Mr. Strange, and next morning I continued on my journey to Parma, where I remained about three months. Will it be credited, my lord, when I inform you, that during my stay at Parma, Mr. Dalton had suspended Mr. Bartolozzi's return to Venice, and had employed him to make drawings of the very pictures, or such of them as he could get access to, which I had unwarily told him were the objects of my journey? Could any person of candour have imagined this? Or could I have suspected that Mr. Dalton would have availed himself of his majesty's name to perform so unworthy an action?

I knew nothing of this till my return to Bologna. The day after my arrival there, I waited on cardinal Malvezzi, the archbishop, by whose interest I was to get access to the picture of the *circumcision*, it being an altar piece. No sooner had his eminency perused the letter, I had the honour to present him, than he informed me that one Mr. Dalton, a bookseller to the king of England, for such he called him, had lately made application to him, in the name of his majesty, who, he said, was desirous of having a drawing of that picture: that he had obtained for him permission to do it, and that the drawing was executed by Mr. Bartolozzi. He expressed the great difficulty he had to obtain the consent of the nuns, to whom it belonged, to allow a scaffold for that purpose, to be erected opposite to the altar. After much entreaty, I found it

was to no purpose to continue my solicitation at this time, and retired.

I then went to the Sampieri palace, where two of the pictures were, which I had mentioned to Mr. Dalton. Here too I found an absolute denial. Signor Valerio Sampieri, the proprietor, was pleased to give me this reason, viz. that as he had refused many of the nobility and princes in Europe, who desired to have copies of these pictures, he could not with any propriety deviate from his former resolution. He added, indeed, that if I would be satisfied to make a drawing, as was lately done by M. Bartolozzi from a copy, which he had of the St. Peter and St. Paul, I was at liberty. This naturally led me to ask some questions, which produced the following declaration. He said that M. Dalton had applied to him in the name of the king, for permission to have drawings made of the two pictures I desired to engrave, but that he had for the reason already given declined it: he allowed him, however, to make a drawing, which M. Bartolozzi had executed, from the above mentioned copy; and renewed to me the same offer. I thanked him, and said that a print engraved from such a copy would neither do justice to the merit of the original, nor credit to my reputation.

Next morning I turned my thoughts upon the Aldrovandi Cupid. For this purpose I waited on count Cassali, a Bolognese nobleman, to whom I had the honour to be particularly recommended. No sooner had I communicated to him my desire, than he made answer, that it was the picture in Bologna he could most readily command. The senator Aldrovandi, he said, was his particular friend, and that he was that very evening to accompany his lady to the opera, where he would see him, and settle the affair with him. I waited on the count the following morning, when I found that M. Dalton had not only got the start of me likewise here, but had put an effectual stop to every chance I might have had of accomplishing my desire. He told me with regret, that he had not succeeded with his friend, and that the reasons he had given him, for not complying with his request, were so satisfactory, that they left no room to urge the affair. He then gave me the following particulars, desiring that I might not, at that time, mention them in public. Application, he said, had been made to the senator Aldrovandi by a M. Dalton, who was collecting pictures for the king of England, to have a drawing made by M. Bartolozzi of the sleeping Cupid by Guido, which above all other pictures he wished to recommend to his majesty,—that a price had been agreed upon for the picture,—that the drawing had been sent to London,—and that the final conclusion of the bargain waited only the king's approbation, which M. Dalton assured him would arrive about that time. He added, that the senator Aldrovandi looked upon the picture as engaged to his majesty, but said, if the bargain did not take place, that I should cer-

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tainly be permitted to engrave it. With this declaration I was obliged to be satisfied.

In the evening I went to pay my respects to signor Ercole Lelli, an ingenious artist and an excellent anatomist. This gentleman was well acquainted with M. Dalton. During the course of our conversation, I related to him the particulars of the two preceding days, and mentioned what had formerly passed between M. Dalton and me at Bologna; I even hinted to him what I apprehended had influenced his conduct. Signor Lelli told me, that he had frequently intimated to M. Dalton his surprize at his having suspended M. Bartolozzi's return to Venice, in order to make drawings of the pictures in question, he being no stranger to my intention of engraving them. Signor Lelli said—"In queste occasioni mi pareva sempre stupido e confuso, e fin al questo momento io non ho potuto mai comprenderlo"—"On these occasions he appeared always stupid and confused, and till this moment I never could comprehend him."

To support the charge against Mr. Dalton, of making an improper use of his majesty's name, the author of the letter produces certificates from cardinal Malvezzi, and the senator Aldrovandi. Happy had it been, he observes, had his supposed offences been expiated with his journey to Italy; but what he had hitherto experienced served only as a prelude to what was preparing for him on his return to his native country.—He then lays before his lordship the unworthy treatment he met with, upon his arrival at London, from a set of men, who were directors of the Society of Artists, and to whom his majesty has been pleased to give the direction of the Royal Academy. The remainder of the Letter is employed on this subject, and contains a recital of the means which have been used to ruin the interest of the author, and even to reflect disgrace on the art which he professes, from motives of personal prejudice. Mr. Strange traces the progress, and vindicates the honour and utility of the art of engraving, with a degree of warmth becoming a man of a liberal and ingenuous spirit; and in the Inquiry into the Rise and Establishment of the Royal Academy, he presents us with many just remarks on the defects of that institution, which are worthy of attention.

Totally unacquainted as we are with this ingenious artist, and knowing him only by the character which he bears, of acknowledged eminence in his profession, we cannot help regretting that he should so undeservedly have incurred the displeasure of his majesty and the noble lord to whom the Letter is addressed; and our sympathy is the more strongly excited in his behalf, as the event appears to have operated to the no small detriment of his fortune. We also cannot avoid

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being affected with regret, to find that the plan upon which the Royal Academy is conducted, is so ill calculated for the encouragement of the arts, as entirely to frustrate the end for which it was instituted. Personal resentment and men's prejudices are incompatible with that generous emulation and love of genius which ought to be the animating principles of all Societies of this kind.

H. The History and Antiquities of the Parish of Halifax, in Yorkshire. Illustrated with Copper-Plates. By the rev. John Watson, M. A. and F. S. A. 4to. 11. 1s. Boards. Lowndes.

IT has been repeatedly suggested, as the best means of procuring a full and accurate account of the antiquities in the various parts of Great Britain, that all gentlemen who have leisure and inclination to prosecute the subject, should endeavour to elucidate the ancient state of the places and neighbourhood of their residence; from the collection of whose observations a copious and general system would result. But those who have recommended this plan seem not to be aware of the enormous bulk to which a work so conducted must extend. When that which now lies before us, relative to one parochial district only, amounts to no less than 764 pages, in quarto, how vast ought to be the repository that should contain the accumulated antiquities of the whole island! Such voluminous publications, even on subjects the most interesting and important, bear no reasonable proportion to the longest term of human life; and he who should say with Mr. Watson in his motto, *I have considered the days of old, and the years that are past*, might leave himself very little time to consider of any thing else. The knowledge of antiquity is certainly both amusing and ornamental; but it ought not so much to engross the attention, as that men should spend their time chiefly in contemplating the vestiges of former ages. It is an almost general fault of antiquarians that they treat of their subject too diffusively, and frequently likewise without any proper discrimination. They are apt to consider every circumstance that relates to preceding generations as of equal importance; and what renders their enquiries yet more uninteresting is, that of late the writers of this class have extended the denomination of antiquity so far down, as nearly to the end of the last century.

In the work which at present claims our notice, Mr. Watson has without doubt too freely used the great scale, of which we have signified our disapprobation; and we are of opinion it will likewise appear, that he has unnecessarily swelled the volume

volume with some articles, which fall not within the department either of history or antiquity.

The work begins with an account of the parish of Halifax, in the West Riding of Yorkshire, under the general heads of fire, air, or weather; earth, and water; after which we are presented with the druidical remains in the townships of Barkisland, Norland, Rishworth, Stansfield, Sowerby, and Warley. These, like other druidical remains in Britain, consist of large stones, of which the figures are delineated in plates. Mr. Watson observes, it may be thought a mistake to suppose that the Druids were settled in the parish of Halifax, because groves were essential to their worship, and there is not a tree, or even a bush, in all the neighbourhood. But in proof that the country was anciently covered with wood, he instances the signification of the British name Catmoss; and what is a circumstance of greater weight, he informs us, himself has observed that such mosses in the parish as are cut into for the sake of fuel, are full of the fragments of trees. In the following passage Mr. Watson endeavours to maintain, that one of these druidical remains, named Bride-stones, was appropriated to the celebration of the marriage ceremony.

‘What then if this was a druid temple, used (amongst other things) for marriage? The words groom and bride, lead out, in some measure, to think so; for why should names of this sort be used, except to keep up the remembrance of some ancient custom? We are told by Horlase, p. 183. of his Antiquities, that about eight miles from Bath is a druidical remain of erect stones, called the Wedding. But why the wedding, if no such ceremony was ever performed there?’

‘If it be said, that bride-stones may only be a modern name given to the rocks in Stansfield, on some trifling, but now unknown occasion; I answer, that this was the name by which they were known towards the end of the fifteenth century; for I have seen an original deed, in the hands of one Mitchell; of High Greenwood, in Stansfield, dated 6 Henry VII. wherein Richard Radcliffe, of Todmorden, Esq. grants to one John Olynrake, of Colingworth, a messuage called Edgynoyd, in Stansfield, lying between an hill called Humberd, on the south, Bridstones on the north; Stancle on the east, and Ork-ndigone (probably mis-wrote for Rocking-stone,) on the west. If then they were so well known by this name about the year 1491, as to be distinguished by it in deeds, we may reasonably conclude that it was no new appellation even then, and therefore might possibly be much older than that period, most likely as ancient as the days of our Saxon Ancestors, who knowing by tradition that these two standing monuments had been sacred to the marriage rite, gave one the name of the Bryte, which, in their language, signified a woman just given in marriage, and the

other that of Euma, a man, meaning the bride's man, or husband, from whence comes our bride's groom.

‘If the above conjecture is right, then I conclude, that, during the ceremony, the groom stood by one of these pillars, and the bride by the other, the priests having their stations by the adjoining stones, the largest perhaps being appropriated to the arch-druid, or the priest of the highest authority, when he gave his attendance on the occasion. Civil contracts, we know, were performed, the parties standing at the same time by a pillar. Thus Judges ix. 6. Abimelech was made king by “the pillar which was in Shechem;” and when Jehoash was to be chosen king, and the covenant was to be made between the Lord, the people, and him, he “stood by a pillar, as the manner was;” 2 Kings, xi. 14. And why might not religious agreements (if they were looked upon in that light) be thus made, before the introduction of Christianity? A stone pillar, amongst people, who dealt so much in representations, was no unfit emblem of the strong and perpetual obligation the contracting parties laid themselves under.’

The author next treats of Roman affairs, in the parish of Halifax. There is not, we are told, the least visible remains of a Roman station in the whole district, but two military ways are supposed to have gone through it; one leading between Manchester and York, the other between Manchester and Aldborough. Very near the township of Stanland, however, Mr. Watson informs us, that there are evident traces of an ancient settlement, of which he had the honour to be the first discoverer, and which he supposes, in opposition to Camden, to have been the Cambodunum of the Romans.

After treating particularly of several Roman inscriptions discovered in the neighbourhood, the author proceeds to the Saxon and Danish affairs in Halifax parish, which afford little subject for his observation. He then briefly mentions historical memoirs of Halifax parish, in the time of Charles I. and passes from hence to the consideration of its trade. He is of opinion, that no great progress was made in the parish of Halifax, respecting the manufacture of woollen cloth, till towards the end of the reign of Henry VI. but he maintains, that the trade was certainly introduced before that time; upon the authority of a court roll, dated at the court of the prior of Lewes, held at Halifax, in the year 1414, wherein Richard de Sunderland, and Joan his wife, surrender into the hands of the lord, an inclosure in Halifax, called the Tentur-croft. He also finds that two fulling-mills were erected in Rastick, about the seventeenth year of Edward IV. The author then, gives a list of the mills in Halifax parish, taken in the year 1758; concluding the chapter with an account of such tradesmen's tokens

as have been coined within the parish, and come to his knowledge.

He afterwards takes a view of the forests, chaces, and parks within the district, and next delivers an account of the manors, copyholds, gleaveships, knights fees, and ancient tithes. We are then presented with an extract from the survey of the manor of Wakefield, made in 1314; an account of the part of Letchers land in the parish; the number of inhabitants in the parish in 1763 and 1764, &c. Next follows a topographical survey of the scene of our author's observations, from which we shall lay before our readers the account of the estate of Howroyd.

This estate, in 1419, which is the date of the oldest deed I have seen relating to it, was the property of one William Woodhead, of Barkland, after which it came to the several names of Gledhill, Birtonshall, Hanson, Firth, and Mouldson, till the year 1639, viz. 12th Sept. 15 Chas. I. when William Horton, of Firth-house, gent. son and heir apparent of William Horton, of Barkland, gent. bought it of Thomas Mouldson, who then lived at it, and in this name it has continued ever since. In the year 1774, the seat of Joshua Horton, esq. a justice of peace for the West riding of Yorkshire, and a younger brother of the late Sir William Horton, of Chaderton, bart. The present house, (except the additions very lately made to it,) was built in 1643, by the purchaser of it, William Horton, who married Elizabeth, daughter of Thomas Gledhill, of Barkland, and who, besides the arms of Horton and Gledhill, put in the hall window, in stained glass, the following devices and motto:

A female figure, called Auditus, (or Hearing,) playing and singing to a guitar. Underneath, these lines:

The am'rous hearts of lovers to provoke,
Rate is my voice, and nimble is my froak;
How can that woman but be said to waver,
That can so swift divide, so sweetly quaver?

2. Vista, (or Sight,) at her toilet, and these words:
How do you like me, gallants, in this dress?
Tis neat, altho' not costly, you'll confess.
In face or habit I no fault can spy,
It is brave, or else my glass doth lie.

3. Odeoratus, (Smelling,) with flowers before her, on a table, and underneath,
You dames which have the daraty nose
Sometimes to smell the violet and the rose;
But if about you all goes not well,
Your little dog is near, which will excuse the smell.

4. Tactus, (Touch,) having laid out her finger, and underneath,

• A surgeon! I am wounded, for I bleed,
 And I shall faint, unless he come with speed;
 Some may suppose our judgments are but slender,
 To have our knives so sharp, our skins so tender.

• y. Gustus, (Taste,) a female figure (smoking and drinking) and underneath,

• Match me this girl in London, nay, the world;
 For feather'd beaver and her hair well curl'd;
 To none of our viragos she'll give place
 For health'ing sack; and smoking with a grace.

• To make the above emblems the stronger, near to Hearing is a buck and hare, alluding to the music in hunting; near to Seeing, a king's fisher, which is a quick-sighted bird; near to Smelling, a parrot, holding fruit to its beak; near to Feeling, a greyhound, with an hare lying at its feet; and near to Tasting, a wolf devouring a lamb.

We afterwards meet with the history of Sir John Eland, of Eland, and his antagonists, written in verse, and consisting of 124 stanzas; the subject of which is a family quarrel. Mr. Watson then endeavours to give the etymology of the names of several places, with the view of affording the reader a clearer idea of the history of the neighbourhood, and of what language was formerly there used.

The most interesting subject in this History is the account of the gibbet-law at Halifax, which is supposed by many antiquarians to have been peculiar to that part of England. The law was, that if a felon be taken within the forest of Hardwick, or its precincts, with goods stolen out of that district, either *band-babend*, *backberand*, or *confessand*, of the value of thirteen pence halfpenny, he should after three markets, or meeting-days, after his apprehension, be condemned in the town of Halifax, and have his head severed from his body. Mr. Watson gives the following account of the method of procedure in these cases.

• Out of the most wealthy, and best reputed men for honesty and understanding, in the above liberty, a certain number were chosen for trial of such offenders; for when a felon was apprehended, he was forthwith brought to the lord's bailiff in Halifax, who, by virtue of the authority granted him from the lord of the manor of Wakefield, (under the particular seal belonging to that manor,) kept a common jail in the said town, had the custody of the ax, and was the executioner. On receipt of the prisoner, the said bailiff immediately issued out his summons to the constables of four several towns within the above precincts, to require four frith-burghers within each town to appear before him on a certain day, to examine into the truth of the charge laid against him; at which time of appearance,

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the accuser and the accused were brought before them face to face, and the thing stolen produced to view; and they acquitted, or condemned, according to the evidence, without any oath being administered. If the party accused was acquitted, he was directly set at liberty on paying his fees; if condemned, he was either immediately executed, if it was the principal market-day, or kept till then, if it was not, in order to strike the greater terror into the neighborhood, and in the mean time set in the stocks, on the lesser meeting days, with the stolen goods on his back, if portable, if not, before his face. And so strict was this customary law, that whoever, within this liberty had any goods stolen, and not only discovered the felon, but secured the goods, he must not by any underhand, or private contract, receive the same back, without prosecuting the felon, but was bound to bring him, with what he had taken, to the chief bailiff at Halifax, and there, before he could have his goods again, prosecute the stealer according to antient custom; otherwise he both forfeited his goods to the lord, and was liable to be accused of *chests-bote*, for his private connivance, and agreement with the felon. After every execution also, it seems that the coroners for the county, or some of them, were obliged to repair to the town of Halifax, and there summon a jury of twelve men before them, and sometimes the same persons who condemned the felon, and administer an oath to them, to give in a true and perfect verdict relating to the matter of fact, for which the said felon was executed, to the intent that a record might be made thereof in the crown-office.

It does not appear upon what authority this special privilege was founded; for no charter could be produced in its support, even about the year 1280. The prescriptive right, however, remained unquestioned, and seems to have been regularly exercised till the middle of the last century. Mr. Watson has subjoined a list, collected from the register-books at Halifax, of such persons as have been beheaded there, since entries were made of such transactions; amounting in the whole to forty-nine.

After a long detail of the etymology of places and pedigrees, we are presented with an account of lands, &c. in Halifax parish, belonging to religious houses; an account of the churches and chapels in the vicarage of Halifax; epitaphs in the church-yard; Ealand chapel, with a list of the curates, and testamentary burials; Heptonstall chapel, with its curates; Rastrick chapel, with its curates; Ripponden chapel, Huddenden chapel, &c. with their curates.

The next division of the volume is a biographical history, giving an account of such authors, and persons of note, as have been born, or have lived, in the parish of Halifax. The only persons of any eminence, mentioned in this catalogue,

which contains about sixty names, are sir Thomas Browne, Daniel de Foe, and archbishop Tillotson. We hope it will not offend the gentleman's modesty, should we likewise mention the name of Mr. John Watfon, which, indeed, we cannot handsomely avoid, as he has already placed himself in alphabetical arrangement, among the literary and other worthies of the parish of Halifax.

Next follows a vocabulary of uncommon words used in Halifax parish, with conjectures about their derivation. This is succeeded by an account of the charitable donations within the vicarage, and tedious extracts from wills, which occupy about an hundred and eighty pages of the volume. The whole concludes with a descriptive catalogue of 1083 plants, growing in the parish of Halifax; and the work is embellished with several plates, which are well engraved.—It is observable that Mr. Watfon affects a singularity, in uniformly spelling the word *jay* with an *i* instead of a *y*, for which orthographical innovation there appears to be no reason in analogy. Our objections however lye chiefly against the materials of the work, which are often of a frivolous nature; and we wish that in the author's intended publication of a similar kind, he would be more attentive to the importance of the subjects on which he bestows his investigation.

XI. *Sterne's Letters to his Friends on various Occasions. To which is added, his History of a Watch-Coat, with explanatory Notes. Small 8vo. 2s. Kearsly.*

THESE Letters are written so much in the manner of the author to whom they are ascribed, that there is no reason to question their authenticity. They are thirteen in number; the second of which is the only one in the collection not of the composition of Mr. Sterne; having been sent him from Dr. Eusface in America, with a walking stick. The name of any other correspondent is not mentioned; but the Letters are uniformly subscribed by the reputed author, which was not the case in those of Yorick to Eliza, lately published. The thirteenth Letter was printed in a small pamphlet some years ago. It had been written with the view of exposing to ridicule the conduct of a person who enjoyed a lucrative benefice, and endeavoured to have it intailed on his wife and son after his decease, to the prejudice of a gentleman who was the friend of Mr. Sterne, and expected the reversion. The surname of the satire reaching the ears of the monopolizing beneficiary, we are told that he offered to resign his pre-

pretensions to the next candidate, upon condition that the sarcasm should be suppressed. This proposal, it is to be presumed, was accepted by Mr. Sterne; and that therefore the production has not been buried in oblivion, we are inclined to impute to the avidity with which the editor was certain that the public would receive any posthumous work of the author of *Tristram Shandy*. The style of the ridicule may be conceived from the title of the piece, which was to have been, "The History of a good warm Watch Coat, with which the present Possessor is not content to cover his own Shoulders, unless he can cut out of it, a Petticoat for his Wife, and a pair of Breeches for his Son."

As a specimen of these Letters, we shall present our readers with the following.

To * * * * *

The first time I have dipped my pen into the inkhorn is to write to you—and to thank you most sincerely for your kind epistle!—will this be a sufficient apology for my letting it lay ten days upon the table without answering it?—I trust it will;—I am sure my own feelings tell me so—because I feel it to be impossible for me to do any thing that is ungracious towards you. It is not every hour, or day, or week, in a man's life, that is a fit season for the duties of friendship;—sentiment is not always at hand—folly and pride, and what is called business, oftentimes keep it at a distance: and without sentiment, what is friendship?—a name!—a shadow!—But, to prevent a misapplication of all this (though why should I fear it from so kind and gentle a spirit as yours?) you must know, that by the carelessness of my curate, or his wife, or his maid, or some one within his gates, the parsonage house at ——— was, about a fortnight ago burnt to the ground, with the furniture which belonged to me, and a pretty good collection of books—the loss about three hundred and fifty pounds—The poor man, with his wife, took the wings of the next morning and fled away.—This has given me real vexation—for so much was my pity and esteem for him, that as soon as I heard of the disaster, I sent to desire he would come and take his abode with me, till another habitation was ready to receive him—but he was gone; and, as I am told, for fear of my persecution.—Heavens! how little did he know me, to suppose that I was among the number of those wretches, who heap misfortune on misfortune—and when the load is almost insupportable still add to the weight—God; who seeds my heart, knows it to be true, that I wish rather to share, than to increase the burden of the miserable—to dry up, instead of adding a single drop to the stream of sorrow.—As to the dirty trash of this world, I regard it not; the loss of it does not cost me a sigh—for, after all, I may say with the Spanish captain, that I am as good a gentleman as the king, only not quite so rich.—But to the point—

‘ Shall I expect you here this summer? I much wish that you may make it convenient to gratify me in a visit for a few weeks. I will give you a roast fowl for your dinner, and a clean table-cloth every day; and tell you a story by way of desert.—In the heat of the day we will sit in the shade; and in the evening the fairest of all the milk-maids, who pass by my gate, shall weave a garland for you.’

‘ If I should be so unfortunate as not to see you here, do, conceive to meet me the beginning of October—I shall stay here about a fortnight, and then seek a kindlier climate.—This plaguy cough of mine seems to gain ground, and will bring me at last to my grave, in spite of all I can do; but while I have strength to run away from it I will!—I have been wrestling with it for these twenty years past; and what with laughter and good spirits have prevented its giving me a fall; but my antagonist presses me closer than ever, and I have nothing left on my side but another journey abroad!—apropos,—are you for a scheme of that sort?—If not—perhaps you will accompany me as far as Dover, that we may laugh together upon the beach, to put Neptune in good humour, before I embark.—God bless you—

Adieu,

LAWRENCE STERNE.’

The familiar letters of a person to his friends, afford perhaps the most indubitable evidence of the qualities, both of the heart and understanding; and if by this standard we judge of Mr. Sterne, we shall find in him not only the man of genius, but the lover of virtue, and the ardent assertor of the tender and benevolent affections.

FOREIGN ARTICLES.

XII. *Essai sur les Jardins.* Par M. Watelet, de l'Académie Française &c. 3we. Paris. (Concluded, from vol. xxxix. p. 411.)

THE pleasing description of Mr. Watelet's villa appears to be addressed to an absent friend.

‘ If friendship delights in details, and if imagination, by realising in your mind that which has a right to your heart, has transported you to this place, where we wish to possess you; I may venture to lead you through some of those recesses where we converse with our hamadryads.

‘ Here an old willow presents itself in the midst of a shaded path, the windings of which, almost on a level with the surface of the water, follow the shadowy windings of the canal. This tree appears to have seen more than one succession of the inhabitants of these banks.

‘ Its knotty trunk is still crowned with leaves and branches; at the height naturally obvious to the sight, a kind of a mouth reminds us of the oracles of old that formerly spoke, no doubt to give

give advice to mankind, of which they stand so much in need. At present, indeed, they speak no more; but at this place they still write; and here the hamadryad wants to persuade those who pass by her retreat:

“Vivez pour peu d'amis; occupez peu d'espace;
Faites du bien surtout; formez peu de projets.
Vos jours seront heureux; & si ce bonheur passe,
Il ne vous laissera ni remords, ni regrets.”

At a small distance from the old willow you meet with a kind of a cabin, jutting over the stream of water: it rests on a tree planted underneath, whose branches are disposed in a circle, and formed into a convenient seat. Here you are surrounded with the tops that crown the tree, against which you may lean on every side, there being just room enough left free to enter and seat yourself. Nothing is more suitable to meditation than this solitary seat, where the light, veiled as it were, yet pierces between the leaves; where you perceive the motion of the water, and hear enough of its murmurs to be lulled into reveries. On both sides of the seat the branches seem to approach, that you may read what is written on their bark. One, unacquainted with the situation of him whom it speaks to, expresses itself thus:

“De ce riant séjour, de ce paisible ombrage
Epreuvez les charmes secrets;
Infortunés, retrouvez y la paix;
Heureux! soyez le davantage.”

Another assumes yet a more direct tune:

“Consacrer dans l'obscurité
Ses loisirs à l'étude, à l'amitié fa vie;
Voilà les jours dignes d'être
Être chéri, vaut mieux qu'être vanté.”

If musing on this maxim, of which the heart is a better judge than the mind, you proceed on the path in which you are engaged, you will soon perceive one of the bridges, of which I told you.

Twelve small boats support at a few inches above the surface of the water, a flooring, one hundred feet long, and broad enough to admit two persons abreast. Flower-chests are, at intervals, placed on both sides. The interstices are fenced with rails in lozenges, at once permitting a sight of the water, and securing the beholder. The bridge, being white painted, and enamelled with flowers, invites you to descend. The aspects are here varied at every step; and towards the centre, the space is enlarged and furnished with seats. Here you stop to enjoy the rural picture presenting itself on every side. Here you breathe the perfumes of flowers, with the freshness of the water which you see just flowing by under the flooring on which you are seated. Here your friends pass some delightful evenings in talking over their employments, tastes, and travels; and one of them has here inscribed the following verses:

“Des jours heureux voici l'image,
Les Dieux sur nous versent-ils leurs faveurs?
Ils offrent sur notre passage
Quelques aspects riants, du repos, & des fleurs.”

But soon we return, and proceed to the extremity of the largest island, some parts of which we have already visited. After traversing a grove of willows, we arrive through winding and shady vaults at

at the place where the river forms two channels, that surround this place, before they join again in the bed of the river.

At this point you behold a rude aspect; a desert island rising at a small distance, and terminating the view; a broken dyke gives motion to the water, by opposing the stream that struggles to destroy it; and when the river is highest, it forms here a fall, suitable to the solitude of the place. The neighbouring island is not clothed with trees to intercept the sight, which extends beyond it, and is fixed on buildings that are a part of a small town at a little distance. Amidst these buildings, there is one which attracts our regard by over-topping the rest; it is an object in itself not very interesting; but it was inhabited by Eloïsa; and, at this name, who would not stop to contemplate it! Who would not, for an instant, speak to that delicate and too unfortunate lover.—After her fatal adventure, she retired to a convent, under the direction of the learned, reckless, over-bearing, and jealous Abbeard; and it is that very same convent you are beholding.

If at that relation some young persons should happen to be present, you may conceive that they will feel their hearts throbbing with some extraordinary emotions; their looks become unsettled and perplexed; they avert their eyes, and then light on these words, which, did the climate allow it, would no doubt be inscribed on a myrtle:

*Ces toits élevés dans les airs
Convent l'asyle où vécut Héloïse.
Cœurs tendres, soupirez, et retenez mes vers.
Elle honora l'amour, l'amour l'immortalise.*

To leave this pleasing situation, you may chuse between several paths, leading out of the willow grove, and towards the great bed of the river. Here the views are too open for meditation and poetry.

The mind that extends herself with the views, enjoys, indeed, but in a vague manner, beauties by which she is too far led astray from herself. In order to be inspired, she must be more closely surrounded, and less distracted; she must, in a pleasing reverie, feel sensations for which she may with pleasure account to herself. I will therefore with quicker steps lead you over a terrace of several hundred fathoms in length, that trends along the contours of the island on the side of the navigable channel. This magnificent scene is enlivened by the barges incessantly arriving from the maritime provinces; but it inspires only admiration; we therefore are willing to leave it, and to return once more to the interior channels and walks traversed by a wooden bridge of considerable length. By the disposition of three islands, lower than the rest, this bridge is on a level with the heads of the trees, and their branches yield a shade that transforms the passage into a covered walk. Here you walk without fearing the heats of the sun, and from time to time you discover, by the help of several channels, points of view rendered exceedingly picturesque by that situation. At certain intervals this bridge becomes broader over the channels, and is furnished with seats, where one may rest, and enjoy the freshness of the air, and the pleasing views which surround us.

From hence we discover more distinctly those delightful appearances formed by rivers in their free and natural course; and those faithful and attractive representations, produced by the reflected picture of the objects in the water.

It was but natural to speak an instant of these fine effects to those who may delight in them:

“ Ici l'onde avec liberté
Serpente et réfléchit l'onde qui l'environne ;
De sa franchise elle-tient sa beauté ;
Son crystal plat & ne fuit personne.”

“ A mill presents itself at one of the extremities of this bridge. This object cannot fail of attracting those who have seldom beheld this kind of machinery so near. As you approach, you come in sight of the wheel; the noise it makes, its measured strokes, and its equal and successive movement, invite you to some instants of reverie. With an interested attention you consider its shovels successively rising from the stream, insensibly ascending the highest degree of their orbit, and then redescending and replunged again. This object, no doubt, is apt to inspire reflections; but such whose shadowings would be rather too gloomy, would less suit the colour of the tableau than the following one:

“ Ah! connoissez le prix du temps,
Tandis que l'onde s'écoule,
Que la roue obéit à ses prompts mouvemens ;
De vos beaux jours le fuseau roule ;
Jouissez, jouissez, ne perdez pas d'instans.”

“ You would also be tempted to descend into some small low islands, by which several parts of the bridge are supported; and to which you are led by stairs. You will meet there with shades, seats, and pleasing walks; but they are sometimes covered by the river. The ancient poplars, by which they are shaded, bear on their bark the traces of several inundations, by which, however, their growth has not been prevented. Yet one of them, more sensible than the others to these accidents, expresses itself thus:

“ Dans ces climats plus d'un orage
A troublé le ciel et les coeurs.
L'onde, franchissant son rivage,
A submergé nos vergers et nos fleurs.
Dieux bienfaisans, réparez ces malheurs!
Et que les habitans d'un modeste bocage
Par vos faveurs trouvent sous nos ramandaux
Quelque abris pour un doux repos.
A qui tient peu de place, il faut si peu d'ombrage!”

This specimen will sufficiently prove the merit of his essay in which the most useful instructions are blended with entertainments, and the reveries of a refined fancy happily directed to the improvement of the head and heart.

XIII. *Théorie des Sentimens agréables, où, après avoir indiqué les Regles que la Nature suit dans la Distribution du plaisir, on établit les Principes de la Théologie Naturelle et ceux de la Philosophie Morale. Cinquième Edition, augmentée de l'Eloge historique de l'Auteur, de deux Discours qu'il a prononcés à Reims, et de l'Explication qu'il a donnée d'un Monument antiqué découvert dans la même Ville. 8vo. Paris.*

M. de Pouilly was born at Rheims in 1691. He began his studies in his native place, and then removed to Paris, where he applied himself to divinity, philosophy, mathematics, philology, history, and the belles lettres, with great attention and success. He was one of the first students and supporters of Newtonianism in France; and afterwards visited England, where he was honoured with the esteem and friendship of Sir Isaac Newton and the late Lord Bolingbroke.

After

After his return to France he settled at Rheims, and was by his fellow-citizens raised to the chief magistracy, of which he acquitted himself with a very active and truly patriotic zeal, to which that city is indebted for its delightful walks, for the establishment of public schools of mathematics, and the arts of design; for several other improvements, and especially for the introduction of the wholesome waters of the neighbouring river la Vesle, by which the causes of many diseases, arising from unwholesome waters, were removed. He died in 1750, and his fellow-citizens unanimously resolved upon perpetuating the memory of his excellent character and of their gratitude for his services, by a public inscription.

A yet more extensive and perhaps a more lasting memorial of his merits and virtues will be found in his *Théorie des Sentimens agréables*; a work originally addressed in form of a letter to lord Bolingbroke, first published without the author's consent, and afterwards greatly improved in several subsequent editions. In this work M. de Pouilly investigates the sources, the reports, and the measure of our tastes, our pleasures, and our duties.

He begins with observing, that, though the art of rendering ourselves happy, is the most interesting and general of our pursuits, there is no study, whose fundamental principle has given rise to so many different opinions. In order to trace happiness to its genuine source, he therefore examines the laws of sensation; and proves that a due and moderate exertion of our corporeal, intellectual, and mental faculties, is always naturally attended with real and permanent pleasure and happiness, not only for individuals, but for societies and nations; not only for the transient stage of our present existence, but by the perspective into an eternal duration; that, as every thinking substance must, by its own internal sentiment, be convinced of her indivisibility, and consequently of her immortality; the perspective into future felicity must always constitute the most interesting part of our present happiness, whose real sources are manners, moderation, and virtue.

The Theory of agreeable Sensations is succeeded by two discourses delivered in two public meetings of the corporation of Rheims. In the first he communicates and explains his plan for establishing public lectures on mathematics and the arts of design, without laying any additional tax on the citizens. The second contains an eloquent eulogium on the celebrated and public spirited abbé Godinot, who had spent a long, active, and parsimonious life in raising an immense fortune which he entirely consecrated to useful public establishments.

The volume concludes with a learned dissertation on an ancient monument discovered at Rheims in 1738; and illustrated by a variety of judicious remarks.

To this concise account of the work we will subjoin the character of its author as delineated by the count de Tresan:

“ Sublime et toujours agréable,
 Profond, tendre, élégant, plus citoyen qu'auteur,
 Pouilly, pour nous tracer la route du bonheur,
 Pour peindre la vertu, pour nous la rendre aimable,
 Consulta la nature, et nous peignit son coeur.”

XIV. *Obras Seltas de D. Juan de Yriarte, publicadas en Obsequio de Literatura a Expensas de varios Caballeros amantes del ingenio y del merito. Con las licencias necesarias. En Madrid, en la imprenta de D. Francisco Manuel de Mena: 4 vols. 4to.*—*Select Works by Don Juan de Yriarte, published for the Benefit of Literature, at the Expence of several Noblemen, Lovers of Genius and Merit.*

DOM Juan de Yriarte was born in the island of Teneriffe, in 1702, and, at the age of eleven years, was sent by his father to France, where he studied at Rouen and Paris for many years, till he was recalled, by the way of London, to the Canary Islands, in order to be sent into Spain, where he intended him for the profession of the law. His father died before his arrival; in pursuance of his design, however, Don Juan arrived at Madrid in 1724, where he was admitted into the royal library; patronized by many noblemen of the first rank; in 1729 appointed clerk, and, in 1732, keeper of the royal library, together with Paul Lucas commissioned to the examination of the royal collection of medals and antiquities, and for fifteen years entrusted with the augmentation of the library, which he increased with 2000 MSS. and more than 10,000 printed volumes; and at length appointed to the place of interpreter in the first secretaryship of state and of dispatches, and chosen a fellow of the Royal Academy.

That in his several employments he has acquitted himself with great application and industry, appears from the following catalogue of his works, viz. *Regiæ Bibliothecæ Matritensis Codices Græci MSS. Joan Yriarte ejusdem Custos excussit, recensuit, Notis, Indicibus, Anecdotis pluribus evulgatis illustravit, Opus Regiæ Auspiciis & sumptibus in Lucem editum. Vol. I. folio, published in 1769;—vol. II. of the same work, in MS. directed to be published by the king—Regiæ Mat. Bibl. Geographica et Chronologica, an. 1729; and R. M. Bibl. Mathematica, 1730—his corrections and improvements of Don Antonio's Bibliotheca Hispana, and Don Miguel Casiri's Bibliotheca Arabico-Hispana-Escorial—Palæographia Græca, in 4to, a MS.—his Collection of Spanish Treaties of Peace—nearly 600 Articles intended for a Castilian Dictionary—2 Treatise on the Orthography, and Grammar of the Castilian Idiom—his immense Collections of Materials for a General Alphabetical Library (in many folios) of all the Authors who have treated of the Geography, History, Politics, Literature, Biography, Trade, &c. of Spain—and for a History of the Canary Islands, which was to consist of six quarto volumes, at least—and a great number of articles inserted in the *Diario de los Literatos*, a critical journal.*

The first volume of his detached works contains his sacred and profane Latin epigrams, and epigrams translated by him—several Latin poems on sacred and profane subjects—and some Latin inscriptions.

The second volume consists of his Latin translations of a number of Castilian Proverbs, in alphabetical Order; of some Oratorical and Critical Discourses; and of some of his Articles that had formerly been inserted in the *Critical Journals*.

Our readers will perhaps be curious to see some of his smaller performances by way of specimen of his taste and merit. Take then some of the best of his Epigrams:

Ter tunc sunt, reliquis quæcis præstat Iberia terras
 Aurum, Ovis, Conipes, Baccas, Oliva, Ceres.

On S N U F F.

Orto pulvis homo est, erit idem funere pulvis;
 Interit pacti pulvere gaudet homo.

On LUD, VIVES, a Native of Valencia.

Cur tibi iudicii pars nulla, Valencia, restat?

Nos, moriens Vives absumit omne tuus.

Nihilis sat Gallus: totidem percurrere gaudet

Quot peragrat morbus Gallicus ipse plagas.

Romulæ auctores quondam lupa nutrijit urbem;

Hinc, puto, Romulæ sunt tot in urbè lupæ.

As proverbs are justly considered as tests and samples of national wisdom and taste, we shall here select some of the most striking sayings, with Don Yriarte's Latin translations:

A caballo nuevo, caballero viejo.

Tropæa veteranus equum moderetur equis.

Agua pasada no muele molino.

Præteritis fruges non mola frangit aquis.

Cabellos y cantar non es buen axuar,

Non coma, non cantus bona dos censenda puella.

En el andar y en el beber se conoce la muger.

Beatus & beatus qualis sit femina produnt.

Gran victoria, la que sin sangre si toma.

Maxima que nullo victoria sanguine constat.

En la guerra, ni casar, non se ha de aconsejar.

Nulli militiam, nulli connubia, suade.

Ni buen fraile por amigo, ni malo por enemigo.

Parce bonum monacum tibi velle adjungere amicum;

Hostis habere loco parce perinde malum.

Quando dios quiere, en sereno llueve.

Cum Deus ipse jubet, coelo pluit unda sereno.

An unwearied and inexhaustible industry appears to have been the principal merit of this voluminous writer.

FOREIGN LITERARY INTELLIGENCE.

Theoria completa de la Construccion et de la Manoeuvre des Embarcations, mise à la portée de ceux qui s'appliquent à la Navigation. Par M. Leonard Euler (with 10 plates). 8vo. Peterfbourg.

THE theory of navigation had been fully discussed by Mr. Euler in two volumes in quarto, published in 1749. The present abridgement is designed as an easy introduction into the larger work, and consists of three parts. In the first, the author considers vessels in their equilibrium; the second contains disquisitions on the resistance of vessels, and the action of the rudder; the third treats of masts and manœuvres. The action of oars on the movement of vessels is considered in an appendix.

X I I T O N.

So

So very useful and interesting has this work been thought in France, that Lewis XVI. has ordered a gratification of one thousand ecus to be paid to its illustrious author

16. *Efemeridi astronomiche per l'anno 1775. Calcolate per Gianfrancesco di Milano, dall' Ab. Angelo de Celanis. Con Aggiunta di altri Opuscoli.* 8vo. in Milano.

The memoirs contained in this small volume are partly written in French, and partly in Italian. The first, in French, by M. la Grange, treats of the opposition of Saturn in 1773; and the inferences to be deduced from it; the second, in Italian, by M. Reggio, considers the appearances of the ring of Saturn in 1773 and 1774; the third, gives some experiments on the variations of a wooden parallatic machine. The whole performance does credit to the learned astronomers employed on the observatory at Milan.

17. *Théorie du Paradoxe.* 12mo. Amsterdam.

Directed against a writer famous for his paradoxes, and replete with humour and good sense.

18. *Eloge de M. Gouz de Gerland, ancien Grand Bailly du Dijonnois &c. par M. Marey, Secrétaire perpétuel de l'Académie.* 4to. Dijon.

A very elegant monument erected to real merit.

19. *Eloge de Charles Quint, Empereur, traduit du Poème Latin de Jacques Masenius, par Don André Joseph Anfort.* 8vo. Paris.

Masenius' poem appears to be an uninteresting and insufficient performance, hardly worth being translated, or printed by Barbou.

20. *Del Origine e delle Regole della Musica, &c. dall' Abbate Eximenon.* 4to. in Roma.

This work is said to have given rise to many disputes in Italy: It consists of two parts, of which the first treats of the principles of music; and the second, of their application, and the history of the music of various nations.

21. *Exposition raisonnée des différentes Méthodes d'administration du Mercure dans les Maladies Vénéériennes. Par M. de Horne, ancien Médecin des Camps & Armes, &c.* 8vo. Paris.

The valuable result of continued attention and long experience.

22. *Traité Théorique & Pratique des Maladies inflammatoires, par M. Joseph François Carrère, Conseiller Médecin Ordinaire du Roi, &c.* Paris.

In the first part of this work, Dr. Carrère treats of inflammatory diseases in general; in the second, of external; and in the third, of internal inflammations. It appears to be a perspicuous and useful performance.

23. *Abrahami Perrenot, Jurisconsulti, Fasciculus primus Dissertationum. Quarum prior est de prohibenda in Urbe & Tempore Sepultura; altera de Patria Potestate apud Romanos; Legibus in Jofata Accedunt selecta Dissertationis Hoffmannianae de Coarctatione Urbium Hollandis.* 8vo. Groninga.

The first of these Dissertations is another public protest against tyrannical towns and churches; and cannot be considered as unnecessary; while that pernicious and fatal nuisance is not yet removed. The second refutes an ancient and almost general prejudice concerning the absolute and despotic power of fathers over the life and death of their children, among the ancient Romans.

MONTHLY CATALOGUE.

HISTORICAL.

24. *The Complete English Peerage: or, a Genealogical and Historical Account of the Peers and Peeresses of this Realm. To the Year 1775, inclusive. Containing, a particular and impartial Relation of the most memorable Transactions, as well of the Dead as the Living, of those who have distinguished themselves either by their noble or ignoble Deeds; without exaggerating their Virtues, or palliating their Infamy. The 2d Edition, with Additions. By the rev. Frederic Barlow, M. A. Vicar of Burton, and Author of the Complete English Dictionary. 2 Vols. 8vo. 12s. sewed. Bladon.*

THE number of Peerages which have already been published, seem at first sight to preclude the necessity of any more; but when we consider, that the method of treating this subject has not been so happily calculated for general entertainment as it would admit of; and that its connection with the history of the kingdom, requires an unbiassed judgment, and impartial adherence to truth in delineating those characters that have been the chief actors in the most remarkable transactions of the state; these, among other considerations, seem to have induced the author to undertake the arduous task. — But let him speak for himself: in an advertisement prefixed to the work, he says, ‘Those who have trod in this walk before us, seem to have contracted their plan too much: instead of being faithful historians, they have been little more than mere panegyrists, who thought it their duty to varnish the characters of the living with adulation, and set those of the dead in a light contrary to the whole current of history. Having undertaken to give an account of a noble family, they imagined it was necessary to enoble all the descendants, by attributing virtues to them, which they never exercised; and by burying those vices in oblivion, which even the advantage of high birth could not hide from the knowledge or detestation of their cotemporaries. These writers, who have, like unfaithful painters, given beauty to their objects which they never possessed, have made a work of this kind, in a manner both new and necessary. As unbiassed authors, we shall not be afraid to pull aside the ermine, to shew the corruption that lies hidden behind, and our reverence for truth will embolden us to disclose the weakness of the head, even when encircled by the diadem.’

Of this task our author has faithfully acquitted himself. The foibles and vices of many characters are depicted with that impartiality which distinguishes the historian from the parasite.

For the convenience of the mere English reader, the author has given a translation and explanation of the mottos affixed to the armorial bearings of the nobility, which is certainly a very useful improvement.

A por-

A portrait of the king in his parliamentary robes is prefixed, and is a very striking likeness. There are also good engravings of the premiers, in their robes; with all the arms, supporters, and mottoes, neatly and correctly executed.

The moderate price of this work is likewise a circumstance, which contributes to recommend it to the public.

P O E T R Y.

25. *Poems. By Mrs. Robinson. Small 8vo. 3s. 6d. sewed. Parker.*

These poems are distinguished by elegant simplicity, unaffected ease, and harmonious versification. We have only to remark, that in two or three instances, the ingenious lady has been inattentive to the rhyme.

26. *Poems, consisting of Indian Odes and Miscellaneous Pieces. By William Bagshaw Stevens. 4to. 5s. sewed. Bew.*

This miscellany in general affords that agreeable entertainment which usually results from the display of rural imagery and animated characters. The structure of the Odes, however, is not uniformly harmonious; and though we often find ourselves pleased with the melody of the cadence, we sometimes meet with lines which offend the ear, even amidst the diversity of the measure that is used. Let it be acknowledged at the same time; that the author discovers a lively imagination, and no inconsiderable talent for lyric verse.

27. *The Praises of Poetry. A Poem. By Capel Loft. Small 8vo. 2s. Owen.*

When poetry becomes its own panegyrist we may expect that all its merits will be blazoned at least in a style sufficiently favourable and copious, if not with skill and energy. The author accordingly has had recourse to a great variety of considerations; for completing this eulogium. The irregularity of the measure in which he writes conduces to enliven the poem; and he sometimes breaks forth in a Pindaric boldness of thought, that is worthy of the enthusiasm of his subject.

28. *Address to the Genius of Britain. By the rev. Thomas Penrose. 4to. 1s. Crowder.*

The object of this Address is a reconciliation with America, which Mr. Penrose recommends in a warm and sympathetic manner, not dictated by the spirit of party, but by a benevolent regard for the public happiness. As political addresses from Parnassus, however, speak rather to the imagination than understanding, we hope the Muses will not be displeas'd should their conciliatory application prove ineffectual. Peace and tranquility, we know, are ever the most agreeable to the Aonian Sisters, and it is only in such a state that their empire can possibly flourish; but with respect to the greater part of their votaries, among whom the author of this poem deserves to be ranked, it is to be preferr'd that a sprig of the bays may compensate for the want of the olive.

29. *The Consultation. A Mock Heroic, in four Cantos. By James Thistlethwaite. 8vo. 1s. 6d.*

Of the persons who are introduced as members of this fictitious Consultation, or of the transaction to which it relates, we cannot pretend to determine. These circumstances however are probably known in the neighbourhood of Glastonbury from which place the hero of the poem is denominated. Our inacquaintance with the characters renders it improper for us to give any opinion of the justness with which they are represented; but we have seen few productions of the kind in which the description is more animated, or the satire more poignant.

30. *The Beauties of Homer selected from the Iliad. By William Holwell, B. D. F. A. S. 8vo. 4s. Rivington.*

This publication is chiefly, if not wholly, designed for those, who are already well acquainted with the Iliad, and would be glad to refresh their memories with the most remarkable passages, and the principal beauties in that poem. The editor apprehends, that the admirers of Homer may be tempted to recur more frequently to the perusal of their favourite passages, when they have them, in this manner, collected out of the body of the poem, included in a small volume, and presented at once to their view, by the help of some short introductory remarks, and a copious index.

In order to recal to the reader's mind the several intermediate connecting parts, and to preserve as much as possible the relative beauties of these extracts, the editor has copied the general argument of each book from Mr. Pope's translation.

The text is elegantly and accurately printed.

31. *The Adventures of Telemachus, written originally in French by the celebrated M. Fenelon, Archbishop of Cambray, attempted in English Blank Verse: to which is prefixed, An Essay on the Origin and Merits of Rhyme: by the rev. John Youde, M. A. 8vo. 2s. 6d. Doddsley.*

About two years since we reviewed a translation, into English rhyme, of the first book of the Adventures of Telemachus*; which was published as a specimen, the author intending to translate the whole, if the public should approve of the undertaking. We then expressed an apprehension that the high price of the work might prove unfavourable to its success, and it appears from the interruption of the design, that our opinion was not ill founded. The author of the present translation disdainfully renounces the shackles of rhyme; but he has not the better supported the majesty of the poem on that account; for in general the epic dignity is lost in the languor of prosaic flatness.

D R A M A T I C.

32. *The Widow of Wallingford; a Comedy of Two Acts. 8vo. 1s. Bow.*

Without novelty in the fable, or any originality in the characters, this Comedy affords entertainment; and though, with

* See Crit. Rev. vol. xxxvi. p. 69.

respect to incidents, its rank be not among the most ludicrous of the lesser dramatic productions, yet, in point of well directed satire, it is inferior to few of that class.

P O L I T I C A L.

33. *A Letter to Edmund Burke, Esq. Member of Parliament for the City of Bristol. In Answer to his printed Speech, said to be spoken in the House of Commons on the 22d of March, 1775. By Josiah Tucker, D. D. 8vo. 1s. Cadell.*

The reverend author of this letter, having already favoured the public with several tracts relative to the dispute with America, may be supposed to have considered the subject with great attention, and therefore fully qualified for entering the lists in that controversy. He alleges, at setting out, that the gentleman with whom he is engaged, excels perhaps the most of any man living, in the art of ambiguous expressions, or in giving one sense to his readers, and reserving another to himself, if called upon to defend what he had said; and he admits Mr. Burke's capacity of expressing himself with accuracy and precision, where the use of these might not prove repugnant to the object he had in view. The chief points on which Dr. Tucker attacks the author of the Speech are, the character of the Americans, and the importance of the British trade with the northern parts of that continent. The doctor appears to be sufficiently well acquainted with facts; and he maintains his opposition rather with argument than sarcasm.

34. *An Account of the Proceedings of the British, and other Protestant Inhabitants, of the Province of Quebec, in North America, in order to obtain an House of Assembly in that Province. 8vo. 3s. in boards. White.*

A collection of letters, memorials, and petitions, relative to the establishment of a legislative council in the province of Quebec; with a copy of the act of parliament passed in June 1774, for making more effectual provision for the government of that province; an act which is said to be extremely disagreeable to the Protestant inhabitants.

C O N T R O V E R S I A L.

35. *A Vindication of the Worship of the Son and the Holy Ghost against the Exceptions of Mr. Theophilus Lindsey from Scripture and Antiquity. Being a Supplement to a Treatise formerly published and intitled a Vindication of the Doctrine of the Trinity. By Thomas Randolph, D. D. 8vo. 2s. Rivington.*

This learned writer produces from the Old and New Testament a great number of texts, which prove, he thinks, that there is a plurality of persons in the Godhead; that Our Saviour was really God; and that worship is due to him as such. He then proceeds to show, that the belief and practice of the church, in the first ages of Christianity, were agreeable to these principles, in opposition to Mr. Lindsey, who asserts, that Christians for upwards of 300 years were generally unitarians.

But

But in answer to this reasoning, it may be alledged, that many of the proofs, which are here deduced from the Old and New Testament, are fallacious; that those expressions of subjection and worship, which are applied to Christ in the Scriptures, are grounded, not upon original undervived essence and dignity, but upon the honour, which was conferred on him by the free donation and appointment of the Father, as the apostle intimates, Phil. ii. 8—11; and that the Christian writers, called the fathers, are notoriously inconsistent in their expressions, relative to the person and character of our Saviour.

36. *A Sermon preached before the University of Oxford, at St. Mary's, on Sunday, May 14, 1775. By George Horne, D. D. 8vo. 6d. Rivington.*

The text is this passage in St. Paul's Epistle to the Romans: *Whoever shall call upon the Name of the Lord shall be saved*, ch. x. 13. From hence the author proceeds to establish this position: that Christ is the object of religious adoration, and therefore very God.

This doctrine, we apprehend, is not strictly deducible from the text, *ὅς ἐστι ἐπικαλοῦνται τὸ ὄνομα Κυρίου, σωθήσονται*. To call upon Christ may signify no more than to acknowledge Christ as the Messiah, to be baptized in his name, or to make an open profession of Christianity. See Acts ix. 14, 21. xv. 27, &c. This is the sense adopted by Locke, Clarke, Sykes, Pyle, and others. And that no conclusion in favour of our author's opinion can be drawn from the word *ἐπικαλοῦνται* is evident from the use of the same word, Acts xxv. 12, *Καίσαρα ἐπικαλοῦμαι*, *Kappel unto Caesar*. *Σωζομαι* is used with great latitude by the sacred writers, and therefore cannot in the least determine the signification of *ἐπικαλοῦνται* in the text.

The author, however, does not rest the matter in debate upon this passage, but produces several other arguments and testimonies from the scriptures, the apostolical fathers, and some heathen writers: the first of which is Pliny, who says, "*Carmen Christo, quasi Deo, dicere secum invicem* &c." But this, and the like testimonies, are more specious than solid.

D I V I N I T Y.

37. *A Sixth and Seventh Letters to them that seek Peace with God. By Thomas Bentley. 8vo. 6d. Lewis.*

These Letters contain practical observations on several texts of scripture. The author may be a pious man; but he is no scholar.

M E D I C A L.

38. *Enquiry into the Propriety of Blood-letting in Consumptions. By Samuel Farr, M. D. 8vo. 1s. 6d. Johnson.*

The author introduces this Enquiry with some just observations respecting the duty of physicians, in carefully examining every method of cure by their own experience and judgment,

* Plin. l. x. ep. 97.

and never implicitly relying on prescriptive authority. He reckons the practice of frequently bleeding in consumptions, as one of those rules which have improperly received the sanction of universal approbation; and he endeavours to shew the bad consequences arising from it, by taking a view of the intention of this evacuation, and of the nature of the disease that is supposed to require it. The doctor's arguments on this subject are plausible, that we are sorry to find, it is upon the case of one person only but the prohibition of blood-letting is founded. His declared opinion, however, though not sufficiently supported, may at least be considered as a caveat against the universal and indiscriminate use of phlebotomy in consumptive patients.

39. *An Apology to the Public for commencing the Practice of Physic; particularly in Gout, Rheumatic, and Hysterical Cases.* By D. Smith, M. D. 8vo. 6d. Carnan and Newbery.

The author of this pamphlet was one of the many respondents to Dr. Cadogan's Treatise on the Gout; and he offers the present Apology in consequence of his not fulfilling a declaration he had made on that occasion, and which was to the following effect; namely, that if he could establish the efficacy of his method of cure in the gout, he intended to give it to the public, for the benefit of his fellow-sufferers. He has, it seems, been induced to alter this resolution by the persuasions of his friends, who urged to him the duty which he owed to his family, of deriving domestic advantage from the success of his medicines.

NATURAL HISTORY.

40. *A Description of the Mangostan and the Bread-fruit.* By John Ellis, Esq. To which are added Directions to Voyagers for bringing over these and other Vegetable Productions. With Figures. 4to. 3s. 6d. serued. Dilly.

The design of this treatise is to excite the attention of the public towards introducing to our West India islands two species of trees, which are natives of the East Indies, and would prove highly useful to the inhabitants. The first of these, the mangostan, is said to produce the best and most wholesome fruit of any that grows in India. Its flesh is juicy, white, almost transparent, and of as delicate and agreeable a flavour as the richest grapes; the taste and smell being so grateful, that it is scarce possible to be cloyed with eating it. We are also told, that it is very serviceable in some diseases. The bread-fruit is used as an article of diet, and is said to be extremely nutritive. Besides an accurate verbal description of these two plants, they are here delineated in beautiful copper-plates; and Mr. Ellis has likewise added engravings of boxes, contrived for the purpose of transporting them from the East to the West Indies.

MISCELLANEOUS.

41. *The Excise Laws abridged, and digested under their proper Heads, in alphabetical Order.* By J. Symons. The 2d Edit. greatly enlarged and improved. 8vo. 4s. 6d. Nourse.

The first edition of this work was published in 1770, under the title of, 'An Index to the Excise Laws; or an Abridgement

ment of all the Statutes now in Force relating to the Excise; of which we gave an account in a former volume.*

In the present edition the plan has been so much altered, and the improvements are so considerable, that it has the appearance of a new work; the author having retained little more than the titles. These are the only parts that have not undergone a total alteration; some few indeed are altered, and two or three others added, particularly *Licences for selling Wine, and Salvage of Ships and Shipwrecked Goods.*

The former of which, says the author, does not properly belong to this work; but, from its relation to the same persons as some of the other titles, I thought it would not be unacceptably inserted. For the same reason the laws under the title next but one preceding this, viz. *Licences for selling Ale,* were inserted in the former edition, and are continued in this.

The laws under the title *Salvage of Ships and Shipwrecked Goods*, having some relation to the officers of excise, I was glad to embrace the opportunity of inserting them in this work; as it will make them known not only to the officers, but to others who may be of some assistance in putting them into execution. That barbarous practice of plundering ships in distress, which casts such a disgrace upon our country, and is the cause of so much uneasiness to every feeling heart, the legislature hath no less wisely than humanely endeavoured to put a stop to; but its endeavours have been ineffectual, because its provisions have been so little known amongst those who are to put them into execution; for though one of the acts (12 A.) is directed to be read four times a year in every church or chapel in sea-port towns and upon the coasts, it has been observed in many parts of the country upon the sea-coasts, that these laws are hardly known. Justices of the peace, and perhaps officers of the customs, may be acquainted with them; but these, being often too far from the inhospitable shore, cannot be of that immediate assistance which the officers of excise, the peace-officers, and the neighbourhood in general, who are upon the spot, might, if they knew the powers that are given them for that purpose.

The additional laws that have been made since the last edition, to the beginning of 15 G. III. are all inserted in this edition. The other additions, and the alterations that are made in the disposition of the work, are too numerous to be here taken notice of. One alteration, indeed, which runs through the whole, it may be proper to point out, and that is, that the provisions of all the laws under each title previous to 24 G. II. for the recovering, mitigating, and distributing of penalties and forfeitures, are collected together at the end of the several titles: after which follows a note of reference to a general clause of 24 G. II. under the title *Prosecutions,* and then the provisions of subsequent statutes for recovering, &c. the penalties and forfeitures thereof.—

* See Crit. Rev. vol. xxxi, p. 241.

— In the execution of this work, though I have had great regard to the proper arrangement of it, I have had more to its accuracy. I have taken nothing upon trust: but carefully extracted the whole from the statutes; which I have so attentively revised again and again, that I think I may venture to say that no material part of any law is omitted, nor any erroneously extracted: but I will act a more prudent part, and bespeak the candour of the reader, lest any omission or error should have escaped my observation.

This work appears to have been executed with great attention to the subject; and cannot fail of being very useful to the officers of the revenue, to all persons engaged in trades immediately under the control of the laws of excise, and the inspection of its officers; and even to magistrates who are appointed by the several statutes to hear and determine upon informations, appeals, &c. relating to that branch of the revenue.

42. A Letter from Sir Robert Rich, Bart. to the Right Hon. Lord Pitt Rivers Barrington, his Majesty's Secretary at War. 4to. 2s. 6d. Mitchell.

This Letter relates to a dispute about the payment of the cloathing, accoutrements, &c. of the fourth regiment of dragoons, formerly commanded by the late field-marshal sir Robert Rich, and now by general Conway. The ground upon which the present sir Robert Rich, son of the field marshal, appeals to the public is, that the executors of his father, through the means of lord Barrington, have been unjustly deprived of the benefit of an assignment, made by the field-marshal respecting the cloathing, &c. of the regiment, in direct violation of the Mutiny Act of the year 1773. To understand aright the nature of this transaction, it is necessary that the reader should be acquainted with the import of *off-reckonings, assignment for cloaths, &c.* terms that are familiar to the gentlemen of the army, but for the explanation of which, to others, we must refer to the Letter, where they are clearly and accurately elucidated. Besides the exertion of power above mentioned, which sir Robert Rich affirms to be illegal and arbitrary, the secretary at war is further charged with having brought him (sir Robert Rich) under the unmerited displeasure of his sovereign; with having procured his dismissal from the government of Londonderry and Culmore Fort; and with the unprecedented attempt to degrade him from the rank of a lieutenant-general, by a mere war-office letter, without any previous trial by a general court martial; and all this under pretence of disobedience to a command, which is warranted by the prerogative of the crown, would necessarily subject private property to the dictates of the royal will. Sir Robert arraigns, in strong and severe terms, the whole proceedings relative to the transaction which is the subject of the Letter; and reprehends the conduct of lord Barrington in particular, with no small poignancy of sarcasm. The affair is undoubtedly of great moment to the officers of the army in general, as well as to the author of the Letter; and it is therefore to be wished, for the honour of government, that sir Robert

bert Rich, if really injured, will meet with that redress which he has a right to expect from the justice of his sovereign, and the equity and laws of his country.

43. *Man's capricious, petulant, and tyrannical Conduct towards the irrational and inanimate part of the Creation, inquired into and explained. Being the Conclusion of what the Author of an Essay on the Depravity and Corruption of Human Nature, in Opposition to several late Writers, had to offer on that Subject.* By Thomas O'Brien Mac Mahon. Small 8vo. 2s. sewed. Riley.

In this tract the author endeavours to prove, that man is incessantly contending for empire over all things in the irrational and inanimate creation; that his pride and vanity are flattered and increased by every act of authority, which he exercises over them; that ladies are fond of lap-dogs, squirrels, parrots, &c. first, because they are pleased with their servility and adulation; secondly, because they can exercise an unbounded authority over them with impunity; and lastly, because their lascivious imaginations are stimulated and delighted by their dalliance and familiarities with them; that children love to tease and kill little animals, and break their play-things; because, by these means, they shew their superiority and empire over them, and oppose the will of their parents and teachers, from whose jurisdiction they long to be emancipated.

In this manner the author accounts for the conduct of man towards all the animate and inanimate beings around him. There is, we must confess, more novelty and ingenuity in this production, than in the author's former Essay*. Yet surely human actions, with respect to inferior creatures, may be accounted for upon more honourable and benevolent principles. We can see no merit, that an author can possibly derive to himself, from thus depreciating, or rather diabolizing human nature.

44. *An Inquiry into the Origin and Limitations of the Feudal Dignities of Scotland.* By William Borthwick, Esq. 8vo. 1s. 6d. Cadell.

By an advertisement prefixed to this Inquiry, the reader is desired to consider it with impartiality, and not form any judgment on the subject, until he carefully examines those records from which the state of facts is taken. In compliance with the author's request, therefore, and having at present no opportunity of access to the public records of Scotland, we shall say nothing farther than that Mr. Borthwick evinces peerages to have been enjoyed in that country at a very early period; but at what precise time is uncertain.

45. *Facts: or, A Plain and Explicit Narrative of the Case of Mrs. Rudd. Published from her own MS. and by her own Authority.* 8vo. 2s. Bell.

Considering the present situation of Mrs. Rudd, it would be improper for us to say any thing further of this narrative, than that we entertain no doubt of its being authenticated by herself.

* See Crit. Rev. vol. xxxviii. p. 347.



T H E

CRITICAL REVIEW.

For the Month of *August*, 1775.

ARTICLE I.

Philosophical Transactions, giving some Account of the present Undertakings, Studies, and Labours of the Ingenious, in many considerable Parts of the World. Vol. LXV. for the Year 1775. Part I. 4to. 7s. 6d. sewed. L. Davis.

WE have often taken occasion to express a desire that the Royal Society would pay greater attention to the importance of their Transactions, either by diminishing the size of their annual volume, or rendering their publications less frequent. They have at length discovered a design of adopting these admonitions in the manner first mentioned; for the Part now published is greatly inferior in bulk to any of the former, and is likewise less exceptionable with respect to the materials it contains. The Society seem to have carried their resolution of abridgement even into an alteration of their usual typography; though we do not think that they have changed for the advantage in this circumstance.

The volume begins with an Extract of a Letter from Dr. John Ingenhouz, to Sir John Pringle, concerning some Experiments on the Torpedo, made at Leghorn, January 1, 1773, after having been informed of those by Mr. Walsh. Dr. Ingenhouz having caught five torpedos, put them immediately into a tub, filled with sea-water, together with two or three other fishes, which he found not at all hurt by their company. He then proceeded to make experiments on their electric power, his account of which we shall here insert.

VOL. XL. *August*, 1775.

H

‘ I took

‘ I took one of the torpedos in my hand, so that my thumbs pressed gently the upper side of those two soft bodies at the side of the head, called (perhaps very improperly) *musculi falcati* by Radi and Lorenzini, whilst my forefingers pressed the opposite side. About one or two minutes after, I felt a sudden trembling in my thumbs, which extended no further than my hands: this lasted about two or three seconds. After some seconds more, the same trembling was felt again. Sometimes it did not return in several minutes, and then came again, at very different intervals. Sometimes I felt the trembling both in my fingers and thumb. These tremors gave me the same sensation, as if a great number of very small electrical bottles were discharged through my hand very quickly one after the other. The fish occasioned the shock, or trembling, as well out of the water as in it. The shock lasted sometimes scarce a second; sometimes two or three seconds. Sometimes it was very weak; at other times so strong, that I was very near being obliged to quit my hold of the animal. The torpedo having given one shock, did not seem to lose the power of giving another of the same force soon again; for I observed several times, that the shocks, when they followed one another very fast, were stronger at last than in the beginning; and this was the same when the fish was under water as when kept out of it. The pressure of my fingers, more or less strong, did not seem to make any alteration in the powers of the torpedo. Applying a brass chain to the back of the fish, where I had put my thumb before, I found no sensation at all in my hand, though I repeated the experiment often, and applied the chain for a space of time in which I always perceived a stroke *. This was probably owing to the weakness of the fish in winter; or, perhaps, because I neglected to put my finger to its opposite side. Having insulated myself on an electrical stand, and keeping the torpedo in my hand, in the manner abovementioned, I gave not the least sign of being electrified, whether I received a stroke from the fish or not. The torpedo being suspended by a clean and dry silk ribbon, it attracted no light bodies, such as pith-balls, or others, put near it. A coated bottle applied to the fish, thus suspended, did not at all become charged. When the fish gave the shock in the dark, I heard no crackling noise, nor perceived any spark. When pinched with my nails, it did not give more or fewer strokes than when not pinched. But by folding his body, or bending his right side to his left side, I felt more frequent shocks. Dr. Drummond made these experiments with me.’

* Dr. Ingenhousz means, that he felt no shock, though he saw the animal, by the contortion of its body, give one to the chain. At that time he did not seem to know, that though the shock would be communicated by a rod of any metal, it could not be so by a chain, or where there was the least interruption of continuity.

II. An Account of Two Giants Causeways, or Groups of prismatic basaltine Columns, and other curious volcanic Concretions, in the territories of Venice; with some Remarks on the Characters of these and other similar Bodies, and on the physical Geography of the Countries in which they are found. Addressed to Sir John Pringle, Bart. by John Strange, Esq.

III. An Inquiry to ascertain what was the ancient English Weight and Measure according to the Statutes, prior to the reign of Henry VII. By Henry Norris, Esq. Mr. Norris sets out with observing, that from the 57th clause of the charter granted by William the Conqueror to the English, it is evident he ordained sealed standards, both of weights and measures, to be made, such as had been enjoined by his predecessor king Edward. In this charter neither the weights nor measures are particularly specified; but they are defined in subsequent statutes; and the evidence of historians confirms that the Conqueror determined the sterling penny to weigh thirty-two grains of dry wheat. Mr. Norris observes, that according to the statutes of 51st of Henry III. and 31st of Edward I. the English sterling penny was to weigh thirty-two grains of dry wheat, taken from the midst of the ear; twenty of those penny weights were to make an ounce; twelve ounces a pound; eight pounds a gallon of wine; and eight of those gallons a London bushel, which is the eighth part of a quarter.

The definition of the penny weight in these statutes, says Mr. Norris, agrees with the determination of William the Conqueror, and shows the legal weight continued the same. What the weight of that pound was, so raised from a penny weight, equal to the weight of 32 grains of wheat, we may clearly learn from that declaration in the 18th of Henry VIII. when he abolished that old pound, and established the Troy weight; which says, that the Troy pound exceedeth the old Tower pound by $\frac{1}{4}$ of the ounce. As the Troy pound established by Henry VIII. is the same as is now in use, consisting of 5760 Troy grains, and 480 grains to the ounce, and 12 ounces to the pound; so 360 grains is $\frac{1}{4}$ of the ounce, which, deducted from 5760, leaves 5400 Troy grains, equal to the weight of that old Saxon pound which he abolished. But to trace out experimentally the weight of that penny weight, raised from 32 grains of wheat, I got a small sample of dry wheat of last year 1773 (the wheat of that year but ordinary); and, from a little handful taken therefrom, I told out just 96 round plump grains, dividing them into parcels of 32 grains each, and all three weighed exact $22\frac{1}{2}$ Troy grains; consequently, 240 such penny weights, which the old pound consisted of, were equal only to

5400 of our present Troy grains, conformable to the declaration of Henry VIII. Thus the weight of that old pound is clearly ascertained to be lighter than the present Troy pound by $\frac{1}{4}$ of an ounce; and it clearly shews, that they were two different weights. By those statutes of Henry III. and Edward I. it is said, that 8 pounds were to make a wine gallon, and 8 of those gallons to be a bushel, and 8 bushels a quarter; consequently the wine and corn gallon were one and the same measure. The statute of the 12th of Henry VII. says, the gallon measure was to be 8 pounds of wheat, which ascertains what was to be understood by former statutes, and is consonant to reason, to fix the measure of wheat by its own weight, not by that of wine, as wheat was an article of greater importance to the community to ascertain its measure than wine; and a gallon measure to contain 8 pounds of wheat, must be $\frac{1}{4}$ part larger in cubical contents than a measure to contain 8 pounds of wine.

Mr. Norris observes, that during the war between the houses of York and Lancaster, the laws of assize were often infringed: for which reason, after Henry VII. was well settled on his throne, he caused fresh standards of weights and measures to be made, and sent them to the several shires and towns of the kingdom.

• But in the very next year, continues the author, (the 12th of his reign) there came out that particular statute, under which, the weights and measures were altered. Reciting, that the king, in the former year, had made weights and measures of brass, according to the old standards thereof, remaining in his treasury, which weights and measures are said, on a more diligent examination, to have been approved defective. It is not said, whether they were the old standard weights and measures, or the new ones, made in the former year, that had been approved defective; nor how much they were so: all this is left to conjecture. Therefore we may, with great probability, conjecture, they were not defective in respect to their old original standard; but only in respect to the heavier new Troy pound, intended to be then introduced. And what warrants such conjecture is, the express declaration of his son Henry VIII. when he abolished the old pound, in the 18th of his reign, and established the Troy; for he then declares, the Troy pound exceedeth the old pound by $\frac{1}{4}$ of an ounce. This sets the matter in a clear light, and shews what the two weights were, and what the difference between them. Hence then, there can be no doubt, but Henry VII. altered the old English weight, and introduced a heavier Troy pound, that exceeded the old one by $\frac{1}{4}$ of an ounce; and although none of his standard weights have come down to us, yet his brass bushel measure, with his name upon it, was found in the Exchequer in 1688, and proves to be 2145 cubic inches contents;

tents; from which we may form conclusions, both on his weights and measures, sufficient to convince us, that he altered both. That his bushel was a measure of 9 gallons instead of 8, and that his Troy pound was $\frac{1}{16}$ part heavier than the old English pound, which was raised from 32 grains of wheat.

IV. The Description of an Apparatus for impregnating Water with fixed Air; and of the Manner of conducting that Process. By John Mervin Nooth, M. D. F. R. S.

V. Account of a Musical Instrument, which was brought by Captain Fourneau from the Isle of Amsterdam in the South Seas to London in the Year 1774, and given to the Royal Society. By Joshua Steele, Esq. This instrument consists of nine pipes, generally of unequal length, and connected laterally with each other. From the experiments he made, Mr. Steele concludes, that this system of pipes is not capable of performing according to the enharmonic division of the tetrachord.

The next article contains remarks, by the same gentleman, on a larger system of reed pipes from the isle of Amsterdam, with some observations on the nose flute of Otaheite.

VII. Description of a new Dipping-needle. By Mr. J. Lorrimer, of Pensacola.

VIII. Bill of Mortality for Chester for the Year 1773. By J. Haygarth, M. D. F. R. S.

IX. Experiments on a new Colouring Substance from the Island of Amsterdam in the South Sea. Made by Mr. Peter Woulfe, F. R. S. at the Desire of Sir John Pringle, Bart. This substance is described to be of a light bright orange colour; has a peculiar, though not a strong smell; and, when handled, gives a yellow stain to the skin, which does not easily wash out with soap and water. It appears to be of the resinous kind, and has a good deal of affinity with *annella*.

X. Experiments and Observations on the Gymnotus Electricus, or Electrical Eel. By Hugh Williamson, M. D. The eel on which Dr. Williamson made these experiments was three feet seven inches long, and about two inches thick near the head. On a slight view, it resembled a common eel both in shape and colour; but its head was flat, and its mouth wide, like that of a cat fish, without teeth. A fin, above two inches broad, extended along its belly, from the point of its tail to within six inches of its head. This fin was almost an inch thick where it adhered to the body; the upper part of it was muscular, but of a very different texture from the muscular part of the body. It was a native of fresh water, and breathed at the interval of three or four minutes, by lifting

its head to the surface. We shall subjoin the result of the experiments, in the author's own words.

‘ From the above experiment it appears : 1. That the Guiana eel has the power of communicating a painful sensation to animals that touch or come near it. 2. That this effect depends entirely on the will of the eel ; that it has the power of giving a small shock, a severe one, or none at all, just as circumstances may require. 3. That the shock given, or the painful sensation communicated, depends not on the muscular action of the eel, since it shocks bodies in certain situations at a great distance ; and since particular substances only will convey the shock, while others, equally elastic or hard, refuse to convey it. 4. That the shock must therefore depend upon some fluid, which the eel discharges from its body. 5. That as the fluid discharged by the eel affects the same parts of the human body that are affected by the electric fluid ; as it excites sensations perfectly similar ; as it kills or stuns animals in the same manner ; as it is conveyed by the same bodies that convey the electric fluid, and refuses to be conveyed by other bodies that refuse to convey the electric fluid, it must also be the true electrical fluid ; and the shock given by this eel must be the true electrical shock.’

The next article contains an account of the same species of eel, in a Letter from Alexander Garden, M. D. In this account, the description of the eel is more copious and minute, than in the preceding ; but we meet with few experimental observations.

XII. Experiments and Observations in an heated Room. By Charles Blagden, M. D. These experiments and observations were chiefly made by Dr. George Fordyce, with the view of discovering the effects of air heated to a much higher degree than it was formerly imagined any living creature could bear. The experiments clearly evinced the fact ; but for a detail of the process, we refer our readers to the work.

XIII. The supposed Effect of boiling upon Water, in disposing it to freeze more readily, ascertained by Experiments. By Joseph Black, M. D. Professor of Chemistry at Edinburgh. The following is Dr. Black's account of these experiments.

‘ We had lately one day of a calm and clear frost ; and I immediately seized the opportunity, which I missed before, to make some experiments relative to the freezing of boiled water, in comparison with that of water not boiled. I ordered some water to be boiled in the tea-kettle four hours. I then filled with it a Florentine flask, and immediately applied snow to the flask until I cooled it to 48° of Fahrenheit, the temperature of

of some unboiled water which stood in my study in a bottle; then putting four ounces of boiled, and four of the unboiled water, separately, into two equal tea cups, I exposed them on the outside of a north window, where a thermometer pointed to 29° . The consequence was, that ice appeared first upon the boiled water; and this, in several repetitions of the experiment, with the same boiled water, some of which were made nine hours after it was poured out of the tea-kettle. The length of time which intervened between the first appearance of ice upon the two waters was different in the different experiments. One cause of this variety was plainly a variation of the temperature of the air, which became colder in the afternoon, and made the thermometer descend gradually to 25° . Another cause was the disturbance of the water; when the unboiled water was disturbed now and then by stirring it gently with a quill tooth-pick, the ice was formed upon it as soon, or very nearly as soon, as upon the other; and from what I saw, I have reason to think, that were it to be stirred incessantly, provided at the same time the experiment were made with quantities of water, not much larger, or deeper than these, it would begin to freeze full as soon. In one of these trials, having inspected my tea-cups when they had been an hour exposed, and finding ice upon the boiled water, and none upon the other, I gently stirred the unboiled water with my tooth-pick, and saw immediately, under my eye, fine feathers of ice formed on its surface, which quickly increased in size and number, until there was as much ice in this cup as in the other, and all of it formed in one minute of time, or two at most. And in the rest of the trials, though the congelation began in general later in the unboiled water than in the other; when it did begin in the former, the ice quickly increased so as, in a very short time, to equal or nearly equal in quantity, that which had been formed more gradually in the boiled water. The opinion, therefore, which I have formed from what I have hitherto seen is, that the boiled and common water differ from one another in this respect; that whereas the common water, when exposed in a state of tranquillity to air that is a few degrees colder than the freezing point, may easily be cooled to the degree of such air, and still continue perfectly fluid, provided it still remain undisturbed: the boiled water, on the contrary, cannot be preserved fluid in these circumstances: but when cooled down to the freezing point, if we attempt to make it in the least colder, a part of it is immediately changed into ice; after which, by the continued action of the cold air upon it, more ice is formed in it every moment, until the whole of it be gradually congealed before it can become as cold as the air that surrounds it. From this discovery it is easy to understand, why they find it necessary to boil the water in India, in order to obtain ice.

The ingenious author afterwards investigates the cause of this difference between the boiled and the common water;

and being satisfied from experience, that by disturbing common water, we hasten the beginning of its congelation, or render it incapable of being cooled below 32°, without being congealed, he is therefore inclined to impute the difference between it and boiled water, when they are exposed together to a calm frosty air, to this circumstance, viz. that the boiled water is necessarily subjected to the action of a disturbing cause, during the whole time of its exposure, which the other is not.

The fourteenth article contains experiments on the Dipping Needle, made by desire of the Royal Society. By Thomas Hutchins. To the whole is added, a Meteorological Journal for the year 1774, kept at the Royal Society's house; with which this part of the sixty-fifth volume concludes.

II. *Archæologia: or Miscellaneous Tracts relating to Antiquity. Published by the Society of Antiquaries of London. Vol. III. 4to. 19s. boards. White.*

THE first article in this volume treats of the Horn, as a charter of Conveyance; with observations on Mr. Samuel Foxlowe's Horn; as likewise on the nature and kinds of these Horns in general; by Mr. Pegge. It was anciently a custom in England to transfer inheritances by a horn, either in frank almoigne, in fee, or in serjeantry; and of this practice several instances are recorded by authors. By the same symbol some offices also were conveyed; such as bailiff in fee, coroner, and clerk of the market, particularly of the honour of Tutbury. Among the latter class is ranked the horn of Mr. Foxlowe. Mr. Pegge remarks that these horns seem to have been of four sorts; drinking horns, hunting horns, horns for summoning the people, or of a mixed kind. It appears likewise, that they were not always made of the same parts of animal excrescences; for the horn granted by Ulphus to the church of York, is of ivory. Mr. Peggé thinks, however, that there is no impropriety in calling it a *horn*, by reason of its figure, and as it served the same purpose for which horns were commonly used.

In the three succeeding articles, we have separate accounts of the Pussey horn, the Borstal horn, and a horn belonging to Corpus Christi College, Cambridge. The Pussey horn was given to the ancestors of the family by Canute, the Danish king; the Borstal horn by Edward the Confessor; and the other by John Goldcorne, alderman of the college, about the year 1347. The several horns are minutely described, and illustrated with beautiful engravings.

Article

Article IV. is an extract from the Will of Thomas Earl of Ormond, dated July 31, 1515, by which he bequeaths a horn, which had been long in the possession of his family.

Art. VI. contains an account of certain Charter Horns in the cathedral of Carlisle, by the late bishop Lyttelton; and the subsequent article is a description, by Dr. Milles, Dean of Exeter, of a magnificent horn belonging to Lord Bruce, to whom it is supposed to have descended through the Seymours, by an alliance with the family of the Esturmys. This curious horn, or rather elephant's tusk, is of large dimensions, and beautifully ornamented.

Art. VIII. Some Account of two Musical Instruments used in Wales; by the Hon. Daines Barrington. The first of these instruments is the crwth, which Mr. Barrington supposes to have been the origin of the violin in England. He remarks, that they are tuned, however, in a different manner, and are likewise distinguished by other circumstances. The crwth has six strings, two of which project beyond the finger board, and are touched by the thumb being placed under them: the violin has only four. The bridge of the crwth is perfectly flat, so that all the strings are necessarily struck at the same time, and afford a perpetual succession of chords: while the bridge of the violin being convex, only one string is touched at a time, unless the player means to strike a chord. This ancient instrument, we are told, is perhaps upon the point of being entirely lost, there being now but one person in the whole principality who can play upon it. The other instrument here mentioned is the Pib corn, which is scarcely used in any other part of North Wales, except the island of Anglesey. Mr. Barrington justly observes, that an advantage accrues to the republic of letters from not suffering ancient musical instruments to be entirely sunk into oblivion, though they may have given way to others of a better construction; and in confirmation of this remark, he produces an instance from Shakespeare.

Art. IX. On the antiquity of Horse Shoes; by Charles Rogers, Esq.

Art. X. On Shoeing of Horses amongst the Ancients; by the rev. Mr. Pegge. In the preceding article Mr. Rogers had produced some authorities for supporting the opinion, that the practice of shoeing of horses was known to the ancients, and might be traced even so high as the time of Homer. Mr. Pegge however makes use of various arguments to refute this allegation; and we think he sufficiently invalidates the credit of the testimony that is cited in favour of the antiquity of the practice among the Greeks. His opinion briefly is, that the shoeing

shoeing of horses was very far from being a *general practice* amongst the ancients; but still there is evidence enough to induce a persuasion, that it was *sometimes* had recourse to, especially in later times. We shall infer what the author advances in the conclusion of his essay on this subject.

‘ The difference of countries, and even of parts of countries, ought to be considered in respect of shoeing animals. Soft countries do not require the provision of shoes. Some do not shoe now with us, and others only shoe the fore feet. The Persians are very heedless and indifferent about it. The Aethiopians, who seldom ride, absolutely neglect it, “ideo nec ungulas eorum soleis muniunt; si per aspera et salebrosa loca eundem sit, eos ducunt, ipsi mulis insidentes.” And even the Tartars, who are so perpetually on horseback, do not do it “tempore vero hyemis, viis ob gelu asperis et duris, corio boum, etiam recenti, si aliud non suppetat, pedes equorum suorum involvunt.”

‘ These are reasons why the practice might not be universal amongst the ancients, but sometimes might be applied, and sometimes omitted. Many sorts of work, it is certain, can be performed by horses without shoeing, especially in some regions; and in a thousand places abroad, the inhabitants, though they have horses, know nothing of shoeing them, at this day.

‘ To say a word, in this place, of the material wherewith horses were anciently shod: gold and silver has been mentioned as applied by the luxury of great personages; but iron was probably most frequently used, both for horses and mules. Vossius notes from Xiphilinus, that Poppæa’s mules were some of them furnished in their feet *σπλαγίαις ἰσχυροῖσι*, with shoes made of a tough kind of broom twisted and gilt; and I vehemently suspect, I offer it only though as conjecture, that the golden shoes of Poppæa’s mules recorded above from Pliny, might be only these *σπλαγία ἰσχυρά*. Vossius proves from Columella, that lame cattle had their feet dressed and secured with it; and that the men of Africa and Spain, in which last country the spartum chiefly grew, wore shoes composed of the same matter. Nay, at this day, says the horses, as well as men, have their feet covered with leather amongst the Chinese and other nations of the East; and he wonders that this mode of shoeing, especially were the sole or under leather to be stuck full of nails, is not followed now, on account of the injury often done to hoofs by using and driving nails, especially when the former happen to be brittle. Aristotle expressly testifies that camels were shod *καρκαλαῖσι*, by which, I apprehend, we are to understand shoes made of leather; and Xenophon mentions a custom of certain Asiatics to tie bags upon their horses feet, in order to prevent their sinking in the snow.

‘ Scaliger thinks the shoes of beasts, of whatever materials they consisted, were put on, and not fastened with nails; and the

the words of Pliny concerning Poppæa's mules seem to denote as much; 'Nostraque ætate Poppæa, conjux Neronis principis, delicatioribus jumentis suis soleas ex auro quoque induere solebat.' But Vossius much doubts this, 'verum qua ratione, says he, absque clavis id fieri possit, non satis liquet:' and then goes on, 'in vetusto exemplari Hippiatricorum Graecorum quod habeo, cui etiam picturae accedunt, clavorum quibus trajiciantur ungulae signa et vestigia manifeste adparent.' And yet the *σκαπία ἐπιχρῶσα* mentioned above could not well be nailed, but must be drawn on and fastened in a different manner, perhaps by being tied round the leg, as the bags above mentioned in the case of snow no doubt were; and as *ἰκιδύματα* used for the soleas or shoes of mules, seem to imply.

To return from these digressions to our subject. In the West "Childeric, father of Clovis, founder of the French monarchy, had his horse shod in the fifth century. It was then customary to inter the horse along with his rider; and when Childeric's monument was discovered, anno 1653, a horse-shoe of iron was found amongst other things. The shoe is small; whence it is conjectured the animal it belonged to was of little size. Perhaps only the greatest persons had their horses shod in those times; and afterwards probably when the practice of shoeing was more general, the Franks only shod their cavalry occasionally, as in frost for example, even in the ninth century." This we learn from a passage in Pere Daniel, where, speaking of the horse of Louis le Debonnaire, anno 832, he says, 'La gelée qui avoit suivi [les pluies de l'autome] avoit gâsé les pieds de la plupart des chevaux, qu'on ne pouvoit faire ferrer dans un pais devenu tout d'un coup ennemi, lorsqu'on y pensoit le moins.'

Here in England one has reason to think they began to shoe soon after the Norman Conquest. William the Conqueror gave to Simon St. Liz, a noble Norman, the town of Northampton, and the whole hundred of Falkley, then valued at 40l. per annum, to provide shoes for his horses. 'Henricus de Avering tenuit manerium de Morton in com. Essex in capite de domino rege per serjantiam inveniendi unum hominem, cum uno equo precii Xs. et quatuor ferris equorum, et uno sacco de corso, et una brochea ferrea, quotiescunque contigerit dominum regem ire in Walliam cum exercitu, sumptibus suis propriis per quadraginta dies.' Henry de Ferrer or de Ferrers, who came in with the Conqueror, took his name, as it should seem, from his employment of shoeing; not that he was himself a shoer of horses, a farrier, but as appointed to direct or superintend that business, in the nature of a *praefectus fabricarum*; and so, when after the crusades it became the custom for families to take coat-armour hereditarily, a charge of six horse-shoes fable on a field argent was assumed by this great house. William the Conqueror brought many horse with him when he invaded England; and most probably the art of shoeing entered the island at that time.

As for the Danes, who landed here so often before, they seldom or never brought any horse along with them; but whenever they were mounted, it was by means of the English horses which they procured here. Of the Britons, and their proceedings in the affair of shoeing we know nothing, though we are assured they did not want horses, either for their chariots, or for mounting; and as for the Saxons, Lincolnshire and East-Anglia, the two districts which seem chiefly to have abounded with horses in their days, are both of them countries that could carry on horse-business without shoeing. Thus, in all probability, the custom of shoeing was introduced at the Conquest; and from that æra has been the general, though not universal, practice of the English, as in some places, from the nature of the soil and of business, the seasons of the year, and the like circumstances, it might, without damage to the beasts, be omitted. And should we suppose, that amongst the ancients, amongst the Thessalians, and others, regard was had to exigence and circumstances in shoeing, or omitting it, it would be no unreasonable or improbable conjecture.

Art. XI. The Question considered, whether England formerly produced any Wine from Grapes; by the rev. Mr. Pegge. In the first volume of the Archæologia a paper was published, written by the same reverend gentleman, in support of an opinion that England formerly produced some wine. The probability of such a fact, however, has been combated by the honourable Mr. Barrington, in his *Observations on the more ancient Statutes, &c.* and Mr. Pegge here endeavours to maintain the opinion first mentioned. He sets out with invalidating the argument insisted upon by Mr. Barrington, of the climate of England not being adapted to the cultivation of the vine, which he alledges is contrary to fact. He produces several authorities to confirm that our climate may have a considerable advantage in respect of warmth over places of the same latitude on the continent: and submits it to enquiry, whether some of the austerer wines may not grow on the Rhine, or the Main, in latitudes as high as 49 degrees, which he supposes may equal in coldness the latitude of London, namely of 51 degrees and a half. He next impugns the argument advanced by Mr. Barrington, that the northern parts of Europe grow warmer, in proportion to their cultivation; and that thence England is more proper for vineyards in the eighteenth century, than it could have been in the thirteenth or fourteenth. Having discussed this argument, he proceeds to refute the assertion of his honourable antagonist, that the notion of wine being formerly produced in England seems to have been chiefly founded upon some old family deeds, that make mention of *vinea*, but which Sir Robert

bert Atkins has proved to signify only orchards, and that cyder and perry were called *vina*, or wines. After treating this subject at considerable length, Mr. Pegge replies to several queries which had been proposed by Mr. Barrington, and concludes with declaring himself to be firmly of opinion, that England formerly produced wine from grapes.

Art. XII. Mr. Pegge's Observations on the growth of the Vine in England considered and answered, by the hon. Daines Barrington. Mr. Barrington here maintains the opinion he formerly espoused in this controversy, with much ingenuity, by explicitly answering the several arguments advanced by his learned antagonist. He takes his leave of the subject with asserting that in the time of Agricola our climate was not deemed sufficiently warm for the cultivation of vines; and with remarking, that those who contend we had a more benign temperature in any intermediate period, should be able to prove so extraordinary an opinion by proofs that are absolutely irrefragable.

Art. XIII. On the Boundary Stone of Croyland Abbey; by Governor Pownall. This curious monument, Mr. Pownall observes, is perhaps a singular instance of any such remaining for eight hundred and twenty-five years in the same state and situation; the record of its being so placed existing at the same time.

Art. XIV. Remarks on Belatucader; by the rev. Mr. Pegge. On a former occasion, Mr. Pegge had asserted that Belatucadrus, a deity either of the Romanized Britons, or of the Romans resident in Britain, was the same with Mars. The late bishop Lyttelton, however, in concurrence with professor Ward, and in conformity to the opinion of several preceding antiquarians, alledged that this deity was Apollo, who was worshipped by the Druids. Mr. Pegge still maintains his assertion, and resumes, in support of it, the further consideration of the subject.

Those who contend for Apollo, says he, proceed upon the etymology; the application of the word Sanctus, which they think becomes not Mars; and lastly a suspicion, that one of the inscriptions which runs Deo Marti Belatucadro is miswritten on the stone, and was intended to be Deo Marti et Belatucadro.

They think, in the first place, they discover something of Belinus, or Βήλος, the name of Apollo, in the term Belatucadrus; and so Mr. Hearne interprets it of Apollo Sagittarius, on account, I presume, of the Greek word Βέλος. But surely little stress can be laid on this, since both Mr. Baxter and Dr. Gale have with equal, perhaps greater probability, deduced this name from the British, and have shewn it may be a very proper adjunct

junct from Mars. The first analyses it ‘Bel at u cadr, quod est, Belus et arcem montis;’ and the second writes, ‘Posteriorque pars dictionis aliquid spirat istius numinis [Martis scil.] cum cad proelium, cader castrum, et cadr fortis Britannice sonent, quae omnia Marti satis congruunt.’

‘In the next place, as to the application of the word Sanctus to Belatucadrus, Mars was a natural divinity with the Britons and Romans; the founder of Rome, as was pretended, descended from him; and as the “Rex hominum et deorum” was with them Juppiter, so the god of war was stiled Marspiter; and if Juppiter had his Flamen Dialis, Mars had his Flamen Martialis. The Britons, those who were Romanized, we may be assured, would adopt the like peculiar veneration for him. Besides, as Mars is so currently stiled Deus, where is the wonder that the term Sanctus should be applied to him? It is apposite to every one of the pagan deities, every object of their worship; for the Britons and Romans, no doubt, esteemed their deities holy, whatever we may think of them: and Belatucadrus is expressly stiled Deus in four of the five inscriptions. But what comes nearer to the point; nobody ever doubted but Camulus was a name of Mars; and yet we have an inscription which runs Camulo Deo sancto et fortissimo; which shews plainly, there is not the least impropriety in giving the addition of sanctus to Mars, or Belatucadrus, in our stone, But what is still more direct to the purpose, Mr. Horfeley, in Cumberland, N^o. xxxv, has engraved a stone with

‘ D E O S A N G M
‘ A R T I &c.

‘ which he reads most properly Deo Sancto Marti &c.

‘It seems, lastly, that nothing can be effected on their side of the question, without a conjecture that a fault has been committed by the stone-cutter, and that the inscription was designed to have been Deo Marti et Belatucadro. This indeed is cutting the knot; but is doing at the same time the most palpable violence to the authority and sanctity of the stone. There is nothing more extraordinary in Deo Marti Belatucadro than in Deo Marti Braciacae, as we have it in the Haddon Inscription adduced in Camden, and the Essay on the Coins of Cunobelin, p. 17. or Marti Canulo, in Gruter and Montfaucon. Now, upon this footing, viz. the integrity and correctness of the stone, Mars is expressly called Belatucadrus, and this is admirably confirmed by the testimony of Richard of Cirencester, p. 9: ‘Hinc Apollinem, Martem, qui etiam Vitucadrus appelletur, Jovem, Minervam. . . . venerabantur, eandem fere de his numinibus ac quidem aliae gentes opinionem amplexi.’ Inasmuch that it seems to me highly absurd to look out for any other deity in Belatucadrus, but the god Mars. That he was a local deity, peculiar in this island to the Brigantes, is not denied; but then we assert him to be equivalent to Mars, and to have been

been invested with the same powers as that god, and not to have had the least concern with Apollo, or any relation to him, as his lordship and professor Ward contend.*

Art. XV. Mr. Gough, on the *Deæ Matres*. Some antiquarians have been of opinion the *Deæ Matres*, which occur in various inscriptions in the later periods of the Roman empire, were deified women; but Mr. Gough produces arguments and authorities for determining them to be nymphs, that were supposed to be protectresses of certain places.

Art. XVI. Observations in a Tour through South Wales, Shropshire, &c. by Owen Salusbury Brereton, Esq.

Art. XVII. Observations on some Roman Altars, found in August 1771, near Graham's Dyke; by Mr. Gough.

Art. XVIII. Memoir concerning the Sac-Friars, or Fratres de Penitentia Jesu Christi, as settled here in England; by the rev. Mr. Pegge.

Art. XIX. Ἀλεξισυδῶν Ἀγών. A Memoir on Cock-fighting; wherein the antiquity of it, as a pastime, is examined and stated; some errors of the moderns concerning it are corrected; and the retention of it among Christians is absolutely condemned and proscribed; by the rev. Mr. Pegge.

Art. XX. An Inscription in honour of Serapis found at York, illustrated by Mr. Pegge.

Art. XXI. Extracts from a MS. dated "apud Eltham, mense Jan. 22 Hen. VIII." Communicated to the Society by Owen Salusbury Brereton, Esq. This manuscript is entitled, "Articles devised by his royal highness, with advice of his council, for the establishment of good order, and reformation of sundry errors and misuses in his household and chambers." For the gratification of our readers we shall present them with some of the articles in this manuscript.

* Cap. 3. No manner of meat to be admitted, but what shall be meet and seasonable, and of convenient price.

* Cap. 20. Officers of the squillery to see all the vessels, as well silver as pewter, be kept and saved from stealing*. Ashen cups and leathern pots are added in another part.

* Cap. 30. enjoins all his highness's attendants not to steal any locks or keys, tables, forms, cupboards, or other furniture, out of noblemen's or gentlemen's houses, where he goes to visit †.

* In the earl of Northumberland's household-book, in the beginning of the year 1500, is a note, that pewter vessels were too costly to be common.

† By inventories of household furniture in the same book, it appears, that what furniture was left in noblemen's houses, consisted only of long tables, benches (no chairs mentioned) cupboards, and bedsteads; and when noblemen removed from one house to another,

* Cap.

‘ Cap. 31. No officer to be admitted in future, but such as be of good demeanor; and respect to be had that they be personages of good fashion, gesture, countenance and stature, so as the king’s house, which is requisite to be the mirrour of others, may be furnished with such as are elect, tried, and picked, for the king’s honour.

‘ Cap. 34. No herald, minstrel, falconer, or other, shall bring to the court any boy or *rascal*; and by cap. 36, no one is to keep lads, or *rascals*, in court, to do their business for them.

‘ Cap. 37. Master-cooks shall employ such scullions as shall not go about naked, nor lie all night on the ground before the kitchen-fire.

‘ Cap. 41. The knight-marshal to take good regard, that all such unthrifty and common women as follow the court be banished.

‘ Cap. 43. No dogs to be kept in the court, but only a few spaniels for the ladies.

‘ Cap. 44. Dinner to be at ten, and supper at four*.

‘ Cap. 55. The king appoints, among others, Mr. Norris to be gentleman-waiter (who, by cap. 62. is alone allowed to follow him into his bed-chamber), William Brereton groom of his bed-chamber, and young Weston page of it †.

‘ Cap. 56. The proper officers are, between six and seven o’clock every morning, to make the fire in, and *straw* his highness’s privy-chamber.

‘ Cap. 63. Officers of his privy chamber shall be loving together, keeping secret every thing said or done, leaving hearkening or inquiring where the king is or goes, be it early or late, without grudging, mumbling, or talking of the king’s pastime, late or early going to bed, or any other matter.

‘ Cap. 64. The six gentlemen-ushers shall have a vigilant and reverend respect and eye to his grace; so that by his look or countenance they may know what he lacketh, or what is his pleasure to be had or done.

‘ Page 24. There is an order, by which the king’s barber is expressly enjoined to be cleanly, and by no means to fre-

tapestry and arras, bed and kitchen-furniture, cups and canns, chapel furniture, and utensils for the bakery, joiner, smith, and painter, with all their tools, were constantly removed; and those of the earl of Northumberland in seventeen carriages.

* It appears by a household establishment of lord Fairfax’s, about 1650, added to the earl of Northumberland’s household book, that eleven was then become the hour for dining. Towards the end of the last century, the hour was twelve, and so remained at the universities till within these twenty years; but from the beginning of this century, in London, it has gradually grown later to the present times, when five is the polite hour at noblemen’s houses.

† Those three gentlemen were cruelly executed some years after, to justify the king’s divorce.

quent

quent the company of idle persons, and misguided women, for fear of danger to the king's most royal person.'

Art. XXII. Observations on the Parthian Epochas found on a Coin in the Imperial Cabinet at Vienna, published by Father Erasmus Froelich, in his *Elementa Numismatica*, Tab. xiv. n. 6. By John Reinhold Forster, F. R. and A. S.

The Parthian epocha has been a matter of much controversy among antiquarians, and a considerable degree of learning has been displayed on the subject. Mr. Forster ingeniously supports the opinion of those who fix the epocha of the Arsacidæ to the year 256 before the Christian æra, or the 498th after the foundation of Rome.

Art. XXIII. A Dissertation on a singular Coin of Nerva, in a Letter to Matthew Duane, Esq. from the rev. Mr. Ashby, B. D. President of St. John's College, Cambridge.

Art. XXIV. An Historical description of an ancient Picture in Windsor-castle, representing the Interview between King Henry VIII. and the French King, Francis I. between Guines and Ardres, in the year 1520; by Sir Joseph Ayloff, Bart.

Art. XXV. Observations on the Inscriptions upon three ancient Marbles, said to have been brought from Smyrna, and now in the British Museum. In a letter from Thomas Tyrwhitt, Esq. to Matthew Duane, Esq. Some of these inscriptions have already been published by Montfaucon; the justness of whose opinion respecting their import is questioned by Mr. Tyrwhitt, who is inclined to give them a different interpretation.

Art. XXVI. An Account of an undescribed Roman Station in Derbyshire; by the rev. Mr. Watson. This station is situate on the south side of the river Mersey, near Wooley-bridge, and receives from the country people the name of *Melandra Castle*.

Art. XXVII. An Account of some ancient English historical Paintings at Cowdry, in Suffex, the seat of Lord Montague; by Sir Joseph Ayloff, Bart. The subjects of these several paintings are some of the national transactions of England in the sixteenth century; such as the march of Henry VIII. from Calais towards Boulogne; the encampment of the English forces at Marquise, or Marquison; the siege of Boulogne, &c.

We shall reserve till next month the account of the remaining articles in this volume.

III. *Cursory Remarks made in a Tour through some of the Northern Parts of Europe, particularly Copenhagen, Stockholm, and Peterburgh.* By N. Waxall, jun. 8vo. 5s. Cadell.

[Continued from p. 36.]

PASSING the river that divides the dominions of Sweden from the empire of Russia, Mr. Waxall arrived at Frederichsham, where every thing announced a different people

from those he had just quitted. The features, says he, the complexion, the manners, the dress of the inhabitants were all Muscovite; and a thousand leagues could not have made a more striking alteration than a few miles had done. The plan of Frederichsham, we are told, is extremely elegant, and realizes in miniature that which was proposed by sir Christopher Wren, after the fire of London, in 1666, all the streets going off like radii from a centre, in which is a handsome *hôtel de ville*. The town likewise has much the appearance of industry and commerce.

In the next letter we find the traveller arrived at St. Petersburg, where he was struck with astonishment at beholding a city, which had risen, as by enchantment, within the memory of men still alive.

‘ I had the pleasure to accompany sir Robert Gunning last Saturday to the palace of Peterhoff, where the empress at present resides. It was the anniversary of her accession, when there is generally a very brilliant court. As we arrived early, I had an opportunity of viewing the gardens before her majesty’s appearance. They are very extensive, lying along the shore of the gulf of Finland, and washed by its waters. In the midst of them stands the palace itself, situate on an eminence, and commanding a fine view. It was begun by Peter the Ist, but has been enlarged and improved by the empresses his successors, so that it is now become very large. In the front is a canal of some hundred yards in length, which joins the gulf, and from which three *jets d’eau* are supplied, which do not, like those of Versailles, only play on great festivals, but constantly throughout the year. The apartments are all very splendid; but my attention was chiefly engrossed by the drawing-room, where hung five matchless portraits of the sovereigns of Russia. They are all length pieces, but by what master I cannot say. Peter himself is the first, and opposite to him appears the Livonian villager whom he raised from a cottage to the most unbounded sovereignty. I stood for some moments under this painting in silent admiration of the woman, who had passed from so humble a station to an imperial diadem, of which her genius, her fidelity, and her virtue made her worthy. She is drawn by the painter as in middle life; her eyes and hair black, her countenance open, smiling, and ingratiating, and her person not exceeding the middle size. The empresses Anne and Elizabeth fill their respective places in this apartment, but did not long detain me from a portrait of the reigning sovereign, which is of a singular kind. She is habited in the Russian uniform, booted, and sits astride on a white horse. In her hat is the oaken bough, which she wore at the memorable revolution which placed her on the throne, and which was likewise taken by all her adherents. Her long hair floats in disorder down her back; and the flushing in her face, the natural effect of the heat.

heat and fatigue she had undergone, is finely designed. It is a faithful and exact resemblance of her dress and person, as she appeared twelve years ago, when she came to Peterhoff, and seized the throne of Russia.

'While my eyes were rivetted to this picture, and my thoughts employed on the melancholy catastrophe of the unhappy emperor which so soon followed, the empress's entrance was announced. She was preceded by a long train of lords and gentlemen. I felt a pleasure corrected with awe as I gazed on this extraordinary woman, whose vigour and policy, without any right of blood, has seated and maintains her in the throne of the czars. Though she is now become rather corpulent, there is a dignity tempered with graciousness in her deportment and manner, which strikingly impresses. She was habited in a deep blue silk with gold stripes, and her hair ornamented with diamonds. After the foreign ministers had paid her customary compliments on this day, I had the honour to be presented and to kiss her hand. The grand duke and duchess of Russia followed the empress, who continued scarce a minute in the circle, but sat down at the card table.'

Mr. Waxall observes that there is not only a magnificence and regal pomp in the court of Petersburg, which far exceeds any he had beheld elsewhere, but that every thing is on a vast and colossal scale, resembling that of the empire itself.

'The public buildings, says he, churches, monasteries, and private palaces of the nobility, are of an immense size, and seem as if designed for creatures of a superior height and dimensions to man.—'

'—The statue and pedestal which will soon be set up of Peter the Great, are of the same enormous and gigantic proportions, and may almost rank with the sphynxes and pyramids of Egyptian workmanship. At Moscow, I am told, this style is yet more common and more universal. This palace which the present empress has begun, is designed to be two or three English miles in circumference; and in the mean time they have erected a temporary one of brick, for her reception.—'

'There is, proceeds the author, a sort of savage and barbarous grandeur in this taste, and which never appears in the edifices or productions of Athenian sculpture or architecture. I know it may be said, that the difference of extent and greatness between the little republic of Attica, and the wide empire of Russia, may give rise to a different standard of beauty and elegance; but this is not sufficient to alter the original and invariable criterion of nature, which is the same in every country.'

Mr. Waxall relates that the veneration of the Russians for their hero and legislator Peter, approaches to idolatry, and increases as they recede from the time in which he personally flourished. But he observes that those who can divest them-

selves of prejudice, have judged very differently of his character, and even censured the actions on which his fame is principally founded. Whether the arguments produced by Mr. Wraxall on this subject have really been advanced by other persons, as he modestly insinuates, or are entirely the result of his own reflection, which seems to be more probable, we will not positively determine; but they contain such justness of observation as induces us to lay them before our readers.

“ The Muscovites were no doubt, say they, at the commencement of the present century, wrapt in deep and total ignorance; they had no communication with the European nations, whom they disliked and despised. The czar broke down this barrier; he forced upon them arts and refinements, of which they never before had a conception; he obliged them to adopt a different habit, and different manners: but all this change was external; and though it has destroyed that rude originality of character which marked them heretofore, has not given them any thing valuable or ennobling in its stead. Far the greater number of the Russian boyars or nobles have never seen the present court or capital, but live on their own estates about Moscow, totally regardless of the reigning prince, and little affected by or attentive to regulations made at the distance of four or five hundred miles, and imperfectly carried into execution. But whatever judgment we form relative to their civilization, it is impossible not to pronounce Peter's conduct as a monarch pernicious, mistaken, and injudicious. The vast dominions of Muscovy, which extend to the northern frontier of China, Persia, and Turkey, render the empire more a member of Asia than of Europe: the metropolis of this immense tract of country was very wisely established at Moscow, which from its situation in the internal part of it, enabled the government to extend its authority over the most remote provinces, and to restrain by its presence and vicinity, the many wandering and ferocious tribes which compose it, and whom nothing except the immediate and visible hand of despotic power can ever restrain within allegiance and subjection. But all these important considerations were overlooked by the czar, who, inflamed with desire to become an European sovereign, resigned all his natural importance and weight as an Asiatic one, to possess himself of two or three barren provinces of Sweden; and wasted his life amid intrigues and battles to maintain himself in his acquisitions. His establishment of the capital in the extreme corner of the empire on the banks of the gulf of Finland, in a morass to which nature has denied every advantage, and in a most inclement latitude, was the effect of these politics. If he had only made commerce the object of his care when he founded this city, he would doubtless have acted wisely, since his people might then have reaped the advantages of a connection with Europe,

Europe, and yet have maintained their rank in the system of Asia. As the father of his people, to whom their happiness should have been ever dear, and which is the last character in which we consider him, what can we say? The multitudes who fell a sacrifice to the erection of his new capital, from the unwholesome and noxious vapours of the marshy islands on which it is situate, and the unlimited severity, perhaps cruelty, practised to introduce and enforce his regulations among his subjects, rather make a mind of benevolence and humanity, wish to draw a veil over the unhappy necessity urged to apologize for this branch of his public conduct. Notwithstanding all these diminutions of his glory, it must still be ever avowed that he was a great prince, and that his errors were such, that, if he had enjoyed a longer life, and of consequence a more extensive experience, he himself would have amended. If Peter could have insured to himself immortality, such was his wisdom and discernment, that he would have corrected his own mistakes; and have risen upon his very faults; but the reverse has unhappily been the case. His successors, who knew not how to separate the wise from the unwise parts of his administration, have prosecuted to their utmost extent his errors, and blindly adhered to all his intentions, from reverence to his memory. The genius of Peter survived for a moment under Catherine; but her reign was very short: and so far have the Muscovites been from an advance in real greatness since that time, that the year 1730 may be fixed as the period from which their affairs have returned in a contrary direction. Under the empress Anne, this decay was not so apparent: she governed the Russians by terror, and held the knout constantly in her hand. Elizabeth, her successor, relaxed the reins of government, and the indulgence which she allowed herself she extended to her subjects. She made a vow not to shed any blood by the executioner's hand during her reign, and kept it; but she needlessly engaged in the late general war, and sacrificed thousands during its continuance. The reigning empress is mild, humane, and passionately anxious to promote the happiness of her subjects; but the peculiar circumstances which seated her in the throne, fetter her conduct, and deprive her in a great measure of the power to act in conformity with the dictates of her own judgment."

Mr. Wraxall observes that one of the noblest monuments erected to the memory of Peter the Great, is an equestrian statue undertaken by order of her present Imperial majesty, and which has been some years under the hands of Monsieur Falconnette, an eminent statuary at Petersburg. The design is, without doubt, admirably adapted to express the character of the man, and the nation over which he reigned. Instead of a pedestal adorned with inscriptions, or surrounded by slaves, the emperor appears mounted on a rock or stone of a prodigious size, up the ascent of which the horse labours, and

appears to have nearly reached its summit. The czar's figure is full of fire and spirit: he sits on a bear's skin, and is clad in a simple habit not characteristic of any particular country. His eye is directed to some apparently distant object, and on his features are strongly impressed the sentiment of "deliberation and public care." His left hand holds the bridle, and his right is extended, as the artist himself expressed it, *en pere et en maitre*. Under the figure on the rock is this inscription, *PETRO PRIMO, CATHERINA SECUNDA POSUIT, 177*. Every thing, we are told, is now in preparation to cast the statue itself, which will, when finished, be perhaps the noblest production of its kind in Europe.

Of the city of Petersburg Mr. Wraxall observes, that it is as yet only an immense outline, which will require future empreses, and almost future ages, to complete. It occupies at present a prodigious extent of ground; but as the houses in many parts are not contiguous, and great spaces are left unbuilt, it is hard to ascertain its real magnitude. The traveller tells us that he was more charmed with the river Neva, than with any thing he saw at this capital.

The Thames, says he, is not comparable to it in beauty, and as the stream sets constantly out of the Lake Ladoga into the gulf of Finland, it is always full, clear, and perfectly clean. Along its banks is beyond all doubt the finest walk in the world. It is not a quay, as vessels never come up to this part, but a parade, running a mile in length; the buildings on which are hardly to be exceeded in elegance.'

Mr. Wraxall informs us, that the genuine Russians who are unadulterated by a commerce with other nations, evidently partake much more of the Asiatic than European manners. The men among the lower class universally wear the beard, in defiance of all the rigorous edicts issued by Peter the first to abolish this barbarous custom. The women in general bind their heads with pieces of silk or linen, very nearly resembling in appearance the eastern turban.

During Mr. Wraxall's stay at Petersburg he was a spectator of one of the Russian customs, which not a little surprised him. This was a promiscuous bathing of about two hundred persons of both sexes. He informs us that the greater part of the women were the most hideous figures he ever beheld, and reminded him of Horace's Canidia, for whom they were very proper companions.

As a studier of nature, says he, I confess this is as proper a school as can be imagined, since fancy can hardly figure an attitude which may not be found here; but as a voluptuary I would never visit it more.'

The

The remaining letters in the volume are dated from the following places, viz. Narva, Riga, Mittaw, Königsberg, Elbing, Dantzic, Stargard in Pomerania, Stettin, Verden, Bremen, and Hamburgh; all which the author describes in a lively and entertaining manner. Having already given sufficient specimens of the narrative, we shall conclude with recommending the work to the perusal of such readers as are desirous of information relative to the northern parts of Europe. The traveller has every where described his route with clearness and energy, and his Remarks, though entitled *Cursory*, are extremely judicious.

IV. *A Treatise on Assurances and Annuities on Lives. With several Objections against Dr. Price's Observations on the Amicable Society and others. To which is added, a short, easy, and more concise Method of calculating the Value of Annuities and Assurances on Lives, than any heretofore published.* By Charles Brand. 8vo. 3s. in Boards. Owen.

(By a Correspondent.)

THE author begins his Treatise with enumerating the advantages of assuring lives; and takes notice of the insufficiency of the present plan of the Laudable Society for the Benefit of Age, on which occasion he introduces his first objection to Dr. Price's Observations, in these words:

‘Dr. Price, after giving his opinion of this society, has proposed a plan, by which annuities for the benefit of age might be granted; but, if it were to be supposed that the entrance-money and annual payments which he proposes were of themselves to be collected and estimated at compound-interest without any expence, according to the probabilities of life, such a plan may be received by the public, but otherwise I think it equally absurd.’

Page 4. he mentions the Laudable Society for the Benefit of Widows, and here introduces his second objection thus:

‘Although the additional premiums and annual contributions, which Dr. Price offers for their consideration, were exacted, this society would not continue longer than forty-one years, as the observations, which he has made on this society, are grounded on a supposition, which can only be applicable to an annuity on the life of a woman after the death of a man, both of an equal age; whereas the life of a woman compared to that of a man, in this society, is of the same proportion as two to one; so that a scheme, formed agreeable to that proportion, would not be accepted by a sufficient number

of members to support it, as their annual savings might be applied to more certain benefits for their families.

Mr. Brand in the next page proceeds thus :

‘ The other most public societies which now subsist, are those of the Amicable Society for a perpetual Assurance Office, and the Society for Equitable Assurances on Lives and Survivorships.

‘ The last of these societies was founded, as the projectors of it gave out, with an intent to supply the defects which they supposed were in the scheme of the Amicable Society ; and Dr. Price, in his book of Observations, affirms, “ That all the objections,” which he has observed concerning that society, “ are removed by the plan of the society which has justly styled itself, The Society for Equitable Assurances on Lives and Survivorships.”

‘ Had the society for Equitable Assurances on Lives experienced the losses which have been sustained by the Amicable Society, a very little time would have declared them unable to perform their undertakings, unless by a recourse to those calls mentioned in their deed of settlement ; which were they necessitated to do, they would find it not only injure the credit and reputation of the society, but even subvert its constitution, by the refusal of those who would be found liable to the payment of such calls, notwithstanding all the arguments the doctor might have in his power to advance for their support.

‘ Although the doctor hath acknowledged the justness of the title of this society in every respect, yet, I think, it cannot claim the appellation of Equitable, when they insert in their policies a proviso against the party, whose life is assured, “ going beyond the limits of Europe, or engaging in the exercise of military duty in time of war, invasion, or rebellion, (unless licence specially obtained from the directors, and a proportional premium paid,) or dying upon the seas.”

‘ It would be a very disagreeable circumstance, for a person, having made an insurance in this society in order to cover the purchase-money of an annuity, to be (by the conduct of another) deprived of the benefit which he might reasonably expect from his insurance, without having it in his power to guard against such a circumstance ; would the society, in a case of this nature, return the several payments, together with the interest on these payments, to the person who would be entitled to the claim, if the person whose life is assured should die, so as to be construed a forfeiture of the assurance ? I am afraid the society would not. Although it is not altogether clear but that a court of equity would give relief, as, under this proviso, there is no assurance ; nor can any one, who hath made an insurance in this society, satisfy himself with being secure under such an exception.

‘ This society may perhaps be fortunate enough, for some time, not to experience any loss, so as to be disenabled from
ful-

fulfilling its engagements; if it should, it will, I make no doubt, be of advantage to several who are at present concerned in it, as it is probable the effects of any loss cannot be experienced until it has acquired its maximum.'

We are then presented with an account or the first formation of the Amicable Society for a perpetual Assurance Office; to which succeeds a copy of the charter of that society; after which Mr. Bland engages Dr. Price again in these words:

'Dr. Price, in his observations on this society, says, "This society has, I doubt not, been very useful to the public, and its plan is such, that it cannot fail to continue to be so; it might, however, certainly have been much more useful had it gone from the first on a different plan:" and afterwards gives an account of the natural progress of such a society when founded on a right plan; but, in that right plan, he supposes one hundred persons, whose common age is thirty-six, to form themselves into a society for securing a particular sum at their deaths, in consideration of an annual sum, which he supposes to be £5. and also supposes the original number of this society to be kept up by the admission of new members at thirty-six years, in the room of such as die: and in Question X. p. 33, he endeavours to shew, that an annual payment, beginning immediately, of £5. during a life, at the age of thirty-six years, should entitle a person, at the failure of such a life, to £172 interest at 4 per cent.

'To which observation I beg to offer the following objection:

'Suppose a life of thirty-six to be worth (according to Dr. Price's Table, No. 10.) 12.1 years purchase: how is it possible that an annual payment of 5*l.* with its compound interest at 4 per cent. should in 12.1 years amount to £172?—It certainly cannot; nor does it amount to more than £75 18*s.* 7*d.* as will appear by the second Example, Problem 8. and from which must be considered, that had the society gone at first on the undertaking of £172 according to the doctor's right plan, it could not have long subsisted.'

If the reader should think any thing hitherto objected like the shadow of a real objection, perhaps it may be this. But why does Mr. Bland take the value of a life from Mr. Simpson's Table, and by that examine a sum which had been estimated by Dr. Halley's?—or why does he exclaim thus, "How is it possible that an annual payment of £5. with its compound interest at £4 per cent. should in 12.1 years amount to £172?*"—we agree with him that it certainly cannot—

* When Mr. Brand multiplied the amount of £1 annually, for as many years as the purchase of the life, by £5, the annual pay-

Dr.

Dr. Price has not said it would; and what he has endeavoured to shew he acknowledges has been shewn before, for that his 10th question is the same with the 6th problem in Mr. De Moivre's annuities, and with the 26th problem in Mr. Simpson's *Select Exercises*, p. 293. Lest this method of objection (if not intended) may mislead those who might not have either leisure or inclination to examine it, see *Treatise*, p. 67, we will consider the doctor's question and its answer more particularly.

Mr. De Moivre, problem 6.—B, after the decease of A, is to have an annuity for him and his heirs for ever.—Solution, from the value of the perpetuity subtract the value of the life of A, and the remainder will be the value of the reversion.

Few cases can be more simple or more evident: for nothing prevents B from immediate possession but the life of A: the value of which life being deducted from the immediate value of the estate, or annuity for ever (which is perpetuity) the remainder is the value of the reversion of the annuity to B and to his heirs. Thus

The perpetuity, interest being 4 per cent is,	25.
Value of age 36 by De Moivre's hypothesis and same interest,	— —
	13, 820
	11, 171
 The estate, perpetual annuity, or interest for £100, is by said rate,	4
The value of £4 estate is,	44, 684

ment; he seems to have had some idea (we own a very confused one) of what is considered in the second article of the Addenda, and in the beginning of the Postscript to calculations of the value of annuities, deduced from first principles, &c. by Mr. Dale, who is very far from offering those modes of calculating for perfect rules.—As they seem to correspond with what Mr. Brand might probably mean, we shall examine the question by those methods.

Did Mr. Brand suppose that age 36 would probably live but 12.7 years to pay, when he multiplied the amount of £1. annuity for as many years, by the annual payment of £5? If he will consult Dr. Halley's Table of Mortality, he will find that of 481 aged 36, more than one half live 24 years: whence it is but an equal chance whether, of that age, one shall live 24 years or not. By De Moivre's hypothesis the expectation of life for the same age is 25 years.—If the amount of £1 annuity with compound interest for 24 years be multiplied by £5, the product will be £195.—and also £39 would be sufficient present payment for 100 to be received on the demise of an insured of that age: found by the second table of compound interest by Mr. Smart; with whose tables we shall presently find Mr. Brand to be very intimately acquainted.

The

The 26th Problem, p. 293, Simpson's Select Exercises, is, —What is the value, in present money, of a given sum to be received on the decease of B, who is now of a given age?—

Solution.—Subtract the value of the life of B from the perpetuity; then it will be as the perpetuity is to the remainder, so is the proposed sum to its value in present money.

The value of the life, and the perpetuity being the same as above, the remainder will be the same as before; and in proportion as the perpetuity is to the remainder, so is the proposed sum to its value in present money, viz.

$$25 : 11.171 :: 100 : 44.684.$$

The same as before by De Moivre—but, because the sum paid one year after the decease of B would be only £100; and an estate of the same purchase would produce £4 rent at the end of the same term (interest being as before), Dr. Price has judiciously remarked the difference between their values in present money, is in proportion as 104 to 100—by which proportion he has reduced the above 44.684 to 43 £. for sum to be paid. See Observations, 1st edit. p. 32, last line.

As in most cases of insurance the first annual payment is required in present money, this sum of £43 should be divided by the value of the life increased by unity, that is,

$$£43 \div 14.829 = 2.9 \text{ nearly.}$$

and by proportion if 2.9 is the value for £100, then £5 is the value for £172.

In this plain manner has Dr. Price proved that an annual payment of £5 during a life aged 36, should entitle a person to £172 on the failure of that life by Dr. Halley's Table, interest 4 per cent.—and this Mr. Brand either would or could not comprehend, but amuses his readers with a fantastical objection against the incontrovertible answer of three eminent mathematicians.

Mr. Brand adds, p. 66,

‘ There are two other observations the doctor has made on this society, which I shall only object to in the following short method, as I apprehend it will be sufficient to shew the reader, without a multitude of figures or words.

‘ He offers another instance of the inequity of the plan of this society, “ for receiving the same annual payment of a person of the age of twelve, as that of forty-five.”—This society never was intended for any benefit to a person of the age of twelve, nor could it be of any advantage to a person of that age to become concerned in a scheme of that kind: the probability of the ages of persons, who are supposed to apply to this society, are those between twenty and forty, therefore, not so much difference in the real value of the age, as the goodness of the life, is par-

particularly attended to upon admission, in proportion as it draws near to the limited age.'

We recommend the perusal of p. 133 of Mr. Dale's calculations to Mr. Brand, which may thoroughly convince him of the inequity of the plan of the Amicable Society. As to the rest of the paragraph the reader may very possibly think it very nearly bordering on quibbling.

Mr. Brand's last objection runs thus:

'He likewise affirms, that this society is not adapted to the circumstances of persons who want to make insurances for a short term of years, as it receives an annual payment of £5. for the assurance of £150. for a life of 30, and that the society ought to receive only an annual payment of £2. 13s. (interest to be allowed at 3 per cent.)—If this society is not adapted for such a circumstance, by what means is this objection removed in his "justly-styled Equitable Society," when that society receives an annual payment of £3. 16s. 9d. for seven years assurance of £150, on a life of 30, as an annual sum paid for ten years to the Amicable Society may be considered an insurance for eleven years and a half?'

The doctor, in a note in the same page 126, desires it may be remembered that all there said is on supposition that proper care has been taken to keep out unhealthy persons, and that the probabilities of life are the same as Dr. Halley's Table of Mortality; but he advises, at page 130, that such tables of observations should be used as give the highest values, which are by the London bills: and thinks, on several accounts which he enumerates, that the payments to a society of this kind ought to be somewhat more than calculation will warrant.—Mr. Dale, in the P. S. to his Calculations, has shewn that the Equitable Society do indeed take much more than calculation by London bills, and 3 per cent. interest, will warrant. Nevertheless the answer to Mr. Brand's question, "by what means is this objection removed? is—by paying annually only £3. 16s. 9d. to the Equitable Society instead of £5. to the Amicable Society—or only £3. 10s. 10 $\frac{1}{2}$ d for the shorter term of one year.

Mr. Brand concludes his objections thus,

'To these several objections, I beg to add, that it plainly appears, Dr. Price has not only misunderstood the constitution and intention of this society, but, likewise, made several objections against it, which are of themselves contradictory, and intended to mislead those who might not have either leisure or inclination to examine them.'

Quære—If this be not more applicable to Mr. Brand than to the doctor?

Such

Such are Mr. Brand's objections to the doctor for having, as is evident throughout, presumed to prefer the plan of the Equitable Society to that of the Incorporated—*hinc illæ lacrymæ*.

We come now to the Treatise, &c. From page 70 to page 79, are 10 Tables, the 5 first are the same as in Mr. Simpson's Doctrine of Annuities, pages 38, 40, 42, 44, and 46—and the 5 last are the same as Mr. Smart's Tables of Interest, &c. quarto, printed 1726, excepting that these are mutilated, containing but 5 decimal places, and without increasing the last by unity, although the omitted figure following was 5 or more: Mr. Smart's Tables contain half-yearly interest, and are for 100 years; but these omit the half-yearly values, and are for 40 years only.

Five problems follow, which are adapted to the 5 first Tables, and which are the same as the 8th, 9th, 10th, 11th, and 12th in Mr. Simpson's Doctrine of Annuities—16 problems relating to interest, &c. follow these, all which are to be found in Mr. Smart's volume, and accounts for the mistake in Mr. Brand's Treatise; in the rule to the first problem, p. 89, it is directed to multiply the amount of £1. in the first Table—now the words are so, and the Table is the first in Mr. Smart's book; but the Table Mr. Brand means to refer to is the sixth in his Treatise.

Mr. Brand, problem 12, says, principal, sum in reversion, rate, and time, being given,—it might puzzle to find what is meant by principal distinct from sum; but look into Mr. Smart's 13th problem and you will read, Any principal sum, &c.

Mr. Brand adds,

'Having in this short method laid down the several rules by which annuities on lives may be easily calculated, before I conclude, shall add a general rule for the valuation of reversionary annuities.'

—This rule is that which makes so conspicuous an appearance in the Title Page.

'Rule. From the perpetuity (according to the rate of interest) deduct the value of the present subsisting life, and take half the remainder; then it will be, as the proportion of the subsisting life is to that of the life in expectation, so will the said half remainder be to the number of years purchase required.

'Example 1. Suppose an annuity of £50, upon the life of A, aged 38 years; remainder to B, aged 24 years; what would be the value of B's interest in the said annuity, interest at 4 per cent?

'Solution.

Perpetuity,	25.
Value of A's life in Table 1.	11.8
	2)13.2
	6.6

'As

' As 11.8 is to 14.1, (the value of B's life in Table 1.) so is 6.6
 $= 7.88644$ the No. of yrs. purchase, which multiplied by the ann.

$\frac{50}{394.322}$ £. Value required

' Example 2. Suppose the same annuity upon the life of A, aged 24 years; remainder to B, aged 38 years; what would be the value of B's interest in the said annuity, interest at 4 per cent?

Solution. Perpetuity. 25.
 Value of A's life, 14.1
 $\frac{2)10.9}{5.45}$

' As 14.1 is to 11.8, so is 5.45 $= 4.56992$ the No. of yrs. purchase which multiplied by the ann.

$\frac{50}{228.496}$ £. Value required.

By *subsisting* life, we suppose, is meant the life in possession.

Here is a rule without a problem; for we do not infer that Mr. Brand would insinuate either here, or in his title-page, that this rule is general for the valuation of reversionary annuities in all cases—the examples then must direct us to the problem; but they are not sufficiently explicit.

If the remainder is meant to B and his heirs for ever, whether B survives A or not: the question would be the same as the 6th of De Moivre, and the 26th of Simpson, already noticed; but if (as heirs are not mentioned) the remainder is to B for his own life only, if he should survive A, then the question is the same as the 11th of Dr. Price from Mr. Simpson's 32 problem, p. 297, Select Exercises; which problem is in these words:

B, who is of a given age, will, if he lives till the decease of A, whose age is also given, become possessed of an estate of a given value; to find the worth of his expectation in present money.

Mr. Brand gives a different rule, which produces very different answers from those Mr. Simpson's would do; and we apprehend the reader will easily determine which is in the wrong. The *Treatise* contains 104 pages, or 6 sheets and a half of exceeding good paper. The copy of the charter fills up from p. 8 to 65, and the Tables and Problems from Simpson and Smart, and which constitute this *Treatise*, fill up from p. 70 to 98; the rest, being nearly 20, consists of original matter, among which is an Introduction that concludes with these words,

' The *problems*, for the calculations of annuities and assurances on lives, I have deduced from the most material *Algebraic DEFINITIONS* on these subjects, and formed them by an easy mode of calculation fit for any question necessary to be solved.'

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The reader who knows where to find them all, and that there is not one Algebraical definition among the 21 problems he has borrowed, will be ready to smile on reading this, and will not deny that Mr. Brand is most completely qualified to write *A Treatise on Assurance*.

V. *The Defects of Police the Cause of Immorality, and the continual Robberies committed, particularly in and about the Metropolis: with various Proposals for preventing Hanging and Transportation: likewise for the Establishment of several Plans of Police on a permanent Basis, with respect to common Beggars; the regulation of Paupers; the peaceful security of Subjects; and the moral and political Conduct of the People; Observations on the rev. Mr. Hetherington's Charity; and the most probable Means of relieving the Blind.* By Jonas Hanway, Esq. 4to. 6s. Doddsley.

THE great attention and zeal which Mr. Hanway has discovered for the interests of the community, on many occasions, deservedly entitle him to the praise of a sincere and disinterested patriot; and from the suggestions of such a character, when it is united with penetration and judgment, various regulations may be introduced of the most salutary consequence to the public. In the work now before us the author has taken a comprehensive view of the police in its several departments, and endeavoured not only to elucidate its defects, but to trace them to their genuine sources, and thence ascertain the most proper and adequate means by which they may be remedied or supplied.

After a sensible dedication to the clergy, legislators, magistrates, and others concerned in the police, in which many important observations occur, Mr. Hanway proceeds to deliver his sentiments on particular subjects of polity, in a course of Letters. The first contains reflections on the probable cause of dissoluteness and rapine, which he very reasonably supposes to be the ignorance and omission of religious duties. Besides these great sources of immorality, he likewise mentions, as secondary causes, luxury or extravagance, and the multitude of public places of diversion, especially in this metropolis. In the second letter the author shews the necessity of virtuous example in people of fortune for preserving the police, and considers some circumstances relative to the management of parochial charities. He then recommends the expediency of the clergy exerting themselves for the preservation of good morals, and shews that the proper education

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of those of the ecclesiastical order is a matter of great public importance. The fourth Letter is employed on the abuse of the press; and the fifth on various other objects destructive of the police; such as lotteries, the absence of the clergy from their livings, &c. In the fifth Letter, among other interesting subjects of police, we are presented with an account of Bridewell Hospital, and with proposals for rendering it much more advantageous to the community. We shall lay before our readers a part of this article, as being highly worthy of the public attention.

‘ In this contemplation, the first object which presents itself to my eyes, is Bridewell Hospital. We are informed, that it received its name from being near a spring called Saint Bridget’s, or Saint Bride’s Well. It is situated on the west side, near the entrance of Black-friars Bridge; and was anciently a royal palace. Henry VIII. on that spot built a magnificent house for the reception of the emperor Charles V. In the subsequent reign Edward VI. presented the old palace of Bridewell to the city of London, as a lodging for poor travellers and “way-faring people, likewise for the correction of vagabonds, harlots, and idle persons, and for finding them work.”

‘ We may now with great propriety recur to the original institution, presuming that the building ought in reason to be appropriated to the purpose for which this prince intended it: the travellers excepted, inns in abundance, in our days, being now provided for them.

‘ Edward VI. also endowed this hospital with lands, then worth four hundred and fifty pounds per annum. At this time it is probable, from the advanced price of lands, that the same revenue is amazingly augmented.

‘ This circumstance also, is very necessary to be known to the public, which is deeply interested.

‘ Besides the above endowment, the same prince gave to this hospital, the revenues and furniture of the Savoy Hospital.

‘ What these were, and now are, and what donations have been given, in the course of two hundred years, are matters of serious concern, which the public have a right to be informed of; and which it is to be presumed no governor, who means to administer his trust with zeal and fidelity before God and men, will hesitate to comply with.

‘ There may be no necessity for litigating the point. If the greatest probable good is performed, and justice done to the public by a voluntary act of the governors, more cannot be desired:—Being otherwise, I presume it will become the duty of other subjects, to require information,

‘ 1. What the corporation stands bound to?

‘ 2. If it ought to revert to the original appropriation of the local establishment?

‘ 3. What improvements in it reason and experience have taught us?

4. What is necessary to the execution ?

5. If justice has been done to the poor, to our country, and our religion ?

6. What plan is intended to be pursued hereafter.

In the mean while I must tell you, that in the reign of queen Elizabeth, the city made use of Bridewell Hospital as a store-house for coals; and likewise as a granary, the poor being employed in grinding of corn with hand-mills. It was so long since as the reign of that princess, that the arts-masters, consisting, I believe, at that time, of different mechanics, were introduced into this house.

In 1666, the hospital was consumed by fire; and rebuilt in 1668, in the manner in which it now appears, except the front-houses lately built for the use of the treasurer and solicitor. The new building, it is said, cost ten thousand pounds: but this addition renders the premises so much the more respectable and valuable. I hope that sufficient room is left for the more essential purposes, of providing for the due correction of offenders, and what else belongs to the peace of the city and the common safety; which it may be also presumed, will be hereafter regarded with the tender circumspective eyes of good magistrates and faithful citizens.

The purpose for which the governors profess to employ the Hospital, is for the correction of harlots, night-walkers, pick-pockets, vagrants, disobedient servants, and such as are not to be reformed by the ordinary means of the authority of parents and masters. These are committed by the lord mayor or aldermen. Apprentices are also sent by the chamberlain of London. By the standing regulation the prisoners are obliged to beat hemp; and, supposing the nature of the offence to require it, they are whipped.—When I made this Hospital a visit, I did not discover that such rigid discipline was in use, except on extraordinary occasions. In more early days it might be presumed, that where labour began, vice ended.

This ancient mansion is spacious; but the labour done in it contributes so little to reformation, the objects sent out from their imprisonment are generally reputed to be much less moral than when they came into it.

There can be no doubt but that, with good management, this Hospital might be rendered subservient to the great purposes of police; but there seems to be a necessity for the governors to delegate their power to some regular and responsible annual committee, a certain number of the former year to remain in office. If they all remain and elect themselves, there is danger of prostituting the Hospital to the servile purposes of a party interest. In any case, they must keep trusty officers in regular pay for the purpose of answering the ends of the charity.

Time and experience are the truest instructors of mankind. The public accounts of this Hospital tell us, that “ All the af-

airs of it are managed by the governors, who are above three hundred, besides the lord mayor and court of aldermen, all of whom are, by their office, governors of it." Bridewell and Bethlem Hospitals are said to be under one corporation; they have the same president and governors. Bridewell Hospital has its peculiar steward, porter, matron, and four breadles; the youngest of the last has the task of correcting the criminals.

With respect to the management of Bridewell, it is an object of importance to the public, to know,

1. Who really manages it?
2. How it is managed?
3. What the revenues of the Hospital amount to, distinguishing the part Bethlem has a title to?
4. What the revenue consists in, and the particulars thereof; and when any of the rents were raised, and what fines have been received?
5. Whether Bethlem has a sufficient supply?
6. How the revenue is appropriated, distinguishing the expenses of Bethlem?
7. What the arts-masters consist of?
8. What is the annual cost of arts-masters and apprentices, and the particulars of this expence?
9. How many male and female criminals are brought in a year?
10. What care is taken to prevent offenders from returning to their former course of life?
11. What the charge and correction of the criminals, and petty delinquents amount to?
12. What other expences the corporation is at?
13. Why the governors do not make up their accounts; and pay off their debts quarterly?
14. What is the state of the last year's accounts of receipts, and disbursements?

I am a member of several corporations and fraternities: I recommend to your enquiry, nothing more than is constantly practised by all well-regulated communities. The public, I think, has a natural title to information—and it may be presumed, so respectable a body as this corporation, will rather choose to comply with a reasonable demand made by a governor, or a number of the governors, than draw the curtain of secrecy, and thus lay the foundation of jealousy, which may excite resentment, and fall the heavier in the issue.—My sincere meaning is, to add a lustre to the character and attainments of this corporation.

The author afterwards produces observations on theatrical performances, so far as they influence public morals; and in a variety of subsequent letters, he resumes the consideration of Bridewell Hospital, with that of other hospitals and prisons, and points out the misconduct of magistracy with re-

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spect to prostitutes; recommending also the enlargement of the London Workhouse, and the necessity of a public workhouse in Westminster for the establishment of police. He strongly advises the solitary imprisonment of public delinquents, and disapproves of the construction of Newgate, and other prisons, in not affording convenience for this purpose.

It would be tedious to give a particular account of the multitude of subjects which Mr. Hanway has treated in this volume; we shall therefore conclude with informing our readers, that he points out the defects of the police in a clear and satisfactory manner, and that the proposals he suggests would probably result greatly to the advantage, as well as the general happiness of the nation.

VI. *An Account of Puerperal Fevers, as they appear in Derbyshire, and some of the Counties adjacent.* By William Butter, M. D. 8vo. 2s. 6d. Payne.

THIS treatise begins with the description and prognostics of the puerperal fever; after which Dr. Butter proceeds to consider the causes and nature of the disease. Pregnancy, he observes, seems to add greatly to the natural sensibility of the female constitution; because at this period, women are often subject to a train of nervous symptoms, which never molest them at other times. During gestation likewise, the appetite is for the most part keen, while the digestion appears to be impaired; and this weakness is increased not only by improper food, of which the woman is frequently desirous, but also by the inactivity attending her situation. To these circumstances it is added, that the intestinal passage being interrupted by the uterine pressure, costiveness generally prevails. From the several observations here enumerated, Dr. Butter concludes that the proximate cause of the puerperal fever is a spasmodic affection of the first passages, together with a morbid accumulation in their cavity; and upon this supposition he endeavours to account for the various symptoms of the disease.

In treating of the method of cure, the author lays down two indications; the first of which is, to promote two, three, or four stools daily, in a manner suited to the strength of the patient, till such time as they resume a natural appearance. The second indication is to relieve all uneasy symptoms, such as heat, thirst, head-ach, &c. of the means of effecting which it is unnecessary to deliver any account.

The author next mentions the method of preventing the puerperal fever, for which purpose he advises to obviate all

the known causes of the disease. The following are the injunctions on this subject.

• The pregnant woman ought to live on a spare cool diet, and to eat meat only at dinner.

• Water, wine and water, or good small beer is the best drink.

• She should use moderate exercise in the free air.

• She should go to bed at an early hour.

• She should never have a fire in her bedchamber: and every part of her habitation should be temperate and airy.

• She should be at great pains to subdue all inordinate passions; and to keep her mind, as much as possible, happy and serene.

• She should have a stool every day by means of a laxative, if she be not naturally regular in that respect. Eight or ten grains of the aloetic pills of the Edinburgh Dispensatory will, in general, answer this purpose well.

• This is all that seems requisite, by way of prevention, during pregnancy.

• As soon as the woman is delivered, she should be kept still and quiet, as though she were in a fever; and supported, for the first two or three days, with only barley-water and gruel; and then small broth may be added, by turns with these, for all her food.

• The room should be kept cool, by regulating the fire according to the season of the year; and by admitting fresh air cautiously by a door or window from time to time.

• The stools and urine, as soon as made, should always be carried out of the room.

• All the linen about the woman should be shifted, at least every other day.

• A clyster of half a spoonful of common salt dissolved in a pint of warm water and oil, each equal parts, should be given the day after delivery. The bolus, so often mentioned, should be given on the third night from delivery; and repeated, every second night, with a view to cleanse the guts.

• In a week or ten days, all danger will be over.

• I know from experience that this method will have the desired effect in preventing the puerperal fever, that would otherwise be of a mild nature: but, when a fever of a very malignant tendency is to be apprehended, some further precaution is necessary.

• In such a case, beside a due observance of the rules already laid down, the woman ought not to run the risk of delivery in any place where the puerperal fever is either frequent or fatal. The mortality of this fever in London cannot possibly be ascribed to any other cause than a peculiar state of the air; for no part of the world is supplied with abler or more experienced physicians.

• P. Q. 11

People of fashion therefore who would wish to lie in in London, may fulfil their purpose with equal convenience in some healthful situation within a few miles of that city: they will then be as safe as in any other country place; and, beside, will have all the advantage of superior help. I must however observe, that pregnant women ought not to think it enough that they retire to the country just at the time of delivery; the last month or two of pregnancy spent in the country would be an excellent preparation for passing safely and easily through the puerperal state.

The author afterwards produces eight cases, minutely related; in confirmation of the success of the method of cure. A short chapter is subjoined, containing a few remarks on the weed, the milk and miliary fevers; the former of which is the name given by the Scots to a paroxysm of the puerperal fever.

With respect to the opinion entertained by Dr. Butter, of the cause of the puerperal fever, we may observe that it nearly coincides with that of one of the late writers on the subject. We readily acknowledge that it appears extremely plausible, though we are not entirely satisfied that a disease attended with such peculiar symptoms as the puerperal fever, can depend principally upon an irritability, which is not restricted either to the pregnant or puerperal state. It deserves to be remarked, that among the several cases produced by this author, no instance occurs of venesection being ordered for any of the patients through the course of the cure. The fever indeed seems to have never run so high as to require such an evacuation; but we mention this circumstance the rather, as phlebotomy has been reckoned indispensable by some of the writers on the puerperal fever. Another observation on this subject likewise presents itself; which is, that though the several writers have conducted their method of cure conformably to their particular idea of the cause of the disease, respecting which their sentiments are very different, they seem to have been equally successful in the treatment of their patients. Without making any remark on this extraordinary good fortune, we are authorized to infer, both from our own experience, and the observations of others, that a due regulation of the alvine discharge is necessary through the whole course of the puerperal fever, but venesection only sometimes.

VI. *An Examination of Dr. Reid's Inquiry into the Human Mind as the Principles of Common Sense, Dr. Beattie's Essay on the Nature and Immutability of Truth, and Dr. Oswald's Appeal to Common Sense in Behalf of Religion.* By Joseph Priestley, LL. D. F. R. S. &c. 5s. in boards. Johnson.

IN this controversy Dr. Priestley adopts and supports the sentiments of Mr. Locke, concerning sensations and ideas, in opposition to Dr. Reid, Beattie, and Oswald. The outlines of Mr. Locke's system, as our author represents them, are, that the mind perceives all things, that are external to it, by means of certain impressions; made upon the organs of sense; that those impressions are conveyed by the nerves to the brain, and from the brain to the mind, where they are called *sensations*, and when recollected are called *ideas*; that by the attention, which the mind, or sentient principle, gives to these sensations and ideas, observing their mutual relations, &c. it acquires other ideas, which he calls ideas of *reflection*; and thereby becomes possessed of the materials of all its knowledge.

Dr. Priestley, speaking of this system, observes, that it is the corner-stone of all just and rational knowledge of ourselves.

Yet, he says, it has lately been attempted to be overturned by a set of pretended philosophers, of whom the most conspicuous and assuming is Dr. Reid, professor of Moral Philosophy in the university of Glasgow; who, in order to combat bishop Berkeley, and the scepticism of Mr. Hume, has himself introduced almost universal scepticism and confusion; denying all the connections, which had before been supposed to subsist between the several phænomena, powers, and operations of the mind; and substituting such a number of independent, arbitrary, and instinctive principles, that the very enumeration of them is really tiresome.

The examiner, for the sake of perspicuity, and in justice to the writer, on whom he is animadverting, gives the following table of Dr. Reid's instinctive principles, subjoining his authorities, in quotations from different parts of his work.

1	{ A present sensation suggests	_____	{ the belief of the present existence of an object.
	{ Memory	_____	{ the belief of its past existence.
	{ Imagination	_____	{ no belief at all.
2	{ Mental affections	_____	{ the idea and belief of our own existence.

* Locke's Essay, b. ii. c. 1, &c.

3	Odours, tastes, sounds, and certain affections of the optic nerve	} suggest	{ their peculiar corresponding sensations.
4	A hard substance	—	{ the sensation of hardness, and the belief of something hard.
5	An extended substance	—	the idea of extension and space.
6	All the primary qualities of bodies	—	their peculiar sensations.
7	A body in motion	—	the idea of motion.
8	Certain forms of the features, articulations of the voice, and attitudes of the body.	—	{ the idea and belief of certain thoughts, purposes, and dispositions of the mind.
9	Inverted images on the retina	—	upright vision.
10	Images in corresponding parts of both eyes.	—	single vision
11	Pains in any part of the body	—	{ the idea of the place where the pain is felt.

* He also enumerates the following among instinctive faculties or principles, viz.

- 10 The parallel motion of the eyes, as necessary to distinct vision.
- 11 The sense of veracity, or a disposition to speak truth.
- 12 A sense of credulity, or a disposition to believe others.
- 12 The inductive faculty, by which we infer similar effects from similar causes.

* N. B. All these separate instinctive principles Dr. Reid considers as branches of what he terms *common sense*.*

Upon reviewing this large collection of original instinctive principles, we are reminded of the following observation, which Dr. Priestley has taken for his motto, from a learned and judicious writer: "As some men have imagined *innate ideas*, because they had forgot how they came by them; so others have set up almost as many *distinct instincts*, as there are *acquired principles* of acting †." Dr. Reid, we are persuaded, upon the same plan, might have extended his instinctive principles ad infinitum. The foregoing, he confesses, are only such as have occurred to him in the survey of the five senses.

* We shall find more, he says, when the faculties of the mind

* * Different animals are subject to different laws in this respect.

† Prel. Dissert. to Law's Transl. of King's Origin of Evil.

are examined'—This is laying a weight upon his hypothesis, which it cannot support.

Dr. Bristly, having given us a view of those principles in Dr. Reid's Inquiry, which are the immediate objects of his animadversions, proceeds to point out the fallacies, which, he thinks, have been the source of this writer's mistakes.

1. Because he cannot perceive any resemblance between objects and ideas, he concludes, that the one cannot be produced by the other.

2. Because he cannot perceive any necessary connection between sensations and the objects of them, and therefore cannot absolutely demonstrate the reality of external objects, or even the existence of mind itself, by the doctrine of ideas, he rejects that doctrine altogether, and has recourse to arbitrary instincts.

3. He takes it for granted, that our ideas have no existence, but when we are conscious to them, and attend to them.

4. He confounds the faculty of sensation with ideas of sensation.

5. Because we do not know the mechanism by which a particular motion, or a set of connected motions, is performed, he concludes, that those motions are performed by instinctive principles, and were not acquired by experience and the association of ideas.

6. Supposing, without any foundation, that certain determinations or emotions were prior to experience, he concludes that they are instinctive.

Dr. Reid objects to every system, which supposes, that the mind receives images of things from without, by means of the senses, and thinks, that they are sufficiently refuted by the observation, that sensations bear no resemblance to bodies, or any of their qualities.

'The properties of extension, figure, solidity, motion, hardness, roughness, as well as colour, heat, and cold, sound, taste, and smell, which all mankind have conceived to be the qualities of bodies, have not, he says, among them all one single image of body or any of its qualities . . . I have examined them one by one, and compared them with matter and its qualities, and I cannot find one of them, that confesses a resembling feature.'

On this, and another passage to the same effect, our author has the following remark:

'Dr. Reid appears to me to have suffered himself to be misled in the very foundation of his argument, merely by philosophers happening to call ideas the images of external things: as if this were not known to be a figurative expression, denoting, not that the actual shapes of things were delineated in the

the brain, or upon the mind, but only that impressions of some kind or other were conveyed to the mind by means of the organs of sense, and their corresponding nerves; and that between these impressions and the sensations existing in the mind there is a real and necessary, though, at present, an unknown connection.

Dr. Reid says,

‘It is very strange, that philosophers of all ages should have agreed in this notion, that the images of external objects are conveyed by the organs of sense to the brain, and are there perceived by the mind. Nothing can be more unphilosophical: For first this notion has no foundation in fact and observation: Of all the organs of sense the eye only, as far as we can discover, forms any kind of image of its object, and the images formed by the eye are not in the brain, but only in the bottom of the eye; nor are they at all perceived or felt by the mind. Secondly, it is as difficult to conceive how the mind perceives images in the brain, as how it perceives things more distant. If any man will shew how the mind may perceive images in the brain, I will undertake to shew how it may perceive the most distant objects: for if we give eyes to the mind, to perceive what is transacted at home in its dark chamber, why may we not make these eyes a little longer sighted, and then we shall have no occasion for that unphilosophical fiction of images in the brain. In a word, the manner and mechanism of the mind's perception is quite beyond our comprehension.’

Dr. Priestley replies:

‘In this way of arguing we might say that the whole system of our senses, nerves, and brain is of no real use whatever; for it is impossible to say how they act upon the mind, or the mind upon them. But by the same reasoning we may deny every principle in nature. For when we have traced it as far as we can, we are still compelled to stop somewhere, and to confess our inability to proceed any farther.’

‘I know, however, very well, that an eye is the instrument of vision, because without it nothing can be seen. I also know that the retina and optic nerve are likewise necessary, because if they be disordered, vision is still wanting; and lastly, I am equally certain that the brain is necessary to all perception, because if that be disordered, thinking either entirely ceases, or is proportionably disturbed.’

‘For my part, I know no conclusions in philosophy more certain than these, and they are not rendered at all less certain by our not being able to go a step farther, so as to know in what manner the brain, or the affections of it, can be the instrument or subject of perception. I may conjecture that the brain itself may be the ultimate cause, or I may substitute something else that I may think better adapted to answer the purpose, that is, to suit the phenomena.’

Dr. Reid objects to Mr. Locke's division of ideas into those of *sensation*, and those of *reflection*; observing, that it is contrary to all rules of logic; because the second member of the division includes the first.

This I scruple not to say is as mere a quibble, as either the ignorance or the perversion of logic ever produced, arising from our author's confounding the proper ideas of sensation with the ideas of sensation itself, which is, no doubt, of the same class with the ideas of doubting, believing, or those of any other operation of the mind; and so Mr. Locke would have acknowledged. But the ideas belonging to the class of sensation do not require any scientific knowledge of that power, or any reflection upon it. If this were the case, brute animals, having no proper ideas of reflection, could have no ideas of sensation. Indeed, it is questionable whether the bulk of mankind, who are not philosophers, could have them, and consequently whether they must not be destitute of all ideas.

A more palpable blunder than this I think I hardly ever met with in any argumentative treatise, and yet this is one of the great engines with which our author assails Mr. Locke's doctrine of ideas: Dr. Reid might just as well say that houses and utensils necessarily belong to the same class of objects, and that they ought never to be distinguished, because the former contain the latter.

Besides our author himself supposes that even human beings may have ideas of mere sensation some time before they discover any power of reflection, and that this power may discover itself and come into play afterwards. "Perhaps, says he, p. 112, a child in the womb, or for some short period of his existence, is merely a sentient being, the faculty by which it perceives an external world, by which it reflects on its own thoughts and existence, and relation to other things, as well as its reasoning and moral faculties, unfold themselves by degrees; so that it is inspired with the various principles of common sense as with the passions of love and resentment, when it has occasion for them." Let our author say how this supposition of his could be possible, if ideas of sensation were necessarily included under the head of ideas of reflection, when they are here said to have existed prior to the very power of reflection; or at least to any exercise of that power.

Our author, having replied to Dr. Reid's capital objections to Mr. Locke's opinion relative to sensations, &c. in the next place considers what he has farther advanced in support of his own. In the course of this disquisition, he examines his view of Berkeley's theory, concerning the non-existence of the material world; observing, that his principles are more favourable than those of Mr. Locke, to the bishop's hypothesis.

"It appears to me, says he, that his notions of mind, ideas, and external objects are such, as are hardly compatible with
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one another; that he puts an impossible gulph between them, so as entirely to prevent their connection or correspondence; which is all that the bishop could wish in favour of his doctrine.

In a subsequent section the author points out several concessions of Dr. Reid, and other circumstances, which, he thinks, might have led him to have recourse to the association of ideas, rather than to his instinctive principles.

This learned writer having now pretty accurately discussed Dr. Reid's Inquiry, proceeds to the consideration of Dr. Beattie's Essay on the Nature and Immutability of Truth; in which the same general principles are maintained.

Had these writers, he says, assumed as the elements of their *common sense* certain plain and indisputable truths, their conduct would have been liable to very little objection. All that could have been said, would have been, that, without any necessity they had made an innovation in the received use of a term. . . . But if we consider the general tenor of their writings, it will appear, that they are saying one thing, and really doing another, talking plausibly about the necessity of admitting *axioms in general*, as the foundation of all reasoning, but meaning to recommend *particular positions* as axioms, not as being founded on the perception of the agreement or disagreement of any ideas, which is the great doctrine of Mr. Locke, and which makes truth to depend upon the necessary nature of things, to be absolute, unchangeable, and everlasting; but merely some unaccountable instinctive persuasions, depending upon the arbitrary constitution of our nature, which makes all truth to be a thing that is *relative* to ourselves only, and consequently to be infinitely vague and precarious.

This system admits of no appeal to reason properly considered, which any person might be at liberty to examine and discuss; but, on the contrary, every man is taught to think himself authorized to pronounce decisively upon every question, according to his present *feeling* and persuasion; under the notion of its being something original, instinctive, ultimate, and uncontrovertible; though, if strictly analyzed, it might appear to be a mere prejudice, the offspring of mistake.

This doctrine, in the opinion of our ingenious examiner, is not a business of metaphysics only; but attended with serious and alarming consequences. It has a tendency, he thinks, to inspire conceit, and arrogance with respect to our opponents, by prompting us to consider them as destitute of common sense. It authorizes unbelievers to reject the principles of religion by a summary and superficial process. Instead of encouraging a freedom of enquiry, it induces a man to remit of his attention, upon a persuasion, that his view of the object in question is constitutional and irremediable.

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It may be urged, in favour of Dr. Beattie, that this doctrine of his, concerning common sense, is only to be applied to first principles. But, as our author very properly asks, who is to tell us what are first principles? The man, who has from his infancy laboured under a mistake, will imagine his most fundamental errors to be first principles. With a papist implicit confidence in his priest, or holy church, which he takes for granted is the same thing with faith in God and the Bible, acts upon his mind as instantaneously and irresistibly as any of Dr. Beattie's first principles; and this principle in the poor papist cannot, says our author, appear more absurd to Dr. Beattie, than some of Dr. Beattie's first principles appear to me.

This harsh reflection the examiner endeavours to justify by exposing some of Dr. Beattie's notions, relative to the testimony of the senses, the theory of bishop Berkley, the source of moral obligation, the doctrine of necessity, &c.

On this occasion the learned Dr. Priestley declares himself a *confirmed necessarian*. But as he has not given us an explication of his opinion, we shall not detain our readers with any remarks on this problematical topic; but proceed to his examination of Dr. Oswald's Appeal.

This writer, says the examiner, finding this new power of the human mind to be decisive and irresistible within its jurisdiction, and requiring no aid from reason, he immediately sets about enlarging its province, (as the English government has lately done that of Quebec) throwing into it, without any regard to reason or conscience, every thing, that he thought of value, and which he had found any difficulty in defending upon other principles.

By this means he has eased himself at once of the defence of all the first principles, or, as he calls them, primary truths of religion; such as the being, the unity, the moral perfections, and providence of God, and of a future state; of the evidences also of Christianity, and even many of his favourite and least defensible doctrines in the Christian system.

In his remarks upon this writer our author selects a number of passages from the Appeal, and ranges them under proper heads; presenting the reader with Dr. Oswald's history of common sense, or his account of the discovery of this new faculty by Dr. Reid; its nature, limits, and general uses, its sufficiency and universality, as they are particularly set forth in Dr. Oswald's performance. He then points out some particular uses, to which this last writer has applied it.

Dr. Oswald, speaking of common sense, allows, that it is not less capable of culture than any other of our faculties.

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‘ He who has distinguished fifty times between obvious truth and arbitrary conceit, pronounces, he says, with a clearness of persuasion, fifty times greater than that, with which another pronounces, who has discerned the difference but once only.’

This doctrine of Dr. Oswald's is the very reverse of Dr. Beattie's sentiments on the same subject. In his comparison of reason and common sense, he says, that the former is more in our power than the latter. He adds, that there are few faculties, either of our mind or body more improveable by culture than that of reasoning; whereas common sense, like other instincts, arrives at maturity with almost no care of ours. — This, says the examiner, and other points of difference, I hope these learned doctors will settle between themselves, before they join their forces for their common defence.

The truth of the matter seems to be this: Dr. Beattie, attending to consequences more minutely than Dr. Oswald, did not choose to allow, that common sense is as capable of cultivation, as reason; suspecting, that there can be no difference, if both of them are equally improved by experience.

The learned doctors in our opinion have raised up a phantom, which can have no existence independent of reason. In *reasoning* there is a regular process from the premises to the conclusion. In the operations of *common sense*, the mental process is so subtle, that we draw conclusions, without ever perceiving, that the premises entered the mind. In an *obvious truth* a regular process is unnecessary; the mind has a view of the whole at once; and its determinations are instantaneous. But to contend, that this should be called *common sense*, and not *reason*, is to quibble about words.

Dr. Oswald in many cases cavils at the terms, Reason, Proof, and Demonstration; but it is evident, as his opponent very justly remarks, that he not only allows of reasoning in others, but falls into down-right reasoning himself upon several subjects, which he had expressly exempted from the province of reasoning. The great merit of his work consists in his using and recommending a concise mode of reasoning in cases, where a tedious and formal process is not necessary. But this ingenious writer, out of a particular fondness for his hypothesis, is very frequently dogmatical and decisive, where an impartial writer would examine the question step by step, and perhaps upon the clearest deductions of reason, determine the point in a very different manner. It can never be conducive to the interest of truth to lay aside reason, when it can be applied; or to suppress any of its operations; as it never can be the interest of justice to pass sentence, without examining the evidences. In moral disquisitions, as well as in

in legal proceedings, the observation of Seneca deserves attention:

Qui statuit aliquid, parte inaudita altera,
Æquum licet statuerit, haud æquus fuit.

Dr. Beattie has given his ultimate opinion upon this subject, in a letter to our author, subjoined to these remarks.

My doctrine, says he, is only this, that all reasoning terminates in first principles; and that first principles admit not of proof, because reasoning cannot extend in infinitum; and that it is absurd for a man to say, that he disbelieves a first principle; which his conduct shews, he does not disbelieve.

That certain axioms should be admitted without proof will be readily granted. But the greatest difficulty consists in knowing where to stop. The capital fault, which has been laid to the charge of Dr. Reid, Beattie, and Oswald, is that of recommending doubtful positions, and instinctive persuasions, as primary and indisputable truths. On this ground Dr. Priestley has greatly the advantage of his adversaries; and in the course of his animadversions has made many excellent remarks. We shall only observe, that his performance would have been more acceptable to those who think favourably of the writers he attacks, if his method of treating them had been less acrimonious.

VIII. *Travels in Asia Minor: or an Account of a Tour made at the Expence of the Society of Dilettanti. By Richard Chandler, D.D. Fellow of Magdalen-College, and of the Society of Antiquaries. 4to. 15s. Boards. Doddsley. (Continued from p. 30.)*

DR. Chandler introduces the account of Smyrna with a detail of the various revolutions it has undergone, from its original foundation by Alexander, to the total subversion of the Greek empire in the fifteenth century; after the period of which narrative it is not to be expected that many traces of the ancient city should now remain. Vestiges of the old wall, however may yet be discovered in several places, which is said to be of a solid massive construction, worthy of Alexander and his captains. It consists of hard cement and rubble, but has been faced with better materials. The ground-plot of the stadium is still observable, though stripped of its marble seats and decorations, and now subjected to the culture of the plough. It appears as a long date, semi-circular or rounded at the top. One side was on the slope of mount Pagus, and the other raised on a vaulted substraction, which remains.

Smyrna

Smyrna is still a large and flourishing city, and the principal mart of the country. The ladies here wear the oriental dress, consisting of large trowsers or breeches, which reach to the ankle; long vests of rich silk, or velvet, lined in winter with costly furs; and round their waist, an embroidered zone with clasps of silver or gold. Their hair is platted, and descends down the back, often in great profusion. The girls have sometimes above twenty thick tresses, besides two or three encircling the head, as a coronet, and set off with flowers, and plumes of feathers, pearls, or jewels. They commonly stain it of a chestnut colour, which is the most desired. Their apparel and carriage are alike antique. It is remarkable, Dr. Chandler observes, that the trowsers are mentioned in a fragment of Sappho; for which he refers to Watson's Theocritus, p. 34.

Dr. Chandler searched for the cave near the sources of the Meles, where the ancient Smyrneans alledged that Homer had composed verses. Above the aqueduct, in the bank on the left hand he discovered a cavern, about four feet wide, the roof a huge rock cracked and slanting, the sides and bottom sandy. The mouth at which he crept in, is low and narrow; but there is another entrance, wider and higher, about three feet from the ground, and almost concealed with brambles.

While the travellers were prosecuting their observations at Smyrna, they were alarmed with a report that the plague had broke out in the city, which therefore they prudently quitted the 5th of March 1765, and directed their course along the coast of Ionia. They were attended by a Swiss and some Armenian servants, with a mule and horses carrying provision-chests, utensils for cooking, their tent, bedding, and other necessaries; all together forming, says Dr. Chandler, a very motly caravan or procession, headed by a janizary.

Passing the river Meles and Sangiac castle, they proceeded westward, along the northern side of mount Coras, with the view of traversing the coast of the great peninsula. Here they observed the remains of a dyke or canal, running up the valley, which is the monument of a navigable cut that Alexander ordered to be made, for the convenience of communication between the two bays; but the prosecution of which was almost done when the workmen came to the rock.

Continuing their journey along the shore, the hills on their left were covered with low shrubs and villages, some of a clean dry aspect, and several, not immediately discernible, though near at hand, mud-built cottages, being exactly of the same colour with the soil. As they approached Voula, the

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little vallies were all green with corn, or filled with vine-stocks, about a foot and an half high, in orderly arrangement. The people were at work, many in a row, turning the earth, or besmearing the naked trunks with tar, to secure the buds from worms. Vourla is distinguished at a distance by its numerous wind-mills; but a cursory view of the place was sufficient to convince the travellers that it did not stand on the site of Clazomene. They made enquiry for the vestiges of a ruined city in that neighbourhood, and procured a person to conduct them, as they supposed, to the site of the place last mentioned. They set out early in the morning, when he carried them back to the opening of the isthmus, and shewed them, for Clazomene, a piece of ordinary wall, which surrounds a cistern on the top of a hill, with some scattered rubbish on the slope. Here Dr. Chandler supposes was anciently the settlement of the Chalcidians; above which was a grove sacred to Alexander, where the games called *Alexandrea* were celebrated by the Ionian body.

* Finding our guide ignorant and at a loss which way to go, says Dr. Chandler, we adopted the surer direction of ancient history; remembering, that the Clazomenians, to be more secure from the Persians, had settled in an island, which, by command of Alexander, was afterwards changed into a peninsula by the addition of a mole. We crossed the plain of Vourla, flanking toward the sea, and soon discovered this monument also of that great mind, which delighted in correcting or subduing nature by filling up or forming paths for the deep; which here still bore visible marks of his royal pleasure, and raged, as it were indignant, but in vain, against the barrier, which he had appointed.

* The mole was two stadia or a quarter of a mile in length, but we were ten minutes in crossing it; the waves, which were impelled by a strong inbat, breaking over in a very formidable manner, as high as the bellies of our horses. The width, as we conjectured, was about thirty feet. On the west side, it is fringed with a thick strong wall, some pieces appearing above the water. On the opposite is a mound of loose pebbles, shelving as a battress, to withstand the furious assaults of storm and tempest. The upper works have been demolished, and the materials, a few large rough stones excepted, removed.

* Beyond Clazomene the peninsula becoming very mountainous, with narrow and difficult passes, affords many places of refuge, inaccessible, or easily defended. Hence the *Kara-bor-niotes*, or inhabitants of the southern cape of the gulf, were long infamous as pirates and robbers, and had the general character of a very bad people. We were now told, that their manners were changed, and their disposition less ferocious and in-

inhuman; that they attend to the culture of the vine and the management of the silk-worm, and frequent the market of Smyrna with the produce. We thought it prudent, however, to increase our guard and hire another janizary, intending to go to Erythra, now corruptly called Ritre.

We set out from Vourla early in the morning, and in an hour, after crossing a small promontory, came to the bottom of a deep bay, which, with an island in it, is almost land-locked, lying immediately within the cape. We then ascended a ridge of mount Mimas; and passing a stream, entered on a rugged narrow track between very lofty cliffs and by the side of a water-course frightfully steep. We were engaged in this strait four hours, our baggage-horses falling, or being jammed with their burthens, where the rocks projected. At length we arrived in view of a plain deep-sunk among the hills, which surround it. Before us was a gray ridge seen at Smyrna; and a little on the left, a top of the island Scio; behind us were the two white conical summits of mount Corax called The Brothers, which serve as a sea-direction in navigating the gulf. We descended to Cerhardam, a Turkish village, where we alighted about three in the afternoon. We had proposed passing the night here; as our men and horses were weary, but could get neither lodging nor corn.

After dining beneath a tree, we continued our journey across a ridge to Cadoagi, a small place near an hour farther on. Here we had our tent pitched for the first time within an inclosure by a cottage, and slept in it. Our bedding was a small carpet, mattress, and coverlet. Each had by his side a gun, sword, and a pair of loaded pistols. The Swiss guarded the mouth of the tent. The nights were as yet cold, and our janizary was provided with a cloke of a dark colour, shaggy, and very thick, made without a seam, with a cape or rather cowl for his head. Wrapped in this, he lay down like Diomed in his bull-skin, in the open air, with his pistol and sabre by him, and his gun in his hand. Our other attendants were likewise dispersed, mostly on the ground, round about the tent, armed as by day; and one of the Armenians watched the horses, which were fastened to stakes with their saddles on.

At the dawn of day we rose, and a table cloth was spread on the ground, when we breakfasted on dried figs, bread butter, which we carried with us, and garlic; drinking wine or water, and a cup of coffee. In the mean time our men struck the tent, and got ready our baggage. The sun only began to appear on the mountain-top, and a low shining mist concealed the valley beneath us, when we began our journey, travelling over and between the wild ridges of mount Mimas. In two hours we came to a vale, well watered, and stored with myrtles and ever-greens. Here we observed some pieces of an ancient wall, which had been erected across it; and after passing the ruin of a mosque, which has a sepulchral inscription fixed

over the door way, an opening afforded us a view of the site of Erythræ, of the sea, and of the island Scio. We entered at a gap in the ruins of the city-wall, where we supposed a gate-way to have been; and finding no shade, pitched our tent on a green spot, extending it as a wide umbrella to shelter us from the sun, then shining exceedingly bright and powerful.

The walls of Erythræ were erected on two semicircular rocky brows, and had square towers at regular distances. They were very thick, the stones massive and rugged, the masonry that called pseudisodomum. In the middle was a shallow lively stream, clear as crystal, which turns a solitary mill in its way to the sea. This rivulet was anciently named Aleos, and was remarkable for producing hair on the bodies of those who drank of it. Near the mouth is a piece of ordinary mosaic pavement. By a conical hill on the north are vestiges of an ample theatre in the mountain-side; and farther on, by the sea, three pedestals of white marble; and an old square fortress standing on a low spot, a little inland. We searched in vain for a temple of Hercules, which has been mentioned as of the highest antiquity, and as resembling the temples of Egypt. The god was represented on a float, on which they related that he arrived at Erythræ from Phœnicia.

Before the port of Erythræ are four islets, once called Hippî; the Horses; and beyond these are the Spalmadore islands, by which we sailed in our stormy passage from Scio to Karabornu. A promontory of mount Mimas beyond Erythræ was named Coryna; and one near mid way sailing toward Scio, Hera Mesate.

Erythræ has been long deserted, and, like Clazomène, stripped even of its ruins, except some masses of hard cement, a few vaults of sepulchres, a fragment of inscribed architrave, a broken column or two, and a large stone, on which is carved a round shield. The rock afforded a natural foundation for the houses and public edifices, and the materials, when they were ruined, lay ready to be transported to Scio and other places, which continued to flourish. Some words were visible on one of the pedestals. We would have cleared them all from weeds and rubbish, which concealed their inscriptions; but our guide had affirmed, that we could not pass the night here without danger; our horses were standing ready, and we had no time to spare.

Winding southward, the travellers ascended a lofty ridge of mount Corycus, from whence they had an extensive view of the coast, of the channel of Scio, and of the gulph of Smyrna. They then descended to the station of some goat-herds, guarded by several large and fierce dogs; and in three hours and an half came unexpectedly to the village on mount Mimas, where they had laid the preceding night. In their descent from the mountain they travelled along a road cut in the

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the rock, which anciently divided the Erythræan territory from the Clazomenian.

Next day the travellers continued their route to Teos, now called Bodrun, which they found almost as desolate as Erythræ and Clazomene. The walls, as they guessed, were about five miles in circuit. Without them, by the way, are vaults of sepulchres stripped of their marble. Instead of the stately piles, which once impressed ideas of opulence and grandeur, Dr. Chandler tells us they saw a marsh, a field of barley in ear, buffaloes ploughing heavily by defaced heaps and prostrate edifices, high trees supporting aged vines, and fences of stones and rubbish, with illegible inscriptions, and time-worn fragments. It was with difficulty they discovered the temple of Bacchus, but a theatre in the side of the hill is more conspicuous. The vault only, on which the seats ranged, remains, with two broken pedestals in the area.

The city-port is partly dry, and sand banks rise above the surface of the water. On the edge are vestiges of a wall, and before it are two small islets. Beyond it, by the shore before Sevri-hissar, are four or five tall barrows. The temple of Bacchus at Teos was one of the most celebrated structures in Ionia. The remains of it have been engraved at the expense of the society of Dilettanti, and published, with its history, in the *Ionian Antiquities*. We are informed that a beautiful portico has since been erected at the seat of lord Le Despenser, near High-Wykeham, under the inspection of Mr. Revett, in which the exact proportions of the order are observed.

In the time of Anacreon, the Teians migrated from a love of liberty to Thrace; but some of them returning, the city again flourished. It is now, however, totally deserted, and likely to continue in that situation. The site is a wilderness; and the low grounds, which are wet, produce the iris or flag, which was stamped on the money of Teos. Here, says Dr. Chandler, the master of a Venetian sloop, in the harbour of Segigeck, furnished them with a small quantity of wine, but of a poor quality; otherwise they should have drunk only water on a spot once sacred to Bacchus, and able to supply a Roman fleet. The grave Turk, its present owner, continues he, predestines the clusters of the few vines it now bears, for his food, when ripened; or to be dried in the sun, as raisins, for sale.

Their apprehensions of danger from the banditti being now at an end, the travellers dismissed the additional janizary whom they had engaged at Vourla, and proceeded to Sevri-hissar, distant one hour south-eastward. This is an extensive

town, but the Greeks, though numerous, have no church; and the travellers were lodged in a wretched mud-built Khan. At this place, many scattered remnants of the ancient city may be observed.

One fixed in the wall of a house mentions the two societies, the Panathenaiasts and the Dionysiasts. At the time of the Ionic migration a colony of Athenians took possession of Teos. These appear to have introduced the Panathenæa, the grand festival of their parent city. A crown of olive encircles the name of the community, which had the care of its celebration; and one of ivy that of the Dionysiasts, who were artificers, or contractors for the Asiatic theatres, incorporated and settled at Teos under the kings of Pergamum. I copied a long decree made by one of their companies in honour of its magistrates. The slab was placed as a grave-stone in a Turkish burying-ground; where the man, who shewed it me, with some assistance, laid it flat, and a heavy shower falling rendered the characters, which are large and uninjured, easily legible. The thanks of the community, with a crown of olive, are given as a recompence for their great liberality and trouble in office; and to perpetuate their memory and excite an emulation of their merit, it is besides enacted, that the decrees be engraved at their expence: so desirable was this testimony to individuals, and so frugal the usage in bestowing it.

Next day the travellers continued their journey to Hypsile, a small village, where they were very well lodged in a large apartment, in a house belonging to a Turk of Sevre-hissar. They were now on the promontory, anciently called Myonnesus, between Teos and Lebedus. The summit is described as conical, and standing on an ample base. It was accessible from the continent by a narrow track only, and was terminated toward the sea by wave-worn rocks, hanging over, and in some places projecting beyond the vessels, to which it afforded a safe station below.

Descending from Hypsile, whose name, which is Greek, denotes its lofty situation, the travellers reached a narrow bottom, which was filled with a thick smoke or mist, that arose from a small tepid brook. This was in the territory of Lebedus, anciently noted for its hot waters, beyond any place on the sea coast. Here they discovered vestiges of an old wall; and within it, beside rubbish, are some pieces of Doric columns; but it is now entirely destitute of inhabitants.

Lebedus was equidistant, one hundred and twenty stadia of fifteen miles, from Teos and from Colophon, near which city was Claros. We proceeded with an islet in view before us, once sacred to Diana. It was anciently believed, that does,
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when big, swam across from the continent, and were there delivered of their young. Our guide mistook the track, and conducted us an hour out of our way. We passed through lanes, olive-groves, and corn. In two hours and a half we were suddenly stopped by a wide and very turbid river, descending from between mount Gallefus or the Alemán, and the southern extremity of mount Corax, the range, which had continued on our left hand from near Teos. It is impossible perhaps to conceive greater visible rapidity, the water hurrying by with so precipitous and head-long a course, it was gone like an arrow from a bow. Our guide, after some hesitation, entered the stream, which proved shallow, reaching only to the belly of his horse. We were apprehensive a low mule, heavily laden with baggage, would be carried away, but it struggled through, and we all got over safe. We tarried the night at a village an hour farther on, high on the mountain side, and overlooking a rich plain and the sea to the island Samos.

In the morning, the wind, which had been northerly for some time, was very cutting. We rode among the roots of Gallefus, through pleasant thickets abounding with gold-finches. The aerial summits of this immense mountain towered on our left, clad with pines. We turned from the sea, and began to ascend a rough track between green hills; a clear stream falling by in murmuring cascades. At a distance was a village, which appeared almost in the clouds. Steep succeeded steep, as we advanced, and the path became more narrow, slippery, and uneven. We were instructed to let our bridle be loose, to sit steady, and to prevent the saddle from sliding back by grasping the manes of our horses, while they clambered up; their known sureness of foot our confidence and security by fearful precipices and giddy heights; where, if, from being checked or by accident, they chance to fall, down you tumble many a fathom, without one friendly bush or shrub to interpose and contribute to your preservation. After much labour and straining, we got to the top of the ridge, which is exceedingly high. Here we found the surface bare, except a few pines on one summit, beneath which some miserable cattle were standing, seemingly pinched with hunger, and ruminating on the wretchedness of their lot. We saw at a distance a vast body of water encompassed with hills, being the lake or reservoir, from which the numerous rills and rivulets on the sides of the mountain are fed. Farther in the country was a white top glistening with snow; and nearly before us, a summit remarkably craggy, which is by the lake of Myús, and will be again mentioned. Several of our horses were lamed in this journey to the sky, which was attended with many moanings from the Armenians their owners.

As they approached to Zillé, the ancient Claros, they observed vestiges of sepulchres on the mountain-side, close by the way, on their left hand. One, which was hewn in the rock, has a narrow doorway leading into it; and within, a long

horizontal nich or cavity. Higher up, is a well of fine water. This ridge is separated by a narrow vale from a small rocky promontory, which is encompassed with a ruinous wall, of rough stone, of the masonry termed Pseudisodomum. The travellers likewise found a theatre, of the same brown materials as the wall, many pieces of marble, wells, and remnants of churches; and besides these, an imperfect time-eaten heap of a large temple. Claros, as Dr. Chandler observes, was very early the seat of a temple and oracle of Apolló. The ruins abovementioned are perhaps the remains of that structure; but there seems not to exist any memorial of the sacred grove of ash-trees. The account which our author gives of the proximity, and mutual connection of Claros, Notium, and Colophon, removes many difficulties that have arisen concerning the situation of those places.

We shall, for the present, terminate our account of this entertaining narrative; and in our next Number rejoin the travellers at Ephesus.

IX. *Three Tracts on Bath Water*. By R. Charleton, M. D. Physician to the General Hospital. *Tract the first, A Chymical Analysis of Bath Water. Second Edition. Tract the Second, An Inquiry into the Efficacy of Bath Water in Palsies. Second Edition. Tract the Third, Histories of Hospital Cases under the Care of the late Dr. Oliver; with additional Cases and Notes, by the Editor. 8vo. 3s. Baldwin.*

THE first and second of these Tracts having formerly passed our review, it is only the third that claims our present attention. This tract consists chiefly of Hospital Cases, either published by Dr. Oliver in his life-time, or which were left behind him prepared for the press. The subjects to which they relate are, Diseases of the Skin, Rheumatism, Cachexy, and Spina Ventosa, Sciatica and Hip cases, with Stomach Diseases. Besides some Cases on the disorders last mentioned, there are likewise Observation on Stomach Complaints, found among Dr. Oliver's papers after his death, and which are now published, on account of the many useful remarks they contain. As a specimen of these Observations, we shall present our readers with the following passage.

'Another disorder of the stomach is, where the natural juices poured into it by its glands, for the uses of digestion, are depraved, growing hot, sharp, and acrid, to a degree capable of turning every thing that comes into the stomach into their own nature, which is sometimes exalted into an aqua fortis.

fortis. Persons in this condition feel a continual gnawing pain at the pit of the stomach, and that teasing uneasiness upon its upper orifice, called the heartburn, which generally comes on as soon as these juices, by fermenting with the new food, send up their vapours, which are sharp enough not only to give this uneasiness about the upper orifice of the stomach, but forcing their way upward, they go off in such sour eruptions, as almost skin the gullet as they pass, and set the teeth on edge as they make their way through the mouth. These juices grown thus acrid not only give an appetite by their constantly stimulating the coats of the stomach, but the person who is thus diseased has a continual craving, which is a good deal owing to the association of his ideas. For having always found that fresh food does, for some time, dulcify these acrid juices, and consequently take off the uneasy sensations which arise from their sharp corroding properties, when he feels himself hurt he desires to return immediately and almost mechanically to the use of what gave him relief. But the comfort of this kind is short, and is generally bought at a dear rate. The acrid leaven which the new food meets with, soon conquers all its soft, mild, balsamic properties, and obliges it to turn its arms against the stomach, which it came to rescue. The pulpy mass swells, and distends the whole region; flatulencies are produced, pricking, tearing, gnawing pains, soon follow, and such incredible quantities of sharp disagreeable eruptions succeed, as makes the poor creature unhappy both for his own sake, and for those also who are near enough to him to be offended. All fermented liquors join with these juices, run into their embraces, and become of their party the moment they enter the stomach, and by exalting their sharpness, heighten all the uneasy sensations which that quality produces. Indeed, without a proper regimen of diet, this unhappy state of the stomach, to which hard-drinkers, and persons whose gout is become irregular, are most subject, can never be rectified. Their meat therefore should consist of such things as are of a soft, insipid, mucilaginous nature, such as rice, millet puddings, young boiled flesh, no pickles or spices; cocoa, salop, or sago, may be allowed for breakfasts; either of them, or gruels for supper. Soups and broths turn sour immediately on such stomachs. All fermented vinous liquors must be absolutely avoided. Toast and water, with a little rum or old brandy, will be the best liquor for common drink, and lime water will be of great use.

As a preparation for drinking our waters with advantage, persons thus diseased should endeavour to free the stomach from this leaven, by a gentle puke. Ipecacuanha, emetic tar-

Charleton's Three Tracts on Bath Water.

tar, and chamomile tea, were the proper instruments with which the sluggish, thick, tough, mucous phlegm should be removed. In this case all the humours are thin, sharp, volatile, and the fibres rather inclining to a state of inflammation. The puke should therefore be promoted by large quantities of soft mucilaginous liquors, such as gruels, barley-water, or mallows tea. These will sheath the acrid humours they find in the stomach, and bring them off in an innocent state; and if any of these liquors remain, they will cool, soften, and sheath the sore fibres, and guard them for a time against the injuries of those sharp humours. After the vomit, the patient may begin to drink a pint of the Cross-Bath water every morning before breakfast, half a pint an hour before dinner, and as much about six o'clock in the afternoon.

I here allow a greater draught of the waters, that they may dilute the acrid humours, wash and scour the glands, and not only pass quick out of the stomach, but likewise promote an evacuation by stool. The quantity may still be increased, if this does not answer the desirable end, and should be assisted by laxative medicines, if three pints or two quarts in a day do not produce one or two motions extraordinary. In some cases it is prudent to begin to drink the waters in very small glasses; but we are very prone to run into extremes, and because our forefathers drank several quarts, which was found to be an error on the one side, to avoid this error we fall into the contrary mistake on the other, and often order them almost in spoonfuls. But the particular circumstances of the patient will always guide the prudent and experienced physician in his practice.

I have already spoke of the diet proper in these cases. The medicines which will assist the waters, are such as will sheath, absorb, and correct acrid humours, as, the electar. diacals. cum manna, testaceous powders, salts neutralized and mixed with powdered rhubarb. Perhaps a few grains of mercurius alkalisatus may be added with good effect.

To the Cases drawn up by Dr. Oliver, Dr. Charleton the editor has added several of his own, accompanied, as the other, with notes; and he has also subjoined Observations on the Jaundice. The whole tend to elucidate the proper management, and confirm the utility of Bath waters in various disorders.

X. *The Life of Petrarch. Collected from Memoires pour la Vie de Petrarch. 2 vols. 8vo. 12s. Sewed. Buckland. (Concluded from p. 16.)*

WE suspended our account of this celebrated personage at the period when he had obtained the singular honour, which he so anxiously desired, and was returned to Vaucluse, where he proposed to fix his future residence. The laurel crown he had lately received seems to have fully gratified his ardent ambition of fame; but the myrtle still was wanting to the completion of his happiness, and he was yet destined to experience in his sequestered abode, the painful emotions of that passion which neither the enjoyment of public glory could solace, nor the vigour of his mind ever extinguish. As we intend not, however, to pursue this part of his character any further, we shall turn our observation to the other subjects of the memoirs; and should we here give room to the relation of an incident which happened on Petrarch's return from Rome, perhaps it may not prove unacceptable to our readers.

A school-master of Pontremoli, old and blind, who knew Petrarch only by fame, was desirous to see him. And being informed he was at Naples, he set out on foot for that place, supporting himself on his son's shoulder. But he got there too late, for Petrarch was already set out for Rome. The king being acquainted with the motive of his journey had a mind to see him. He appeared a sort of monster; his face resembled one which was in bronze at Naples. The king said to him, if you have so much ambition to behold Petrarch; you must make haste and seek him in Italy, for he will not make a long stay, and if you miss him there, you will be obliged to go to France, to satisfy your curiosity. I must absolutely see him before I die, replied the old man; I would go and seek him in the furthest East, if it was necessary, and death would give me time for so long a journey. The king admiring his enthusiasm, gave him money to defray his expences.

He went immediately to Rome, and not finding Petrarch there, he came back to Pontremoli; but when he heard he had stopped at Parma, he resolved to set out again and seek him there; to do this he must cross the Appenines. The snows with which these mountains were entirely covered, did not deter him. He thought it necessary to announce himself by some verses, which he sent to Petrarch; and they were not bad ones.

When he arrived at Parma, he was led to Petrarch's house, and as soon as he was near him, he gave himself up to the most excessive transports. He was lifted up by his son, and one of his scholars, that he might embrace a head which, he said, had con-

conceived such noble ideas. He then took the hand of Petrarch, and said, let me kiss that hand which has written such delightful things. He passed three days at Parma, full of this enthusiasm: this singularity excited the curiosity of the inhabitants of that city. And the blind man had always a crowd about him; he said one day to Petrarch, I fear I am a burden to you, but I cannot satisfy myself with beholding you, and it is but just you should suffer me to enjoy a pleasure, for which I have travelled so far. The word behold, in the mouth of a blind man, having raised peals of laughter in the people around him; he turned toward Petrarch, and said: I take you for my witness; is it not true, that blind as I am, I see you better than all those laughers, who look at you with both their eyes?

‘Azon, the most generous of men, enchanted with the discourse of this good old man, and with his passion for Petrarch, overwhelmed him with presents; and he returned to Pontremoli highly gratified.’

Petrarch was soon afterwards promoted to the archdeaconry of Parma; a place of the first dignity next to the mitre. But this event was preceded by the death of the bishop of Lombes, whose loss he regretted with the sincerest sympathy and affection, and which was followed in a short time by that of the good father Dennis, another of his most intimate friends, on whom Robert king of Naples had bestowed the bishopric of Monopoli. Petrarch at this time lived at Parma, where he might have led a tranquil and agreeable life, had it not been for the accumulated distresses which he sustained of this nature; but those had made so strong an impression upon him, that we are told he could not open a letter without apprehension and fear.

On one of Petrarch's excursions from Italy to Vaucluse, we meet with a striking account of the rage for poetry which prevailed at this time in the city of Avignon, and places the character of the age in a very remarkable point of view. In a letter to an abbé he writes thus.

‘Never were the words of Horace more exactly verified, “Wife or ignorant we all write verses!” It is a mournful consolation to have so many sick companions: I had rather be diseased alone; I am tormented by my own disorders and those of others; they do not let me breathe. Verses and epistles rain in upon me every day from all parts of the world, from France, Germany, Greece, and England. I do not know myself; they take me for the judge of all human understanding. If I answer all the letters I receive, no mortal will be so full of business: if I do not, they will say I am disdainful and insolent. If I censure, I shall be an odious critic; if I praise, a nauseous flatterer. But this would be nothing, if this contagion had not reached the Roman coast. What do you think of our lawyers,

lawyers, and our physicians? they no longer consult Justinian or Esculapius: deaf to the cries of the sick, and of their clients, they will listen to none but Virgil and Homer: What do I say? Even labourers, carpenters and masons abandon their hammers and shovels to lay hold of Apollo and the Muses: Do you ask why formerly poets were so rare, and this plague so common at present? It was because poetry demands an elevated mind, superior to every thing, and free from the cares of this world: it must have a soul made on purpose, which it is rare to meet with, from whence it happens that there are such a number of versifiers in the streets, and so few poets on Parnassus: they go to the foot of the mountain, but scarcely one ascends it. Judge what pleasure those must have, who attain its summit, since those who only view it at a distance, abandon for it their affairs and their wealth, however avaricious they are? I felicitate my country for having produced some spirits worthy to mount upon Pegasus, and rise along with him: if love to it does not blind me, I see such at Florence, at Padua, at Verona, at Sulmone, and at Naples; every where else we behold nothing but rhimers, who creep along upon the ground."

"I reproach myself for having by my example contributed to this madness. My laurels were too green, and I am now tormented for my desire of obtaining them. In my house, and out of doors, wherever I set my feet, versifying frantics surround me, overwhelm me with questions, brawl and dispute, and talk of things which would have been quite beyond the aim of Homer or of Virgil. I am afraid lest the magistrates should accuse me of having corrupted the republic. The other day a father came up to me in tears, and said, 'See how you treat me, who have always loved you. You have been the death of my only son.' I was so struck with these words, and the air of the man who spoke them, that I remained some time motionless. At last, recovering myself, I replied, that I neither knew him nor his son. 'It is of little consequence whether you know him or not, replied the old man: he knows you too well. I have ruined myself to bring him up to the law; and now he tells me, he will follow no steps but yours. I am thus disappointed of all my hopes; for I much fear he will never be either a lawyer or a poet.' I smiled at this, and those who were with me; but the old man went away in grief and rage."

In the beginning of August 1352, the cardinals of Boulogne and Taillerand sent for Petrarch by the pope's order. He obeyed the summons; and finding upon his arrival, that he was intended for the place of secretary to his holiness, he represented to his patrons and friends, that he could never resign his liberty and leisure for any worldly advantage. His warmest remonstrances, however, proved of no effect. The pope and both the cardinals knew he was well fitted for the employment by his wisdom and fidelity. They only reproached him

him with one fault, which was that his style was too elevated for the church of Rome. He thought at first that they meant this in irony; but upon being assured that he must lower his tone, and not take such high flights, he felt, we are told, the joy of a prisoner who views his prison-door set open to him. He was desired to write something in a more easy style: but instead of complying with this request, he stretched the wings of his imagination to their utmost extent; so that most of those who read the composition could scarcely understand a word of it. By this artifice he happily escaped the employment, and immediately set out to enjoy the tranquillity of Vaucluse; from whence, in a letter to a friend, he gives the following account of his amusements.

“ Nothing pleases me so much as my perfect freedom. I rise at midnight, I go out at break of day: I study in the fields as in my closet; I think, read, and even write there. I combat idleness; I chase away sleep, indulgence, and pleasures. In the day I run over the craggy mountains, the humid valleys, and shelter myself in the profound caverns. Sometimes I walk, attended only by my reflections, along the banks of the Sorgia: meeting with no person to distract my mind, I become every day more calm; and send my cares sometimes before, sometimes I leave them behind me. I recall the past, and deliberate on the future. Fond of the place I am in, every situation becomes in turn agreeable to me, except Avignon. I find here Athens, Rome, and Florence, as my imagination desires: here I enjoy all my friends, not only those with whom I have lived, but those who have long been dead, and whom I know only by their works.”

Neither the fame, nor the friendships of Petrarch could permit him to remain long in the solitary shades of Vaucluse. We find him almost constantly receiving solicitations to visit different corners of Italy. His natural affection likewise ran strongly in favour of this country, which seems to have been particularly endeared to him, not only by his birth, but, by the renown of its ancient inhabitants. In so great esteem was he universally held by his cotemporaries, that when the emperor came into Italy, he wrote to Petrarch from Mantua, expressing an extreme desire to see him, and inviting him to come there. He complied with the invitation, and gives the following account of his reception and conversation with this prince.

“ The emperor received me with such kind and easy manners, as had neither the appearance of imperial pomp, nor German formality; he lived with me as with his equal. We passed sometimes whole days in discoursing, from the break of day till night, as if he had no other employment: he spoke to
me

me of my works, and expressed a great desire to see them, above all, that which treats of illustrious men. I told him that I required leisure and repose to finish this work; he gave me to understand he wished it to appear with his name: I replied with that freedom with which nature endued me, and which custom has confirmed; and years have strengthened! Great prince! there requires for this, only virtue on your part, and leisure on mine.

“ He desired me to explain myself, and I said, time is necessary for a work of this kind, in which I propose to insert great things in a little space. On your side you must labour to merit your name at the head of my book. It is not sufficient for that, to wear a crown, or bear a superior title; your virtue and great actions must rank you among those famous men whose characters will be sketched out in this work. Live in such a manner, that after having read the lives of your illustrious predecessors, you shall deserve that yours also should be read by posterity.

“ The emperor shewed by a smile and a serene countenance that my liberty had not displeased him. I took this occasion to present him with some medals of emperors in gold and silver which were my delight. In the collection there was one of Augustus in high preservation; he appeared alive! Here, said I, are the great men whose place you occupy, and who ought to serve you as examples. These medals are dear to me, I should not have given them to any other, but they are yours by right.” I then gave him an abstract of their lives, with a word here and there to excite his imitation of them: he seemed to listen to me with pleasure, and said he had never received so agreeable a present. I should never end was I to give an account of all the conversations I had with this prince. He desired me one day to relate my history from infancy; I made every possible excuse, but he would be obeyed: he was very attentive, and if I omitted any thing from forgetfulness, or the fear of tiring out his patience, he reminded me of it. I was astonished to find him better informed than myself of the minutest circumstances of my life.” [It will be no doubt recollected that this was the prince who on a visit to the pope with his father, then emperor, selected Laura from the ladies around her, to pay her the most particular marks of respect and attention.]

“ After this the emperor asked me what were my projects and my future plan of life? My will is good, said I, but habit prevails over it. I am like the sea, buffeted by contrary winds. I understand you, said he, but you do not answer my question: what kind of life would be most agreeable, and that you would prefer to all others? A life of solitude, I replied without hesitation; there is none more sure, more tranquil, more agreeable, of which suits me so well. If I am able I will seek it at its source; that is to say in woods and in mountains, as I have

have already done: if not, I will try to enjoy it even in the midst of cities. This, said he smiling, is what I wished to bring you to, and that you should own an error I would undertake to combat, though I am partly of your way of thinking. Take care, replied I, you will not fight with equal weapons; I know the vulgar think differently on this head, but I have the greatest of authorities on my side, beside experience, that it becomes not a prince like you to think as the vulgar; and I would even take the inhabitants of cities themselves for my judges in this cause. I have just written a little treatise on this subject: I know it, returned the emperor with vivacity; and if I find that book I will throw it into the fire. I must then take care, replied I, it never falls into your hands."

"We had long and frequent disputes of this sort, always seasoned with the salt of good humour; and I must confess that the emperor combated my solitary system with surprising energy, and boasted he had gained the victory. He begged of me to accompany him to Rome: "It is not sufficient, for me, said he, to see that celebrated city with my own eyes; I wish to see it through yours, which are so much clearer than mine; I shall want you also in some of the cities of Tuscany. Rome and Cæsar, these are indeed my idols, I replied, and it would have delighted me to go to Rome with Cæsar, but many obstacles oppose: and this was a new subject of dispute till we separated. He used every obliging persuasion; and I may well boast that Dionysius the tyrant was not kinder to Plato than Cæsar was to me."

We shall conclude these detached anecdotes with mentioning that Petrarch died of a lingering disorder, in his own house at Argua, near Padua, in the year 1373.

These memoirs are by far the best that have hitherto been published of the life of Petrarch; and Mrs. Dobson has not only translated them with accuracy, but compiled them with judgment; at the same time that, by the animated sentiments which she has infused, she has rendered the narrative interesting, and given it all the advantageous air of an original work.

XI. *Walking Amusements for Cheerful Christians. To which are added, Various Pieces, in Prose and Verse: with a Map of the Roads to Happiness and Misery. small 8vo. 2s. bound. Buckland.*

THE author of this publication informs us, that he has attempted to point out a new mode of serious amusement for the benefit of those, who on account of business, exercise, or pleasure, walk the streets of London, or any other capital city, town, or place of trade. In pursuance of this design, he

he endeavours to lead the thoughts of 'the christian ambulator' from temporal to eternal things, by furnishing him with pious meditations on the various objects and occurrences, which he meets with in his walks.

Thus, says he, 'When you pass by a bookseller's shop, let it teach you to look within yourself, and see whether your mind, which is a book God has committed to your care, is clear and unspotted, the subjects it treats on spiritual and divine, the impression legible and fair, and its contents worthy the perusal of its glorious Author; should the blots or stains of evil thoughts in any part of it appear, immediately erase them with the knife of self-examination, and prevent them from sinking with the pounce of repentance: let it be elegantly bound with the grace of God, and lettered on the back with, Holiness to the Lord; to preserve it from the dust and defilement of the world, cover it with daily watchfulness and circumspection. From the number of books in the shop, you may be led to reflect on the numerous stars which adorn the firmament, that heavenly volume in folio.'

In a note subjoined to this passage we are told, that the great Author of Nature has been pleased to publish three folio volumes of his glorious works, the heavens, the earth, and man.

In the same strain of allegory, a fanatical writer of the last century has observed, that there is a fourth volume, 'containing the history of sinners, a great black book, under the title of *Hell*.'—

But to return to the work before us.

'As you pass by a baker's shop, let your thoughts be directed to Jesus Christ, who is the bread of life;—is bread baked in the oven? He was bruised for our sins, in the *wine-press* of his father's wrath; is bread the staff of the natural life? so is Christ, or faith in him, the support and comfort of the christian life; is bread sold? so was Christ by the traitor Judas, for thirty pieces of silver; is bread the food of children as well as grown men? so is Christ of the youngest as well as oldest believer in his church; is bread obtained by money? so is salvation through faith in him, the only current coin of true grace.'

— When you pass by a banker's, it may remind you, says this writer, of the believer's heavenly and never failing banker, the Son of God, in whom are hid all the treasures of wisdom and knowledge.—The bank is the covenant of grace; the foundation of the bank is the purposes of God; the security of the bank is the oaths and promises of God, ratified by the blood of Jesus Christ; the privilege of drawing belongs to every true believer, and the more we draw the richer we are; the bank notes are the testimonies of the Spirit: the current cash is joy, comfort and consolation: faith deals in bank notes, but experience in ready money.'

In

In this manner the reader is directed in his meditations, as he passes by a coach maker's, a draper's, a fruiterer's, a glazier's, a hot-presser's, a net-maker's, a pawn broker's, a tallow-chandler's, a toy-shop, and a great number of other places and objects in the streets.

It is great pity, that the author of these pious meditations did not instruct his readers to moralize on some of the more common and familiar occurrences of private life. The most trivial circumstances imaginable might have furnished a writer of his inventive genius with materials for contemplation. For example: suppose you hear an old woman discharging her artillery in the chimney-corner; this incident may suggest many sage reflections. If the report be loud and sonorous, it may serve to shew you, that empty and insignificant people are often the most obstreperous, and apt to give themselves the greatest airs of importance. The momentary duration of the sound may convince you, that the loudest acclamations of the world are vain and transitory. The discharge of the flatus may teach you to expel the flatulencies of pride and vain glory; but above all, not to harbour an enemy in your bosom. The nature of this phenomenon may instruct you in this important truth, that life is but an empty breath. From the variety of these explosions, you may be induced to reflect, that some people pass through the world with a mighty noise and eclat; others with more silence and in obscurity, while others are stifled in their birth. Lastly, from the effluvia, which frequently arise on these occasions, you may learn, that the honour and popularity of fops, hypocrites, and scoundrels, of every denomination, is nothing but a hogoo in the nostrils of mankind.

FOREIGN ARTICLES.

XII. *Instructions et Avis aux Habitans des Provinces méridionales, de la France, sur la Maladie putride & pestilentielle qui détruit le Bétail; publiés par Ordre du Roi. 4to. Paris.*

THE southern provinces of France have for a long time been afflicted with a fatal epidemic disorder among the cattle; the district of Condom, in particular, has lost all its stock, by an effect of the ignorance or obstinacy of its inhabitants, who were desirous and confident of saving theirs by physic, and neglected the necessary precautions for preventing the communication between the distempered and healthy beasts.

The Royal Academy of Sciences appointed commissioners, who were to apply themselves to a discovery of the causes of the distemper, and of the methods of cure, and the fittest means for preventing its further progress. Several of these have already published

lished their observations and experiments, and M. de Montigny has been particularly attentive to collect and enforce whatever could contribute something towards the alleviation of the distresses of the country people.

He proves, that no certain means of curing the cattle once infected with this contagion, have as yet been discovered; that the beast must therefore instantly be killed and buried at a great depth. 2. That all possible precaution ought to be taken for preventing all communication of the cattle with each other, with men, and even with inanimate things. And 3. That, after the cessation of the distemper in any place, that place ought to be purified by the most efficacious means.

Such is the result of the variety of articles comprised in this very useful collection. It begins with plain instructions calculated for the meanest understandings: and relates the precautions taken by the police; which are chiefly abstracted from the advice given by the royal veterinary school, and from the decree of the council, dated Jan. 31, 1771.

The next article contains the precautions recommended to individuals, in Dr. Vicq d'Azir's Observations, published at Bourdeaux and at Auch.

Then follow the preservatives, recommended to a healthful district, but adjoining to an infected neighbourhood.

These are succeeded by a proof of the necessity of killing the infected cattle, and the manner of proceeding in it;—instructions on the manner of purifying infected villages, and the cloaths of people who have attended distempered cattle;—an account of the precautions to be taken against the return of the contagion;—an account of a distemper among the horned cattle, extracted from the Disquisitions published in 1774 at Bourdeaux by M. Bellerocq;—observations on some instances of putrid and gangrenous diseases, &c. communicated by beasts to men, from a letter of the curate of Salces in Gevaudan;—an account of some incidents observed in Bretagne, in 1774, by Mr. Lorès, surgeon; and transmitted to the Academy of Sciences;—another account of some extraordinary incidents observed at Guadeloupe, on Negroes who had fed on the flesh of some distempered beasts, by M. Bertin;—an essay on the necessity of either burning or burying at a great depth the beasts dying of the infection;—another essay on the relation which the present disorder bears to those mentioned by Lucretius, Virgil, and Ovid;—proposals of investigations to be made concerning epizootic distempers;—instructions concerning the execution of the plan adopted by the king, in order to prevent or entirely to extirpate epizootic distempers;—another instructive memoir intended for the same purpose but particularly applied to Guienne, and the adjoining provinces.

The collection concludes with a series of the principal regulations concerning these distempers, that have been issued from the beginning of this century; and with another short performance of M. de Montigny's, entitled, 'Avis au Peuples des Provinces où la Contagion sur le Betail a pénétré, & à ceux des provinces Voisines.'

XIII. *Récherches Historiques & Physiques sur les Maladies Epizootiques, avec les Moyens d'y remédier dans tous les Cas. Ouvrage publié par Ordre du Roi, par M. Paulet, Docteur en Médecine. 2 vol 8vo. Paris.*

Containing, 1. A general, historical, and topographical account of all the epizootic distempers observed in different ages on all animals, especially on cattle. 2. An account of the modern discoveries, the places of their origin, the causes by which they are in different climates produced, renewed, or perpetuated. 3. An account of all the most successful physical or political preventions or remedies, whether curative or preservative.

The chronological history of these diseases is then divided and related in three periods; the first from the earliest ages to the Christian era; the second from that epoch to the eighteenth century; the third from that time to the present—a detail of the general and particular causes from which they may arise—a recapitulation of the whole work; an enumeration of the plants, insects, and reptiles hurtful to animals; and an exposition of the obstacles to the progress of the veterinary art, and of the experiments that ought to be made, conclude this interesting and instructive work.

XIV. *Orazioni e varii Poetici Componimenti in pregio della Poesia, Composti, ed umilmente dedicati all' Merito impareggiabile dell' illustrissima Signora Misi James, da Domenico Aurelio Vitellini, Professore di Lingua Italiana. 8vo. A Londra, nella Stamperia di A. Grant.*

Containing a prose panegyric on poetry; L'Esro Poetico, or Poetical Enthusiasm, a poem; another, Anacreontic poem; "Il Poeta nelle sue Imaginazioni reca seco un Motivo di sollievo nelle sue cure"—a canzone in praise of the family of Medicis: "Il ricorso delle Muse al Sommo Pontifice Leone X. Per il quale, e per gl'altri Medici puo dirsi ristaurata l'Italiana Poesia;" and four sonnets.

Of the merits of this small collection, the lovers and students of the Italian language may judge from the following specimens.

6 *Voto d' Apollo sulla preminenza tra le Muse Italiane e Francesi. Sonetto.*

"Gara di maggioranza acre, e costante
Già lungo tempo infra le muse ardea
E d'Arno, e Senna, finchè a Febo innante
Vennero, e il trionfar da lui pendea.

"La quante grazie, quanti vezzi, e quante
Fogge belle ciascuna aver potea,
Tutte le si recava nel sembante,
Tutte nel dolce favellare avea.

"E vide, udille, e stè sospeso il Nume;
Ma poichè scorse nell' Etrusca lite
Piu splendor della lingua Lazio il lume;
Di madre troppo bella; ah! troppo beile
Figlie son queste, ei disse; onde soffrite
D'esser vinte da lor, Franche Sorelle."

7 *La Poesia coll' Ufo delle Favole maravigliosamente istruisce—Sonetto.*

"Vago di nuove, ed ammirande cose,
E delle note schivo è il petto umano:
Quelle traggon' le sue vogliè bramose,
E sopran' queste a husingarlo invano;

••••• Ond'

Ond' un Oreste per le Furie infano
 Alcide, che per l'opre laboriose
 S'apre la strada al ciel; l'Elizio piano,
 Sparso di mirti, di giacinti, e rose.
 Tragge con grata novitade, e intanto
 Ciascun' de i Nutri la vendetta espressa
 Vi mira, e il premio all' oprar' giusto e santo.
 Oh sù l'altre dègnissima d'impero
 Arte per cui dalla mentogno istesso
 Più bello e grato compare il vero.

FOREIGN LITERARY INTELLIGENCE.

15. *De Cantu et Musica sacra, à primâ Ecclesie Ætate usque ad presen-
 Tempus; Auctore Martino Geberto, Monasterii et Congregationis
 Sancti Blasii in Silvâ Nigrâ Abbate; Sacrique Romani Imperii Prin-
 cipis.* 2 vols. 4to. Typis San. Blasianis. (with plates)

THIS very learned and illustrious dignitary of the Roman church, and Roman empire; had already distinguished himself by works anterior to the present performance. In this he gives a complete history of church music from its origin to the present time; and proves how greatly it has, especially since the 15th century, declined from its original majestic gravity and venerable simplicity; by adopting the profane taste of theatrical music, so contrary to the purpose of divine worship. He quotes a letter of pope Benedict XIV. addressed to the Italian bishops in 1749, on the necessity of reforming music. The work is well written, well printed, and illustrated with a number of elegant plates.

16. *Lettre sur la Sainte Ampoule et sur le Sacre de nos Rois à Reims écrite de Laon, le 3. Fevrier, 1719. par feu M. Pluche, alors Principal du Collège de Laon, à M. Philippe, Avocat au Parlement, &c.* 12mo. Paris.

This curious Letter was written by the author of *Nature Displayed*, before the inauguration of Lewis XV. but not printed till 1775. It treats of two very important questions—the first, *Qu'est ce que la célèbre Ampoule de Reims?* On which he examines the nature of that vase, and of its contents; the place where it is kept, the use still made of it, and its origin. The second question relates to the prerogative of the metropolitan church of Rheims, of inaugurating the French kings.

17. *Correspondance d'Histoire Naturelle, ou Lettres sur les trois Regnes de la Nature, contenant des Observations sur les Animaux, les Vegetaux, & les Mineraux, &c.* 8 vols. 12mo. Paris.

Containing a variety of curious observations, made by the very industrious Dr. Buchoz, author of several dictionaries, &c. and other works.

18. *Chimie hydraulique, pour extraire les Sels essentiels des Végétaux des Animaux, & des Mineraux, par le Moyen de l'Eau pure. Par M. le Comte de la Geeraye. Nouvelle Edition, revue, corrigée & augmentée de Notes, par M. Parmentier, &c.* 12mo. Paris.

An useful work, long known in France, and now greatly improved.

19. *Dictionnaire portatif Théologique & Philosophique, contenant la Réfutation des Principes établis dans les Ecrits des Philosophes modernes, & l'Accord de la Philosophie avec sa Théologie; dans lequel on a enchaîné les Articles de Manière à composer un Cours complet de Théologie Philosophique, où l'on traite de la Religion, de la Révélation, de l'interprétation des Livres Saints, des Dogmes, de la Morale, &c. le tout appuyé sur les Traits de l'Histoire Sainte les plus propres à les faire valoir. & à confondre l'Incrédulité; Ouvrage principalement puisé dans les Sources les plus estimées, telles que l'Anti-Lucrece; les Ouvrages d'Abbadie, de Houteville, de MM. le François, & Bergier, &c. &c. Cet Ouvrage convient également à tous les Ordres de Citoyens & comprend une Philosophie nécessaire à tous les Etats, et une Théologie que tous les Hommes sont obligés de savoir. Par M. L. Paulian, Auteur du Dictionnaire de Physique. 12mo. Paris.*

The whole title of this compilation is sufficient to show its nature and merits.

20. *Traité de la Dissolution des Métaux. Par M. Momet, des Acad. Royales des Sciences de Stockholm, de Turin, &c. &c. 12mo. Amsterdam & Paris.*

Interesting for naturalists and chemists by a variety of experiments and judicious observations.

21. *Oeuvres choisies de Don François de Quevedo, traduction de l'Espagnol, contenant le fu Matois ou l'Histoire du Grand Tacano, les Lettres du Chevalier de l'Espagne, & la Lettre sur les Qualités d'un Mariage. 12mo. à la Haye & à Paris.*

The translator of these select works of Quevedo has endeavoured to adhere to the letter of his original, and faithfully to express the spirit of the Spanish manners; his description, therefore, appears sometimes coarse and even disgusting; but his historical notes are a valuable improvement.

22. *L'Art du Savonnier, ou la Manière de faire différentes Espèces de Savon. Par M. Duhamel du Monceau, Folio. 79 pages text, and 6 plates. Paris.*

23. *Fabrique de l'Amidon. By the same Academician. 11 pages text, and 1 plate. Folio. Paris.*

24. *L'Art du Distillateur liquoriste, contenant le Brûleur d'Eau de Vie le Fabriquant des Liqueurs, le Debitant, ou le Cassetier-Limonadier. Par M. De Machy, &c. 133 pages text, and 16 plates. Folio. Paris.*

The names of the authors, and the sanction of the Academy, are sufficient vouchers for the merit of these performances.

25. *Traduction d'Anciens Ouvrages Latins, relatifs à l'Agriculture, & à la Médecine Vétérinaire avec des Notes. Par M. Saboureux de la Bonnetrie. Tom. V. & VI. 8vo. Paris.*

The Vth volume contains the Rural Economy of Palladius, in 14 books; the Vith, that of Vegetius Renuus, in 4 books. The translation appears to be faithful and elegant, and the notes are learned. The whole collection of ancient Latin works on husbandry, and the veterinary art, is now completed.

26. *Dissertatio Academica, sistens ludos veterum incitamenta Poëseos. 4to. Argentorati.*

Consisting of two parts—the first treats of the origin of ancient games; the second of their influence on the progress of poetry.

27. *Sageffe*

27. *Sagesse de Louis XIV. manifestée de Jour en Jour, enseignée à ses Peuples, fondée sur les premiers Principes de toute vérité, Ouvrage moral et politique sur les Vertus & sur les Vices des Hommes, en deux Parties. 2 vols. 8vo. with decorations. Paris.*

This writer begins with speaking first of divine, and then of human wisdom, and proceeds to a formal treatise on virtues and vices, and on Christian and civil-morals. He shews himself strongly attached to some particular numbers, and deeply versed in a multitude of French writers on wisdom, that are now nearly forgotten.

28. *Tout vient à Point qui peut attendre, ou Cadichon, suivi de Jeanette, ou l'Indiscretion: Contes par sex M. le Comte de Caylus, pour servir de Supplément aux Contes des Pees de Mad. d'Aulnoy, avec une Préface de l'Auteur. 12mo. Paris.*

After his laborious disquisitions on various antiquities, the late count Caylus appears to have sometimes unbent and amused himself with writing fairy-tales; as the celebrated Racine was once found flaying in the plays of his children. But the most edifying and entertaining part of his performance is his very serious defence of fairy tales.

29. *Le Temple de Mémoire, ou Visions d'un Solitaire. 8vo. Paris.*

After reading some excellent remarks on the various schemes, cares, and anxious pursuits of mankind, and their trifling objects, this sensible author is by Thalia ushered into the Temple of Memory; where the reviews with him a multitude of sovereigns, commanders, and geniuses in arts and sciences, and their respective claims to celebrity, with judgment, candour, and precision.

MONTHLY CATALOGUE.

D I V I N I T Y.

30. *The Family Chaplain: being a complete Course of Sermons upon the Festivals and Fasts (throughout the Year) as prescribed in the Book of Common-Prayer. 2 vols. 8vo. 10s. 6d. in boards. L. Davis.*

THE discourses contained in these volumes are selected from the works of Tillotson, Secker, Stillingfleet, Atterbury, Conybear, Warburton, Swift, Littleton, Hole, Waterland, Clarke, Pothergill, Brown, and other eminent divines.

They who have got Nelson's Companion for the Festivals and Fasts of the Church of England, may observe, that these sermons, in conjunction with that excellent book, will compose a valuable compendium of religious instruction and family devotion. After consulting Mr. Nelson's easy explanation of the intention of commemorating any particular festival appointed by the church, the intelligent reader will here find a practical discourse adapted to that occasion; and Mr. Nelson will again supply him with suitable prayers, as devout conclusions to such domestic meditations.

This course of sermons is introduced by some others on more general topics, as, the Use and Abuse of Externals in Religion, the Excellency of the English Liturgy, Baptism, frequent Communion,

munion, the Marriage Union, the Advantages arising from considering our Mortality, and the Nature of Christian Charity.

As we have recited the names of the greatest part of those respectable writers, by whom these discourses were composed, we need not insist on their respective merits; it will be sufficient to observe, that this is a very useful and judicious compilation.

31. *Twenty Discourses on Various Subjects.* By William Craig, D. D. 3 vols. small 8vo. 7s. 6d. in boards. Murray.

A writer of sermons, who wishes to improve and delight a reader of taste and learning, must deviate from the beaten road, must choose a subject of importance, treat it with an elegant simplicity of style, and place some *interesting* point of theology in a new, conspicuous, and striking light. The common fault of preachers is an inattention to this last article. They generally employ their time in illustrating propositions, which require no illustration. The consequence is this: their sermons are heard and read with a careless indifference. This observation is in some degree applicable to the Discourses, which are under our immediate inspection. At the same time it must be allowed, that there is great merit in every one of them: good sense expressed in a clear and manly style.

The subjects are as follows: the Importance of Religion to the Virtue and Happiness of private Life, and to the Welfare of Society, the Importance of believing in Jesus Christ, the History of the Fall, the Deceitfulness of Sin, the Nature of Uprightness, the Character of Jonah, the Conduct of Nathan and David, the Characters of Herod, Judas Iscariot, and Pontius Pilate, the Doctrine of Regeneration, the one Thing Needful, public Worship, the Disposition and Conduct of our Saviour at the Grave of Lazarus, the Temper and Conduct of the Bereans, the Importance of a religious Education, the Character and Obligations of a Christian Minister, and Two Charges.

32. *The Interests of Truth and Virtue invariably pursued by Providence in the Permission of Error and Vice.* A Sermon, preached at Basingstoke, June 8, 1775, at the Visitation of the rev. Dr. Balguy, Archdeacon of Winchester. By John Duncan, D. D. 8vo. 1s. Cadell.

Dr. Duncan has taken for his text these words in St. Matthew, ch. xviii. 7. "It must needs be, that offences come."—Here we are naturally led to enquire, why must it needs be? What design can Providence have in view in the permission of error and vice? The author replies: The great purpose of divine Providence appears to be this: that mankind, in their present state of discipline, may be occasionally alarmed by an *actual sight* and *feeling* of the mischievous consequences of sin and falsehood, and thus excited to a more watchful and resolute pursuit of truth and virtue.

This is a good argument in vindication of divine Providence, with respect to the permission of moral evil, and is ingeniously stated and pursued by this learned writer.

- 33 *A Sermon preached in Lambeth Chapel, at the Consecration of the right rev. Richard Hurd, D. D. Lord Bishop of Litchfield and Coventry; and of the right rev. John Moore, D. D. Lord Bishop of Bangor, February 12, 1775. By Thomas Balguy, D. D. 4to. 1s. L. Davis.*

The text of scripture, upon which Dr. Balguy founds his discourse is this passage in the first Epistle of St. Peter, ch. ii. 13: "Submit yourself to every ordinance of man, for the Lord's sake."

In treating this subject he advances these and the like positions: that in all ordinary cases, it is the duty of a churchman, as well as of a citizen, to submit quietly to the powers that be; not to indulge himself in a fruitless, perhaps hurtful, inquiry, how they might have been more wisely constituted; that defects in the constitution, whether in church or state, will not justify disobedience; that we can then only be released from subjection, when we see and feel, that the abuse of authority destroys the very end for which it was given; that it is the duty of ministers in an established church, to conform strictly to the rules prescribed them; that our liturgy is to us the rule of public worship; her articles, with her catechism, the rule of public instruction; that every word, which comes from our mouths, in opposition to the established faith, is a violation of the most solemn engagements, and an act of disobedience to lawful authority; that a clergyman cannot in honour accept employments and rewards from the same church, which he is determined to oppose; that if he will act either consistently or honestly, he must resign his office or obey his superiors, &c.

Some of these positions have been thought very exceptionable, and have therefore given occasion to the following tract.

34. *Remarks on Dr. Balguy's Sermon, preached in Lambeth Chapel, at the Consecration of the Bishops of Litchfield and Coventry, and of Bangor, February 12, 1775. In a Letter to that Gentleman. 8vo. 6d. Johnson.*

The submission of ourselves to every ordinance of men for the Lord's sake, this writer thinks, must ever be considered with these two limitations; first, that such ordinance of man be not claimed or exercised, where all authority of men is precluded; and, secondly, that such ordinance be not, in any respect contradictory to the ordinance of God.

There are several pertinent and judicious remarks in this tract.

M E D I C A L.

35. *Introduction to the Study of Pathology on a natural Plan: containing an Essay on Fevers, &c. By James Rymer. 8vo. 3s. bound. Donaldson.*

This author informs us, that he has given particular attention to the present state of medical knowledge, and that his inquiry

has taken place, 'since the arrival of his mind at no contemptible degree of reasonable maturity.' We heartily congratulate him on this enlightened state of his understanding; and we do it the rather, as we had read almost half the treatise without being convinced of such a fact, when we came to the above cited passage. We wish the treatise likewise possessed any degree of *reasonable maturity*; as that would be the strongest evidence in favour of the author's assertion; but in search of this criterion, we have perused not only the half, but the whole of the production, to no purpose: unless indeed it should be with respect to a piece of information, of which we must confess we were ignorant, that the method of curing intermittent fevers is 'a subject in its nature really *sacred* and *divine*; seeing it implies the *body* knowledge of destroying or removing the bodily afflictions of human life.' If the treatise be defective in point of observation, however, it is sufficiently redundant in words; of which the following tautological passages may serve as examples. 'Hence the functions and nervous system are invigorated, strengthened, and totally deprived of debility.—The enervated energies of the powers—enervates the energy of the nervous system.'

P O E T R Y.

36. *Poems on several Subjects: by E. Rack. 8vo. 2s. Richardson and Urquhart.*

The author of this production is one of the few modern writers of poetry in whom we may discover the characteristic marks of real genius. He evidently possesses a lively poetical imagination, with a fund of pleasing sentiment, and such a correctness, yet facility of expression, as confers on his numbers peculiar elegance. In some places, the trochaic foot gives a harshness to the measure; but in general the versification is harmonious; and the succession of the pause agreeably varied.

37. *The Nativity of Christ, a Sacred Pastoral. Also Thoughts on Life and Death, a Poem. By J. M. 4to. 1s. Nicoll.*

In the first part of this Pastoral the scene is laid in the fields of Bethlehem. The plan is founded on a passage in the Sacred History, where it is said, that the shepherds watched their Flocks by night, and a host of angels descended from heaven, announcing the birth of our Saviour. In the middle of the poem the angels appear singing a hymn of praise and congratulation; and in the latter part, the scene changes to an inn, and the poet introduces Joseph, Mary, and Jesus.

The author very justly remarks, that simplicity is one of the distinguishing characteristics of the pastoral poem. But he goes on, and tells us, 'that if the poet brightens his style, and de-

scribes

scribes his rural actors in loftier strains than befits their little employments, he deviates from its true character; his piece may be poetical, but it is not pastoral. He forgets that purity of language and delicacy of imagery are necessary to give a charm to simplicity, and render it agreeable.—But let us see how his sentiments are illustrated by his poetry.

Amos. * Shepherds well met; are all your flocks in health?

None straggled from their folds, or lost by stealth?

Has not the prowling wolf with rav'nous jaws,

Seiz'd on a sheep, and torn it with its claws?

Has not the fox, still watching for his prey,

Snapt up a lambkin, and then run away?

Simon. * A while ago I lost a pregnant ewe;

It vext me sore; I knew not what to do.

I whistled loud, and she my whistle heard,

Leapt from a thicket, and at once appear'd.

Caleb. * I think no shepherd can more careful be,

To keep his charge, and 'scend from harm, than me;

Yet while I doz'd beneath a poplar's shade,

Where the fair's hot beams could best evade;

Some beast of prey (alas! I wail the deed)

Stole from my herd my best and fairest kid;

My master too, a griping pharisee,

Made me pay for it—don't you pity me?*

It has been observed of Pope's pastorals, that they were not pastorals, but something better*. From the foregoing extract, particularly the language of Caleb, it is evident, that this is a fault, which cannot, with any propriety, be laid to the charge of Mr. J. M.

To this Pastoral the author has annexed an Ode, written in the 78th year of his age, entitled, Thoughts on Life and Death. This piece contains some excellent sentiments, nervously and pathetically expressed.

38. *The Triumph of Virtue and Beauty over Vice, a Poem: the Second Edition. To which are added Poems on Different Subjects. Written by a Lady. 4to. 1s. 6d. Riley.*

This lady celebrates the praises of Virtue and Beauty with such a warmth of affection, as is usually excited by the object in whom those amiable qualities are conspicuously united. The additional poems are likewise not unworthy of approbation; though there occur a few slight grammatical inaccuracies, and defective rhymes.

39. *A Collection of Poems on Divine and Moral Subjects, selected from various Authors. By William Giles. 8vo. 4s. Backland.*

Collections of poems are now become very numerous. The productions, of which they consist, are selected and combined

* See the Guardian, No. 40, written by Mr. Pope himself, with a design to ridicule the rustic simplicity of Mr. Philips.

according

according to the particular taste or caprice of the editor, and presented to the public in various forms. Just as nosegays in the spring are composed by the nymphs of Flora; as their fancy happens to dictate; and obtruded upon every passenger in the streets of London.

This compilation consists of a great variety of poetical compositions on divine and moral subjects. Many of them, as the reader may naturally suppose, when piety as much as taste is concerned in the selection, have but a very moderate share of the poetical spirit; others have been long since distinguished by their superior elegance and beauty; as, the Hermit, by Dr. Parnell; the Church-yard Elegy, by Mr. Gray; the Messiah, by Mr. Pope, &c. Our author's original pieces are in the style of mediocrity.

40. *The Head of the Rack, a Welsh Landscape. Being a Prospect near Abergwilly Palace, the Residence of the Bishop of St. David's, in the neighbourhood of Carmarthen. By William Williams, of Pembroke-shire; late of St. John's College, Cambridge. 8vo. 1s. Conant.*

If the author of this poem has made choice of a subject that affords ample scope for description, we must acknowledge that he has not failed to improve the representation of the romantic scene, by a variety of poetical embellishments; and the force of the imagery is further heightened, by the laudable partiality with which he appears to be animated in favour of his native country.

41. *The Boat-Race. 4to. 1s. 6d. Wilkie.*

It was generally admitted that the Regatta afforded but little entertainment, and to expect much gratification from the description of it, might therefore be deemed unreasonable. This consideration may be urged as an apology for the execution of the present poem; but it cannot entirely justify the author in choosing a subject, which, even with the aid of fiction, he has not been able to render pleasing in the perusal.

42. *Verses to the Right Honourable John Wilkes. By W. Sharpe junior. 4to. 1s. Dilly.*

In the dedication to the livery of London, the author calls these Verses a simple field-flower from the country. To deliver our opinion in the same metaphor, the flowers are not of the beautiful kinds that grow above the base of Parnassus, though the nosegay may perhaps be reckoned sufficiently fragrant by those to whom it is addressed.

D R A M A T I C.

43. *Asfaxes: a Tragedy. 8vo. 1s. 6d. Becket.*

The author acknowledges this Tragedy to be founded on the Basis of Metastasio; but it partakes so little of that of the Italian poet, that it may be considered as an original production. In modelling the fable of a tragedy, it should always be the endeavour of the writer, to excite, as much as possible, the indignation

dignation of the audience against the vicious characters that are exhibited, by describing their conduct in colours of aggravated guilt. A natural weakness, therefore, or a foible that arises from a generosity of temper, ought never to be admitted into the theatrical portraits of such persons. In the tragedy under consideration, this principle appears to be violated. Phajafmanes, though the ravisher of Aspasia, is not drawn in a light sufficiently odious, to render him an object of strong aversion. Our resentment of his crime, if not really mixed with sympathy, is greatly softened by the consideration that he is the dupe of Mithranes and Mirvan, and that he owes his death to an unsuspecting confidence in those who were plotting his destruction. The several characters are otherwise well supported, and the passions warmly agitated in some of the scenes. The author has also prefixed to the Tragedy some judicious observations on the structure of English narrative iambic verse.

44. *The Mercantile-Lovers. A Dramatic Satire; Performed at the Theatre-Royal, York. (With Alterations). By George Wallis. 8vo. 1s. 6d. Johnson.*

This Comedy, we are told, is altered in some parts from the state in which it was performed on the theatre; the author having softened such passages as were judged to be rather too indelicate. In its present form, it cannot justly be charged, either with an immodest sally of thought, or with deliberately pursuing any sentiment beyond the bounds of decency. The comic spirit, at the same time, has not been extinguished by the severity of correction: for there still remains a lively expression of characters, intermixed with many satirical strokes at the manners of the times.

N O V E L S.

45. *Adventures of Alonso. Containing some striking Anecdotes of the present Prime Minister of Portugal. 2 vols. small Bro. 4s. 6d. Bew.*

The writer of this work amuses himself with too much political matter, (especially as it relates chiefly to a foreign kingdom,) to render his book a favourite with the readers of novels. The adventures of the hero are the consequence of his elopement with a married lady, and are generally unfortunate; though sometimes extravagant they are amusing; and the conclusion is effected by a circumstance wholly unexpected. Eugenia, the lady who had eloped with Alonso, hopeless of his return from the Indies, whither he had retired, after the ruin of his fortune, placed herself in a nunnery at Lisbon. Alonso receives this information at his return with exquisite grief, for, as Eugenia's husband was then dead, there would have been no bar to their nuptial union.

After the novelty of his return had subsided, says the author, he desired leave to go to Lisbon. "I see" (said Alvarez) "you are impatient to pass a melancholy hour at the grate

grate with Eugenia. — Go; but remember I shall feel your absence with regret.”

On his arrival at the capital, he went directly to the convent.—As he approached the walls, he was so overcome with dejection and languor, that he had hardly the power to proceed. He went first to the church. The solemnity of the music struck him with awe.—Alas! they were chanting the funeral service for Eugenia; and he arrived but in time to pay the last sad obsequies to her memory. * * * * *

The author generally writes in a tolerable style, though we have noted the peculiarity of some of his phrases. ‘They immediately began to set about getting ready,’ is one which we are confident the author will alter in the second edition. We shall therefore not produce any other instance of negligence, but, to adopt his own phraseology, *begin to set about concluding this article.*

46. *The Tender Father. A Novel. 2 vols. 12mo. 5s. sewed.* Riley.

A collection of tales, chiefly abridgements of, and extracts from, other publications, tacked together in an artless and uninteresting manner.

47. *The Waiting Maid: or the Gallantries of the Times. Containing many secret Amours, soft Scenes, and tender Situations, between the principal Living Characters in the Kingdom. 2 vols. 12mo. 5s. sewed.* Robins.

We have frequently had occasion to lament the ill tendency of such novels as impress young minds with romantic notions of love. The work before us is in some measure liable to the same censure, and in another particular deserves the most severe reprehension. It contains a frequent and minute description of amorous intrigues, tending to excite the most lascivious ideas, and is therefore highly improper for the perusal of those into whose hands novels generally fall.

The numerous instances of conjugal infidelity amongst persons in high life, which have been lately made public, have furnished the author of the *Waiting Maid* with materials for his narratives, but he has indulged himself in the creation of a thousand circumstances, which, had they really happened, could not possibly have been known to him.

The introduction of well known characters may, probably, excite the curiosity of those who are fond of defamation; the obscenity, we fear, will have the same effect upon many others; and curiosity is too strong a motive, for us to hope that this book will be treated with the contempt it deserves.

P O L I T I C A L.

48. *Observations on the Poor Laws, on the present State of the Poor, and on Houses of Industry. 8vo. 1s. 6d.* Wilkie.

Mr. Potter here delivers a concise historical account of the Poor Laws in England, from their first institution in the time of

of Alfred to their establishment in the reign of queen Elizabeth. He expatiates, with much appearance of truth, on their present imperfection, the cruelty and oppression of overseers, and the necessity of houses of industry. It certainly is to be wished that this part of our police should attract the cognizance of the legislature, both with respect to the propriety of the laws, and the fidelity with which they are executed.

49. *A Dialogue, in two Conversations, between a Gentleman, a Pauper, and his Friend, intended as an Answer to a Pamphlet, published by the rev. Mr. Potter, intitled Observations on the Poor Law, in the present State of the Poor, and on Houses of Industry.* By Thomas Mendham. 8vo. 1s. Wilkie.

The author of this Dialogue endeavours to refute the arguments advanced by Mr. Potter, and to vindicate the present mode of procedure relative to the subject in question. In some parts of the defence his remarks are not destitute of foundation, but in others, he seems to be too strongly attached to the established regulations, where they are apparently defective.

50. *The Reformation of School-masters, Academy-keepers, Surgeons, Apothecaries, Physicians, Lawyers, Divines, Farmers, Irish White Boys, and other Rioters. Founded upon evident Principles, and a long Series of Observations.* 8vo. 1s. Bew.

It is certain that the Augean stable stands greatly in need of being cleaned, and we heartily concur in every salutary proposal for that purpose.

MISCELLANEOUS.

51. *Village Memoirs: in a Series of Letters between a Clergyman and his Family in the Country, and his Son in Town. The Third Edition.* Small 8vo. 2s. 6d. sewed. Davies.

On the first publication of these Memoirs*, we expressed an high opinion of the moral precepts and examples with which they abound; and we have now only to observe, that the present edition has received improvement, not only by the omission of some of the former correspondence, but by enlargements in various places, and the addition of one entire new letter. The favourable reception which this volume appears to have met with, affords some ground to expect that such agreeable and instructive Memoirs may be continued, according to our desire, which we formerly signified on the subject.

52. *Letters from a Lady who resided some Years in Russia, to her Friend in England. With historical Notes.* Small 8vo. 2s. 6d. Doddsley.

The correspondence maintained in these Letters commences with the year 1730, and terminates in 1739. They relate

* See Crit. Rev. vol. xxviii. p. 449.

chiefly to characters and transactions at the court of Petersburg, and are written in an easy and agreeable manner.

53. *Travels through the Middle Settlements in North-America, in the Years 1759 and 1760. With Observations upon the State of the Colonies. By the rev. Andrew Burnaby, M. A. The Second Edition. 8vo. 2s. 6d. sewed. Payne.*

The commotions which unhappily subsist at present in our interior settlements in North America, could not fail of directing the public attention to an account of those provinces, delivered by a faithful and observant traveller. The publication now before us, therefore, had, no doubt, the advantage of the public avidity in its favour, though it would be unjust to ascribe its success to the circumstance of juncture alone. Mr. Burnaby's narrative and remarks are such as will always prove interesting to those who are desirous of information relative to the British dominions in those parts. The reverend author has here made some additions to his former observations; and, particularly, he has much enlarged the meteorological journal, which we did not mention in our review of the first edition of the work.

54. *A Voyage to the Island of Mauritius, (or, Isle of France) the Isle of Bourbon, the Cape of Good Hope, &c. With Observations and Reflections upon Nature, and Mankind. By a French Officer. Translated from the French by John Parish. 8vo. 4s. in boards. Griffin.*

The original of this work was written in letters from the author to his friends, during the course of his voyage. In these he informs them particularly of the characters and manners of the inhabitants of the several countries; describing likewise the soil of the distinct islands, and the animals and vegetables with which they abound. The narrative, being mixed with incidents, afford entertainment; and by omitting some of the uninteresting parts of the French edition, the translator has rendered the version not only much less in bulk and price, but also more uniformly agreeable to the generality of readers.

55. *Memoirs of Guy Joli, private Secretary to Cardinal De Retz; Claude Joli, Canon of Notre-Dame; and the Dutchess de Nemours. Translated from the Original by Edward Taylor. 3 vols. 12mo. 7s. 6d. sewed. Davies.*

The Memoirs of Cardinal de Retz are universally acknowledged to afford valuable information relative to the public transactions in France, during one of the most intriguing periods in the history of that country; and those of Guy Joli are not less entitled to distinction, if they are not, in some respects even superior to the former. Confidential secretary to the car-

* See Crit. Rev. vol. xxxix. p. 226.

dinal, he was thoroughly acquainted with all the views and negotiations of the political parties in that age; himself being in many cases the adviser and conductor of the measures which his master pursued. The great light which he also throws on the private character of de Retz, renders his intelligence particularly interesting, at the same time that it possesses the advantage of being continued to a later period than that of the cardinal. The Memoirs of Claude Joly, respecting the disputes between cardinal de Retz and the court of France, add much to the value of this publication; which is yet further increased by the Memoirs of the Duchess of Nemours, a lady remarkable for great talents, and a scrupulous attachment to truth. These several Memoirs present us with a clear, copious, and faithful account of the minority, and earlier part of the reign of Louis XIV. when the throne of France was firmly settling on the basis of that despotism which two successive ministers had established.

56. *Holland: a Jaunt to the principal Places in that Country. Also to Duffeldorff; through Part of Flanders; and to Bergen-op-Zoom, Antwerp, and Calais.* 8vo. 2s. Hay.

As this production gives an account of the Dutch coins, with the principal inns, and the most remarkable curiosities in the several places mentioned, it may prove an useful pocket companion to those who intend making the tour of the Low Countries.

57. *Brief and Candid Remarks on the late Arrangements made in the Shipping of the East India Company.* 8vo. 1s. Becket.

This pamphlet is written with the view, not only of vindicating the conduct of the directors of the East India Company, but chiefly of giving the public information respecting the management of their shipping department.

One of the charges which have been produced against the directors is, that their outward-bound ships (particularly those to China) have seldom been fully loaded. This fact the author of the pamphlet admits to be true, and he accounts for it in a satisfactory manner. Their export tonnage, he tells us, being about 11,000 tons, and their imports from 14,000 to 15,000 tons, the number of ships must be measured by the expected returns, and consequently their outward cargoes cannot fill them. — The next charge is divided into two parts; the first of which is, that the ships from India were not nearly loaded; and the second, that fourteen ships could have brought home the tonnage of twenty-six. To refute these two charges, the writer of the pamphlet enters into a calculation, and a detail of facts, which appear fully to vindicate the directors from the imputed abuses of their trust.

58. *A Letter to the Right Hon. Earl of Suffolk, in which the Innocence of Robert Peirreau is demonstrated.* 8vo. 1s. Hookham.

This Letter is addressed to Lord Suffolk upon the presumption, that from the high office his Lordship holds, he would soon receive

ceive an application to carry to his majesty the report of the convicts in Newgate. It contains a variety of arguments in favour of the unfortunate person whose cause the author has espoused.

59. *Observations on the Trial of Mr. Robert Perreau: With Mr. Perreau's Defence, as spoken on his Trial.* 8vo. 2s. Bladon.

These Observations are reduced to twelve distinct articles, tending to establish Mr. Perreau's innocence respecting the charge for which he has been condemned.

60. *A Letter to Mr. Sanxay, Surgeon, in Essex-Street. Occasioned by his very singular Conduct, in the Prosecution of Miss Butterfield, who was tried at the Assizes at Croydon, August 19, 1775, for poisoning the late William Scawen; Esq. of Woodcot-lodge, in the County of Surry, and Honourably Acquitted;* 8vo. 1s. Kearsly.

This Letter is written with elegance and spirit: it contains some poignant observations on the conduct of Mr. Sanxay, and a pathetic representation of the hardships, which Miss Butterfield has sustained, in consequence of some injurious insinuations, and a criminal prosecution.

61. *An Impartial and Authentic Narrative of the Battle fought on the 17th of June, 1775, between his Britannic Majesty's Troops and the American Provincial Army, on Bunker's Hill, near Charles Town, in New-England. With a True and Faithful Account of the Officers who were killed and wounded in that memorable Battle. To which are added, some particular Remarks, and Anecdotes which have not yet transpired. The whole being collected and written on the Spot.* By John Clarke, First Lieutenant of Marines. 8vo. 1s. Millan.

We have for upwards of two years been almost constantly harrassed with the ingrateful task of perusing the numerous pamphlets which have appeared on the subject of our dispute with America. Disagreeable, however, as this part of our employment was, we should still have submitted to it with a degree of complacency, could those polemical publications have determined the controversy without the effusion of blood. But the sword, not the pen, is now become the weapon, by which the supreme authority of parliament over the whole British empire, must be finally decided. The Narrative before us is the first production, relative to those hostilities, that has hitherto been presented to the public in any other form than that of the newspapers. From the opportunity of information which the author enjoyed, we cannot reasonably question its authenticity; and we are sorry to find by it, that the deluded colonists have carried with them into the field all the mean and unmanly rancour which they betrayed while the contention was only verbal. Among other instances of barbarity, it is here affirmed, that a plan was formed by the Americans, of assassinating all the British officers in the town of Boston.



T H E

CRITICAL REVIEW.

For the Month of September, 1775.

ARTICLE I.

An Essay on the original Genius and Writings of Homer: with a comparative View of the ancient and present State of the Troade. Illustrated with Engravings. By the late Robert Wood, Esq. Author of the Descriptions of Palmyra and Balbec. 4to. 16s. Payne.

IT has been remarked, that the age and country of Homer have exercised the critics more than all his works. Historians are so much in the dark concerning these points, that there is scarcely two of them, who perfectly agree in any one material circumstance. There were no less than seven cities, which contended for the honour of his birth. The distich of Sannazarius upon this occasion is well known:

Smyrna, Rhodos, Colophon, Salamis, Chios, Argos, Athenæ,
Ceditæ jam: cœtum patria Mæonidæ est:

Aulus Gellius, speaking of the age in which Homer lived, says, 'De Homero et Hesiodo inter omnes fere scriptores constitit, ætatem eos egisse, vel iisdem fere temporibus, vel Homerum aliquantò antiquiorem; utrumque tamen ante Romam conditam vixisse, Silvius Alba regnantibus, annis post bellum Trojanum, ut Cassius in primo Annalium de Homero atque Hesiodo scriptum reliquit, plus centum [ducentis] atque sexaginta; ante Romam autem conditam, ut Cornelius Nepos in primo Chronicorum de Homero dixit, annis circiter centum et sexaginta.' Vossius thinks, that Homer flourished about

* Aul. Gell. Noct. Attic. lib. xvii. cap. 21.

the commencement of the Olympiads *, or a little afterwards, probably about the time of Romulus †. Helvicus places him much higher, about 948 years before the Christian æra, and 234 after the destruction of Troy. Sir Isaac Newton supposes him to have flourished about the year before Christ 870. Nothing therefore can be determined in this point with any degree of precision. However, the time of the poet, whenever it was, seems to have been considerably later than the siege of Troy, as he frequently intimates, that ‘mankind were but half as strong in his age, as in the age of which he wrote ‡.’ This is the observation of Velleius Paterculus, ‘Hęc ut hominum, says that historian, ita seculorum notatur differentia §.’

Some writers tell us, that *Homerus* is quasi ὁ μὴ ὄρων, non videns; and that he was born blind. Upon which the writer I have just now quoted makes this remark: ‘Si quis cæcum genitum putat, omnibus sensibus orbis est. ¶’ Mr. Pope agrees with him; observing, ‘that it is not to be imagined, that a man could have been always blind, who so inimitably copies nature, and gives every object its proper proportion, figure, colour, and life.’ That he became blind in his old age, or before, is an unquestionable fact. In the Hymn to Apollo, which is attributed to him by Thucydides, he is called, ‘the blind man, who dwells in Chios ¶.’ If this composition be a forgery, it is at least the work of a very ancient writer, and consequently of considerable authority. We are, however, inclined to believe, that he was blind, before he wrote the Iliad and Odyssey, from a consideration independent on the proofs derived from history. His imagination appears to have been amazingly strong, beautiful, and extensive. His blindness, which excluded every trifling external object, might probably be the means of improving in him this noble faculty. It seems to have had this effect on Milton, as he himself insinuates. ‘Orbitatem, says he, certe luminis quidni leniter feram, quod non tam amissum quàm revocatum intus atque retractum, ad acuendam potius mentis aciem, quàm ad

* The Olympiads commenced before the Christian æra 776 years. Vide Usser. sub an. Univ. Hist.

† Rome built before Christ. 748. Univ. Hist.

‡ *Μεγα ἄγων, ὃ κ' ἔδωκε δ' ἀνδρῶν φρεσίν,*
Οἷοι ἔνθ' ἔσονται ἔσσοι. *Il. v. 303. xii. 383. xx. 286.*

§ Hist. lib. i. cap. 5. The Greek is not in the text, but very properly supplied by Ursinus.

¶ Ibid.

¶ *Τυφλός ἀνὴρ οὐκ ἐστὶ Χίω ἐπιγραμματολόγος.*

Hymn. ad Apoll. Thucyd. lib. i.

hebetandam

hebetandam sperem * ?" And in another place, speaking of his blindness, he says, ' Sim ego debillissimus, dummodo in meâ debilitate immortalis ille et melior vigor ed se efficacius exerat ; dummodo in meis tenebris divini vultus lumen, ed clarius eluceat ; tum enim infirmissimus ero simul & validissimus, cæcus eodem tempore et perspicacissimus ; hâc possim ego infirmitate consummari, hâc perfici, possim in hâc obscuritate sic ego irradiari. Et fane haud ultimâ Dei curâ cæci sumus ; ...nec tam oculorum hebetudine, quam cælestium alarum umbrâ has nobis fecisse tenebras videtur, factas illustrare rursus interiore ac longè præstabiliore lumine haud rarè solet †." We may suppose, that these two poets, Homer and Milton, had their faculties fully replenished by an accurate and extensive view of the creation ; and that afterwards, by being blind, they had a more favourable opportunity to pursue their poetical speculations, or, as Shakespeare calls them, their ' fine phrensies' without being interrupted by the intrusion of vulgar objects. This consideration may possibly help us to resolve the following question : By what fate or disposition of things has it happened, that no epic writer, within the period of 2700 years, except Milton, has equalled Homer in the sublimity of his conceptions ?

The learned author of the Enquiry into the Life and Writings of Homer has attempted to shew, that a concurrence of natural causes (among which he takes very little notice of his blindness) conspired to produce and cultivate that mighty genius, and give him the noblest field to exercise it in, that ever fell to the fate of a poet. In this Enquiry he has thrown out many ingenious conjectures concerning Homer's native country, his travels, his knowledge of geography, &c. But having never seen the great theatre of action, the fields of Troy, nor any of the places, which are mentioned by Homer, he has of course left many circumstances for the investigation of succeeding writers. The author of the work we are now going to consider, enjoyed a superior advantage. He read the Iliad and Odyssey in the countries where Achilles fought, where Ulysses travelled, and where Homer sung ; and he compared the present appearance of these places with the descriptions of the poet.

In this Essay he observes the following order : he begins with offering a few conjectures, with regard to Homer's country. He then considers his travels. These he chiefly deduces from his navigation and geography. The former leads him to some observations on his winds ; the latter introduces a re-

* Epist. Fam. 21.

† Defensio Secunda, p. 325. Edit. 1738.

view of that part of Mr. Pope's translation, which relates to this matter: and each of these articles gives him an opportunity of vindicating Homer from some unmerited imputations of Inaccuracy. He also enters into an examination of his religion, mythology, manners, and customs. And having considered him as an historian and chronologer, he takes a view of his language and learning, and concludes with his pretensions as a philosopher: confining himself, however, in what he offers under these different heads, to what is connected with his subject, and may serve to throw light upon his original genius.

The first object of our author's disquisition is Homer's country. In this enquiry he endeavours to support the most received opinion, that he was an Asiatic, probably an Ionian or Æolian, and perhaps of Chios or Smyrna.

‘ If, says he, we survey his map of the world with attention, I think we may discover, that his first impressions of the external face of Nature were made in a country east of Greece, at least as far as we may be allowed to form a judgment from his describing some places under a perspective, to which such a point of view is necessary: as for example, when he places the Locrians beyond Eubœa *. This piece of geography, though very intelligible at Smyrna or Chios, would appear strange at Athens or Argos.

‘ His description of the situation of the Echinades, beyond sea, opposite to Elis †, has something equivocal in it, which is cleared up, if we suppose it addressed to the inhabitants of the Asiatic side of the Archipelago. But if, with Mr. Pope ‡, we understand the words beyond sea to relate to Elis, I think we adopt an unnatural construction to come at a forced meaning; for the old Greek historians tell us, that those islands are so close upon the coast of Elis, that in their time many of them had been joined to it by means of the Achelous, which still continues to connect them with the continent, by the rubbish, which that river deposits at its mouth, as I have had an opportunity of observing.

‘ I think I can discover another instance of this kind in the fifteenth book of the *Odyssey*, where Eumæus, the faithful servant of Ulysses, is described, entertaining his disguised master with a recital of the adventures of his youth. He opens his

* Il. ii. 53a.

† Παρὸν ἄλος, ἡλίδος ἄρτια. Il. ii. 623.

‡ And those who view fair Elis o'er the seas

From the blest Islands of th' Echinades.”

Il. ii. 759.

‘ M. Dacier has adopted the construction for which I contend, without the least idea of applying it to the purpose for which I quote the passage. Her words are, “Ceux de Dalichium et des autres Echinades, de ces îles sacrées, qui sont à l'extrémité de la mer vis-à-vis de la cote d'Elide.”

story with a description of the island of Syros, his native land, and places it *beyond* or *above* Ortygia. Now, if we consider that Ithaca was the scene of this conference between Ulysses and Eumæus, it will appear, that the situation of Syros is very inaccurately laid down; for, in reality, this island, so far from being placed *beyond*, or *farther from*, Ithaca than Ortygia is, should have been described as nearer to it. An ingenious friend thinks that καθυπερθεσιν may relate to the latitude; and that Homer meant to describe Syros, as north of Ortygia: but I cannot help thinking that the application of high to northern latitudes is much later than Homer.

As therefore the same description would have been perfectly agreeable to truth, had it been made in Ionia, is it not reasonable to suppose, that the poet received his early impressions of the situation of Syros in that part of the world, and had upon this occasion forgotten to adapt his ideas to the spot, to which the scene is shifted?

With respect to an inhabitant of Chios, Syros is *beyond* Ortygia, or Delos, Ορτυγίης καθυπερθεσιν*. But these islands are nearly at an equal distance from Ithaca. Our author's 'ingenious friend,' who thinks, that Homer meant to describe Syros, as north of Ortygia, seems to have mistaken the situation of these places. Syros is south of Ortygia. Perhaps he imagined, that the island mentioned by Homer was Scyros, near Eubœa; but this is a groundless supposition. These two islands are however confounded by several eminent writers.

The expression, ὄθι τροπῆς ἡελίου, in this passage, has been urged, as an argument of Homer's gross ignorance of geography, by those who think they relate to the latitude of Syros; and that this description places that island under the tropic. M. Perrault is one of those writers who insult the poet on this occasion. Mr. Pope and Madam Dacier's notes will point out to those, who have farther curiosity on this head, some of the different explanations, which have added perplexity to this passage. Our author proposes the following solution of the difficulty.

I beg to carry the reader, for a moment, to the Asiatic side of the Archipelago, in order to examine, whether a view of things, under that perspective, offers any appearances, to which those words can be naturally applied, without violence to their literal meaning.

No part of our tour afforded more entertainment, than the classical sea-prospects from this coast, and the neighbouring islands; where the eye is naturally carried westward by the

* Odyf. lib. xv. 403. See Strabo, lib. x.

most beautiful terminations imaginable; especially when they are illuminated by the setting sun, which shews objects so distinctly in the clear atmosphere, that from the top of Ida I could very plainly trace the outline of Athos on the other side of the *Ægean* sea, when the sun set behind that mountain. This rich scenery principally engaged the poet's attention; and if we consider him as a painter, we shall generally find his face turned this way. In the infancy, and even before the birth of astronomy, the distinct variety of this broken horizon would naturally suggest the idea of a sort of ecliptick to the inhabitants of the Asiatic coast and islands, marking the annual northern, and southern progress of the sun. Let us suppose the Ionians looking south-west from the heights of Chios at the winter solstice, they would see the sun set behind Tenos, and towards Syros, the next island in the same south-west direction; and having observed, that when he advanced thus far, he turned back, they would fix the turnings (*τροπαι*) of the sun to this point.

This conjecture, if the author be right, with respect to the situation of Syros, affords a more natural interpretation of the passage than any, which has yet been suggested.

In pursuance of the same method of illustrating Homer's writings and his country from each other, the author draws some conjectures, with regard to the place of his birth, or at least of his education, from his similes.

The first passage, introduced for this purpose, is the following beautiful comparison of the wavering and irresolute perplexity of the Greeks to an agitated sea.

Ως δ' ἄνεμος, &c.

As from its cloudy dungeon issuing forth,

A double tempest of the *west* and *north*

Swells o'er the sea, from Thracia's frozen shore,

Heaps waves on waves, and bids th' *Ægean* roar;

This way and that, the boiling deeps are tost:

Such varied passions urg'd the troubled host. *Il. ix. 5.*

Here, says our author, we not only find a happy allusion, but a beautiful sea-piece; and in order to do justice to its perspective, we should place ourselves on the spot, or in the point of view, where the painter made his drawing; which will only answer to some part of the Asiatic coast, or its islands. The poet's purpose is, no doubt, completely satisfied in the general image, which he makes use of: But though his meaning went no farther, I am not less of opinion, that, upon this occasion, his imagination suggested to him a storm, which he had seen: and having myself had more than once an opportunity of observing, from the coast of Ionia, the truth of this picture in every circumstance, I cannot help giving it as an instance of the poet's constant, original manner of composition, which faithfully, though perhaps in this case inadvertently, recalls the images,

images, that a particular striking appearance of nature had strongly impressed upon his youthful fancy.

But lest my testimony, as an eye-witness of the exact correspondence of this copy to the original, from which I suppose it taken, should not be satisfactory, I would propose a test of this matter, upon which every reader will be enabled to form his own judgment. Suppose a painter to undertake this subject from Homer, he will find each object, not only clearly expressed, though within the compass of four hexameters; but its particular place on the canvas distinctly marked; and the disposition, as well as perspective, of the whole ascertained, with a precision of out-line, from which it is impossible to depart. The Thracian mountains must form the back ground; thence the tempest is to burst on the Ægean sea, which has its proper stormy colouring; while the Ionian shore, covered with sea-wreck, by a succession of waves, beating on its beach, will make the fore-ground, where the poet views, admires, and describes the whole.*

Homer has been supposed by Eratosthenes and others, to have been guilty of an error, in saying, that Zephyrus, or the west wind, blows from Thrace. Mr. Wood rests his defence against this accusation upon the obvious answer of Strabo; which is, in substance, that Eratosthenes mistakes the poet, when he concludes from this passage, that he asserts, as a general proposition, that the west wind blows from Thrace; the wind here mentioned blows from the Thracian mountains upon the Ægean sea, and must of course be a west wind in respect to Ionia. Though this may not be exactly true, if we are to talk with the precision of a modern seaman, yet we should remember, that in Homer's time, there were but four points to the compass. It is observable, that there are but two passages in the *Iliad*, where winds are described as blowing from the Thracian mountains, across the Ægean, upon the Asiatic coast; and in both cases Boreas and Zephyrus are employed together*.

In the fourth book, Homer compares the formidable march of Ajax, with his corps, to a threatening storm coming from the sea:

Ἐρχομένου κατὰ βορρῶν ὄψε Ζεφύρου ἰάνε. *Iliad* 4. 375.

Our author observes, as an illustration, not of the obvious beauties of the simile, but of the poet's country; that this can be no other than an Ionian, or, at least, an Asiatic storm; for

* *Iliad* ix. s. xxiii, 238—230. The latter of these places, we suppose, is one of the passages alluded to by Mr. Wood. His work would have been more agreeable, if he had given us proper references:

it is raised by a *west wind*, which in those seas can blow on that coast alone.

In the same book, *v.* 422, the numbers, tumult, and eagerness of the Grecian army, collecting to engage, are compared to a growing storm, which begins at sea, and proceeds to vent its rage upon the shore. The west wind is again employed in this Ionian picture. In the eleventh book, *v.* 305, the irresistible rage of Hector is likewise compared to the violence of Zephyrus, buffeting the waves.

‘ We shall be less surpris’d, says our author, to see the same allusion so often repeated, when we find, that of all the appearances of nature, of a kind so generally subject to variation, there is none so constant upon the coast of Ionia. For at Smyrna the west wind blows into the gulph for several hours, almost every day during the summer season, generally beginning, in a gentle breeze, before twelve o’clock; but freshening considerably towards the heat of the day, and dying away in the evening. During my stay in this city, I had an opportunity of observing the various degrees of this progress, from the first dark curl on the surface of the water, to its greatest agitation.’

When Hector, *b.* vii. 63. challenges the most valiant of the Greeks to a single combat, both armies are ordered to sit down and to hear his proposal. The plain, thus extensively covered with shields, helmets, and spears, is in the moment of this solemn pause, compared to the sea, when a rising western breeze has spread a dark shade over its surface.

‘ When the reader, says Mr. Wood, has compared the foregoing similes with the original materials, which I have laid before him, I shall submit to his consideration, as a matter of doubtful conjecture, whether the poet, thoroughly familiarized to those Ionian features, may not have inadvertently introduced some of them in the following picture, to which they do not so properly belong. When Eidothea, the daughter of Proteus, informs Menelaus at Pharos, of the time, when her father is to emerge from the sea, the circumstance of Zephyrus, introduced in a description of noon, darkening the surface of the water*, is so perfectly Ionian, and so merely accidental to the coast of Egypt, that I cannot help suspecting the poet to have brought this image from home.’

To corroborate these remarks our author observes, that Virgil, in the imitations he has left us of some of these passages, has omitted the original Ionian circumstance of Zephyrus as a local characteristic; not applicable to Italy; where Zephyrus is not considered as the wind productive of storms.

* Odyf. iv. 432.

* The old fable of a cave in the mountains of Thrace †, which was the habitation of the winds; was most probably taken from Homer. But succeeding poets, the inhabitants of more western climates, have dropped the particularities of this piece of mythology, which seem to mark it as the peculiar growth of Ionia, or that neighbourhood; and are satisfied with the general idea of all the winds dwelling indiscriminately in those lofty mountains. Whereas Boreas and Zephyrus are the only winds, which Homer describes, as the settled inhabitants of this country †: and when, upon a certain occasion, he assembles them all here, it is at an entertainment in the house of Zephyrus, who appears to be at home, while the rest of the company are guests and visitants.

The winged Iris heard the hero's call,
And instant hasten'd to their airy hall,
Where in old Zephyrus' open courts on high,
Sat all the blustering brethren of the sky. Il. xxiii. 244.

We may here observe, that Horace has been thought to speak inaccurately, when he thus represents the Thracian winds, as calming the seas in the spring,

Jam veris comites, quæ mare temperant,
Impellunt animæ lintea Thraciæ. Lib. iv. Od. 12.

Probably, he either considered Thrace as the residence of the winds in general; or he *inadvertently* adopted the idea of Homer, who makes Zephyrus blow from Thrace.

Our author concludes his enquiry into the country of Homer, with the following reflections.

* I think, nothing leads us more directly towards the poet's home, than his general manner of treating countries, in proportion to their remoteness from Ionia, in the style of a traveller, and with that reverence and curiosity, which distance is apt to raise; while this spot, and (which is more remarkable) even the grand scene of action of the Iliad, in its neighbourhood, seem to have been too familiar and indifferent for description, and are introduced, not upon their own account, but from their inseparable connection with facts. And yet it is very observable, that, whenever they appear, it is always under that exact and just representation, which shews a perfect knowledge of the ground.

* Should it be objected, that, notwithstanding the distance of Egypt and Phœnicia from Ionia, we do not find the speciosa miracula of the poet in those countries, nor are they chosen for scenes of the marvellous; it may be answered, that they were too much distinguished, the one by arts, commerce, and navigation, and the other by fertility, population, and science,

* Vide Eustath. in Il. ix. 5. Nat. Comit. Mythol. lib. viii. cap. 10.

† ΟΙ ἄνεμοι ὡσπερ αὐτὸς ἐβασίλευε κλισίας

ἑρμῆιον κατὰ ποταμὸν.

Il. xxiii. 229.

to have admitted any representations, not coinciding, in some measure, with these notorious circumstances: While the unfrequented southern coast of Italy, with the island of Sicily, and the kingdoms of Alcinous and Ulysses, though not more distant, were less known, and of course gave a freer scope to the poet's fancy.

The major è longinquo reverentia is an observation too well founded in nature to have escaped Homer. And though I may be accused of refinement, should I carry my conjectures on this head so far as to suspect, that it influenced him in chusing the hero of one of his poems from a country very remote from his own; yet I must observe, that, whether it was a matter of accident or choice, of all the Grecian princes, who went to Troy, Ulysses was the most distant; it certainly was a circumstance, which accommodated the Odysey particularly to an Ionian meridian.

Were I to be guided by the faint lights which history has thrown upon this subject, I should say, that Homer was of Chios or Smyrna; and were I, upon the same information, to take a part in that competition, which has subsisted above two thousand years between these places, I should declare for the first: though, when I collect my evidence merely from the Iliad and Odysey, I see nothing that can be seriously urged on either side of that question. To say the truth, whatever has been offered, as mere conjecture, to shew that the poet was an Asiatic, cannot, without refinement, be alledged as a reason to determine whether he was an Ionian or an Eolian, and still less to decide between Chios or Smyrna: if, therefore, I am at all prepossessed in favour of either place, I am ready to give it up for any other part of the Asiatic coast, from Rhodes to Tenedos, which future travellers may, upon more careful examination, find most worthy of that honour.

This is the substance of what our author has advanced in his enquiry into the country of Homer. If his arguments should be thought precarious, it must however be allowed, that they lead the learned and inquisitive reader into a field of pleasing speculation.

[*To be continued.*]

II. *Antiquities of England and Wales: being a Collection of Views of the most remarkable Ruins and ancient Buildings, accurately drawn on the Spot. To each View is added an historical Account of its Situation, when and by whom built, with every interesting Circumstance relating thereto. Collected from the most authentic Sources. By Francis Grose, Esq. F. A. S. (Hob. 1788. 4to. 2l. 6s. boards. Hooper.*

IN the execution of a work which requires unwearied industry, nothing can be more grateful to the author than to find that his labour receives the approbation of the public, and

and that his friends are ever ready to contribute their assistance towards the completion of his design. Mr. Grose acknowledges the obligations with which he has been favoured in both instances since the commencement of his great undertaking, and he particularly mentions the names of several gentlemen who have honoured him either with descriptions or drawings of several of the views exhibited in the present volume.

The first article with which we are here presented is an account of the Cathedral Church of Durham, which is generally allowed to excel all the other cathedrals of this kingdom in the beauty of its situation, as well as in the riches of its revenue. It is said to have been first founded about the year 995, on a desolate spot called Dunholme, which, according to the legend recited by our author, was miraculously pointed out for the purpose. The structure then erected, however, not being thought sufficiently magnificent, the edifice now standing was founded on the 11th or 12th of August 1093. Malcolm king of Scotland, Turgot the prior of the church, and William de Carilepho bishop of the see, laying the first three foundation-stones. But it was not completed till the year 1242. This venerable pile is situated on the summit of a cliff whose banks are well wooded, and washed on the west side by the river Were, which almost surrounds it. Its length measures 411, its breadth 80 feet. It has three spacious aisles, one in the middle 170 feet long, and one at each end; the eastern aisle being 132 feet in length, and the western 100. For the other particulars relative to this cathedral we refer our readers to the work.

Wenlock Monastery, Shropshire. Situated near the town of Wenlock, about ten miles south-east of Shrewsbury, and founded about the year 680, by Milburga, daughter of Merwald king of Mercia. The monastery was destroyed by the Danes, but restored by Leofric, earl of Chester, in the time of Edward the Confessor. Falling again to decay, and being forsaken, it was rebuilt and endowed by Roger de Montgomery, in the 14th year of William the Conqueror.

Coverham Abbey, Yorkshire. This is a second plate, and exhibits a view of the ruins behind the house marked in the former plate, which we mentioned in our Review, vol. xxxvii. p. 268. Mr. Grose has subjoined a catalogue of the religious of this abbey, as serving to illustrate the monastic customs in two circumstances. One is, that on the suspension or temporary resignation of an abbot, the government of the house did not always devolve on the next in rank; but a locum tenens, or deputy, was sometimes appointed from the lower officers of the house, who returned to his place on the resumption

ſumption of the abbot. The other; that the monks frequently, on entering the convent, laid aſide their ſurnames, and took their religious appellations from the places of their birth.

Ludlow Caſtle, Shropſhire. Built by Roger de Montgomery ſoon after the Conqueſt. This caſtle, which is now in a ruinous condition, was moſt pleaſantly ſituated, and was the palace of the prince of Wales, in right of his principality.

Warkworth Caſtle, Northumberland. Stands on an eminence adjoining to the town of Warkworth. Its walls, on the ſouth, eaſt, and weſt ſides, are garniſhed with towers; the great gate is on the ſouth ſide, between two polygonal towers; and is alſo defended with machicolations. The whole is ſaid to afford a moſt magnificent and pictureſque proſpect, on whatever ſide it is viewed.

Beeton Caſtle, Cheſhire. A plate of this caſtle was given in the ſecond volume of the work, where Mr. Groſe inserted the account of it as related in the Vale Royal of Cheſhire. Since that time, however, he has met with a more ancient deſcription, written by Sampſon Erdeſwicke, eſq. and printed in the year 1593, which, being extremely ſearce, he has here tranſcribed, accompanied with a ſecond plate.

St. Auguſtine's Monastery. This is likewiſe a ſecond plate, ſhewing the remains of the monastery, as they appear when viewed from the eaſternmoſt part of the enclosure.

Caernarvon Caſtle, in Wales. A ſecond plate. This caſtle was the birth-place of the unfortunate Edward II. whoſe cradle, Mr. Groſe informs us, is ſtill preſerved, and now in the poſſeſſion of the rev. Mr. Ball, of Newland in Glouceſterſhire; to whom it deſcended from one of his anceſtors, who attended that prince in his infancy. It is made of heart of oak, and is extremely rude and ſimple in the workmanſhip.

Farnham Caſtle, Surry. A ſecond view.

Bolton Caſtle, Yorkſhire. Another ſecond view.

Lindisfarne, or, Holy Iſland Monastery, Northumberland. The remains of this monastery, ſays our author, ſtand on what Bede calls a ſemi-iſland, being twice an iſland and twice a continent in one day: for at the flowing of the tide it is encompassed by water, and at the ebb there is an almoſt dry paſſage, both for horſes and carriages, to and from the main land; from which, if meaſured in a ſtraight line, it is diſtant about two miles eaſtward; but on account of ſome quickſands paſſengers are obliged to make ſo many detours, that the length of way is nearly doubled. This monastery is ſaid to have been originally built in the ſeventh century. Mr.

Groſe

Grose has at large related the occasion of its foundation, and given three distinct plates of the ruins.

The Priory of Saint Dionysius, Hampshire. Situated on the west side of the river Itching, almost two miles above the town of Southampton, and said to have been built by king Henry I. about the year 1124.

Aysgarth Bridge, Yorkshire. Although this bridge, Mr. Grose observes, can scarcely boast sufficient age to claim a place in this work, its erection being so late as the year 1539, as appears by a stone tablet on it bearing that date; yet the extraordinary beauty of the surrounding scene, the foaming cascade seen beneath its arch, the venerable mantle of ivy, and the shrubs with which it is shaded and adorned, all join to compensate for its want of antiquity. It is a large segment of a circle, rising near thirty-two feet, and spanning seventy-one.

Winchelsea Church, Sussex. Probably co-eval with the town of Winchelsea, which was built in the time of Edward I. when a more ancient town of the same name was swallowed up by the sea, in a terrible tempest in the year 1250.

Chester Castle. A second plate.

Kirkstall Abbey, Yorkshire. A third plate.

The Chapel in Fairley Castle, Somersetshire. Near the entrance into this chapel stands a chest of old armour, formerly belonging to the Hungerfords, whose burial-place it had been; on opening of which were found three original letters written by Oliver Cromwell. Two of them it seems were lent to a gentleman who never returned them. The third is preserved in a frame, by the woman who shews the monuments. Mr. Grose justly observes, that though this letter really contains nothing interesting, yet from a writer of Oliver Cromwell's rank even trifles become important. He has therefore transcribed the production, which being extremely short, we shall present our readers with a copy of it.

Sir. I am very sorryd my occasions will not permitt mee to return to you as I would, I have not yett fully spoken with the gentlemen I sent to wait upon you when I shall doe it I shall be enabled to be more particular being unwilling to detain youre servant any longer. With my service to youre lady and family I take leave and rest yn affectionate servant

O. Cromwell.

For my honored friend Mr. Hungerford the elder at his house, these.

Kepp, or, Shap Monastery, Westmoreland. Originally founded near Preston in Kendale, about the latter end of the reign

reign of Henry II. but afterwards removed to its preſent ſituation.

Farley Caſtle, Somerſetſhire. The time of its foundation is uncertain.

Goathead, or Gateſide Monaſtery, Durham. The ancient hiſtory of this monaſtery is likewise obſcure.

Coity Caſtle, Glamorganſhire. The preſiſe time when this caſtle was firſt erected is uncertain; but it is ſuppoſed to have been built about the year 1091, by Paganus de Turberville, one of the twelve Norman knights who, under Robert Fitz-Haman, ſeized the lordſhip of Glamorgan.

Caerphily, or Sengenneth Caſtle, Glamorganſhire. By the remains of this caſtle it appears to have been one of the largeſt of the kind in Britain. Neither the time of its erection nor its founder are known with certainty; but it is conjectured to have been the work of Edward I. Mr. Groſe has exhibited the view of this ancient caſtle in two diſtin& plates, under the latter of which is inſerted an account of the inclining tower. The height of this tower is about eighty feet. From the top down, almoſt to the middle, runs a large fiſſure, dividing the pile into two ſeparate parts, ſo that its lineal projection, which has gradually increaſed, is not leſs than ten feet and an half.

Brougham Caſtle, Weſtmoreland. Situated on the banks of the river Eimot, vulgarly pronounced Yeoman. From its remains it appears to have been a ſtrong, extenſive, and beautiful edifice. The epoch of its foundation is unknown; but the ſtyle of the architecture, and particularly of the keep, evince it to be Norman.

Burgh, Brugge, or, Bridgenorth Caſtle. Situated on the ſide of the Severn, in the town of the ſame name; which was built by queen Ethelfleda, in the time of the Saxon heptarchy. When the caſtle was built is uncertain; but it is mentioned as early as the year 1102.

The Black Friars, Newcaſtle, Northumberland. Of the particular time when it was built, Mr. Groſe has met with no account in the courſe of his enquiry; but he concludes from probable circumſtances, that it muſt have been between the year 1221 and 1280.

Coningsburgh Caſtle, Yorkſhire. The town of Coningsburgh was a place of note among the Britons, who, we are told, called it Caer-Conan; that is, the City of a King, or the Royal City. It was diſtinguiſhed for the defeat of the Saxons by Aurelius Ambroſius, in the year 489; and according to tradition there was a caſtle here at that time.

Kenilworth Priory, Warwickſhire. Built about the year 1122, by Geffery de Clinton,

Skip-

Skipton Castle, Yorkshire. Founded by Robert de Romelley, soon after the Conquest. In this castle are preserved several ancient family-pictures of the Cliffords; and one in particular, which is said to be that of fair Rosamond.

Gisburne, or Gysburgh Priory, Yorkshire. Said by Brompton to be founded in the year 1129, or according to Camden, A. D. 1119, by Robert de Brus, who came over with the Conqueror,

Dudley Castle, Staffordshire. Reputed to have been built by Dodo, or Dudo, a Saxon, about the year 700.

Hulne Abbey, Northumberland. This is a second plate, and Mr. Grose has given, with it, a curious survey of the abbey, made about the year 1567.

The Great Hall in Beaumaris Castle, Anglesea. This view of the great hall, even in its ruinous state, affords sufficient testimony of its former magnificence.

Conway Castle, Caernarvonshire. This is likewise a second plate, and exhibits a very singular assemblage of towers.

Beaumont Palace, Oxford. Built by king Henry I. and finished about the year 1128. The small fragment here represented is reported by tradition to have been the room in which king Richard was born. In the year 1774, when the drawing was taken, it was a small apartment, measuring six yards by eight, uncovered; the side walls about thirteen feet high, and in it something like the ruins of a fire-place. Mr. Grose observes, that it then exhibited an admirable example of the mutability of all worldly things; for from a royal palace it was converted to a hog-stye.

Hovedene, or, Howden Church, Yorkshire. When it was built is uncertain; but mention is made of it so early as the year 1266.

[*To be concluded in our next.*]

III. *Agriculture considered as a moral and political Duty; in a series of Letters, inscribed to his Majesty.* By William Donaldson. 8vo. 3s. 6d. *forw'd.* Becket.

IN Letters inscribed to his Majesty the author ought to pay particular attention to elegance of style, and he might even be permitted to raise his diction above the level which is considered as the general standard of epistolary composition. Mr. Donaldson appears to have been fully sensible of the indulgence he had reason to expect; and to this security perhaps it is owing, that he has transgressed the limits, beyond which the most candid criticism could not permit him to roam without censure. The language;

guage, like the manners, of the court, though polished and refined, ought to be void of affectation; and admits not the use of forensic words, that have not been naturalized in the country. To draw unnecessary resources from the Greek Lexicon, in addressing the king, must appear peculiarly pedantic; yet the author of the production before us is frequently guilty of this fault. We shall mention only a few instances, out of many which may be produced; namely, *prolepsis*, *boulimia*, *metabola*, *lycanubropy*. Nor do we think such expressions as the following are much less exceptionable, though derived from other sources; such as *un moine desfroqud*, *præstigia*, *gratia expectativa*. We have often observed the ostentatious use of Greek and Latin words accompanied with very little learning; and though we do not suppose this to be the case of the author under consideration, it is a little unfortunate for his literary character that *unfractuons* and *vir-miculated* are not to be found among the errata; and that the name of Hiero, king of Sicily, which occurs several times, is always erroneously written *Heiro*.

Our objections to the composition of these Letters are not solely of the verbal kind: the author is likewise frequently blameable in the use of forced metaphors. For example: 'But his holyness must let loose his bulls to rouse, by *aristation*, the martial spirit of chivalry—the vanity of those unpollished days—to *tofs and gore* all who did not, with unre-served obedience, conform to those absurdities, in which he had established his dominion.' Again: 'Then the *heart's-blood* of the soil may circulate through the *aorta*, or vital principle of the clergy.' To these instances of jargon we shall only sub-join the following passage.

'But, unfortunately, princes, like planets, are surrounded by halos, or luminous circles, concentrical to one another from the same dependence; the annulus of one is blue; of another green; and the third red: such glare of colouring so contracts the intellectual pupil, that should the deep shade of affliction lour behind the tear which the warmth of compassion exhales from the soul of majesty, the iris may be permitted to bend to the resplendent drop; it is the gayest livery of grief, and allures the attention of those who see no other.'

After these remarks, which justice alone has extorted from us, we should violate that principle did we not at the same time acknowledge, that amidst all the affectation with which they are disfigured, these Letters possess a considerable share of merit. The author makes some ingenious observations on the history of agriculture, and suggests a variety of considerations that are worthy of the royal attention.

IV. *Travels in Asia Minor: or an Account of a Tour made at the Expence of the Society of Dilettanti. By Richard Chandler, D. D. Fellow of Magdalen-College, and of the Society of Antiquaries. 4to. 15s. Boards. Doddsley. (Continued from p. 142.)*

WE shall now present our readers with a part of Dr. Chandler's account of Ephesus.

• We entered Ephesus from Aiasalück with mount Prion and the exterior lateral wall of a stadium, which fronted the sea, on our left hand. Going on and turning, we passed that wing of the building, and the area opened to us. We measured it with a tape, and found it six hundred eighty-seven feet long. The side next the plain was raised on vaults, and faced with the strong wall before mentioned. The opposite side, which overlooks it, and the upper end, both rested on the slope of the hill. The seats, which ranged in numerous rows one above another, have all been removed; and of the front only a few marbles remain, with an arch which terminates the left wing and was one of the avenues provided for the spectators. Upon the key-stone of the back front is a small mutilated figure. This part of the fabric was restored or repaired when the city had declined in splendor and was partly ruinous; for it is composed of marbles, which have belonged to other buildings. A bas-relief, rudely carved, is inserted in it; with, besides fragments, some inscriptions now effaced, or too high up to be read.

• The preaching of St. Paul produced a tumult at Ephesus, the people rushing into the theatre, and shouting "Great is Diana." The vestiges of this structure, which was very capacious, are farther on in the side of the same mountain. The seats and the ruins of the proscenium or front are removed. In both wings are several architectural fragments; and, prying about the side next to the stadium, we discovered an inscription over an arch, once one of the avenues, and closed up perhaps to strengthen the fabric. It bids the reader, if he approached not the festive scene, still be pleased with the achievements of the architect who had saved the vast circle of the theatre; all-conquering time having yielded to the succour he had contrived. It is of a low age, as may be inferred from the form of the characters. The early advocates for christianity inveighed against the fashionable diversions, but the public relish for the stage, for the athletic exercises, races, and spectacles was inveterate; and the theatre, the stadium, and the like places of resort continued to be frequented long after them, even at Ephesus.

• Going on from the theatre, which had a stoa or portico annexed to it, as may be collected from the pedestals and bases of columns ranging along on this side, concealed partly in the ground, you come to a narrow valley, which divides mount Prion from Corissus. Near the entrance, in a small water-course, was a marble with an inscription, which I copied; and we could

discern a few letters on another stone overwhelmed with rubbish. Close by were ruins of a church and a stone carved with the Greek *oedon*. Within the valley, you find broken columns and pieces of marble, with vestiges of an *oedon* of music-theatre in the slope of Priou. This, which was not a large structure, is stripped of the seats and naked. Near it are some piers with small arches, each of a single stone, almost buried in soil. It is a precept of Vitruvius that the *oedon* be on the left hand coming from the theatre.

Beyond the *oedon* the valley opens gradually into the plain of Aiasalück; and, keeping round by Priou, you come to the remains of a large edifice resembling that with an arcade at Troas. The top of one of the niches is painted with waves and fishes; and among the fragments lying in the front are two trunks of statues, of great size, without heads and almost buried; the drapery, which is in both the same, remarkable. This huge building was the gymnasium, which is mentioned as behind the city. We pitched our tent among its ruins, when we arrived from Claros, and were employed on it three days in taking a plan and view. We had then a letter of recommendation from a Turkish officer at Smyrna to the aga of Aiasalück, but did not go thither. He sent to require *badshah*, and was easily gratified. We found the area of the stadium green with corn, and the site in general over-run with fensel in seed, the stalks strong and tall. Some traces, which, in the autumn before had been plain, were not discernible.

We return now to the entrance of the city from Aiasalück. That street was nearly of the length of the stadium, which ranged along one side. The opposite side was composed of edifices equally ample and noble; with a colonnade, as we conjectured from the many pedestals and bases of columns scattered there. These fabrics were all raised high above the level of the plain, and have their vaulted substructions yet entire.

This street was crossed by one leading from the plain toward the valley before mentioned, which had on the left the front of the stadium and the theatre with the stoa or portico adjoining. On the right are ample substructions; and, opposite to the stadium, lies a basin of white marble streaked with red, about fifteen feet in diameter, once belonging to a fountain; with some shafts of small pillars near it, almost buried in earth. The remains on this side are pieces of massive wall, which have been incrusted, as appears from holes bored for affixing the marble, and ordinary arches, of brick, among which are fragments of columns of red granite. These remains reach as far as the portico, and have behind them a *morais*, once the city port. By the highest of them is the entrance of a fountain, which extends underneath; these buildings having been erected on a low and marshy spot. Opposite to the portico is a vacant quadrangular space with many bases of columns and marble fragments scattered along the edges. Here, it is probable, was the *agora*

agora or market-place, which in maritime towns was generally near the port; in inland, near the centre; and commonly built with colonnades. The other remains are perhaps of the arsenal, and of the public treasury, the prison, and the like buildings, which in the Greek cities were usually placed by the agora.

We are now at the end of the street, and near the entrance of the valley between Priam and Corissus. Here turning toward the sea, you have the agora on the right hand; on the left, the sloping side of Corissus, and presently the prostrate heap of a temple, which fronted 22^m east of north. The length was about one hundred and thirty feet, the breadth eighty. The cell or nave was constructed with large coarse stones. The portico was marble, of the Corinthian order. This was a temple in anti or of the Salye species, and had four columns between the ante. Their diameter is four feet and about six inches; their length thirty-nine feet two inches, but including the base and capital, forty-six feet and more than seven inches. The shafts were fluted, and, though their dimensions are so great, each of one stone. The most entire of them is broken into two pieces. On the frieze was carved a bold foliage with boys. The ornaments in general are extremely rich, but much injured. This perhaps was the temple erected at Ephesus by permission of Augustus Cæsar to the god Julius, or that dedicated to Claudius Cæsar on his apotheosis.

About a mile farther on is a root of Corissus running out toward the plain and ending in an abrupt precipice, which has a square tower, one of many belonging to the city wall, standing on it. We rode to it along the mountain-side, but that way is steep and slippery. Near it are remnants of a sumptuous edifice, and among the bushes beneath we found an altar of white marble. This eminence commands a lovely prospect of the river Cæter, which there crosses the plain from near Gallesus, with a small, but full stream, and with many luxuriant meanders.

The Ephesians, we are told, are now a few Greek peasants living in extreme wretchedness, dependence, and inflexibility; the representatives of an illustrious people, and inhabiting the wreck of their greatness; some, the substractions of the glorious edifices which they raised, some beneath the vaults of the stadium, once the crowded scene of their diversions, and some, by the abrupt precipice, in the sepulchres which received their ashes. The streets of this once famous city are now obscured, and overgrown. While the travellers were viewing it, a herd of goats was driven to it for shelter from the sun at noon.

A noisy flight of crows from the quarries, says Dr. Chandler, seemed to insult its ruins. We heard the partridge call in the area of the theatre and of the stadium. The glorious

pomp of its heathen worship is no longer remembered; and Christianity, which was there nursed by apostles, and fostered by general councils, until it increased to fullness of stature, barely appears on in an existence hardly visible.

On the banks of the Cayster, near Ephesus, the travellers saw thick groves of tall reeds, some of which were above twenty feet high. Such an extraordinary luxuriance might be the reason, why the river-god is represented on the Ephesian medals with this aquatic as one of his attributes.

Proceeding southward, the travellers passed under a fragment of a wall, which appears from the earthen pipes in it, to have conveyed water across the road from the mountain on their left. Near this remnant, on their right, were vestiges of a small town, Pygela or Phygela, upon a hill. Here there once was a temple of Diana Munychia, founded, as they related, by Agamemnon; who was said to have touched at this place in his voyage homeward, and to have left behind some of his men, who were disabled by rowing.

Passing mount Mycale and Trogillum, and continuing their route by Scala Nova, and the ruins of Samsun-kalesi or Priene, the travellers arrived at Miletus, of which Dr. Chandler gives the following account.

Miletus is a very mean place, but still called *Palas* or *Palatia*, *The Palaces*. The principal relic of its former magnificence is a ruined theatre, which is visible afar off, and was a most spacious edifice, measuring four hundred and fifty-seven feet long. The external face of this vast fabric is marble, and the stones have a projection near the upper edge, which, we surmised, might contribute to the raising them with facility. The proscenium or front has been removed. The seats ranged, as usual, on the slope of the hill, and a few of them remain. The vaults, which supported the extremities, with the arches or avenues in the two wings, are constructed with such solidity, as not easily to be demolished. The entrance of the vault or substruction, on the left side, was filled up with soil; but we examined that next the river; one of our Armenians going before us with a candle in a long paper lanthorn. The moment we had crept in, innumerable large bats began flitting about us. The stench was hardly tolerable; and the commotion of the air, joined to the apprehensions of our attendant, threatened us with the loss of our light. After we had got a considerable way in, we found the passage quite choked with dry fish, and returned back.

On the side of the theatre next to the river is an inscription in mean characters rudely cut, in which "The City Miletus" is mentioned seven times. This is a monument of heretical Christianity. One Basilides, who lived in the second century, was the

the founder of an absurd sect called Basilidians and Gnostics, the original proprietors of the many gems with strange devices and inscriptions, intended to be worn as amulets or charms, with which the cabinets of the curious now abound. One of their idle tenets was, that the appellative "Jehovah" possessed signal virtue and efficacy. They expressed it by the seven Greek vowels, which they transposed into a variety of combinations. The superstition appears to have prevailed in no small degree at Miletus. In this remain the mysterious name is frequently repeated, and the deity six times invoked, "Holy Jehovah, preserve the town of the Milesians and all the inhabitants." The archangels also are summoned to be their guardians, and the whole city is made the author of these supplications; from which, thus engraved, it expected, as may be presumed, to derive lasting prosperity, and a kind of talismanical protection.

The whole site of the town, to a great extent, is spread with rubbish, and over-run with thickets. The vestiges of the heathen city are pieces of wall, broken arches, and a few scattered pedestals and inscriptions, a square marble urn, and many wells. One of the pedestals has belonged to a statue of the emperor Hadrian, who was a friend to the Milesians, as appears from the titles of saviour and benefactor bestowed on him. Another has supported the emperor Severus, and has a long inscription, with this curious preamble, "The senate and people of the city of the Milesians, the first settled in Ionia, and the mother of many and great cities both in Pontus and Egypt, and in various other parts of the world."—This lies among the bushes behind the theatre. Near the ferry is a large lion in a couchant posture, much injured; and in a Turkish burying-ground another. These were placed on graves, or perhaps before a building for ornament. Some fragments of ordinary churches are interspersed among the ruins; and traces remain of an old fortress erected upon the theatre, beneath which is a square inclosure designed, it seems, as a station for an armed party to dispute or defend the passage of the river. Several piers of a mean aqueduct are standing.

From Miletus the travellers set out for Ura, where they expected to find the ruins of a famous temple dedicated to Apollo Didymus. Near the city gate, going thither, on the left hand of the road, was once the monument of Neleus, a leader of the Ionians, and founder of Miletus. In half an hour they came to a range of hills, called anciently mount Latmus, and soon after reaching the promontory Posidonium, on which the temple is situated, they turned up into a valley, and arrived at Ura; where are a few straggling huts. As the author seems to have received particular satisfaction on this part

of the journey, we shall here make an extract from the narrative.

A peasant of Ura undertook to conduct us to the ruins, which are half an hour distant. We proceeded without dismounting, and on a sudden a wild bull, roaring, rushed out of a thicket, close by the road, and made furiously at our guide. The man, who was before us on foot, turning nimbly round some bushes, eluded the attack. This terrible animal had for some time infested that district.

In descending from the mountain toward the gulf, I had remarked in the sea something white on the farther side; and going afterwards to examine it, found the remains of a circular pier belonging to the port, which was called Panormus. The stones, which are marble and about six feet in diameter, extend from near the shore: where are traces of buildings, probably houses, over-run with thickets of myrtle, mastic, and evergreens.

Some water occurring fifteen minutes from Ura, and presently becoming more considerable, I traced it to the gulf, which it enters at the head, after a very short course, full and slow. This was antiently supposed to have its source on mount Mysale, and to pass the sea in its way to port Panormus, by which it emerged opposite to Branchidæ.

The temple of Apollo was eighteen or twenty stadia, or about two miles and a half from the shore; and one hundred and eighty or twenty two miles and a half from Miletus. It is approached by a gentle ascent, and seen afar off, the land toward the sea lying flat and level. The memory of the pleasure, which this spot afforded me, will not be soon or easily erased. The columns yet entire are so exquisitely fine, the marble mass so vast and noble, that it is impossible perhaps to conceive greater beauty and majesty of ruin. At evening a large flock of goats, returning to the fold, their bells tinkling, spread over the heap, climbing to browse on the shrubs and trees growing between the huge stones. The whole mass was illuminated by the declining sun with a variety of rich tints, and cast a very strong shade. The sea, at a distance, was smooth and shining, bordered by a mountainous coast, with rocky billards. The picture was as delicious as striking. A view of part of the heap, with plates of the architecture of this glorious edifice, has been engraved, and published at the expence of the society of Dilettanti.

We found among the ruins, which are extensive, a plain stone cistern; many marble sarcophagi, some suspended, and some which was a thigh bone, sunk deep in earth, with five fingers, near each other, in a row, almost buried in the stubble of some Turkey wheat were a number of bee-hives, each a hollow trunk of wood headed like a barrel, piled in a heap. An

Sabbath. They then entered between the mountains, the boundary now, as they were told, of the jurisdiction of Etezoğlu, and anciently of Ionia.

Returning to Scala Nova or Neapolis, to pursue the route from which they had deviated for the sake of visiting the temple of Apollo Didymus, they resolved to proceed to Priene by Changlee, or, as was supposed, Panionium. Their janizary being mounted on a free horse, they, to keep pace with him, separated from their servants, who followed with their baggage; when unfortunately discovering a track with a gate before it, they advanced without hesitation, not doubting but the village was near. Steep, however, succeeded steep, the way was slippery, uneven, and often winding about vast chasms, or close by the brink of tremendous precipices, with the sea rolling beneath. To add to their perplexity they were now benighted; but continuing to push on, they arrived about two in the morning at a station of poor goat-herds, which before they had taken for a village.

They were lying, says Dr. Chandler, wrapped in their thick capots or loose coats, by some glimmering embers among the bushes in a dale, under a spreading tree by the side. They received us hospitably, heaping on fresh fuel, and producing caimac or four curds, and coarse bread, which they toasted for us on the coals. We made a scanty meal sitting on the ground, lighted by the fire and by the moon; after which, sleep suddenly overpowered me. On waking I found my two companions by my side, sharing in the comfortable cover of the janizary's cloak, which he had carefully spread over us. I was now much struck with the wild appearance of the spot. The tree was hung with rustic utensils; the she-goats in a pen, sneezed, and bleated, and rustled to and fro; the stables, by which our horses stood, were leafless, and the earth bare; a black caldron with milk was simmering over the fire, and a figure more than ghastly or savage, close by us, struggling on the ground with a kid, whose ears he had slit and was endeavouring to cauterize with a piece of red-hot iron.

We had now the mortification to hear, that our journey was fruitless, and that we must return the way we came, both we and our horses fasting. We left the goat-herds, and found the track, which we had passed in the dark, full of dangers even by day. We continued near four hours on the mountain, going back. Descending from it to the beach we espied one of our Armenians, who was seeking us with a guide. They conducted us to Giur-Changlee, a small Greek village near a shallow stream. By the way was a mean church, with a ruined inscription in the portico. We were welcomed by our men, who were waiting in great perplexity and anxiety at the house of the papas or priest. They had been out the whole night in quest of

of us, discharging their guns and pistols, hoping the report would reach us, but in vain. We rested at Changlee the remainder of the day.

The next morning they proceeded with a guide toward Mycale, and soon came to Turkish Changlee, which Dr. Chandler thinks was probably the site of Panfonium, and of the temple of Neptune. Here he observed by the mosque an inscription, which he wished to copy, but was accidentally the last of their caravan; and after their late adventure he was cautious of separating from the rest.

The sacred region Panionia ending, as they supposed, a broken pavement carried them over some roots of Mycale to a pleasant valley, in which a water-course commences. Several copious rills descended from the mountain, on which was an over-shot mill or two. At a fountain by the way is a sarcophagus with an inscription, of which our author could read only a couple of the lines. About two in the afternoon they came in sight of Suki; and in three hours after arrived at Gaur-Kelibesh. This is a small village, inhabited, as the name imports, by Christians or Greeks. The following passage in the narrative contains an account of the superstitious custom of lamenting the dead; and of a remarkable phenomenon in the sky.

One evening, coming from the ruins, we found an old woman sitting by the church on the grave of her daughter, who had been buried about two years. She wore a black veil; and pulling the ends alternately bowed her head down to her bosom; and at the same time lamented aloud, singing in an uniform dismal cadence, with very few pauses. She continued thus above an hour, when it grew dark, fulfilling a measure of tributary sorrow which the Greeks superstitiously believe to be acceptable and beneficial to the souls of the deceased. The next morning a man was interred, the wife following the body, tearing her long dishevelled tresses in agony, calling him her life, her love, demanding the reason of his leaving her; and expostulating with him on his dying; in terms the most expressive of conjugal endearments and affection.

The Greeks now celebrated Easter. A small bier, prettily decked with orange, and citron-beds, jasmine flowers, and boughs, was placed in the church, with a Christ crucified redely painted on board, for the body. We saw it in the evening; and before day-break were suddenly awakened by the blaze and crackling of a large bonfire, with singing and shouting in honour of the Resurrection. They made us presents of coloured eggs, and cakes of Easter-bread.

The weather had been unsettled. The sky was blue, but a wet, wintry north-wind swept the clouds along the top of the range

range of Mycale. We were sitting on the floor early one morning at breakfast, with the door, which was toward the mountain proper, when we discovered a small rainbow just above the brow. The sun was then peeping only over the opposite mountain and, as it got higher, the arc widened and descended toward us; the cattle, feeding on the slope, being seen through it, tinged with its various colours as it passed down, and forming in the bow. This phenomenon is probably not uncommon in the mountainous regions of Ionia and Greece.

Let us suppose a devout heathen one of our company, when this happened. On perceiving the bow descend, he would have fancied Iris was coming with a message to the earth from Jupiter Pluvius; and, if he had beheld the bow ascend in like manner, which at some seasons and in certain situations he might do, he would have confidently pronounced, that the goddess had performed her errand, and was going back to heaven.

The morning after they arrived at Kelibesh, they set out to survey the ruins of Priene; ascending through the village to the acropolis or citadel, along a track which was frequently interrupted by breaks in the mountain and small cascades. In an hour they came on a summit of Mycale, flat and large, with stunted trees and deserted cottages, encircled, except towards the plain, by an ancient wall of the masonry called *Pseudisodomum*. A steep, high, naked rock rises behind; and the area terminates before in a most abrupt and formidable precipice, from which the travellers looked down with wonder on the diminutive objects beneath them. We may conceive an idea of the prodigious height when we are told that the massive heap of a temple below appeared to the naked eye, but as chippings of marble.

A winding track, says our author, leads down the precipice from the acropolis to the city. The way was familiar to our guide, and a lad, his son, who was with us. We listened to their assurances, and enticed by a fair setting out, followed them; but it soon became difficult and dangerous. The steps cut in the rock were narrow, the path frequently not wider than the body, and so steep as scarcely to allow footing. The sun shone full upon us, and was reverberated by the rugged side of the mountain, to which we leaned, avoiding as much as possible the frightful view of the abyss beneath us; and striking from the brink the long continued descent made the whole more quiver; and looking up from the bottom, we were astonished at what we had done. We could discern no track, but the rock appeared quite perpendicular; and a soaring eagle was below the top of the precipice. At the temple we were joined by our servants, who had led our horses down on the side opposite to that which we ascended; and with them came the fat jazyary, who had very wisely sneaked off on perceiving our intention.

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The temple of Minerva, *Bolias*, though prostrate, was a remnant of Ionian elegance and grandeur too curious to be hastily or slightly examined. An account of it, with a view and plates of the architecture, has been published at the expense of the Society of Dilettanti. When entire, it overlooked the city, which was seated on the side of the mountain; flat beneath it, in gradation to the edge of the plain. The areas are levelled, and the communication preserved by steps cut in the slopes. Below the temple are broken columns, and pieces of marble, the remnants of edifices of the Ionic and Doric orders. Farther down is the ground-plot of the stadium, by the city-wall. The area was narrow, and the seats ranged only on the side facing the plain. In the mountain, on the left hand, going from the temple, is the recess, with some vestiges, of the theatre. Among the rubbish and scattered marbles is an inscription, with a fragment or two, and ruins of churches, but no wells or mosques as at Miletus. The whole circuit of the wall of the city is standing, besides several portions within it worthy of admiration for their solidity and beauty. It descends on each side of the precipice, and is the boundary next the plain.

Prioné, not including the acropolis, had three gate-ways. One is toward Kelibesh, and has without it vaults of sepulchres. The entrance was not wide. A part of the arch, consisting of a single row of massive stones, still remains; but those on which it rests are so corroded by age, broken, or distorted, as to seem every moment ready to yield and let down their load. A ragged way leads to a second opening in the wall opposite to this, and as we guessed, about a mile from it; beyond which are likewise vaults of sepulchres. Between these was a gate facing the plain; and on the left hand going out of it is a hole, resembling the mouth of an oven, in the side of a square tower; and over it an inscription in small characters exceedingly difficult to be read. It signifies, that a certain Cyprian, in his sleep, had beheld Ceres and Proserpine, arrayed in white; and that in three visions they had enjoined the worship of a hero, the guardian of the city, and pointed out the place, where in obedience to them he had erected the god. This was probably some local hero, whose little image was set in the wall, and whose name and memory have perished.

Our entertaining travellers having insistently led us a greater length than we proposed at our setting out, we must close the article, and resume the agreeable task in our next Number.

V. *Archæologia: or Miscellaneous Tracts relating to Antiquity. Published by the Society of Antiquaries of London. Vol. III. 4to. 195. boards. White. (Continued from p. 105.)*

ART. XXVIII. Account of opening one of the largest Barrows on Sandford Moor, Westmoreland, in a Letter from Mr. William Preston. In digging this barrow, the labourers turned up, within half a yard from the surface, a piece of an urn, and soon after came to another of the same kind, deposited in a large pot or vessel, and containing a small quantity of white ashes. On one side of it, but somewhat lower, lay a broad two-edged sword, broken in two, the whole blade measuring in length more than two feet, and two inches and an half broad; the head being curiously wrought. On the other side lay the head of a spear, and some other instrument which Mr. Preston could not imagine the use of.

Art. XXIX. Discoveries in a Barrow in Derbyshire. Communicated by Mr. Mander, of Bakewell. The barrow which is the subject of this article was of earth, situate among other tumuli, chiefly of stone, upon the common of Winstor, a village within the king's great manor *de Alto Pecco*. There were found in it two glass vessels, between eight and ten inches in height, with wide circular mouths, and a little bulge in the middle, and containing about a pint of water, of a light greenish colour, and exceeding limpid; also a silver collar or brâcelet, about an inch broad, joining at the ends in a dovetail fashion, and studded with human heads, and other small ornaments, secured by rivets, which might occasionally be detached. At the same time there was likewise found an ornament, composed chiefly of filigree work, of gold or silver gilt, and set with garnets, or red glass.

Art. XXX. Extract of a Letter from the rev. Mr. George Low, to Mr. Paton, of Edinburgh; containing the account of a tumulus that was opened in the links of Skail in Orkney, in which was found the skeleton of a man.

Art. XXXI. On the Expiration of the Cornish language. In a Letter from the Hon. Daines Barrington. It appears from this Letter, that in the end of March 1773, there were in the whole county of Cornwall only three persons who understood the Cornish tongue; all of them old women, the youngest being 77 or 78 years of age.

Art. XXXII. On the Descent of Titles of Honour, particularly Baronies, through the female line.

Art. XXXIII. Description of the Carn Braich y Dinas, on the summit of Pen-maen-mawr, in Caernarvonshire. By Governor Pownall. The following is Mr. Pownall's account of this

this place, which he supposes to have been a druidical temple.

The mountain on the top of Pen-maen-mawr is called Br-y-Dinas, which may be translated the Hill of the City; or Briach y Dinas, the Arm of the City. The summit of the third mountain my old guide called Pen-y-Dinas, or Head of the City. On this summit is the curious place I sought to view. I paced its diameters as well as I could over the heaps of ruins. I examined the inclosing walls where they yet remain perfect. Those clouds, as they appear to be when one is at the bottom, almost constantly passing across these mountains, one finds, when one gets to the top, to be heavy, driving showers of rain. The first that passed while I was there, wetted me to the skin instantly; several others that followed, kept me so. From this disagreeable circumstance of sitting thus in the wet, and drawing upon paper so wet that it would scarce bear the point of the pencil, I will not be positive to that precise accuracy of this part of the draught, which, in other cases, I can always vouch; but it will assist the description that I here give in words. To this purpose I have drawn it in a more perfect state than it really is in.

The space inclosed is of an oval form, about 30 or 40 yards long, and not quite 20 wide; I speak this, guessing at the section from the manner in which I could pace it.

The inclosure consists of two concentric walls, clearly to be marked and traced. There seemed to be the vestiges of a third wall, at the foot of this summit; but scarce to be discerned from the ruins that had fallen and borne its down. This I did not trace.

The walls were 7 or 8 feet thick, and about 5 feet high. The distance from the innermost to the next is about 20 feet. The distance to the trace, where the ruins of the third may be supposed to be, may be twice as many yards. The walls are constructed with loose unhewn stones, piled without any cement or mortar, like what the country people call a dry wall. The ruinous state in which they are, and the heaps of rubb with which they have loaded the ground where they have tumbled down, render it impossible to say what may have been in the environs of them; but I saw neither towers, nor ruins of towers, nor even vestiges of such ruins.

The space inclosed contains a barrow of that kind which Dr. Stukeley calls a long barrow, and ascribes to the sepulture of an arch-druid. This structure is formed entirely of small loose stones, bears north and south, and almost fills the whole space of the interior inclosure. On the east side, in a line with

• • Since I wrote the above, both Mr. Banks and Mr. Pennant assure me, there are circular inclosures within the body or solid of this third wall, which are so far forth a great weakening to it, if it was ever meant for defence.

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the middle of the cath, there is a clear perpetual spring rising from a well.

This aperture was open at the north point, as for the entrance. The way up to this entrance must have been by a winding course, along the west side of the mountain, from south to north, until it arrived at the extreme north summit, and it then turned to the south, so as to enter at this north entrance.

I discovered among the ruins on the western side of this mountain, near the outermost wall, a rock basin on the right hand of the path, as it approaches to the building. This seemed to be supplied with a constant living stream, which flowed over its edges. Its end only appeared, the rest was covered with the ruins which had tumbled over it; and the ruins lay in such broken masses about the place where it stood, that I could not get nearer than within 20 or 30 yards of it: so that I can speak only by guess either of its form or dimensions; yet as I took a view of it in two or three different positions, I will endeavour to give an idea of it as it appeared to me.

It has the form of a shallow, square trough, having its cavity about 6 inches (or it may be a foot) deep, and about 3 feet wide. It seems to have been split into the form under which it now lies; but to have received no further operation, nor to have been touched with any tool.

Art. XXXIV. A Letter from Mr. Pegge to Dr. Percy. This Letter is written in consequence of Mr. Pegge's Observations on Dr. Percy's Account of the Minstrels among the Saxons; being printed in the second volume of the Archæologia, the Council of the Antiquarian Society not recollecting that they had been replied to in the second edition of the Doctor's Essay.

Art. XXXV. Remarks on the Abbey Church of Bury St. Edmund's in Suffolk. By Edward King, Esq.

Art. XXXVI. Remarks on the first Noble, coined A. D. 1334, in the reign of Edward III. by the rev. Mr. Pegge. This coin represents the king standing upright in the middle of a ship, in armour, with his sword erect in his right hand, and his shield in his left, on which appear the quartered arms of France and England; the legend, EDWAR. D. GRA. REX ANGE. Z. FRANC. DNS. HYB. The reverse has a cross formed of three lines, terminated with a flourished ornament, and a fleur-de-lis; and in each of the void spaces made by the cross, is a lion with a crown over it. In the centre of an L. The inscription is IHC TRANSIENS PER MEDIUM FLORUM IBAT. Of this inscription Mr. Pegge offers a new and more probable interpretation than had been formerly suggested.

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The question, says he, then arises, in what respect the mint-master, supposing it to be his doing, has accommodated the words of St. Luke to king Edward and his coin; or, in other words, what object is to be understood by *illorum* in this case? I answer, the two kingdoms, England and France, mentioned in the king's stile, as is plain if you connect the epigraphs on the obverse and reverse together, thus, 'Edwardus Dei gratia rex Angliæ & Franciæ. Iesus trophæus pro mediâ illorum idat,' meaning, by an application of the words of the Gospel, *the king in his ship*, and, by *illorum*, the two kingdoms.

I conceive then, that, as the two kingdoms of England and France are expressed in the king's stile on the obverse, and in nature are only parted by a narrow strait or channel, the king in his ship is here supposed to be passing that strait, and consequently not only to assert his dominion over the sea, but over the two kingdoms also; in which case *regorum* will be the substantive understood to *illorum*. Edward's claiming the kingdom of France is the most striking transaction of his reign; and at this very time, anno 1344, the claim was subsisting in its full vigour. The truce was just now broken between Edward and Philip; and the former was entering upon a war, for the purpose of asserting his right to the crown of France, at the very instant, 11 July, that the precept for striking our noble was issued. He had sent the earl of Northampton to defy Philip, and to declare war against him by sea and land. He exhorted the French, on the occasion, to own him for sovereign; promising to exempt them from taxes, and to govern them according to the laws and customs observed in France under St. Lewis. How natural therefore was it for him to exhibit his claim on his coins.

Art. XXXVII. Observations on the Corbridge Altars. By the Hon. Daines Barrington.

Art. XXXVIII. Observations on the Corbridge Altar described in the second volume of the Archæologia. By Thomas Morell, D. D.

Art. XXXIX. An account of some ancient Roman Inscriptions, lately discovered in the provinces of Illyria and Dalmatia, with Remarks. In a Letter from John Strange, Esq.

Art. XL. Further Observations on Pen-maen-Mawr. By Governor Pownall.

Art. XLI. An Account of some Irish Antiquities. By Governor Pownall. These antiquities are two swords, some fragments said to have been parts of an image found in a bog at Cullen in the county of Tipperary, and various vessels and instruments, supposed to have been used in religious ceremonies. The swords, we are told, were of that metal which, in our common translation of the ancients, we call *brass*; but they

they are not of the temperament which we now express by that word. To obtain a precise and philosophical description of the metal, Mr. Pownall applied to the master of the mint, by whose direction Mr. Alchora, his majesty's assay-master, made an accurate assay of the metal, and delivered his opinion of its composition in the following words.

"It appears to be chiefly copper interspersed with particles of iron, and perhaps some zink, but without containing either gold or silver: it seems probable, that the metal was cast in its present state, and afterwards reduced to its proper figure by filing. The iron might either have been obtained with the copper from the ore, or added afterwards in the furnace, to give the necessary rigidity of a weapon. But I confess myself unable to determine any thing with certainty."

According to Mr. Pownall, the apparent properties of the metal are, that it is of a texture which takes an excellent fine polish, and exhibits more of the colour of gold than of brass or copper. It is of a temper which carries a sharp edge, and is in a great degree firm and elastic, and very heavy. From the condition in which it was found, after lying in a bog for many ages, it also appears to resist rust; for the blemish which the metal has contracted, is rather that of a scum than rust, and is of a fine deep brilliant purple colour. Mr. Pownall observes, that the use of this species of metal for weapons and other military purposes not only existed anterior to the invention of the use of iron, but continued in estimation many ages after the latter was discovered, as appears from Homer, Hesiod, and all the Greek and Roman historians, and probably till the art of tempering steel was brought to considerable perfection. The swords above described, we are informed, are to all appearance the same kind of weapons with those of sir William Hamilton's collection, now in the British Museum. The latter, which were found in the fields of Cannæ, are supposed to be Carthaginian; and Mr. Pownall concludes from the similarity, that the former were like wise of the same people.

The following quotation contains Mr. Pownall's account of the image, with his opinion relative to it and the other antiquities mentioned in the title of this article.

The fragment, which was said to be part of an image found at the same time, is of a black wood, entirely covered and plated with thin gold, and seems to have been part of the breast, the set or nipple of which is radiated in hammered or chased work, in lines radiating from a center, as is usual in the images of the sun: and round the periphery, or setting off of the breast, there are like radiations in a specific number, with other linear orna-

ments. There is another fragment of the same kind of wood, which seems to be a fragment of an Ammonian horn: there are in it the golden studs or rivets by which it may be supposed to have been also plated with gold. The first account I had of this image was, that it was of an human form, with a lion's face; then, that it was indeed biform, but of what sort not specified. I have since been informed, that the image, whatever it was, was of a size sufficient to make a gate-post, to which use it was applied. If the story of the biform shape, with the lion's face, be true, it was certainly the symbolic image of Mithras, as used by the Gaditani; for which I will refer to the Saturnalia of Macrobius, lib. i. cap. 10. where he quotes an historical passage, to shew that the Hercules of Gades and the Sun were one and the same *numen*, represented by biform figures, with heads of lions, radiated like the sun: "Theron, rex Hispaniæ Citerioris, cum ad expugnandum Herculis templum ageretur furor, in hoc exercitu navium, Gaditani ex adverso vesterunt adversi, natibus longis; commissoque prælio, adhuc æquo Marte exilente pugna, subito in fugam versa sunt regie naves, simulque improvise igne correptæ conflagraverunt. Paucissimi qui supervenerunt hostium capti indicaverunt apparuisse sibi leones proris Gaditani classis superstantes, ac subito suas naves ignis radiis, quales in solis capite pinguntur exustas." That Mithras was so represented, numberless medals testify. From the known and confirmed intercourse of this Phtenician or Carthaginian colony with Ireland, not only all difficulty as to this symbolic form ceases, but both the nature of it and the historical positions are thereby illustrated and the more confirmed.

In matters of this sort, where the best and most coherent account can be only conjecture, I give the following as such: that as I suppose these swords to have been articles of Carthaginian sale, as we of this day sell arms to the Indians and Africans; so, from a comparison of the ancient Druidical theology and religion of Ireland, with the corrupted theology of the Carthaginians and of their colonies, I feel persuaded to refer the idols and the various vessels and instruments of religious ceremonies, found in the same parts, to the ritual of this later Idolatry, used in these particular settlements, but never in general use amongst the people of Ireland at large.

Art. XLII. Observations on Two Jewels in the possession of Sir Charles Mordaunt, Bart. By the rev. Mr. Pegge. These two pieces, we are informed, were dug out of a bank near Lord Willoughby de Broke's seat, at Compton Woodcock, in the county of Warwick, in 1774. Three sculls were found with them lying in a row. The pieces had been suspended on the necks of two of the parties there interred, as being their most valuable trinkets. We shall present our readers with Mr. Pegge's account of these antiquities.

The larger jewel, which has the loop remaining by which it had been suspended, affords nothing to betoken its age; it is, however, enriched with two rubies (the two others being broken out of their sockets); and the stone in the middle is thought to be a cat's eye, or opal, and is a fine one, of the size of a large pea. The surface of the stones is not table-work, but round like a bead; with a lustre nevertheless. There is a Roman road, the Fols, very near the place where these jewels were found; but, as there were no ashes, nor appearance of burning, and the lesser piece is undoubtedly a Saxon one, there is all the reason in the world to believe they both belong to this last-mentioned nation. All we can conjecture, in relation to this larger piece, is, that being in gold, and so rich in gems, the owner of it was unquestionably a person of good rank.

In regard to the lesser piece, which is also of gold, and has a cross between two rude standing human figures, by way of supporters, with a reverse of the same, and on both sides the inscription N 72. it may be adjudged with some certainty to the beginning of the eleventh century.

The first letter of the inscription is M, for on the Saxon coins M is often formed as it is here. I conceive therefore that it denotes the Virgin *Mary*, to whom the church of Worcester is sacred; and the figure consequently under that letter must be supposed to be the Virgin. The second character is the Saxon mark for *And*, thus 7; and the two next letters being plainly O S (the square, or rather lozengy O, being common in these times, as likewise was the horizontal S), the figure underneath must have been intended for St. Oswald, who acceded to the see of Worcester, A. 960, and sat there till A. 992. This prelate, who was likewise archbishop of York (holding Worcester *in commendam*), did all he could to establish monks at Worcester, and actually built a new church at the monastery of St. Mary there, which by degrees became the cathedral; as now it is, after being rebuilt by Wulfstan II., on a somewhat different site, A. D. 1088. The whole legend is therefore clearly *Mary and Oswald*; and the piece must have been struck about A. D. 1010, after Oswald was become a saint, of note, and probably by the monks, or the bishop, of Worcester, namely St. Wulfstan, who was then sitting. What vastly confirms our interpretation, the greater altar, after the re-edification of the church, was dedicated 1218 to St. Mary and St. Oswald; which seems to have been done from these two saints having been usually joined together there, as we see them on this jewel. As to St. Oswald in particular, Wulfstan II. on his finishing his new church 1088, "caused the relics of St. Oswald to be inclosed in a new shrine, prepared for that purpose, and solemnly deposited therein, on the 12th of October the same year, at the expence of seventy-two marks of silver." And another new church, the former having suffered by fire, 1202, was actually consecrated to the honour of St. Oswald, along with St. Mary and other

other saints, in 1218, by bishop Silvester, all which circumstances shew the high esteem in which bishop Oswald was held at Worcester as a saint.

The work of this jewel is extremely rude: and, as the type is the same on both sides, as no minter's name is expressed, and there is a hole in it to hang it by, one cannot deem it a coin, but rather an amulet, of the nature of an *Agnus Dei*, to be worn about the neck. Indeed, the weight, more than thirty-one grains, plainly shews it was not intended for a coin, this not according with the weight of the penny at that time. But it seems something extraordinary, that Christians in the eleventh century (for the parties here interred were undoubtedly Christians) should be buried in a place where there was no church or oratory that we know of. This I can no otherwise account for, considering the rank of these persons, than by supposing that they fell on some sudden rencounter, and were as hastily interred.

Art. XLIII. An Account of the Body of King Edward the First, as it appeared on opening his Tomb in the Year 1774. By Sir Joseph Ayloffe, Bart. The proposal of examining the corpse of this monarch was suggested by the hon. Daines Barrington, with the view of discovering the composition which had been used to embalm it. That uncommon attention had been paid to its preservation, is evident from the royal warrants repeatedly issued by king Edward III. and his two immediate successors, directed to the treasurer and chamberlains of their exchequer, *De cera renovanda circa corpus regis Edwardi primi*. Leave being obtained from the dean of Westminster, the tomb was accordingly opened. The inscription, EDWARDUS PRIMUS SCOTORIUM MALLRUS HIC EST. FACTUM SERVA. 1308. mentioned by several historians, as being placed on the north side of the tomb, is now greatly defaced, but not so much as to render it altogether illegible. The form of the letters in this inscription, and the date 1308, put, as is supposed, by mistake, instead of 1307, the year in which the king died, are urged as reasons for imagining that the inscription was not placed on the tomb until many years after the king's decease. It is observed, however, that the letters of the inscription placed round the monument of king Edward the Confessor, which was erected in the reign of king Henry III. are exactly similar to those of the inscription here spoken of, both inscriptions being evidently in Roman capitals.

It would be inconsistent with the limits of a Review to give a detail of the various circumstances which are mentioned by Sir Joseph Ayloffe, on examining the habitments and state of the royal corpse. Besides, it is probable that the generality

of our readers are already acquainted with the most material part of those observations, as they were published in the newspapers of last year. We shall therefore only mention a conjecture, plausibly supported by Sir Joseph Ayloffe, which is, that the *cera* which the warrants direct to be renewed, was not other than wax-tights, or lamps, kept burning about the royal sepulchre; and that a quantity sufficient for such purposes was in all probability annually delivered to the sacrist of the abbey-church on or about the anniversary of the King's decease.

The last article in this volume is a Letter from Sir William Blackstone, Knt. to the Hon. Daines Barrington, describing an antique Seal; with some Observations on its Original, and the two successive Controversies which the Dispute of it afterwards occasioned. The seal of which the learned Judge gives an account, was found some years ago in pulling down an old house in Oxford. It is made of copper, with a brass handle behind it, which turns down for the convenience of carriage in the pocket. Its breadth is one inch and $\frac{1}{2}$, and its length two inches and $\frac{1}{4}$. Its sides are formed by two segments of a circle, of which the breadth of the seal is the radius, uniting in a point at the top and bottom. The device is the royal arms, viz. France and England, quarterly; surmounted by an arched crown, and supported by a lion crowned on the right and by a dragon on the left, in nearly the same attitudes as those stamped on the gold-sovereigns of the 34th and 36th of Henry VIII. The inscription round the circumference, in Roman characters, is, SIGILLVM REGIÆ MAJESTATIS; and that in the exergue, below the royal arms, stands thus:

PRO DECA
NATE DE
SONN
YNG

From all the circumstances which Sir W. Blackstone mentions, he concludes that this was a seal made in obedience to the statute of Edward VI, chap. ii; and was intended for, and probably used in, granting probates of wills, letters of administration, and the like, within the rural deanery of Sunning (now called Sunning) in Berkshire, which is a peculiar jurisdiction belonging to the dean of Salisbury. With respect to the judicious observations on the controversies occasioned by the dispute of those seals, we refer our readers to the work. To this account of the third volume of the *Archæologia* it is proper to subjoin, that it contains a great number of plates, which are beautifully engraved.

VI. *The Canterbury Tales of Chaucer. To which are added, an Essay upon his Language and Versification; an Introductory Discourse; and Notes.* 4 vols. 8vo. 1751. Payne.

THE unsettled state of the English language, from the days of Chaucer to the present century, rendered his works particularly liable to suffer from the inaccuracy of transcribers, while they were circulated only in manuscript. The signification of words that were become antiquated, could not well be ascertained with precision; and by a slight variation in the orthography, the meaning of the author might be greatly altered. Many different readings have consequently been proposed, of innumerable passages in the *Canterbury Tales*; among which the genuine text of the original can only be determined conjunctively from the authority of the best manuscripts, an attention to the metrical structure of the several compositions, and an adequate knowledge of the obsolete language in which they are written. The editor of the present edition, appears to be well qualified for his office, in respect to these circumstances; and it affords us pleasure to find so intelligent a scholiast direct his labour towards elucidating the writings of the father of English poetry.

The fourth volume of this work is what chiefly demands our attention, as being the production of the *Essay on the Language and Versification of Chaucer*, which is divided into three parts; in the first, of which our author vindicates the bard from the charge of having corrupted the English language by too great a mixture of the French. For this purpose he endeavours to prove, from historical evidence, that in the age of Chaucer, and during the three preceding centuries, the French language was extremely prevalent in England, and was incorporated with that of our Saxon ancestors. In the second part, the author makes some observations upon the most material peculiarities of that Norman-Saxon dialect, which he supposes to have prevailed in the age of Chaucer, and which, in substance, remains to this day the language of England. The third part of the *Essay*, in which the author considers the versification of Chaucer, contains many just and pertinent remarks on the state of our ancient poetry.

The author here observes, that the offences against metre in an English verse, must arise either from a superfluity or deficiency of syllables, or from the accents being improperly placed. With respect to the first of these, he proceeds to remark, that he has not taken notice of any superfluities in Chaucer's verses, but what may be reduced to just measure by

the usual practice of modern poets; such as syncope, apostrophes, &c. From this consideration he infers, that the bard paid great attention to metrical rules; otherwise, that a certain proportion of his deviations from measure must, in all probability, have been on the side of excess. In the prosecution of this argument the editor urges an opinion which is likewise strongly supported by observations; that in the time of Chaucer, many English words were pronounced very differently from what they are in the present age, both in respect to the number of syllables, and the feet on which the accents are placed. The following short extract on this subject will give our readers an idea of the rational candour which the editor discovers in his enquiry.

Let us consider a moment, how a sensible critic in the Augustan age would have proceeded, if called upon to examine a work of Ennius. When he found that a great proportion of the verses were strictly conformable to the ordinary rules of metre, he would, probably, not scruple to conclude that such a conformity must have been produced by art and design, and not by mere chance. On the other hand, when he found, that in some verses the number of feet, to appearance, was either deficient or redundant; that in others the feet were seemingly composed of too few or too many syllables, of short syllables in the place of long or of long in the place of short; he would not, I think, immediately condemn the old bard, as having all at once forgotten the fundamental principles of his art, or as having wilfully or negligently deviated from them. He would first, I presume, enquire, whether all these irregularities were in the genuine text of his author, or only the mistakes of copyists: he would enquire further, by comparing the genuine text with other contemporary writings and monuments, whether many things, which appeared irregular, were not in truth sufficiently regular, either justified by the constant practice, or excused by the allowed licence of the age: where authority failed, he would have recourse (but soberly) to etymology and analogy; and if after all a few passages remained, not reducible to the strict laws of metre by any of the methods above-mentioned, if he were really (as I have supposed him) a sensible critic, he would be apt rather to expect patiently the solution of his difficulties from more correct manuscripts, or a more complete theory of his author's versification, than to cut the knot, by deciding peremptorily, that the work was composed without any regard to metrical rules.

I beg leave to pursue the same course with respect to Chaucer. The great number of verses, founding complete even

even to our ears, which is to be found in all the least corrected copies of his works, authorizes us to conclude, that he was not ignorant of the laws of metre. Upon this conclusion it is impossible not to ground a strong presumption, that he intended to observe the same laws in the many other verses which seem to us irregular; and if this was really his intention, what reason can be assigned sufficient to account for his having failed so grossly and repeatedly, as is generally supposed, in an operation, which every ballad-monger in our days, man, woman, or child, is known to perform with the most unerring exactness, and without any extraordinary fatigue?

The introductory discourse to the *Canterbury Tales* contains many apposite observations; and the notes which the editor has subjoined, exhibit such convincing testimony of his judgment and attention, as must render this edition of the work highly acceptable to the public.

VII. *Observations on the Abuse of Medicine, by Thomas Withers, M. D. 8vo. 4s. sewed. Johnson.*

IT is a necessary consequence resulting from the active nature of medicines, that they must prove either beneficial or injurious to the body, according as they are judiciously or improperly applied. To ascertain the particular circumstances that ought to regulate their use, is therefore the quality which chiefly distinguishes the rational physician from the empiric; and whatever practice is not founded on such knowledge, can be considered in no other view, than as the dangerous resources of unenlightened temerity. The author of the treatise before us has endeavoured to elucidate this important subject, by presenting the public with some examples of the abuse of medicine; in doing which, he first treats of the pernicious effects of the unnecessary use of remedies, and afterwards of the unjust and imprudent use of them.

The book commences with observations on blood-letting, where the author exposes the bad consequences of this evacuation, when unnecessarily instituted, on the general health of the constitution; proceeding next to the consideration of the abuses which arise from the imprudent use or neglect of phlebotomy, in the treatment of diseases. The cases which he particularly considers are febrile disorders, local inflammations, the gout, measles, uterine floodings, catarrh, epilepsy, the hysterical affection, melancholy, and madness.

The second section is employed on emetics and purgatives. After a general enumeration of the effects of those remedies,

the author gives some instances of the abuse and neglect of them; which he again illustrates in fevers, local inflammations, the gout, eruptive diseases, and hæmorrhages, notgathets with the dysentery and diarrhoea, weakness of the stomach and bowels, the colic disorders from worms, the idiosyncrasy, and jaundice.

The subject of the third section is sudorifics, the neglect or mismanagement of which is specified in fevers, inflammations, the gout, and eruptive diseases. In the fourth section the author treats of blisters; where he expatiates chiefly on the abuse of medicine arising from the neglect of these remedies; and shews the advantages which may be obtained from their judicious application. The fifth section is employed on the class of stimulating medicines; many of which having been already considered in the preceding sections, under the several titles of sudorifics, purgatives, emetics, and blisters, the author here treats chiefly of the abuse of heat, wine, fermentations, wine, volatile alkali, the stimulating regimen, balsams and expectorants, some general stimulants, mercury, and exercise. From this part of the treatise we shall present our readers with a short extract.

I shall next make a few remarks on the abuse of stimulating balsams and expectorants in the disorders of the lungs. I refer here in particular to the balsams of Capivi and of Peru, to gum ammoniac, squills and the volatile alkali, as used in the inflammation, ulceration or tubercles of the lungs, and in the catarrh, the humid and the spasmodic asthma. The importance of those remedies in such complaints is seldom considerable; but the abuse of them has been singularly prejudicial to the inhabitants of this island. The nature, causes, complication and distinction of those disorders, are subjects well deserving the closest attention. From ignorance in such particulars, arise those gross mistakes in practice, to which it is here alluded.

The balsams, gum ammoniac, and the volatile alkali, are too stimulating to be generally employed with safety in the inflammation, ulceration, or tubercles of the lungs, in the catarrh or the spasmodic asthma. The squills are not so heating, and therefore are less liable to objections, though they are nauseous, and can seldom be taken in sufficient doses to produce any considerable effect. The order, in the place of an emetic, is injudicious, because we are possessed of other remedies which are better suited to answer that intention. I have frequently observed that a nausea induced, and improperly continued by the use of squills, has greatly harrassed and injured patients of weak and irritable constitutions.

• Sti-

Stimulating expectorants tend dangerously to increase inflammation of the lungs, to induce ulceration, and to aggravate all the symptoms of hectic fever. They are also particularly pernicious in the spasmodic asthma, when connected with plethora. The humid asthma is the only disease, in which at any period the most eligible of such expectorants may in general be safely admitted. In the catarrh, much caution and judgment is required to regulate their use in practice. For when symptoms of peripneumonic inflammation are complicated with the catarrh, these medicines are more or less improper in proportion to the degree of their stimulus. But when the catarrh is perfectly pure, or only complicated with the humid asthma, they may be safely employed. At the decline of the peripneumony, when all the inflammatory symptoms are removed; and the lungs are obstructed with phlegm, they are prudently recommended. — They are useful also at the decline of the spasmodic asthma, when we are anxious to promote expectoration. — But all heating expectorants in general, and particularly the balsams, are of pernicious effect in tubercles of the lungs or in pulmonary consumption; in which complaints they have been frequently employed and miserably abused. — Whenever a stimulant of this kind is indicated in any of those disorders, squills and the volatile alkali are the safest and most eligible. The gum ammoniac likewise is esteemed by some. The stimulating balsams are for the most part too heating to be safely admitted into general practice.

The next section of the volume is allotted to the consideration of sedatives, particularly the abuse of tea, coffee, tobacco, and opium. Tea and coffee, he observes, are found capable of producing indigestion, acidity, heart burn, spasmodic pains of the alimentary canal, watchfulness, tremors of the hands, weakness, irritability, and dejection of spirits.

That the heat of the water, in consequence of its relaxing quality, may no doubt add to their bad effects; but that these may not justly be imputed to this cause alone. The charge of possessing a sedative quality is in like manner urged against tobacco and of the confessed title of opium to a similar distinction, and would be superfluous to produce any authority. The concluding section of the book comprehends the remedies called tonics. At several of these, however, were mentioned under the head of stimulants, the author treats here only in general of the abuse of cold-bathing, metallic coquies, bitters and astringents, but in particular of the Peruvian bark.

We meet with few observations in this treatise which have not been made by preceding writers; but it contains a comprehensive view of the most important objects of practice, and so far as Dr. Withers has carried his enquiry, he has clearly traced the course of the scientific line, which separates the use from the abuse of medicine.

VIII. *Hints to Gentlemen of Landed Property.* By Nathaniel Kent, of Fulham. 8vo. 5s. in boards. Doolley

IN the introduction to this work, the author cautions the reader not to expect any thing systematical in the substance or style of it.

The following remarks, says he, are chiefly such as have arisen, in the course of a three-years residence, and observation in the Austrian Netherlands, and an extensive practice since, in the superintendance and care of several large estates, in different parts of England. Nothing is borrowed from books, or built upon hear-say authority; what little they contain is, chiefly a description of such practical points of husbandry, as may be adopted in many parts of England, to great advantage.

The contents of the work are ranged under the following heads:—Of the Application of Soil to its right use.—Drain- ing—Natural and Artificial Grasses—Improving Meadow and Pasture Land—Of a suitable Stock of Cattle—Manures con- sidered—Of ploughed Land—Improvements—Waste Land—Turneps—Cole and Rape Seed—Hops—Buildings and Repairs—Of Timber, and Planting—Advantages of small Farms, and the most profitable Size of them described—The Benefits of Church and College-Tenures to Population—Importance of Cottages—On the Distress of the Poor, and Increase of Rates.

With regard to the application of soils to their right use, the author observes, 'that it is the nicest part of a farmer's business to find out, what corn, grass, or plants, are most suitable and apposite to the ground that is to be sown, or planted; and for want of proper attention to this main ob- ject, ill success and failure is frequently the consequence.— And in order to form a right judgement of the nature of the soil, the farmer is advised, to observe the natural products of it, the grasses and weeds, which are always to be found on the borders and skirts of the fields, which always characterize them truly. This makes it essentially necessary, that every man should study at least the nature of all natural grasses, wild-plants, and weeds, before he can presume to be a general judge of the quality and value of land.'

This is, without doubt, a good rule, to judge of the present disposition of land; but the farmer should go farther, and endeavour to discover the quality of it, both in its natural state, and likewise what improvement it is capable of: for the nature of land, in regard to its productions, may be altered, and greatly improved by culture. Two of the principal causes of land being disposed to produce certain plants, are its degree of heat and moisture, both of which may be much altered by proper tillage, and manures. The land that now produces sedge and rushes, will, by draining, and warm manures, be so much changed, as to produce many other vegetables of a quite different disposition from any of the aquatic plants. And the best grasses will, with good tillage and manure, be produced upon land that before was covered with weeds and coarse herbage.

In the article of draining, the author relates the methods used in Essex; and very well describes the practice there, and in several other parts of England, illustrated by drawings.

Of the natural grasses, he prefers the annual meadow-grass, and thinks, that almost all land is impregnated with the seed, and will of course produce it, though not in equal quantities. So that it does not seem necessary to sow it, but merely to encourage its growth, by seasonable rolling.

Mr. Stillingfleet, says he, was very earnest, in advising husbandmen to gather, and sow, some of the best grass seeds, in their grounds, instead of filling it with the stale rubbish which they generally make use of. Great advantage might certainly be made of this hint, particularly when land is laid down for meadow or pasture. In this case, the best grasses cannot be collected at too great an expence; for I have seen a small spot of land, in the middle of a large piece, which was laid down, twelve or fourteen years since, by Mr. Stillingfleet, upon the estate of Mr. Price, of Foxley in Herefordshire, with some choice seeds, at the same time when the remainder of the field was laid down with common seeds; and this spot is considerably better than the rest. It not only appeared so to my judgment, but was allowed to be so, by Mr. Price's bailiff, who was well acquainted with its produce.

From Mr. Stillingfleet's experiment, and my own observations, I am clearly of opinion, that any person who has land neglected for grass, may improve it, by this method of laying it down, to a much greater degree, than he can in the usual way.

Of the artificial grasses the author observes, that though St. Foin be not so generally understood, nor so universally cultivated, as some other artificial grasses, I shall venture to give it the preference to all others, not only for its hay,

hay, which exceeds in goodness any other sown for the advantage of the after-grass; which is particularly good between Michaelmas and Christmas, when the natural grasses began to decline. Nor is it less valuable on account of its duration, by which it supplies, in a great measure, the place of meadow and pasture in hilly countries, where there is a deficiency of such herbage, or on soil where it cannot be obtained. It is truly a most useful and valuable grass, and cannot be too highly esteemed. In some parts of Hampshire, Wiltshire, and Berkshire, there are considerable tracts of land, sown with St. Foin, which now let from twenty to thirty shillings an acre, which would not be worth above half that rent in corn, or in any other mode of husbandry.

The land proper for this grass is, chalk, gravel, or almost any mixed mould, provided it be not wet, and that it has a rocky, or hard bottom, to check the root, at about a foot, or fifteen inches, depth; otherwise it will spend itself below the surface. This therefore may be considered as a general rule, that St. Foin should never be planted where there is a great depth of soil.

The author acquiesces here in the common opinion of farmers, who generally allot their poor thin land to St. Foin, and having never tried it upon any other, conclude that no other is proper for it: and for this practice they give as a reason, that in deep land St. Foin spends itself in roots. A very extraordinary reason this, and directly contrary to every idea of vegetation; whereby it appears, that plants are nourished by their roots, and in proportion as they are more or less numerous, and receive from the earth a greater or less quantity of the vegetable aliment. Nor does this rest upon theory, but where experiments have been made, it has been found that St. Foin produces the greatest crops, and lasts longest, in deep land of a proper quality, suited to the nature of the plant; of this, it might be supposed, its long tap root, formed to penetrate deep into the earth, was an indication pointed out by nature.

In treating of manures, the author observes, that,

The husbandry of the Austrian Netherlands is, undoubtedly, the most useful that is practised. There the land, like our gardens, yields a crop every year, without diminishing the least in its own value. The whole advantage may be increased, as far as possible, the crops which are particularly useful to man, such as wheat, barley, potatoes, beans, and peas, with the crops most useful to beasts, such as corn, carrots, vetches, cole-seed, and artificial grasses. It is not that we plant, or sow, to the mutual benefit of man and beast, the nearer we are to the best system; and consequently, that

which

which will produce the greatest proportion of vegetable, and animal matter, viz. clover, &c. in Norfolk, comes as near to the practice of the Medice lands, as any made use of in England. One of their best courses is divided into six divisions, as follows: 1. Wheat, or clover, or artificial grasses.—2. Barley.—3. Turneps.—4. Barley, with clover, or other artificial grasses.—5. Clover, in artificial grasses, of the first year's lay, generally sown in the autumn of the second year's lay, generally grazed.

To support this course of cropping, they manure invariably for wheat, and turneps, but not for any other crops. They support a great deal of stock by this means, and keep their ground in good heart, and very clean; but find an inconvenience, in their clover's coming round in too quick a succession, by which means the land is tired of it.

The author next proceeds to treat of ploughed land, concerning which he says, that 'land delights in a variety of seeds, and loaths a too frequent repetition of the same grain. Clover, in particular, may be sown, till the ground will be so thoroughly weary of it, as to reject it entirely.' This is a complaint made by several farmers; and seems to arise, not so much from the land being weary of it, but rather from a repetition of the same kind of manure, or the land being improper for it: for where land is furnished with plants, natives of the soil, they continue to thrive in it without decay, or change, for ages.

Deep ploughing has been greatly recommended, by some modern writers. Upon particular land, where the bottom and top are of two opposite qualities, and neither of them right good, a mixture is sometimes very beneficial; and here this experiment of digging below the common depth, may sometimes answer. But where the top and bottom, for eighteen or twenty inches deep, consist of the same soil, I do not believe it is ever worth while to exchange the upper part, which has been enriched for centuries back, for a part less rich, merely because it is more fresh.

The richness of land is not permanent, but liable to be exhausted by corn, or several kinds of crops, particularly ploughed land, the fertility of which, often varies, and does not depend upon the degree of fertility it had received for ages past. When land that has been long cultivated has been up to the fertility it had acquired in a few years. Nothing shows this more evidently than the lands in America, which though once very deep tilled, and enriched for many centuries, are now so much impoverished by crops of maize and wheat, and though land ploughed up deeper than common

is not rich and in a condition to bear good crops at first, yet if it is as good in quality as the surface, may soon be made as rich by manure and tillage.

The vegetation of ordinary corn and grass, continues our author, does not require any great depth. In many parts of Cornwall the land is exceedingly fruitful, though the soil is extremely shallow. And in many other counties they find, by experience, that they ruin their land by ploughing below the usual depth.

But here it is to be observed, that the lands in Cornwall are greatly enriched by the sea sand and shell marle found there.—And ploughing below the usual depth, in soil of a good quality, will be a great benefit if it is proportionably manured and tilled, whereof the garden-tillage is a full proof. The roots of corn and grass do not descend very deep in land ploughed shallow, but in that case more manure must be used, which would be unnecessary, or a much smaller quantity of it is sufficient for land ploughed to a good depth. Another important consideration is, that the crops upon shallow ploughed land is always the most liable to be burnt up in dry hot weather, and to lodge in wet weather, by much dung laid upon a thin staple.

The author next proceeds to consider the waste lands in the kingdom, and their improvement; on which he has said much that merits the attention of all those concerned, but is too long to be inserted here.

The culture of turneps is treated of pretty fully, particularly as managed in Norfolk, where the farmers are expert in this branch of husbandry.

The white loaf, or cream coloured turneps, are generally esteemed the best sort, and next to them the purple.

For the information of such persons as may not understand the manner of treating turneps for seed, it may not be amiss to remark, that if the seed be gathered from turneps which are sown for three or four years successively, the roots will be numerous and long, and the necks, or part between the turneps and the leaves, will be very coarse and big; and if they be transplanted every year these parts will be too fine, and the tap roots will diminish too much. The best way is to gather the seed from the turneps, which are transplanted one year, and sown the other: or, if they be transplanted once in three years, it will keep the stock in very good condition. The method of transplanting is, to take up the turneps chosen for seed, about Christmas, to cut off their tops, and to plant them as near the house as possible, that the birds may be kept off the better; which is a material consideration, for they are very fond of the seed, which will be fit to gather in July.

In

In the observations relative to buildings and repairs, it is remarked, that

Reed is the best of all covering for barns, stables, cart-houses, &c. There is a sort of reed which grows in fens, marshes, and wet lands, so excellent for this use, that a moderate coat, if it be well laid on, will endure at least half a century, with little expense of reparation; and it is a fact beyond contradiction, that the timber used in roofing will last thirty years longer, when covered with reed, than it will when covered with tiles. The next best to this is the Somersetshire reed, which is nothing more than the strongest wheat straw, which can be met with, combed clean from weeds, having the ears of the corn cut off, instead of being thrashed; and so laid on upon the building, in whole pipes, unbruised by the flail. This latter reed may be had in any other county, as well as in Somersetshire, in sufficient quantity; and it is absurd, in the last degree, to make use of straw for thatching in any other way; because the difference of expence in the preparation is a mere trifle, compared with the difference of duration between the Somersetshire thatch and that of other counties. The common and judicious, slevally practice of beating the straw to pieces with the flail, and then laying it on with some of the seeds and many weeds in it, causes it very often to grow quite green after it is laid upon the building; and being bruised in all parts, so collect and retain the wet much more than it would if the straw were whole; and consequently to become quite rotten in a few years. When straw is designed for thatching, it is a good way to cut the corn rather earlier than ordinary.

On the advantages, resulting from small farms—the great benefit of church and college tenure—and of the importance of cottages; the author has treated with much judgment and candour, and a compassionate regard for the poor; and has annexed plans, elevations, and estimates of cottages, of different sizes.

Upon the whole, we can justly recommend this performance to the perusal of all persons concerned in the subjects here treated of.

IX. The Use of the Hydrostatic Balance made Easy; and applied particularly to the Purpose of detecting Counterfeit Gold Coins. With several Tables and Calculations relative to the Weight of Gold. By J. B. Becket. 8vo. 1s. Robinson.

IN this little tract Mr. Becket has, we think, successfully attempted to explain this instrument so as to render it of general use as a certain criterion of the value of coin. All sciences

sciences and arts being of values proportioned to their uses in real life, that of hydrostatics in general has long held an eminent rank, and the instrument here treated of in particular, is likely still more to enhance its value. This instrument, it is true, is of long standing, and has often been used occasionally to many curious and important purposes; but these have been chiefly in scientific matters, and as such described by philosophers in their treatises on the subject of which it illustrates one branch; but now that the almost only means of frauds in the coin is by counterfeiting or imitating it in baser metal, the hydrostatic balance will be found very useful in preventing impositions of this kind; we therefore applaud the attempt of Mr. Becket to render it of general use in this respect, by pointing out the simplest form, and describing the manner of using it in so easy a method as to render it easily intelligible to the public.

The science of hydrostatics, says Mr. Becket, comprehending the nature of fluids in general, has been studied and cultivated by the most ingenious men, as a source of agreeable entertainment, and of extensive utility; being applicable to the most necessary and common occasions of life; and the theory having been already made sufficiently clear by various writers on the subject; my present design is merely to draw up a plain compendium of the principal uses of the hydrostatic balance, in order to facilitate the practice of this useful instrument to those who are unacquainted with it.

This appears to be the more necessary at present, because in the circulation of money, the public are now more liable to be deceived by that which is counterfeit, than by that which has been fraudulently rendered short of weight. The late salutary regulation respecting the weight of gold coin, having effectually prevented the iniquitous practice of clipping, the only remaining expedient for the destroyers of money, seems to be that of making it;—but were the use of the hydrostatic balance to become general, it would undoubtedly put an effectual stop to base and counterfeit coining; and in this light it appears to be an object worthy of considerable attention.

— In the following small tract, I have endeavoured to render the use of this balance, in determining the specific gravity of different substances, perfectly intelligible to those who are acquainted with arithmetic no farther than the general rule of proportion: the certain method of finding whether or not a piece of coin be current gold, is shewn merely by weighing, without any calculation; and its quality and value

value may be immediately seen by the inspection of a table calculated for the purpose.

The substance of what is contained in the pamphlet, and the order in which it is treated, will appear from the following enumeration of the contents.

Use of the Hydrostatic Balance in determining the Quality of Gold, &c.—Description of the Balance, and its Appendages.—Method of finding the Specific Gravity of Solids.—Of Solids specifically lighter than Water.—Method of finding the Specific Gravity of Fluids.—Method of determining the Strength of Spirits.—Of discovering the Proportion of Alloy mixed with Gold.—Table of the proper Loss in Water of Sterling Gold.—Tables of the Value of Gold.—Table of the Value of Silver.—Comparative View of the Specific Gravity of the Coin, issued in different Kings Reigns.—Table of the Specific Gravity of various Metals.—Degree of Expansion of various Fluids by Heat.

All which useful particulars are laid down in a compendious and clear manner.

Before we dismiss this little tract, we cannot avoid remarking one thing in it with which our attention has been particularly struck, viz. the very great quantity of alloy which is mixed in the composition of our current gold coin, over and above what is appointed by the statute for that purpose. It is enacted that 22 carrats of fine gold, and 2 carrats of copper, shall form the composition for standard gold; that is, the composition ought to consist of 11-12ths of fine gold and 1-12th of copper. Now where the specific gravity of common water is called 1, that of fine gold is known to be about 19.64, and that of copper 9; hence $19.64 \times 11 + 9 \times 1 = 225.04$, which divided by 12, there results 18.75, or $18\frac{3}{4}$, for the specific gravity of standard gold as appointed by the statute. But Mr. Becket says that the specific gravity of our present current gold coin is no more than 17.78, or 17.79, as he found by a great number of experiments, so that the specific gravity is about $\frac{1}{18}$ th part less than it ought to be! And consequently that the public appear to be robbed of a great quantity of money by such base coinage, and that not simply in the above proportion of 1 part out of 18 in the whole coinage, but indeed by almost double that quantity! as we shall here demonstrate.

The difference between 19.64 and 17.78 is 1.86, and the difference between 17.78 and 9 is 8.78; therefore 8.78 to 1.86 is the proportion of fine gold to copper in the composition, that is, the quantity of gold is to the quantity of copper, as 8.78 to 1.86, or as 4.72 to 1; that is, not quite $4\frac{3}{4}$ to 1,

instead of 11 to 1. The weight of a guinea is something above 129 grains; hence $10.64 (8.78 + 1.86) : 129 :: 8.78 : 106 \frac{1}{2}$ grains of gold, and $:: 1.86 : 22 \frac{1}{2}$ grains of copper, in the composition of the current coinage. But, by the statute, as $12 : 129 :: 11 : 118 \frac{1}{2}$ grains of gold, and $:: 1 : 10 \frac{1}{2}$ grains of copper which ought to form the currency. Consequently $118 \frac{1}{2} - 106 \frac{1}{2}$ or 12 grains nearly, is the quantity of fine gold kept out of every guinea more than there ought; about $\frac{1}{10}$ tenth of the whole, and in a coinage of 10 millions, (which we are informed is the quantity that has been called in or coined since the late act respecting the money), is a saving to some persons of no less than a million sterling!

If these things pass without the knowledge of the proper ministers, they, as well as the public, are most egregiously imposed on.

X. Geodesia improved; or, a new and correct Method of Surveying made exceeding Easy. In two Parts. Part I. Teaches to measure, divide, and delineate, any Quantity of Land both accessible and inaccessible, whether Meadows, Pastures, Fields, Woods, Water, Commons, Forests, Manors, &c. by the Chain only, whose Dimensions are cast up by the Pen, and consequently freed from the Errors of Estimation that unavoidably attend the Scale and Protractor. With necessary Directions to map elegantly. Part II. Introduces Instruments, Trigonometry, preparative Remarks on the Earth's Superficies; and teaches the invaluable Method of casting up the Dimensions of Instruments by the Pen several Ways, all agreeing, &c. &c. With a most useful Appendix concerning the practical Methods of measuring Timber, Hay, Marl Pits, Bricklayers and Plasterers Work. The whole being illustrated with proper Definitions, Problems, Rules, Examples, Explanations, and emblematical Types, rendered uncommonly easy. By A. Burn, Esq. 8vo, 5s. boards. Evans. Peter. master Row.

TO this very ample title-page, we shall add the author's table of contents, which sufficiently shews the subjects treated of, and the manner in which he has divided and disposed of them.

- Chap. 1. Teaches common and decimal arithmetic.—
- Chap. 2. Teaches so much geometry as surveying requires.—
- Chap. 3. Explains long and superficial measure, describes the chain, with ample directions and cautions to young practitioners in the fields.—
- Chap. 4, 5, 6, 7. Shew how to measure with the chain only (and to cast up the dimensions thereof by the pen above)

all manner of regular and irregular inclosures, with great variety of emblematical types for the benefit of young learners.—Chap. 8. Teacheth an easy method to divide land.—Chap. 9. Directs to plan the most irregular inclosures.—Chap. 10. Teacheth to survey an estate with the chain only the dimensions whereof are cast up by the pen and afterwards planned; from which a map is obtained: it also sheweth two different methods to measure woods, water, or any inaccessible ground whatsoever, by the chain only.

P A R T II.

Chap. 1. Teacheth plane trigonometry.—Chap. 2. Describes several instruments that are made use of in the art of surveying; defines the variation of the needle, with remarks thereon; also animadvertes on the plane table, and other instruments adapted to surveying.—Chap. 3. Teacheth the invaluable method of casting up by the pen, the dimensions of an estate, taken as correctly by an instrument, as the nicety of estimation will admit of; with a description of the earth's superficies, and remarks on the many errors that attend the practice of instruments in surveying.—Chap. 4. Teacheth several useful things relating to surveying, necessary to be understood by surveyors; with tables of latitude and departure, adapted to the use of instruments.

It only remains then that we add a few words on the nature and merit or demerit of the work. And first it may be observed that a manifest disorder and confusion prevails through the whole. Besides this, almost every line bears evident marks of the author's ignorance; an affectation of *cramp* words, which he uses in senses contrary to their proper meaning, likewise many new-invented ones of his own, with much false orthography. The directions are delivered in a confused manner, and the most trifling examples, of calculating in numbers, are ranged at full length for pages together, to shew how he can multiply and divide. Besides a great part of the book is filled with tracts on arithmetic and geometrical definitions and problems. But it is the common fault of little country schoolmasters, that having acquired a smattering of various subjects, they presently commence authors on one of them, but stuff their books full of a little of every thing else, under the false pretence of making the subject *easy to the meanest capacity.*

Our author, however, very confidently sets up for a great reformer of abuses in the art of land-surveying, censuring, in a very peremptory manner, all other methods but those which

he uses; and his whole book abounds with constant and disgusting exhortations to use no instruments but a measuring chain, and to compute the contents from the measured lines only, without any use of the plan. This and something about scales and copying of plans, form the chief articles of the work; and the author seems to recommend in general the worst methods that have been used, and exclaims against the best; for there is nothing new respecting method in the book. His discourse on the use of instruments, shews his ignorance of the proper application of them. He seems to have been accustomed to use a chain only, and being best acquainted with the methods peculiar to it, concludes the fault to belong to the instruments, when it lies only in his ignorance of their proper and ready use. We have often known this to be the case with many pretenders to the art. And indeed some others have run as much into the contrary extreme, affecting to use and recommend the practice of that kind of instrument only, with which they happened to become first and best acquainted, imagining that no excellencies exist in any other, because they are unknown to them. But the truth is, that some kinds of measuring require the use of one instrument, as best adapted to them, and other kinds are best effected by others: indeed some sorts of land are best measured by a chain only; but a surveyor ought not, through ignorance and bigotry, to confine himself to the use of one method in all cases; nor is he a proper master of his business who cannot readily perceive which is the fittest instrument and method to be applied on every particular occasion, and to use it accordingly.

In the choice and description of scales, he entirely omits the best, and indeed only proper ones which a person of any practice can use with any tolerable degree of expedition, viz. those nicely divided at the edges, which are made very thin, and may be conveniently applied to any line, and the dimensions pricked off all at once.

Nor is he more happy in his method of copying the fair plan from the rough one; as he uses the most clumsy and improper that he can, viz. by laying the one paper on the other, and scratching over the lines with the sharp point of a pair of compasses.

On the whole, we think this work the worst that we have seen on the subject, and it seems only calculated for the purposes of some farmers, &c. who would make a shift to measure for themselves some small piece of turnip or potatoe ground.

Third View of the various Editions of the Greek and Roman Classics with Remarks, by Edward Harwood, D. D. 8vo. 3s. bound Becket.

EVERY person, who is in any degree acquainted with polite literature, knows, that the writers of ancient Greece and Rome are usually called *the Classics*. But the derivation of this word is not so generally understood. It may not therefore be altogether superfluous to observe, that the term seems to owe its origin to Servius Tullius, who obliged every Roman citizen to produce an exact valuation of his estate; and, according to that estimation, divided the people into six ranks, or *classes*. Citizens of the first class had, by way of eminence, the name of *Classici*. '*Classici*, says Aulus Gellius, dicebantur non omnes, qui in classibus erant, sed primæ tantum classis homines, qui centum & viginti quinque millia æris ampliusve censi erant *.' Hence authors of the first distinction came to be called *classici*. In this sense it is used by the same author, in the following passage: '*Ite ergo nunc; et, quando forte erit otium, quærite, an quadrigam et barenas dixerit è cohorte illâ duntaxat antiquiore, vel oratorum aliquis, vel poetarum, id est, classicus assiduusque aliquis scriptor, non proletarius †.*'

As the Greek and Roman writers are, in general, entitled to this distinguishing appellation; or, in other words, as they are the noblest productions of the human genius, and have been the admiration of all succeeding ages, they have been presented to the world under various forms, from the huge folio, down to the diminutive elzevir. In some editions we meet with valuable annotations, calculated to display the beauties of the text, to point out the author's allusions, to elucidate his phrases, and to explain the customs of antiquity. In others we have only a literary oglio, a critical ordinary,

† Chew'd by blind old scholiasts o'er and o'er.

The number of ancient and modern writers, who have exercised their pens, either in translating, or in commenting on the works of Aristotle, is endless. In Casaubon's edition of that author, we have the names of near 500. But this is far from being a complete catalogue. A writer, who has given us an account of the Stagirite, and his followers, has assured us, that in about three centuries, from Albertus Magnus, till a short time after Luther, there were twelve thousand

* Noct. Attic. lib. vii. cap. 13. † Ibid, lib. xix. cap. 8.

authors, who either commented on his books, or followed him in his opinions *. We may therefore suppose, that between the days of Aristotle and the present age, there have been fifteen or twenty thousand commentators.

The different editions of Horace, published between the year 1476, and the year 1739, which were collected by the late Dr. Douglas, physician to queen Caroline, amounts to 454 †. And it is very certain, that many more were printed, in various parts of Europe, during that period, which were not in the doctor's collection. It is probable therefore, that, at present, there may be extant a thousand different editions of Horace.

These two examples may serve to convince us, that an attempt to collect all the various editions of the classics, is an endless undertaking; that this pleasure, like every other, may be carried to a ridiculous and criminal extravagance; and that it is only meritorious and laudable, when it is restrained within the limits of moderation and good sense.

Dr. Harwood, in his preface to this performance, having censured that excess, which may be styled a *bibliomania*, very properly observes, that the passion of collecting books is then only unjustifiable and foolish, when the person, who indulges it, is either pressed by the *res angustia domi*, or is not able to read the rare volumes he purchases at an exorbitant price; or is not disposed to communicate them to those, who possess both the inclination and the ability of making a proper use of them for their own gratification, or the public amusement. Kings and princes, he says, the illustrious by birth or by profession, can hardly cherish a passion, which is more intrinsically excellent and reputable, or more conducive to literary improvement, and national glory. This passion is more particularly dignified and ennobled, when these great and eminent personages collect rare and expensive books, and give learned and ingenious persons a free access to their libraries, in order to encourage and enable them to publish more accurate editions of the Greek and Roman writers, and to exalt the elegant and useful arts to higher degrees of perfection.

The institution, continues our author, of a royal typography in the Louvre; in the estimation of every wise and judicious

* Vide Franc. Patricii Discussionum Peripat. lib. x. p. 145. Basil. 1587. See also a treatise of father l'Abbé, intitled, Aristotelis et Platonis Græcorum Interpretum typis hactenus editorum brevis conspectus. Paris. 1657.

† See this curious catalogue in the first volume of Watson's Horace.

person,

person, added prodigious splendour to the enlarged and exalted views of Lewis XIV. The editions of the Greek Testament, of Terence, Virgil, Horace, and Juvenal, which were delivered to the world from this press, were indeed princely, and redounded more to the true glory of this great monarch, than the false and momentary splendor he acquired by sacking peaceful cities, and desolating happy provinces. In what state this royal institution now is, I know not. I have only been able to trace an imperfect account of it from the various editions, which from time to time have issued from it; the last of which, if I remember, was a beautiful Phaedrus in 12mo. in the year 1729. Perhaps such a royal typography as this, which poured so much glory on the life and reign of Lewis XIV. if instituted with a view to improve the noblest art which human genius ever invented, and to furnish and adorn the republic of letters with editions of books, particularly Greek books, which, from their great rarity and value, very few scholars are enabled to purchase, would not be unworthy his majesty, who hath uniformly distinguished himself as a lover, judge, and patron of the fine arts, and munificently rewarded several of his subjects, who have cultivated them, or signalized themselves for literary pre-eminence. The late splendid edition of Lucan's *Pharsalia*, printed at Strawberry Hill, hath eternized the name of Walpole; and the purchase of the late Mr. Bakerville's types, or matrices, or of the Glasgow Greek types, which have not been used since the superb edition of Homer in 1757, and which are the most beautiful that modern times have produced, and employing them in the promotion of literature, would evince a greatness of mind, and enlargedness of views, which no other acquisitions could bestow, and insure an immortality of fame, whose intrinsic glory would infinitely transcend that of the amplest conquests, and the most illustrious distinctions.

The University of Oxford has produced more splendid and accurate editions of the Greek Classics, than all the other universities in Europe. West's Pindar, Hudson's Dionysius, Dr. Mill's Greek Testament, Jebb's Aristides, Warton's Theocritus, and several other Greek authors published at Oxford, are superior to any editions other countries have produced, in correctness of text, splendour of execution, and sagacity of criticism. The Oxford editions of the Greek Classics are preferable to all others in point of accuracy, especially the first editions, which the editors themselves, for their own reputation, vigilantly superintended. And it must impart great pleasure to every scholar, who knows in what state the text of Apollonius Rhodius is, to be informed, that the university of Oxford is now preparing a new edition of this excellent Greek poet. After all the past labours of illustrious scholars and critics, I am convinced by my own reading, that much remains to be done, and by a careful collation of manuscripts, and amicable association of learned men, much might be done

to Æschylus, Aristophanes, Oppian, Plato, Strabo, Ptolemy, and, above all, to Plutarch's *Morals*, and the *Dionysia* of Nonnus; and I am persuaded, that the University of Oxford could not serve the commonwealth of letters any way so illustriously, as in publishing any of these Greek authors in the elegant and correct manner in which they formerly published Pindar and Dionysius Halicarnassensis.

I persuade myself, that no person will perversely construe what I have just said, into a deliberate intention of derogating from the celebrity and learning of the University of Cambridge, or that I was instituting an invidious comparison between the two universities. Such an illiberal insinuation would be a flagrant imputation of my dissingenuity and ignorance, as if I did not know the edition of Demosthenes by Taylor, the four Cambridge Classics, as they are called, or were unacquainted with such names as Duport, Barnes, Bentley, Clarke, Middleton, Davies, and Jortin.

The work before us is formed upon the following plan. The author gives us, 1. A catalogue of the Greek classics, physical writers, mathematicians, commentators, lexicographers, Byzantine historians, the sacred writers, and the fathers. 2. A catalogue of the Latin classics, ecclesiastical writers, collections, &c. The authors are arranged in chronological order; the year is mentioned, in which they are said to have flourished; the principal editions of their works are enumerated; in many instances the respective merit of those editions is specified, and the usual price annexed.

In order to ascertain the dates, the author has consulted Dr. Priestley's *Chart of Biography*, Dr. Blair's *Chronological Tables*, Hankius de *Romanis Scriptoribus*, Du Fresnoy's *Tables of History*, and Blount's *Censura Authorum celebriorum*. Probably also Vossius and Cave, though their names are not mentioned in the list.

In forming his catalogue of the various editions of each writer, the author has had recourse to Fabricius's *Bibliotheca Græca & Latina*, the late Dr. Askew's library, Dr. Hunter's *Musæum*, and every other collection, which he had opportunity of consulting.

The price, which is affixed to some of the editions, is rather a matter of curiosity, than of any great utility or importance; as it is determined either by the condition of the copy, the arbitrary demand of the bookseller, or the ostentatious extravagance of a purchaser at a public auction, who perhaps has more money than understanding.

The classical reader may not be displeas'd with a specimen of the author's plan.

• Horace,

‘ HORACE, B. C. 10.

- † HORATIUS, 4to. EDITIO PRINCEPS, sine anno, loco, vel typographi indicio. A most beautiful copy of this first edition of Horace was purchased for his majesty, at Dr. Askew's sale, for 17l. 6s. 6d. in this edition Dr. Askew had written this note: *Liber rarissimus, Editoribus incognitus.*
- † HORATII SERMONES, IMPRESSI in *Characteribus Goth.* fol. *no year, place, nor printer.* A copy of this uncommon edition was purchased for his majesty for 8l. 8s. It wanted a few leaves.
- † HORATII OPERA, fol. EDITIO TERTIA, Mediolan. 1474. A very good copy of this edition of Horace was purchased by Mr. Mason, at Dr. Askew's sale, for 9l. 19s. 6d.
- HORATII Opera, fol. Venet. 1478, 1483, 1490.
 ———— Venet. apud Ald. 12mo. 1501. A most beautiful copy of this edition of Horace, by Aldus, with illuminations, was purchased by Mr. Wodhull, at Dr. Askew's sale, for 24 5s.
- † HORATII OPERA, apud Ald. 12mo. 1527, 10s. 6d.
- † ———— 4to. apud Ald. Comment. Parthenii, 1585, 10s. 6d.
- † ———— 12mo. Colinæi, *very correct*, Paris, 1543, and 1549.
- † ———— 12mo. apud F. Gryphium, Paris, 1545.
- † ———— 12mo. Rutgerfii, *very correct*, Utr. 1699, and 1713.
- † HORATIUS cum Notis VARIORUM, 8vo. L. Bat. 1653, 1658, 1663, 1668, 1670. I have had occasion to read through most of these editions of *Horace cum Notis Variorum*: but the first edition, L. Bat. 1653 is by far the best. The last edition, L. Bat. 1670, sells for 10s. 6d.
- † Cambridge edition of Horace, 4to. 1699, 15s. A very superb and correct edition.
- † BENTLEY'S *Horace*, 4to. Cantab. 1711, 10s. 6d.
- † ———— reprinted and improved, 4to. Amst. 1713, and 1728, The last of these *Dutch* editions of *Bentley's Horace* is by far the best, and much superior to Bentley's edition, as the text and notes are exhibited in the same page.
- † BAXTER'S HORACE, 8vo, London, 1701, and 1725. This second edition of Horace, in 1725, is by far the best edition of Horace ever published. I have read it many times through, and know its singular worth. England has not produced a more elegant and judicious critic than BAXTER.
- † *Baxter's Horace*, with additional notes by GESNER, was reprinted at Leipzig, 8vo. 1772.
- † *Wade's Horace*, 4to. Lond. 1729.
- † *Jones's Horace*, 8vo. Lond. 1736.
- † *Pine's Horace*, 2 vols. 8vo. first impression, Lond. 1733, 1l. 11s. 6d.
- † *Cunningham's Horace*, a good edition, Lond. 1721. I have carefully read this edition several times, and every page evinces the learned editor's critical sagacity and excellent judgment.

‘ HORATIUS

- HORATII OPERA, 12mo. Glasg. 1745. This is an immaculate edition: the sheets, as they were primed, were hung up in the college of *Glasgow*, and a reward was offered to those who should discover an inaccuracy. This edition has been several times reprinted at *Glasgow*, but not, I suppose, with the same religious fidelity.
- Watson's Horace, 2 vols. 8vo. Latin and English, Lond. This is a very valuable book, and the English notes of Dr. Watson are the best commentary yet published on Horace.
- HORATII Opera, 12mo. Hawkey, an excellent edition, Dublin, 1745.
- BASKERVILLE'S HORACE. 4to. Birmingham, 1771.
- ———— 12mo. Birmingham, 1762. This is the most beautiful little book, both in regard to type and paper, I ever beheld. It is also the most correct of all Baskerville's editions of the classics; for every sheet was carefully revised by Mr. Lewis, who was an elegant scholar.
- SANDEY'S HORACE, 2 vols. 8vo. Lond. 1749, 15s. This splendid edition is adorned with very elegant figures.

Some may think, that the editions of Lambinus, Torrentius, Bond, Dacier, Sanadon, Francis, &c. were as well entitled to a place in this catalogue, as those of Wade, Watson, or Jones. We can only reply, 'quot homines, tot sententia.'

Notwithstanding the author's care and application, there are undoubtedly some omissions and inaccuracies in this work. It cannot indeed be expected, that a publication, comprising such a series of writers, and such a multitude of dates, should be free from those errors, which neither learning nor ingenuity can prevent. In a work of this nature an author has no way to rectify his mistakes, but either by ocular inspection, or the information of the learned; and these can only be obtained in a long course of time.

As the date of several Greek and Roman writers is hardly known; and others, perhaps, by the generality of readers, not easily remembered, we would recommend an alphabetical index in the next edition. It might likewise be an improvement, if some account were subjoined of the best English translation of each writer, where it could be done with brevity and precision. But we submit this point to the consideration of the learned author.

We shall only add, that this performance will be of singular use to every classical scholar, as it contains a more complete list of the modern editions of the Greek and Roman writers, than any which has hitherto been laid before the public.

XII. *An Account of the New Northern Archipelago, lately discovered by the Russians in the Seas of Kamtschatka and Anadir. By Mr. J. von Stæhlin. Translated from the German Original. 8vo. 2s. 6d. Heydinger.*

IT appears from this publication, that while Britain and France have, of late years, been prosecuting discoveries in the southern hemisphere, the Russian government has likewise not been inattentive to expeditions of the same nature into the frozen regions of the north; and the extraordinary success with which their enquiries have been attended seems even to exceed that of our own and the French navigators. The voyage in which the discoveries here related were made, was undertaken under the patronage of the late empress Catharine II. and performed in the period between the year 1764 and 1767, both inclusive. On this expedition the navigators passed the sea of Ochotskoi; went round the southern cape of Kamtschatka into the Pacific Ocean; steered along the eastern coast, keeping northward; and at last came to an anchor in the harbour of Peter Paul, and wintered in the Ostrog, or pallisadoed village belonging to it. Thus far they proceeded the first year; and continuing their voyage, they gradually discovered a great number of islands of different sizes, which became more frequent between the 56th and 67th degrees of north latitude.

In order to facilitate the description of this newly discovered cluster of islands, they are reduced to three divisions. The first contains the islands discovered by Bering and Tschirikoff, in the sea of Kamtschatka about thirty years ago, and lying between the 50th and 56th degrees of north latitude. The second comprehends the islands of Olutora, between the 56th and 60th degrees; together with the islands of Aleuta, which lie farther south-east. The third comprizes the islands of Anadir, lying north and east, from the 60th to the 67th degree of north latitude.

The islands comprehended in the first of the abovementioned classes are said to resemble those of Curili, with regard to the weather, the productions both marine and terrestrial, and also in the figure, cloathing, and manners of the inhabitants. The islands ranked in the second class bear a resemblance in those particulars to Kamtschatka; and such as are comprised in the third division partly resemble Kamtschatka, and partly, towards the north, recede from this similarity. Of these the former are full of mountains and volcanoes, have no woods, and but few plains: the latter, or those which lie more northerly, abound in woods and fields,

fields, and consequently in wild beasts. With respect to the inhabitants of these new discovered islands, they appear to be little superior to brutes.

Mr. Heydinger, the translator and compiler of the materials of this publication, has laid before the public an extract of the report made to the directing senate in Russia, relative to the discovered islands; in which account the extent, and other circumstances respecting the most considerable among the number, are particularly described. To mention only their size and distance from each other: the island of Ajak is about 150 wersts* in circumference; the island of Kanaha, distant from the former about twenty wersts, is nearly two hundred wersts in circumference; Tschepchina, lying forty wersts from the second, is about eighty wersts in circumference; Tahalan, which lies ten wersts from the last mentioned, measures upwards of forty wersts round; Atcha, distant forty wersts from the former, is said to be about three hundred wersts in circumference; and the extent of Amjai, which lies five wersts more remote, is somewhat greater than that of the preceding.

The manner of living in these six islands is thus related by the author.

1. The inhabitants on the low lands have green huts, which they call jurts, where they constantly live. They care little for warmth, so never kindle fires in their jurts all the winter.—
 2. They wear no cloaths but what are made with the skins of sea-fowls, especially a kind of black duck, called arkea and toporka, which they have the art of catching by the sea side, with a sling made of whalebone. With the guts of the sea-cows and sea-calves, which they call sutscha and nerpa, they sew their kamlees, or upper garments. They use nothing else for their clothing.—
 3. For their common food, they are content with raw fish, and mostly with what they call paltufina, and other kinds of stock fish. If they are hindered from fishing by contrary winds, they live upon sea-kail, (*crambe littoralis bunias*) and sea-oysters.—
 4. In May and June they go out to catch nerpas (sea-calves) and beavers.—
 5. In the depth of winter, by the severest cold, they go just as in summer, with their fish-skin and bird-skin upper and under garments, without breeches, stockings, caps, or gloves. If now and then it sets in uncommonly cold, they kindle a heap of the hay of strong sea-grass, and let the warmth penetrate to their feet, and between their legs, into the under garment, till they are in some measure warm.—
 6. Their women and children wear the same cloaths as the men; but some have both the under garments and an up-

* A werst is about two thirds of an English mile.

per cloak made of beaver-skin.—7. They sleep with their wives in their huts, in a cellar dug in the ground, which they strew with grass, and prepare so as to make a soft bed; but have no other covering than the cloaths they wear in the day-time.—8. They take no manner of thought about their soul; much less about their condition after death; for they have not the least notion of a future state.*

We meet with the following account of Kodjak, another island in those remote seas.

* This appears to be a pretty large island, on which is seen a ridge of mountains, with high tops, projecting here and there. In the middle part of the island are vallies and plains, and a navigable river, of a considerable breadth and depth. The mouth of this river forms a bay, fit to admit shipping. Another smaller river issues from a lake to the northward, and flows southward, for the space of about four wersts into the sea. The lake seems to be about six wersts long, a werst broad, and from ten to fifteen fathom deep. In this river many sorts of fish come from the sea into the lake, and are caught in great quantities: such as large gudgeons, herrings, five or six werfschocks* long, haddocks, soles, red salmon, and several other species, known only in these waters, and called kifabutsch, chaiko, pestraiki, postuschina, &c.

* This island is inhabited by a people absolutely unknown hitherto, who call themselves Kanagyit. To all appearance these islanders are numerous; for they appeared in great numbers on the coast. They seem to be an obstinate and brutish people, who will submit to no ruler, and shew no respect to each other. The dress of these people consists of the under garment above described, made of dark-coloured, brown, and red fox-skins; as also of the skins of beavers, sea-fowls, and elks, and the speckled field-mouse, (*mus citellus*) which they call jewraschki or fuslik: how and where they catch these animals, we could not learn. In winter they wear on their feet a kind of long snow-shoes, called torpases, made of reindeer-skin, sewed with kamisch †. They wear no stockings nor breeches, but variety of caps, which they make of many different stuffs, according to their fancy. Their common weapons are bows and arrows, lances, and knives, made of reindeer's bones, hatchets of a hard black stone, with which they likewise make the points of their lances. As soon as these people perceived us, they wanted to fall upon us, after their brutish custom, to rob and murder us. They are particularly spiteful against all people that come from the district of Kamtschatka; and, in

* The sixteenth part of an arschine, or one inch and an half English measure.

† Kamisch is a kind of reed, the fibres of which they draw out into threads.

general,

general, they are dangerous to all strangers who approach their island. They live in jurts or cellars underground, where there does not appear the least cleanliness, as in the huts of the Kamtschadales. By way of ornament, they bore their under lip, where they hang fine bones of beasts and birds, as other nations wear ornaments to their ears. They commonly paint their faces with red, blue, and other colours. The men bear wooden shields, which they call kujaki. They go out to sea, either alone or two or three together, in their baidars, which are light, small and long boats, made of sea-dog's skin. They have likewise large baidars, in which more people can sit. They live chiefly upon the fish they call paltufina, and stock-fish or haddock, which they catch in the sea with hooks made of bone. They are very dexterous at catching the river fish with their tshiriugs, which are nets or bags, that they weave with strings or threads. All these fish they eat raw. Besides these, they catch a good quantity of beavers, sea-cows, cat-fish (suitschi) and dog-fish; but, on the rivers, otters, brown and grey foxes, ermines, bears, and beautiful speckled and tabby mice, called jewrafchi. As to birds, they have on this island all sorts of storks, ducks, ravens, magpies, &c. but no particular kinds have been observed. The berries that grow there in great plenty are, hurts, schickfas, cranberries, sloes, toloknojanka and sarana. Their woods are chiefly the alder-tree, birch, and several sorts of willows.

Another island, named Umanak, is also described, measuring three hundred wersts in circumference, and the inhabitants of which seem in their manners to resemble those of the former.

More islands, not yet visited, are said to have been seen to the eastward, at no great distance from each other, which will probably soon become the objects of further enquiry. In the mean time the curiosity of the public cannot fail of being much interested in the discoveries that have already been made in this part of the terraqueous globe: discoveries which immediately extend the science of geography, and open a prospect of stretching the bounds of commerce over every habitable climate of the earth. A map of the new Northern Archipelago, as it is called, is prefixed to the work; and the account of the islands is succeeded by a narrative of the singular adventures of four Russian sailors, who were cast away on the desert island of East-Spitzbergen, in the year 1743, where they remained upwards of six years.

XIII. *The Pilgrim: or, a Picture of Life. In a Series of Letters, written mostly from London by a Chinese Philosopher to his Friend at Quang-Tong. Containing Remarks upon the Laws, Customs, and Manners of the English and other Nations. Illustrated by a Variety of curious and interesting Anecdotes, and Characters drawn from real Life. By the Editor of Chrysal. 2 vols. 12mo. 5s. sewed. Cadell.*

THE merit of the editor of Chrysal has been long since ascertained, and his reputation is not likely to suffer by the present performance. As the title page fully expresses the general contents of the work, we shall proceed to examine how it is planned and executed.

Choang, the Pilgrim, is a man of sense and probity; he forsakes his country, and subjects himself to a long exile, although greatly to his disadvantage, that he may avoid the wife of one of his friends who had conceived a passion for him. He begins to write as soon as the vessel which conducts him from home sets sail, and his apprehensions of death on his being sea sick are very happily expressed, as is his indignation at finding his illness ridiculed by his companions. The only extraordinary circumstances are, that an intelligent man should be ignorant before his experiencing the sickness, that it was to be expected; or, if he were, that his companions should not inform him how soon it would probably be at an end. On his recovery, he thinks it an act of justice to retract the charge of inhumanity which he had fixed on those about him, who had mocked his sufferings, though he had no reason to do so, for while he was ignorant of his disease being temporary, the derision made of it was equally inhuman as if he had been approaching to his dissolution, which he is said to have apprehended.

'We arrived, says he, without any sinister accident at Bengal, a town built, by these sons of industry, on the sea coast of the country of Mogulstan.' It is whimsical enough in a Chinese to style Europeans *sons of industry*, when his countrymen are universally allowed to be the most industrious people upon earth.

In a work of little merit blemishes like these might have passed unnoticed; it is, therefore, no ill compliment to the author to mention them; when we add that there are a variety of beauties to compensate for such slight defects. The philanthropy of the letter-writer seems to be the most excellent part of his character, and in the course of his voyage, as well as during his residence in Europe, he has many opportunities of putting it in practice—from many of these we have

re-

received entertainment; though his philanthropy seems to be in some cases, carried too far.

We cannot avoid mentioning, what appears to us a little problematical. We have committed ourselves again to the mercy of the winds and waves—I should rather say, of the ruler of them; a mercy as indispensable to our safety on the summit of a mountain, as in the bosom of the great deep.

the great First Cause;
Acts not by partial, but by general laws;

if he leaves us to the chance of events, and those events be the consequence of regular, immutable laws, why not say, 'we have committed ourselves again to the mercy of the winds and waves?' If he interferes on every occasion, and his mercy be as indispensable to our safety on the summit of a mountain as in the bosom of the deep; why not use the same expression of committing ourselves to his mercy when one takes a walk? That it is more dangerous to be at sea than on land, can be no sufficient reason, because it is equally easy for him to preserve us in either case, or, rather, it cannot be more dangerous to be at sea, than on land, if the interference in question be uniformly exerted.

We cannot assent to our letter-writer's opinion that, as the first and strongest impressions are made upon the senses, majesty should be adorned with peculiar magnificence; were this adhered to minutely, magnificent ornaments might become the only care of those of superior rank, and the more necessary intellectual ones be neglected. We shall, nevertheless, quote a story which he tells on this occasion, as it is not without humour.

The storm, which I mentioned, having driven us near to the great island of Serendib, our commander, seeing a number of the natives upon the shore, sent one of his officers to procure water and vegetables for the refreshment of his people.

The officer, in order to strike the natives with an idea of his consequence, took with him several people as attendants, among whom was a servant of the fine gentleman, whom I have mentioned to you before as one of our company.

This servant, to pay the greater compliment to the officer, or indulge his own vanity, dressed himself in his habit of ceremony, which was of scarlet, adorned with a profusion of gold, silver, and silks of various colours interwoven together: it being the custom of this country to dress their servants in the most fantastically gaudy manner.

When the boat drew near to the shore, it happened to be overfet by the rolling of the waves; and all who were in it, were obliged to struggle for their lives as well as they could.

The

‘ The natives, seeing their distress, instantly flew to their assistance, when the gaudiness of the servant’s dress striking them with a notion that he must be the principal person in the company, their first care was directed to him; they brought him on their arms, made a fire to dry him, and shewed him all the respect they knew how, while the officer, who, confiding in his authority, had taken no care of his appearance, but was dressed in an ordinary habit without any ornament, had like to have perished for want of help; and when at length he was dragged to shore, he was taken no farther care of, but left to shift for himself.

‘ In this situation, having with difficulty crawled to the fire, what was his surprize and indignation to see the savages all busied in attendance upon the servant! He called to him directly, in the voice of command, to come and serve him; which the other dared not to disobey.

‘ It is impossible to express the astonishment of the natives at this sight, especially when they beheld the officer give the servant a blow, for being tardy in obeying his commands. They looked upon it as direct rebellion, and were preparing to punish the offender; when one of his people, who understood their language, explained the mistake.

‘ It was with difficulty that their chief could be persuaded of what he thought so great an absurdity. However, he resolved to correct it, and coming up to the servant, as he was busied in his attendance upon the officer, gave him a violent stroke upon the back, cursing the habit, as if it was that only he designed to strike; and, ordering him to pull it off directly, obliged the officer to put it on, in order to make his appearance answerable to his power, and prevent such mistakes for the future.’

The self-sufficiency of an ecclesiastical mandarin (to use the letter-writer’s expression) is very well exposed. His sending for the stranger (who is supposed to be a man of very high rank in China) instead of going to him, as others had; his neglect of him, on his obeying the summons, his authoritative manner of asking questions, his dogmatical assertions in favour of his own tenets, his positive denial of facts which militated against his own opinions, and his triumphant appeal to the authority of his own writings, mark a certain character very strongly.

Our Pilgrim has the good fortune to be acquainted with several extraordinary personages, and his account of them enables us to determine what originals sat for the pictures. We shall not, however, make further extracts, but refer our readers to the work itself.

FOREIGN ARTICLES.

XIV. *Archæologie der Hebræer. Erster Theil, von Joh. Ernst Faber. Archaeology of the Hebrews, Part I. 8vo. Halle. German.*

AS the political and ecclesiastical state of the ancient Hebrews has been sufficiently illustrated by many preceding writers, Mr. Faber has confined his learned disquisitions on the antiquities, to the private life of that remarkable nation, but at the same time constantly attended to the progress of mankind in general, from the state of nature and rudeness to civilization. Death prevented the publication of the whole work, we must therefore content ourselves with giving a concise account of the first volume, in which he treats of the various dwelling-places of mankind, and their successive improvements, under seven heads or sections.

In Section I. he considers mankind whilst living in the open air and under trees; a mode of life greatly favoured by the temperature of the climate, in which they were originally placed.

In Section II. he treats of caverns and their various uses, as dwellings, inns, strongholds, and graves; proves that Cain was not the founder of the first city, as is commonly supposed on the authority of an erroneous translation; but the first inhabitant of a cavern, and, of course, a troglodyte, as well as Esau and his descendants, and the Enakim mentioned in the Bible.

In Section III. he takes a view of their tents: Tents were invented one thousand years after the creation, by Jabel; their figure was not pointed, but round; the center supported by a long pole: the tabernacle was not a cottage but a tent. The usual colour of tents was black, sometimes white or green: their materials, woollen or linen cloth; their coverings coarse, made of camels hair, or the skins of beasts; their space divided into three distinct rooms, for the male and female sex, and for the cattle: their floor coverings consisting of skins, or hides; they were usually pitched under trees. Here he also speaks of cisterns, and their figures; of desarts; and of hords, or whole encampments.

In Section IV. he proceeds to the introduction of moveable huts or cottages, and whole villages and towns, and their materials, their adaptation to their purpose, and the adjoining inclosures for herds.

In Section V. he considers watch-towers erected for the discovery of approaching savages, robbers, or enemies, as the immediate origin of fixed dwellings.

Section VI. contains a disquisition on villages, towns, and cities. The first town, in his opinion, was Babel, founded by Nimrod after the Deluge. Their situation on hills, or eminences out of the reach of inundations, (whence the usual expressions of *ascending* into town, and *descending* into the country;) on their size and populousness; their fortification by means of walls, pinnacles, towers, ditches, and gates; their gates made of several species of wood, often strengthened with iron or brass plates; the halls or porticos for the administration of justice adjoining to the gates.

In Section VII. he enters into a detail concerning the architecture of the ancient Hebrews; the materials of their buildings; their external parts and internal disposition; their courts, yards, fountains, trees, gardens, halls, galleries, vaults, columns, and pillars, roofs, and their various uses; the number of floors; the stairs, rooms,

rooms, doors, locks, inscriptions placed on the doors, sofas, windows, chairs, and balconies.

This is a work of extensive erudition, and with greatly contribute to the explanation of the sacred writers. It is, however, sometimes debased by useless digressions, by superficial reasonings, and still more so by wanton and virulent attacks on the celebrated professor Michaelis, to whose instructions the author was indebted for a great part of his learning.

Le Dictionnaire Littéraire des Troubadours, contenant leurs Vies, les Extraits de leurs Pièces, & plusieurs Particularités sur les Mœurs, les Usages, & l'Histoire du douzième & du treizième Siècles. 3 vols. 1790. Paris.

THE troubadours, or minstrels of the southern provinces of France, were knights and wits, who may justly be considered as the fathers of French and Italian poetry. A very great number of their performances are still extant in MSS. preserved in French and Italian libraries, to whose collection and illustration M. de Sainte Palaye has devoted the labours of forty years of his life.

After having collected nearly four thousand pièces, and the original lives of many poets, and verified the acquisition of twelve hundred fragments dispersed in several places, he was in possession of the remains of the troubadours, but their sense was still inaccessible; and before he ventured on a translation, he was under a necessity of composing a glossary. He had collected the poems in fifteen folio volumes, with the various readings of different MSS. and filled eight other volumes with extracts in which these pieces are partly translated, and with the glossary, indexes, and an immense number of notes. But old age, and a still more interesting work, a glossary of the ancient French words, hindered that venerable antiquarian from completing and publishing his labours on the troubadours, himself. That task was therefore transferred by him to M. l'abbé Millot, who after some hesitation undertook, and hath very faithfully and ably performed it. The plan of the work, the reflexions interspersed in it, the advertisement, and the preliminary discourse, were composed by Mr. Millot. In the discourse he treats of seven interesting questions, in as many distinct articles.

I. What was the state of poetry during the primitive state of nature? II. What progress had it made at the time of the troubadours? III. What idea must we form of the manners of their age, and especially of the spirit of gallantry then prevailing? IV. By what great events was the genius of the troubadours excited and furnished with subjects? V. What are the chief characteristics of their different works: they consist in love poems, and historical, satirical, and didactic poems. VI. What was the influence of the language and poetry of Provence (under which name all the southern provinces of France were comprised at that time) on the literature of other nations? VII. From what sources has the history of the troubadours been derived?—The preliminary discourse is excellent, and well worth a perusal. The history contains a concise chronological account of the lives of 142 troubadours; with a list of 155 others, of whom very little is now known. Among the former we find Richard I. king of England; Alphonfus II. and Peter III. kings of Arragon; Frederick, king of Sicily; with many other personages of inferior rank, and even some bishops and monks.

To those who delight in tracing the progress of arts, and to review the state and manners of past ages, we recommend this work as a very interesting and meritorious performance.

XVI. Histoire des dernières Campagnes de Gustave Adolphe en Allemagne. Ouvrage traduit de l'Italien, avec des Notes historiques & géographiques, et une Dissertation où l'on détruit les soupçons jetés de son vivant sur la Conduite de Ferdinand II. à la Mort du Monarque Suédois. Par M. l'Abbé de Franchévillle, Chanoine d'Oppeln, Leveur & Bibliothécaire de S. A. R. Mons le Prince Henri de Prusse. Augmenté 1. d'un Tableau Militaire des Impériaux & des Suédois. 2. d'un des Remarques sur les principaux Evénemens de cette Histoire. 3. d'un Discours sur les Batailles de Breitenfeldt & de Lützen, avec les Plans levés sur le terrain. Par un Officier Prussien. 460. Berlin.

THIS work is a free translation of the first four books of the count Galeazzo Gualdo Priorato's *Istoria Universale delle Guerre successe nelle Europe dell' anno 1630, sine all' anno 1640*; a contemporary of Gustavus, and who had made several campaigns as a volunteer in the Imperial and Swedish armies.

The first book begins with Gustavus's descent in Germany, and ends with the conquest of the city of Magdeburgh; the second contains the history of the war from that period to the conquest of the city of Maynz by the Swedish king; the third relates the progress of the Swedish army, and ends with the attack on general Wallenstein's camp near Nurembergh; the fourth comprises the remaining events of that memorable war, to the death of Gustavus, in the battle of Lutzen.

The Italian original is well known; the present French translation is elegant, in some respects preferable to the original; and improved by the translator's notes, and by a dissertation in which he clears the emperor Ferdinand II. from the suspicion of having instigated prince Albert of Saxe Lauenburgh, to assassinate Gustavus in battle.

Of the three appendixes by the Prussian officer, the first contains a very minute description of the manner of raising armies; of their numbers; their several sorts of arms, the degrees of officers; the numbers of the regiments, companies, squadrons, and their officers; their support and clothing; the offensive and defensive arms then in use; the manœuvres in training the horse and foot; of Tilly's, and Wallenstein's orders of battle, compared with each other and those of the Swedish king; the marches, encampments, artillery, fortification, the manner of attacking and defending fortresses; and of military discipline.

The *Remarques Militaires*, contain the author's instructive reflections on the various events of that war, and their causes.

The *Discours* on the battles of Breitenfeldt and Lützen is supported and illustrated by plans taken on the spots where they had been fought.

The whole work deserves the attention of military officers.

FOREIGN LITERARY INTELLIGENCE.

17. *Lettere inedite di Ulpiano illustrati.* Roma. Containing a great part of cardinal Leopold de Medici's correspondence with his learned contemporaries, published by Signor Angelo Fabroni.

18. *Effigies Virorum eruditiorum atque Artificum Bohemiarum & Moraviae una cum brevi Vita Operumque ipsorum Narratione. Pars 1. Pragae. 8vo.*

This first part of a biographical account of Bohemian and Moravian writers and artists, contains thirty-two portraits, and as many concise lives, among which those of Bohuslaus Balbinus, surnamed the Bohemian Pliny; Wenceslaus Hayek, a celebrated historian; Jacobus Pontanus, Joh. Hufs and Hieronymus Pragenfis, Joh. Amos Comenius, Christoph. Crinesius, and Joh. Matthesius, are the most interesting for foreign readers. The portraits are neatly engraved, and the lives well written, but sometimes with an apparent partiality for the Roman church; for instance, those of John Hufs and Hieronymus of Prague, who were so cruelly and treacherously condemned and burned alive by order of the council of Constance.

19. *Bruttia Numismatica, sive Bruttiae hodie Calabriae Popularum Numismata omnia, in variis Europae Numophylaciis accuratè descripta, nec non aliqua alia ex jam editis depraepia a P. Dominico Magnan. folio. Roma.*

Besides the coins of that part of Magna Graecia, which have already been collected and explained by Pellerin; Beger, Arigoni, Golzius, Sestetti, Froehlich, Harduin, a great number of others that were as yet unpublished, are here illustrated and represented on copper-plates.

20. *Favole Settanta Esopiane, con un Discorso. 12mo. Bologna.*

Written in verse, by the Abate Marchese Roberti; in imitation of Phaedrus: his invention, for the greater part, good; the narrative simple, and the diction pure and elegant. In the preface he endeavours to fix the theory of the fable, and to appreciate the merits of his predecessors.

21. *Le Rime de Petrarca. 8vo. Dresda.*

A very elegant and correct edition.

22. *Delle Città d' Italia, e sue Isole adjacenti compendiose Notizie sacre e profane, compilate da Cesare Orlandi, nobile Patrizio di Fermo. Tom. I. II. 4to. in Perugia.*

A dictionary of the cities and towns of Italy, and its adjacent islands, containing a concise account of the ancient and modern history of each place, and its district, of its principal families, and native worthies, with a description of its public buildings.

23. *Aggiunta Quarta alla Sicilia Numismatica pubblicata da Siegberto Abercampio. Palermo.*

Fifty-six unedited coins; relating to the towns and cities of Abicene, Agira, Agrigento, Alefe, Alunzio, Camarina, Catania, Cefaleo, Centoripe, Enna, Ibla, Imera, Leontini, Messina, Nasso, Palermo, Segesta, Selinunte, Syracuse, Tauromenio, and Termini, here published and illustrated by prince Torremuzza; a necessary supplement to Havercamp's edition of Paruta's Sicilia Numismatica.

24. *Dell' Edificio di Pozzuolo vulgarmente detto il Tempio di Serapide, Opera di un Membro dell' Accademia Reale delle Iserixione e Belle Lettere di Parigi, e dell' Accademia Etrusca di Cortona. 8vo. in Roma.*

Count Ottaviano Guasco, a canon of the cathedral church at Jurnay, who visited this temple, on a former journey to Naples,

endeavours to prove that it was dedicated to Serapis, from a statue of that god found among the ruins, and now placed at Portici; he enquires into his worship, and explains several inscriptions relating to it. This short but learned performance is illustrated with two plates, of which one represents the fine ruins of the temple at Pozzuoli, and the second delineates its structure.

25. *Versi sciolti, e rimati di Dorilo Dafnejo P. A.* 4to. Parma.

Containing fifteen sonnets, seven canzoni, and four larger poems; among which there is a translation of Milton's *Penseroso*; and a poem, *il Sistema de' Ciel*, inscribed to Tamavisco Alagonio, or Marchese Prospero Mahoro, (an elegant translator of Virgil's *Georgics*) by the author of this collection, *condo Rizzarido's son*.

26. *Diccionario Numismatico. Opera di D. Tomas de Anas de Gulleme. Tom. I. A—B.* 4to. Madrid.

This Dictionary is to comprise a general explanation of all the ancient coins. Under each article the author relates the events on which it was struck, reviews the coins relating to the same subject, and explains their inscriptions. It will be a very learned and a very voluminous work.

MONTHLY CATALOGUE.

27. *The Trial of Jane Butterfield for the Wilful Murder of William Scawen, Esq. at the Assizes held at Croydon for the County of Surrey, on Saturday the 19th of August, 1775.* Sold at Book Kearsly.

AS the accusation of Miss Butterfield was of a singular nature, attended with some remarkable circumstances, of great importance to society, we shall state her case with as much brevity as possible; and subjoin two or three cursory observations, which have suggested themselves to us in the perusal of this Trial.

This unfortunate young woman was introduced to the late Mr. Scawen in January 1763; when she was only fourteen years of age; and lived with him in the capacity of his house-keeper and companion, till the 20th of June 1775. During this period she conducted herself, on all occasions, with great propriety. She studied his interest with the strictest integrity and honour; and attended him in all his illneſſes with the most tenderness and affection.

As he laboured under a complication of disorders, and had received no relief from regular physicians, he had recourse to quack medicines, and kept a great variety of them in his house.

About the beginning of April last he took a medicine called a Rheumatic Tincture, which threw him into a high Yalivation. Mr. Cochran, his apothecary attended him on this occasion, and gave him medicines, which, in about fourteen days, are said to have removed his complaint.

From the fourth of May to the second of June he was attended by Mr. Sanxay, a surgeon in the neighbourhood, on account of an ulcer, which he had in his arm.

On the 14th of June, Mr. Scawen informed Mr. Sanxay, 'that he had been frequently sick and feverish; that his mouth began to be sore; that he apprehended he was going into a second salivation; and that he had quarrelled with *all liquors*, except porridge, upon account of a brassy taste, which he had perceived in them, from time to time, ever since the fourth of May; *from the day Mr. Sanxay first attended him!*'

On the 16th of June Mr. Sanxay found him in a salivation, attended with ulcerations in his mouth, and other alarming symptoms. Upon this he observed, 'that the present salivation could not be the effect of a quack medicine, which he had taken *three* months before, and which had already produced its effect; but that it must be from mercury lately administered.'

Upon the 17th he found every symptom increased. Slangs were formed within his lips, and upon each side of his tongue. He then told him, 'that he did not like the brassy taste in his liquors.' He asked him, if they were boiled in copper; Miss Butterfield, who was then present, (*bonally pretending herself from every false step*) replied, 'they are all boiled in silver.' Mr. Sanxay farther told him, 'he was clearly of opinion mercury had been given him'. She declared, 'it was impossible, as Mr. Scawen had taken nothing but from her hands.' Mr. Sanxay then desired him, 'that for the future he would wash his mouth with whatever liquor was given him to drink; and spit it out; and if he observed the brassy taste in what he washed his mouth with, that he would preserve the remainder for his inspection. *Nothing however was preserved for that purpose.*'

On the 18th he found him in much the same situation as the day before. He asked him, whether he had perceived a brassy taste in any of his liquors, since the time he had ordered him to wash his mouth. He said, 'no; all that he had taken since was perfectly sweet and good.'

On the 19th he again asked him the same question, and he answered, 'not; but that in the last bark draught, which he had taken, it was stronger than in any thing he had ever tasted. *In this case, it is most probable, he did not observe the foregoing order.*'

On the 20th Mr. Sanxay took along with him Mr. Young, surgeon to St. Bartholomew's hospital; and carried with him a small solution of corrosive sublimate. Upon entering the parlour, he took out his bottle, and touching Mr. Scawen's tongue with the solution, asked him, if that was the taste he complained of. Mr. Scawen answered, 'Aye, that is the taste; but it is not near so strong, as that I had in my liquors.' It was mixed at the rate of about one grain in a quart of water.—*By the way, some may object, that the quantity of sublimate, which Mr. Scawen tasted in a drop of this solution, must have been less than*

This account is exaggerated: it was not so long as three months.

the 10,000th of a grain. It is therefore *dearly* to be supposed, that any person would think of administering poison in a similar proportion. Mr. Scawen was now assured, that his disorder was occasioned by mercury administered in his gruels, from time to time; or, in other words, that he was poisoned. It was then thought advisable, that he should be separated from the people about him; and he was accordingly removed to Mr. Sanxay's; where he continued till his death, which happened on the eighth of July.

This is a principal part of the evidence against Miss Butterfield, grounded upon the opinion of Mr. Sanxay, 'that there was mercury in every dose, which had the brassy taste; that when a salivation has run its full length, and the patient is well for six weeks, no second salivation can arise,' without a fresh introduction of mercury.

Several other gentlemen of the faculty were then called to give their opinion on the side of the prosecution. And it is observable, that in the course of their examination they made the following important concessions.

Dr. Saunders says, 'I have frequently known, that after a salivation to all appearance has stopped, it has returned a second time, without any additional mercury, with some degree of violence'. . . He adds: 'a certain scorbutic, putrid temperament of body will occasionally put on appearances of inflammation, ulcers, and sloughing in the mouth, that would lead one, at first sight, to suppose such appearances arose from mercury.' . . . 'I believe, says he, the foetid smell in the saliva does not always arise from taking mercury. I have seen in the small pox, where a salivation has taken place, as an effort of nature to relieve the patient, as great a foetor in that salivation, as in any arising from the operation of mercury.'

Dr. Higgins allows, 'that when a salivation has been in some measure subdued, to all appearance totally gone, it has very frequently revived again from extraneous causes, without the introduction of any fresh mercury'. . . 'That stimulating medicines will excite the mercury, which is in the body, into operation.'

This opinion, in direct opposition to that of Mr. Sanxay, is confirmed, in the most satisfactory manner, by several respectable gentlemen of the faculty, who gave evidence in favour of the accused.

Mr. Bromfield says, 'I am very clear, that if there is any mercury remaining in the blood, and no person can ascertain when it will be got out, that that mercury is capable of being revived and thrown out again, from any particular turns in the constitution, whether from medicine or otherwise'. . . The apothecary, I think said he recommended a mercurial application to Mr. Scawen. It is very certain, that wherever a mercurial medicine is applied to a sore, particularly red precipitate, or calomel, being absorbed by the vessels, and carried on in the course of

of circulation, it sometimes as effectually salivates, as if taken by the mouth.

With regard to the brassy taste he says: 'I have observed, so has every man that has practised physic or surgery, that people who have a kind of putridity in their constitution, without any medicine being taken whatever, will frequently complain of a disagreeable, pasty, brackish taste, as one gentleman called it. That may be occasioned by putridity. Mr. Sanxay is clear, I think, when he ordered him to *wash his mouth*, that then there was none of that taste afterwards'. . . I should think the bad taste in his mouth ought to be attributed to the bad habit of body he was in. . . And I should suppose, that he died from a bad habit of body, producing the mortification of his mouth.'

Dr. Brocklesby affirms, 'that mercury, having lain a long time inactive in the constitution, will by a certain turn from some unknown and inexplicable alterations in the animal system, produce a salivation; and he observes, that he has known a salivation return after an interval of a week, a fortnight, or more. . . I cannot, says he, fix any period of time, after a first salivation, when a second may return †. It may be as long as there is any sufficient remains of mercury in the constitution; and these may be renewed on a very slight fresh application of any mercurials, especially applied to any *sore parts*. . . I could refer to the names of people, who without any mercury or suspicion of mercury whatever, in various putrid diseases, have had a copious salivation, of a month, six weeks, and longer sometimes, with all the symptoms.

With respect to the brassy taste he says: 'Whenever mercury is in operation in the body, those putrescent particles, that were stagnant in the salivary glands, when diluted by a fresh stimulus, even of tasteless fluids, particularly in a morning, will excite the sensation of a brassy taste.'

Mr. Howard and Mr. Ingram maintained the same opinion; and Mr. Parry, the last surgeon who was examined, deposed, that in a private conversation Mr. Scawen had told him, that in consequence of repeated venereal injuries, he had taken great quantities of mercury.

Robert Earle, a servant who attended the late Mr. Scawen, affirmed, that when Miss Butterfield was gone out, he frequently helped him to a quack medicine in a phial, which, according to his description, could be no other than Maredant's drops.

Several persons were called, in defence of Miss Butterfield's behaviour; and all unanimously concurred in giving her an amiable character.

As to Mr. Scawen himself, he seems upon several occasions to have been fully convinced of her innocence. Mr. Scawen, says Mr. Lucas, told Mr. Sanxay very freely what he had taken;

* This accounts for the cessation of the brassy taste.

† Dr. Mead says six months. See his Essay on Poisons.

and that he supposed, the second salivation might have proceeded from the quack medicine.

Mr. Scawen, as the same gentleman observes, was told, that mercury must have been communicated in the back of his throat. 'No,' says he, 'it could not be in the back of his throat; Jenny take the cork out of the bottle, and put it in the cup, and give it me.'

On the 17th of June, as Mr. Sanxay informs us, that Mr. Scawen made this remarkable declaration: 'As to the brassy taste, I attribute it to the particular situation my mouth is in, when I drink; for out of the same bowl, which never was out of my sight, some cups shall taste brassy, and others perfectly sweet and good.'

This we may very easily account for, if we only consider that the first cup would operate as a lotion or a gargle, and in some measure cleanse the salival glands.

Upon the whole, not one circumstance appeared in the course of her trial, which had the least imaginable appearance or shadow of guilt; she was therefore honourably acquitted, to the satisfaction of every humane and unprejudiced person in the court.

28. *Circumstances of the Death of Mr. Scawen, with genuine Particulars relative to Miss Jenny Butterfield. With Anecdotes of Mr. M———, the Brewer, and Captain ——, 6d. Whitaker.*

The author of this pamphlet pretends to be an advocate for an injured young woman; and yet he attempts to propagate some scandalous stories to her prejudice, which humanity would have taught him to suppress; as many of them, we are well assured, are egregiously false.

P O L I T I C A L.

29. *A Brief Extract, or Summary of important Arguments advanced by some late distinguished Writers, in support of the Supremacy of the British Legislature, and their Right to tax the Americans. 8vo. 1s. Wilkie.*

This rational pamphlet contains the most material, if not all the arguments which have been advanced in favour of the authority of parliament, in the course of the contest with America. They cannot fail of appearing with great weight and force in this accumulated series; and we join the author in recommending them to the perusal of the public.

30. *A Defence of the Resolutions and Address of the American Congress, in reply to Taxation no Tyranny. 8vo. 2s. Williams.*

While our dispute with the colonies was maintained only by argument, the advocates for each of the parties were at liberty to enquire how far the plea of the supremacy of parliament, or the alleged privileges of American subjects, were consistent with the principles of the British constitution. The question, in our opinion, has already been sufficiently agitated; and

and we do not see with what propriety the defence of the colonists can now be refused, when they are declared by royal proclamation to be in a state of actual rebellion. To say any thing, therefore, of the arguments which this pamphlet contains, would be equally preposterous and unjustifiable: that the author writes with a degree of ingenuity is all we ought to observe concerning it.

D I V I N I T Y.

31. *A Sermon on the Present Situation of American Affairs. Preached in Christ-Church, (Philadelphia) June 23, 1779. By William Smith, D.D. 8vo. 6d. Dilly.*

The author's text is this remarkable passage in the book of Joshua: *The Lord God of gods, the Lord God of gods, he knoweth, and Israel he shall know, if it be in rebellion, or if in transgression against the Lord, save us not this day.* Ch. xxii. 22.

The occasion of these words is as follows. The Israelites had conquered the country, which lay on the east side of Jordan; when the tribes of Reuben and Gad, and the half tribe of Manasseh, observing that the country was fertile, and abounding in good pasturage, desired of Moses, that they might be permitted to settle there, as a place very commodious for them, who had large stocks of cattle. Moses was alarmed at this proposition, and expostulated with them on the impropriety of their request. However he consented, provided they would go over Jordan, and assist their brethren in the conquest of Canaan. They agreed to this proposal; and some years afterwards, when the country on the west of Jordan, was subdued, Joshua gave them an honourable dismissal, and they returned to the country, which Moses had assigned them.

Upon their arrival on the other side of Jordan, they erected a high altar near the place, where they and their brethren had passed over, not for any religious use, but as a monument of their being of one stock, and entitled to the same civil and religious privileges with their brethren on the other side of the river. But their design was mis-interpreted. The rest of the tribes looked upon this altar as an apostacy from the established worship and religion of their forefathers; and were immediately proceeding to hostilities. But, in the mean time, they sent ambassadors to enquire into the truth of the report. When the ambassadors had delivered their commission, the Reubenites and their brethren clearly demonstrated their innocence, with respect to any idolatrous intention; and made a solemn appeal to God in the words of the text: *The Lord God of gods; &c.* When the ambassadors had heard their defence, they were perfectly satisfied; and all animosity immediately subsided.

Our author expatiates on this piece of history, and applies it to the present dispute between Great Britain and her American colonies.

What high altar have we built to alarm our British Israel? and why have the congregations of our brethren gathered themselves toge-

together against us? why do their embattled hosts already cover our plains? will they not examine our case, and listen to our plea?

“The Lord God of gods—he knows” and the whole surrounding world shall yet know, that whatever *American affairs*, we have built, far from intending to dishonour, have been raised with an express view to perpetuate the name and glory of that sacred altar, and seat of empire and liberty, which we left behind us, and wish to remain eternal, among our brethren, in the parent land!

The preacher having carried on the parallel, as far as it could be carried on with *advantage*, thus proceeds to animate his countrymen.

“Let not this discourage you. Yea rather let it animate you with a holy fervor—a divine *enthusiasm*—ever persuading yourselves that the cause of *virtue* and *freedom* is the cause of God upon earth; and that the whole theatre of human nature does not exhibit a more august spectacle than a number of freemen, in dependence upon Heaven; mutually binding themselves to encounter every difficulty and danger in support of their native and constitutional rights, and for transmitting them holy and unviolated to their posterity.”

In drawing the parallel there is one circumstance, which our author has omitted. It is this. When all the twelve tribes had hazarded their lives in conquering the country on the east of Jordan, and were going to pass the river, the Reubenites, Gadites, and Manassites were very desirous of appropriating to themselves the fruits of these victories, and of obtaining the *rich pastures of Gilead*, without ever offering to assist their brethren in their future wars. Upon their application to Moses for that purpose, he expostulates with them in this manner: *Shall your brethren go to war, and shall ye sit here? And wherefore discourage ye the heart of the children of Israel from going into the land, which the Lord hath given them? Thus did your fathers, when I smote them from Kadesh-barnea to see the land. . . Behold ye are risen up in your fathers' stead, an increase of sinful men, to augment the fierce anger of the Lord towards Israel.* By these and the like sharp remonstrances they were brought to a proper sense of their duty, they were ashamed of their mercenary and disingenuous principles, and engaged to bear a part in the common cause of Israel. Upon which Moses replied: *If ye will do this thing, if ye will go armed before the Lord to war; until the land be subdued, then shall ye be guiltless, and this land shall be your possession before the Lord. But if ye will not do so, behold ye have sinned against the Lord: and be sure your sin will find you out.*

This part of the history, we will venture to say, would make as good a parallel as the former; and we recommend it to the consideration of our American preacher.

This discourse is animated with an uncommon warmth of expression, and a flame of *patriotic zeal*.

32. *An Explanation of the Lord's Prayer, and of the Creed.* 8vp.

6s. Brotherton and Sewell.

A pious well-intended performance, for the use of children.

33. *The Precepts of the Levitical Law still in Force. A Sermon preached in King Henry the Fifth's Chapel, Westminster, on Sunday, August 6, 1775. By the rev. Herbert Jones, Joint Lecturer of St. James's, Duke's Place. 12mo. 6d. Matthews.*

Mr. Jones's text is this passage in Leviticus, ch. xvii. 8, 9.

And thou shalt say unto them, Whatsoever man there be of the house of Israel, or of the strangers, which sojourn among you, that offereth a burnt offering or sacrifice, and bringeth it not unto the door of the tabernacle of the congregation to offer it unto the Lord, even that man shall be cut off from among his people.

In this discourse the author informs us, that the text holds out to us the following doctrine, or lessons of instruction.

1. That there is no other sacrifice for sin, but the offering of the body of Jesus Christ; because the *holiness* in the tabernacle was a type of *heaven*, of which Christ is expressly said to be the door; and as no person or services were accepted, unless offered 'at the door of the tabernacle;' therefore, 2. There is no acceptance of our services, or prayers, or duties, and no entrance for our persons into heaven, but only in and through Jesus Christ. 3. All ways and means of approaching God, by any other offering, as our tears, sorrow, repentance, self-denial, duties, works, &c. with a view that these shall make reconciliation for our sins, or procure the pardon of our transgressions, are forbidden on pain of eternal death.

How stupid are some people! We might have read this text a thousand times, without ever suspecting, that it contained any one of the doctrines, which Mr. Jones has pointed out.

P O E T R Y.

34. *The Yankies War-whoop, or, Lord North's Te Deum for the victorious Defeat at Boston, on the 17th of June, 1775. 4to. 1s. Bladon.*

We cannot look upon the action at Boston on the 17th of June as a proper subject for pleasantry. An elegiac strain would certainly be more suitable to the occasion. But we meet with so many *concessions* in our monthly excursions through the fields of literature, that we could even pardon the violation of consistency, if it were in any measure compensated by wit or humour. In this production the latter of these is attempted; though with so little success that, in conformity to the gratulation which the author ascribes to the noble lord, we heartily sing *Te Deum* on quitting the ingrateful subject.

35. *An heroic Epistle to a great Orator. 4to. 7s. Hookham.*

A satirical effusion against lord C——m, more distinguished for frivolous pretence than either humour or poignancy.

36. *The State of Man, here and hereafter; considered in three Epistles to a Friend. 12mo. 6d.*

In these epistles the author has imitated the style and manner of Mr. Pope's Essay on Man, which, he says, 'seems to want nothing

nothing but a more conspicuous display of evangelical truths.* He has therefore paid a particular attention to this article, and given what he apprehends to be the true scriptural representation of man, as being a fallen, degenerate being, incapable of investigating the cause and reason of any thing, without a divine illumination; different from his Creator, in benevolence, till renewed; yet endued with a degree of saving grace from the birth. These considerations lead him to speak of regeneration, redemption, &c.

The design of this writer is pious and laudable, and his verification in many places not inelegant. But in following Mr. Pope he resembles young Ascanius, who hung upon his father's hand,

* And with unequal paces tript along.*

37. *Codron and Cara. A Ballad. 4to. 1s. 6d. Longman.*

The descriptive parts of this ballad, of which it chiefly consists, are written in an easy burlesque manner, and the versification is lively.

38. *Dorinda, a Town Eclogue. 4to. 1s. Ridley.*

In the season when the fashionable world resort to the country, a beautiful young lady is represented as seated at her toilette, and surveying in the glass all the charms which nature has lavished upon her, she breaks forth into an animated declamation on the hardship of being forced to quit the various pleasures of town for the insipidity of rural retirement, where she can neither expect to make any conquests, nor enjoy the dear delight of being admired at operas, assemblies, and other places of polite entertainment. The thoughts are well conceived, and expressed in elegant poetry.

39. *The Statue of Truth in the Garden of Allegory. Addressed to Lord North. By T. S. late of the Customs. 8vo. 1s. Feat.*

That compassion which is due to the distressed, induces us to sympathize with this poor late officer of the customs, who complains of having really lost his employment on account of his honesty. We wish, however, that he had used more advisable means for being reinstated in his office than a declamatory poetical address to the noble lord who presides at the treasury. Truth is never so forcible as when told in the simplest language; and the awkward affectation of sublimity in a petition never fails to excite emotions of ridicule.

MISCELLANEOUS.

40. *An Apology for Mrs. Eugenia Stanhope, Editor of the Earl of Chesterfield's Letters to Philip Stanhope, Esq. 8vo. 1s. 6d. Evans, Strand.*

This pamphlet is written with acuteness and delicacy; and is an ironical defence of the fine breeding, fine sense, and easy morals, contained in the Letters, published under the auspices of Mrs. Stanhope.

41. *Three*

41. *Three Discourses. Containing, 1. The Character and Office of a Clergyman. 2. Of the Excellency of the British Constitution. 3. Of Liberty, Public-Spirit, and the Power of the British Legislature. By the rev. Mr. Bisset. 8vo. 1s. Law.*

It has been said, that the world was formed by a fortuitous concurrence of atoms; and they who have said it, must likewise have supposed, upon the very same principle, that books might be composed, by throwing together at random a certain number of letters, or at least by a fortuitous concurrence of words. If we could adopt this hypothesis, we should imagine, that the work before us is one of the happier compositions of chance.—The reader shall judge.

To admonish, exhort, and pray, that the legislature under God may continue to guard, promote, and establish, as appeareth proper to them, is the intention of these sketches,—and, more especially, (after the seeming abolition of a certain order abroad, and the many insidious manœuvres of artful zealous bigotry, and the shoals of great and small fishes, frippery, and fashions, imported) to watch, that *there be not abettors*, if not *brethren*, of such sort *crept unawares* into—; whose cunningly devised fables, together with the pretty, flatteringly complaisant ways of *a maître à — a — a —* may be *parfaitement ajustées pour amuser, et enflammer, et corrompre, délicieusement.*—

When Jagas Hotánhot in even the far distant parts of the country expresses an unjust sense of your legal determinations; thence even a weak well-living member might be tempted, not only to differ in sentiment, before such determinations are known; but *still more and more, and even after this knowledge*; until your worships be forced to own, that there was something favouring of vanity in the diffension of—; so that even the cast of—'s eye to—the very soul of liberty and lawful assembly—was not very pleasing; and, yet more than all,—that the bawling, blustering manner of—did not seem to preface any good, any more than the fine tickling *vivacité*; and the harpoons of— and of—, to aim altogether uprightly and decently at the mutual safety and happiness: and this appearance only might infectiously proceed, until your very assembly would be so unmindful of what they should *see and attain* to, that my worthy sir Timothy Fettaplace could not discern the very form of sir Francis Fribbland, much less the feather on the forehead of—, which gave the hint to the very tree of liberty.

By these examples it is plain, that the ideas of this writer, like the atoms of Lucretius, '*Magnum per ipane vagari* *,' and settle at last in a chaos.

42. *Sketches on Military Discipline. 8vo. 2s. sewed. Donaldson.*
In this performance, which seems to be written by an officer in the Scots brigades, we meet with many judicious observations

* Lib. ii. 108.

on military oeconomy, interwoven with a moral discourse on the character of Cornelius the centurion. In the style and arrangement the author has paid little attention either to method or elegance; but in the light of a map of virtue, and an officer of merit, his character appears to advantage.

43. *The Ensign of Peace. Shewing how the Health, both of Body and Mind, may be preserved, and even revived by the mild and attenuating Power of a most valuable and cheap Medicine, &c.* 12mo. 2s 6d. Wilkie.

This motley production contains observations on temperance, exercise, the passions, sleep, several of the vices, and moral virtues, &c. The author is particularly copious on the subject of water in respect to diet. He informs us that the use of a certain water proves injurious to the mental faculties. The region of this noxious fluid, it seems, 'is at the junction of the earth and sea; but, adds he, as it would be unbecoming, &c. to insert the geographical point of situation, I shall wave it, and only observe that it is in a pretty high latitude.' We are left in equal ignorance of the medicine mentioned in the title-page. In the former part of the treatise the observations are sufficiently rational, and occasionally enlivened with pertinent anecdotes from ancient history; but as soon as the author touches the Stygian water abovementioned, he betrays evident symptoms of the effects which he has ascribed to its operation: becoming from that moment almost totally unintelligible, and involving his ideas in the obscure and unmeaning jargon of the mystic philosophy, or religious enthusiasm.

44. *Atlas Minimus illustratus: containing fifty-two pocket Maps of the World. To which is added a Description of the several Empires, Kingdoms, States, and Provinces of the known World, &c. &c.* Lilliputian 4to. 4s. bound. Carnan.

The diminutive scale upon which these maps are delineated, renders them a matter of curiosity rather than of use; but the neatness with which they are finished is far from being undeserving of approbation.

45. *An Essay on the Force of Imagination: with an Ode to Charity.* 4to. 1s. Causton.

Too contemptible to deserve any notice.

46. *The last Will and Testament of the Chevalier Michael Desfcazeaux du Halley.* Folio. 1s. 6d. Jones.

We are told in the preface to this testamentary production, that the chevalier Desfcazeaux, well known in town by the title of the *French Poet*, and who lived many years by the occasional gratuities of the benevolent and humane, at last happily recovered his 'paternal pension;' by means of which fund he not only discharged all his own debts, but alleviated the incumbrances of others.

☞ *The Programma of the Low Dutch Society at Leyden, is received; and shall be inserted in our next Number.—Mr. G. Brand's Letter is under consideration.*



T H E

CRITICAL REVIEW.

For the Month of *October*, 1775.

ARTICLE I.

Hartley's Theory of the Human Mind, on the Principle of the Association of Ideas; with Essays relating to the Subject of it.
By Joseph Priestley, LL. D. F. R. S. 8vo. 6s. Johnson.

THE design of this work is to facilitate the comprehension of Hartley's Theory of the Human Mind, a treatise published in the year 1749, in which are contained observations on the frame of the human body and mind, and on their mutual connexions and influences. The hypothesis introduced by Mr. Hartley was, that all ideas are excited in the mind by *vibrations* in the substance of the brain, and by *associations*. To the first of these doctrines he acknowledges he was led by the hints concerning the performance of sensation and motion, which Sir Isaac Newton has given at the end of his *Principia*, and in the questions annexed to his *Optics*; and to the latter from what Mr. Locke, and other metaphysical writers since his time, have advanced relative to the influence of association over our opinions and affections. In endeavouring to establish the former of these principles, the author had recourse to some anatomical and physiological disquisitions, which rendered his theory difficult and intricate to such readers as were unacquainted with subjects of that nature. To remedy this inconvenience, Dr. Priestley has elucidated the plan of enquiry upon which his predecessor had proceeded, and confines himself chiefly to illustrating the doctrine of association of ideas.

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On the first view, the hypothesis of *vibration*, upon which Hartley's doctrine is founded, might justify a total scepticism in respect of the theory he has erected: for, notwithstanding the opinion of some eminent writers, the distribution and conformation of the nerves, and the similar texture of the medullary substance of the brain, are apparently repugnant to their alledged capacity of performing vibratory motion. This objection, however, Dr. Priestley has obviated, by admitting, instead of vibration, any other species of motion, or impression, by which we may suppose the reciprocal influence of external and internal sensation to be conveyed. We would be understood to mention this distinction in conformity to the generally received opinion of the joint corporeal and immaterial composition of man, though, according to the doctrine delivered in the work under consideration, this supposed essential diversity is called in question.

It is observed by Mr. Hartley, and the observation is retained by the learned illustrator, that the proper method of philosophizing seems to be to discover and establish the general laws of action, affecting the subject under consideration, from certain select, well-defined, and well-attested phenomena, and then to explain and predict the other phenomena by these laws. In respect to the investigation of physical and material subjects, the method of enquiry here described is undoubtedly just; but it may not be equally void of fallacy when applied to the more abstruse researches of metaphysical speculation. The limited nature of the human understanding authorises the opinion, that there are certain fixed bounds, beyond which the most vigorous efforts of human ingenuity cannot penetrate, with the utmost precision of analytical enquiry, and from whence we can as little deduce any chain of satisfactory and decisive argumentation by the synthetic process. We mean not, however, by this remark to throw any reprehension on the free and arduous excursions of philosophy, when conducted with the view of discovering truth, and they tend not to the destruction of human happiness, which it is her province to increase and confirm. Under these regulations abstruse enquiry is not only justifiable, but deserving of commendation; and even where it fails in attempting to enlarge the sphere of knowledge, it may serve either to repress the confidence of speculative penetration, or animate to more successful exertions.

To the illustration of Hartley's Theory, Dr. Priestley has prefixed three Introductory Essays on the following subjects, viz. A general View of the doctrine of Vibrations; A general View of the doctrine of Association of Ideas; and of com-
plex

plex and abstract Ideas. That our readers may be supplied with a view of the arguments in favour of the system of vibration, we shall present them with a part of the first Essay.

• This hypothesis does not require that the nerves be tubes, or consist of bundles of tubes, for the purpose of containing any fluid, though it is no way inconsistent with the supposition of their being of that structure. It only requires that they be of such a texture, that if their extreme parts be put into a vibratory motion, that motion may be freely propagated to the brain, and be continued there.

• Now that the nerves may be of a constitution that will admit of this, cannot be denied, though the structure which this purpose requires be ever so exquisite; especially when it is considered that all bodies whatever do actually possess this very property, in a greater or less degree, in consequence of their constituent particles not being in actual contact with each other, but kept at a certain distance from one another, by a repulsive power.

• That sensations are transmitted to the brain in the form of vibrations is rendered very probable from the well-known phenomena of the more perfect senses, as those of seeing and hearing. That the retina is affected with a tremulous motion, in consequence of the action of the rays of light, is evident from the impression continuing some time, and dying away gradually, after the cause of the impression has been removed. It appears to me that no person can keep his eye fixed on a luminous object, and afterwards shut it, and observe how the impression goes off, and imagine that the retina was affected in any other manner than with a tremulous or a vibratory motion. And is it not most probable, not to say certain, that, since the impression is actually transmitted to the brain, it must be by means of the same kind of motion by which the extremity of the nerve was affected, that is, a vibratory one? And since the brain itself is a continuation of the same substance with the nerves, is it not equally evident that the affection of the brain corresponding to a sensation, and consequently to an idea, is a vibratory motion of its parts?

• Now since the texture of all the nerves is, at least, nearly the same, it will follow by analogy, that if any one of them transmit sensations by a vibratory motion of its parts, all the rest do so too. That this is the case with the auditory nerve is probable, independently of any argument of analogy from the optic nerve. For what is more natural than to imagine that the tremulous motion of the particles of the air, in which sound consists, must, since it acts by successive pulses, communicate a tremulous motion to the particles of the auditory nerve, and that the same tremulous motion is propagated to the brain, and diffused into it? It is not necessary to suppose that the vi-

brations of the particles of the air, and those of the particles of the nerves, are isochronous, since even the vibration of a musical string will affect another, an octave above, or an octave below it.

‘ That vibrations corresponding to all the varieties of sensations and ideas that ever take place in any human mind may take place in the same brain at the same time, can create no difficulty to any person who considers the capacity of the air itself to transmit different vibrations, without limits, at the same instant of time. In a concert, in which ever so many instruments are employed, a person skilled in music; I am told, is able to attend to which of them all he pleases. At the same time ever so many persons may be speaking, and sounds of other kinds may be made, each of which is transmitted without the least interruption from the rest. How infinitely complex must be the vibration of the air a little above the streets of such a city as London; and yet there can be no doubt but that each sound has its proper effect, and might be attended to separately, by an ear sufficiently exquisite. That vibrations which are nearly isochronous affect and modify one another, so as to become perfectly so, sufficiently corresponds to the phenomena of ideas, and therefore makes no objection to this doctrine.

‘ The differences of which vibrations affecting the brain are capable, are sufficient to correspond to all the differences which we observe in our original ideas or sensations. The difference in the degree of vibration, corresponding to the same sound made weaker or stronger, is considerable. The difference in kind, corresponding to the difference of tone is still more considerable. And farther, one vibration in the brain may be distinguished from another by its place, in consequence of its principally affecting a particular region of the brain, and also in its line of direction, as entering by a particular nerve.

‘ If these original differences in vibrations are sufficient to correspond to all the varieties of our original or simple ideas, the combinations of which they are capable must be equal in both cases; so that the number of complex ideas creates no peculiar difficulty. In fact, however, some mechanical affection of the nerves and brain must necessarily correspond to all our sensations and ideas; and I think it is pretty evident that no other hypothesis can account for half the variety in this respect, that may be explained by the doctrine of vibrations: so that, on this account, and from the most general view of the subject, Hartley's, or rather Newton's theory, must have the preference of any other, at least of any that has yet been proposed.

‘ Besides the four differences of vibrations above-mentioned, which alone are insisted upon by Dr. Hartley, there may be a farther difference in the constitution of the nerves belonging to the different senses, or there may be so many circumstances that affect or modify their vibrations, that they may be as distinguishable

guishable from one another, as different human voices sounding the same note; and probably no two individuals of the human race can sound the same note so much alike, as that they could not be distinguished from one another.

There will be no great difficulty in conceiving that, in a substance not fluid, like the air, but solid, though soft, like the brain, a vibration affecting any part of it will leave that part disposed to vibrate in that particular manner rather than in any other; so that a second impression of the same kind may be distinguished from a first; which may, in some measure, explain the difference between a new sensation, and the repetition of an old one. But these are chiefly distinguishable from one another by the difference of their associations, both with other ideas, and with a different state of the mind, or brain, in a variety of respects.

Also, one vibration having been sufficiently impressed, it may be conceived that the region of the brain affected by it will retain a disposition to the same vibrations in preference to others; so that these vibrations may take place from other causes than the original one. But these vibrations will necessarily differ considerably in strength, and other circumstances, from original vibrations; which provides for the difference between the ideas of present objects, and the same idea excited without the presence of the object. Thus circles of colours may be excited by pressing the eye with the finger, and by other causes, which, however, are easily distinguished from a similar affection of the retina by the impression of rays of light.

If it be said that these vibrations in the brain, differing chiefly in degree, might be liable to be mistaken for one another; I answer that, in fact, mankind are subject to fallacies and mistakes from this source; very vivid ideas actually imposing upon the mind, so that they are mistaken for realities, as in dreams and reveries, especially in cases of madness.

In support of this theory Dr. Priestley observes, that the phenomena of vibrations correspond happily enough to the difference between *pleasurable* and *painful* sensations; because these seem to differ only in degree, and to pass insensibly into one another. He also accedes to the conjecture of Dr. Hartley, that the limit of pleasure and pain is the *solution of continuity* in the particles of the nerves and brain, occasioned by the vigorous vibrations which accompany the sense of pain. In respect of this conjecture, however, we cannot help dissenting from the opinion of both these ingenious authors, as it appears to us extremely improbable, if not absolutely erroneous. A solution of continuity in parts endowed with sensation, or, more properly, the act of producing the solution of continuity, is accompanied with the sense of pain; but it seems not to be equally certain, that the sensation of

pain is universally produced by the solution of continuity. At least, neither the causes by which pain may be produced, nor the sudden transition of painful sensations into those of pleasure, appear to countenance such an hypothesis. But without insisting any further on this subject, we shall accompany our author to the second essay, where he delivers a succinct account of the history and nature of the doctrine relative to the principle of *association*. The following extract may give an idea of this part of the work.

“ The mechanical association of ideas that has been frequently presented to the mind at the same time was, I believe, first noticed by Mr. Locke; but he had recourse to it only to explain those sympathies and antipathies which he calls unnatural, in opposition to those which, he says, are born with us; and he refers them to “trains of motion in the animal spirits,” vol. 2. p. 367, “which, once set a going, continue in the same steps they have been used to, which, by after treading, are worn into a smooth path, and the motion in it becomes easy, and as it were natural. As far as we can comprehend thinking, thus ideas seem to be produced in our minds; or if they are not, this may serve to explain their following one another in an habitual train, when once they are put into that tract, as well as it does to explain such motions of the body.” This quotation is sufficient to show how exceedingly imperfect were Mr. Locke’s notions concerning the nature, cause, and effects of this principle.

“ Afterwards Mr. Gay, a clergyman in the west of England, endeavoured to show the possibility of deducing all our passions and affections from association, in a dissertation prefixed to bishop Law’s translation of King’s Origin of Evil. But he supposed the love of happiness to be an original and implanted principle, and that the passions and affections were deducible from only supposing sensible and rational creatures dependent upon each other for their happiness, p. 50. “Our approbation of morality, and all affections whatsoever,” says he, p. 32, “are resolvable into reason, pointing out private happiness, and are conversant only about things apprehended to be means tending to this end: and whenever this end is not perceived, they are to be accounted for from the association of ideas, and may properly enough be called habits. If this be clearly made out, the necessity of supposing a moral sense, or public affections, to be implanted in us (since it arises only from the insufficiency of all other schemes to account for human actions) will immediately vanish.”

“ His observations, however, on this subject amount to little more than conjectures, and he saw so little into the doctrine of association, as not to be aware that the doctrine of necessity followed from it.

It was upon hearing of Mr. Gay's opinion, that Dr. Hartley turned his thoughts to the subject; and at length, after giving the closest attention to it, in a course of several years, it appeared to him very probable, not only that all our intellectual pleasures and pains, but that all the phenomena of memory, imagination, volition, reasoning, and every other mental affection and operation, are only different modes, or cases, of the association of ideas: so that nothing is requisite to make any man whatever he is, but a sentient principle, with this single property (which however admits of great variety) and the influence of such circumstance as he has actually been exposed to.

The admirable simplicity of this hypothesis ought certainly to recommend it to the attention of all philosophers, as, independent of other considerations, it wears the face of that simplicity in causes, and variety in effects, which we discover in every other part of nature.'

In the third Introductory Essay, Dr. Priestley seems likewise to adopt the opinion of Hartley respecting the *ideas of reflection*, as they are distinguished by Mr. Locke, who supposes them to be acquired by reflecting on the operations of our own minds. In opposition to this doctrine, Dr. Hartley is inclined to believe that our external senses furnish the materials of all the ideas of which we are ever possessed, and that those which Mr. Locke calls ideas of reflection, are only ideas of so very complex a nature, and borrowed from so many ideas of sense, that their origin cannot easily be traced; in other words, that they are acquired, not by reflection, but abstraction. To illustrate this doctrine the subsequent observations, besides many others, are produced.

If we only consider that short and simple process by which we get the idea of white or whiteness, namely, by leaving out what is particular in all the objects which we have seen of that colour, and restricting the meaning of the term to what is common to them all, we shall not be at a loss for the manner in which we come by such ideas as are denoted by the words *substance, space, duration, identity, reality, possibility, necessity, contingency, &c.* for these only express those circumstances, in which a great variety of particular things, all originally the objects of our senses, agree; the peculiarities in each being overlooked.

In like manner the idea of power seems at first sight, to be a very simple one; but it is in fact, exceedingly complex. A child pushes at an obstacle, it gives way. He wishes to walk, or run, and finds that he can do it whenever he pleases. In like manner he practises a variety of other bodily and mental exercises, in which he finds that it only depends upon himself, whether he performs them or not; and at length he calls that

general feeling, which is the result of a thousand different impressions, by the name of power. He sees other persons perform the same things with himself, and therefore he says that they have the same power that he has : and other persons doing different things, gives him the idea of different powers, or faculties. Even inanimate things have certain invariable effects, when applied in a particular manner. Thus a rope sustains a weight, a magnet attracts iron, a charged electrical jar gives a shock, &c. From these, and other similar observations, we get the idea of power, universally and abstractedly considered ; so that, in fact, the idea of power is acquired by the very same mental process by which we acquire the idea of any other property belonging to a number of bodies, viz. by leaving out what is peculiar to each, and appropriating the term to that particular circumstance, or appearance, in which they all agree.'

To ascertain with certainty the origin of complex ideas is a point of no small difficulty in metaphysical enquiries. Being introduced to the mind insensibly, and at an age incapable of abstruse observation, it is not to be wondered that we possess them without knowing the avenues by which they entered ; and if we endeavour to trace the acquisition of such of this class as are first presented to our notice in the more advanced stages of life, the solution of the problem is either precluded by definition, or the object is resolved into simple ideas, with which the mind was previously furnished. For these reasons, to determine positively the manner in which complex ideas are formed, might be construed into an indication of metaphysical dogmatism, rather than learning or sagacity ; and it may suffice for the purpose of philosophy, that they are admitted to result from an operation of the mind, distinct from the perception of simple ideas.—In treating of this subject, Dr. Priestley endeavours to evince that the ideas of moral right and wrong are formed very gradually and slowly ; and he accounts from thence for the great diversity in the sentiments of mankind respecting the objects of moral obligation. To prove that these ideas are entirely facitious the following observations are produced, which, as they exhibit in lively colours the author's moral sensibility, whether instinctive or acquired, we submit them with pleasure to our readers.

' A crime the least liable to variation in its definition is that of a lie, and yet I will venture to say that a child will, upon the slightest temptation, tell an untruth as readily as the truth ; that is, as soon as he can suspect that it will be to his advantage ; and the dread that he afterwards has of telling a lie is acquired principally by his being threatened, punished, and terrified by those who detect him in it ; till at length, a number of pain-

painful impressions are annexed to the telling of an untruth, and he comes even to shudder at the thought of it. But where this care has not been taken, such a facility in telling lies, and such an indifference to truth are acquired, as is hardly credible to persons who have been differently educated.

I was myself educated so strictly and properly, that the hearing of the slightest oath, or irreverent use of the name of God, gives me a sensation that is more than mental. It is next to shuddering, and thousands, I doubt not, feel the same; whereas other persons, and men of strict virtue and honour in other respects, I am confident, from my own observation, feel not the least moral impropriety in the greatest possible profaneness of speech. But by a different education I might have been as profane as they, and without remorse; and (with the same sensibility to impressions in general, though equally indifferent to them all) my education would have given them my exquisite sensibility in this respect. Now no principle conceived to be innate, or natural, can operate more certainly, or more mechanically, than this which I know to have been acquired, with respect to myself. But without reflection and observation, and judging by my own present feelings, I should have concluded, without the least apprehension of being mistaken, that the dread of an oath, had been natural, and invariable, in mankind.

After this general account of the doctrine of Hartley, recognized and enforced by the author under consideration, we shall only mention the contents of the work, a minute investigation of it being incompatible with the limits of a Review.

The first chapter contains the general laws according to which the sensations and motions are performed, and our ideas generated. The second contains the application of the doctrines of vibrations and association to each of the sensations and motions in particular. The third contains a particular application of the foregoing theory to the phenomena of ideas, or of understanding, affection, memory, and imagination. The fourth treats of the intellectual pleasures and pains, which are reduced to the following six classes; viz. those of imagination, ambition, self-interest, sympathy, theopathy, and the moral sense; to which are subjoined some remarks on the mechanism of the human mind. The fifth chapter exhibits a view of the doctrine of philosophical necessity. On this important subject, which has been so strenuously contested among theologians, the following propositions are maintained; namely, that religion presupposes free-will in the popular and practical sense, or a voluntary power over our affections and actions; that it does not presuppose free-will in the

the philosophical sense, or a power of performing different actions, the previous circumstances remaining the same; and that the natural attributes of God, or his infinite power and knowledge, exclude the possibility of free will, in the philosophical sense.

The short view we have given of the subjects treated in this work, affords a striking instance, how much the admission of a single principle in philosophy, may affect almost the whole system of metaphysical speculation. From the hypothesis of ideas being excited in the brain, by a vibratory motion of that organ, we are successively led to propositions, perhaps of the greatest importance to religion and moral science, of any that ever were agitated. It is probable that by many, the doctrine of vibration will be considered as one of the ingenious, but visionary theories which exist only in the imagination of those by whom they were invented, or at least, that it is unsupported by such a degree of evidence as is requisite to establish its validity; while by others, it may be treated with some severity of censure, as substituting mechanical agency, instead of an immaterial principle, in the human frame. Against this objection, however, perhaps the following passage in Dr. Priestley's Introductory Essay, which we reserved for the conclusion of our review, may serve as an apology.

‘ It will stagger some persons, that so much of the business of thinking should be made to depend upon mere matter, as the doctrine of vibrations supposes. For, in fact, it leaves nothing to the province of any other principle, except the simple power of perception; so that if it were possible that matter could be endued with this property, immateriality, as far as it has been supposed to belong to man, would be excluded altogether. But I do not know that this supposition need give any concern, except to those who maintain that a future life depends upon the immateriality of the human soul. It will not at all alarm those who found all their hopes of a future existence on the christian doctrine of a resurrection from the dead.

‘ It has been the opinion of many philosophers, and among others of Mr. Locke; that for any thing that we know to the contrary, a capacity of thinking might be given to matter. Dr. Hartley, however, notwithstanding his hypothesis would be much helped by it, seems to think otherwise. He also supposes that there is an intermediate elementary body between the mind and the gross body; which may exist, and be the instrument of giving pleasure or pain to the sentient principle after death. But I own I see no reason why this scheme should be burdened with such an incumbrance as this.

‘ I am

‘ I am rather inclined to think that though the subject is beyond our comprehension at present, man does not consist of two principles, so essentially different from one another as matter and spirit, which are always described as having not one common property, by means of which they can affect or act upon each other; the one occupying space, and the other not only not occupying the least imaginable portion of space, but incapable of bearing relation to it; inasmuch that, properly speaking, my mind is no more in my body, than it is in the moon. I rather think that the whole man is of some uniform composition, and that the property of perception, as well as the other powers that are termed mental, is the result (whether necessary or not) of such an organical structure as that of the brain. Consequently, that the whole man becomes extinct at death, and that we have no hope of surviving the grave but what is derived from the scheme of revelation.

‘ Our having recourse to an immaterial principle, to account for perception and thought, is only saying in other words, that we do not know in what they consist; for no one will say that he has any conception how the principle of thought can have any more relation to immateriality than to materiality.

‘ This hypothesis is rather favourable to the notion of such organical systems as plants having some degree of sensation. But at this a benevolent mind will rather rejoice than repine. It also makes the lower animals to differ from us in degree only, and not in kind, which is sufficiently agreeable to appearances; but does not necessarily draw after it the belief of their surviving death, as well as ourselves; this privilege being derived to us by a positive constitution, and depending upon the promise of God, communicated by express revelation to man.

Dr. Priestley has, without doubt, much elucidated Mr. Hartley's *Observations on Man*; and he gives reason to expect, that, in a future publication, he will in the same manner exhibit that author's account of the Evidences of Christianity. At the close of the volume we find him also express some intention of engaging in another metaphysical work, on the doctrine of Instincts. The public, we are persuaded, would be gratified at seeing those intentions speedily carried into execution; but the lovers of natural knowledge will probably be apprehensive lest the learned author's experiments on air, which it is wished he may prosecute, should meet with any retardment amidst the variety of his ingenious pursuits.

H. *The Irish Guardian. A pathetic Story. In Four Volumes: 12mo.*
10s. *fowled.* Johnson.

THE plan on which novels are usually written is to deliver the history of some particular personage, who is distinguished as the principal character in the fictitious narrative. This offspring of the imagination, whether heroine or hero, is generally introduced to the world in such circumstances as are calculated to interest our attention. A series of incidents succeeds, in which fortune is for the most part extremely capricious; till at length the youthful adventurer is conducted to the altar of Hymen, and a succession of happy years is supposed to ensue from this period.

The author of *The Irish Guardian* has deviated from the beaten path we have described. Instead of any particular favourite, we are presented with several, whose amiable portraits almost equally engage our partiality. Agreeably discriminated by their endowments, however, as well as their situations in life, and contrasted by the sexual distinction, with a natural diversity of manners, we survey the select assemblage without being disgusted by similitude, and in attending to each of the characters experience the pleasure of novelty. The title of the work, indeed, seems to have no immediate relation to the subject: but where we are so well entertained, to revolt at a nominal impropriety, might justly be considered as uncandid and fastidious criticism.

These volumes consist of the epistolary correspondence of a few ladies and gentlemen, chiefly resident in Ireland, who reciprocally communicate the occurrences within the circle of their mutual acquaintance. Local scenes and personal characters are also frequently described, and sometimes we meet with agreeable transitions to subjects of literature. Friendship and love have likewise a principal share in the correspondence, which, through the whole, is maintained with spirit, sentiment, and taste. The following Letter may serve as a specimen of the composition.

‘ To Miss SOPHIA NESBITT, Brandon-castle,

‘ Dublin, Sept. 4.

‘ I am rather piqued, my dear, that you should think it necessary to caution me; did I ever give you reason to suspect I wanted prudence? On the contrary, have you not often charged me with prudery?—I am not going to run away, Sophy, with any man. I know the disposition of Finley well; but you are mistaken in the supposition, that I have a particular

cular tenderness for him—I am sensible of his merit, and believe him infinitely superior to lord L—— or major D——.

• He hates being shackled, as he calls it, nor will he ever marry, unless it be to a woman of very large fortune, which may enable him to support the dignity of his family, and at the same time gratify his pride: this is my real opinion. In some particulars, I have as much pride as himself, and therefore cannot condescend to love a man, who has not first given me convincing proofs both of his affection and esteem. I wish all my sex were sensible of their own importance upon these occasions.

• Colonel Finley is polite, and pays me a proper attention as a relation; this the passion above named may dictate, and my situation in life intitles me to expect at least general complaisance.

• When he was in Dublin, he escorted me to the rotunda, the theatres, and other places of amusement; but I do not think myself under any obligation for his civility; he was compensated by my company.

• I am angry that you should suppose me in love, and I know not how to express it; I was in hopes you had a better opinion of my understanding. No.—Every day I am more convinced of the folly of that passion. I see numbers in this gay town, who have sacrificed to the god, as miserable as creatures can be; and I am assured it is all delusion, a mere fallacy of the spirits, without any respect to the contrariety of disposition, or any attention to what ought alone to engage.

• I never will suffer myself to feel the influence of a passion so destructive of happiness, or, if I do feel it, I will conquer. I have no thoughts of making any matrimonial engagement; a single life is infinitely preferable in my estimation, and those women who are independent, and do not continue so, are unworthy of pity.

• When I writ last, I was in a melancholy dissatisfied humour: a trifle had discomposed me, and before I had time to recover, I sat down to torment you. I never will write in such a mood again, as there is great cruelty in wounding sensible hearts with the recital of distress which exists only in the imagination—human nature is an odd medley.

• I have this minute a well written letter from the Isle of Man, and, as you observe, Finley will make his jaunt very advantageous.

• What an amazing difference there is between wise men and fools! Even the most trifling circumstances are charming when communicated by sensibility. The style of this letter is elegant, and he describes every thing he has seen, in a man-

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ner which convinces me he has a mind equal to the deepest researches.

“ I beg my cousin’s pardon for the ill-natured things my spleen has dictated in this epistle. I have been tempted to burn it, but I leave it as a proof of the weakness both of my head and heart. I give you leave to condemn me, and will endeavour to bear your reproaches with patience.

“ We had our masque last week. I appeared as a shepherdess, danced with lord L——, heard a great many civil things; and spent a lively evening; but we had no dialogues. — Nonsense, rapturous or insipid, was all I heard: perhaps the latter is the least offensive to the understanding.

“ Are you not amazed at my indifference? “ What write so far and never mention a word of the interesting news I communicated?” I have purposely avoided the subject to keep your curiosity alive through these intolerable periods: now I will give my opinion.

“ According to your account, Conyers is certainly a great rake, but I think his repentance seems sincere: if so, you may venture to take him, yet I should always have my apprehensions.

“ Consider well before you make any engagement, and, above all, preserve your heart; for if once you indulge it in the little foolish sensibilities of love, you are past remedy.

“ William’s person and manner is very pleasing, and he is a great favourite with the ladies. He bids me assure you his heart is very susceptible, and Miss Bruce, by your description, the very sort of woman he is by nature disposed to admire; therefore he is apprehensive the consequences of seeing her may be painful.

“ I have written to request I may stay in Dublin till colonel Finley’s return; as the journey alone is very unpleasant; and he would probably think it a great breach of politeness to go sooner, as he absolutely engaged to attend me.

“ Truly we shall have an agreeable party at Nesbitt-place, and Eden-vale is near enough to admit of much sociability. I wait with impatience an account of your visit, and

am, my dear Sophy,

yours,

JULIA NESBITT.

Amidst the gaiety of amusements, and an entertaining account of the various incidents of social life, this agreeable novel contains many sensible observations, interspersed with evident traces of the knowledge of the world.

III. *The*

III. *The Benevolent Man; or the History of Mr. Belville: in which is introduced the remarkable Adventures of Captain Maclean, the Hermit.* 2 vols. 12mo. Ss. Lewis.

VERY good lessons for the conduct of life may be selected from these little volumes, but there is scarcely any adventure described in them, which can claim the merit of novelty. We do not wonder at this, when we consider that the author indirectly avows himself an imitator. He does, it is true, pluck up courage enough, at the beginning of his work, to talk like a man; but the fit is of no long duration, a panic quickly succeeds, and keeps hold of him to the last.

To speak more plainly, he sets off with what he styles an *uncommon* introduction; in which he finds fault with the prevailing opinion of the age, that riches, honours, and pleasures are the only good things this life affords, the only rewards that are worth seeking after, and therefore must be due, [to] and ought to attend the *virtuous* and the *good*; [for, as some may be tempted to read, the *good* and the *good*, or the *virtuous* and the *virtuous*.] In compliance with this opinion, 'every play, he says, ends happily; and every novel terminates with the marriage of the hero and the heroine, who retire to the country, enjoy a large estate, and never know care or trouble more.' A very good incitement to virtue this, in our opinion; but our author, willing to administer consolation to those whom the most upright intentions, honesty of heart, and good sense, cannot secure from adversity and inexpressible distresses, by pointing out to them the certain road to happiness, and rewards, chuses to paint things as he has often found them, and to leave even virtue chilled by the cold hand of poverty, and entangled in misfortunes. Conscious too that the greatest number of novel readers are among the middle classes of mankind, and that the patterns held up to the view must be more forcible and efficacious, when the situation and circumstances represented are nearly similar to their own, he rejects dukes, earls, and baronets, and chuses to place his principal characters in humbler spheres.

The man reasons well, and we have no objection to his intentions; but, lo! even as snow melteth when Phœbus darteth thereon his noon-tide ray, so dieth away his courage before the significant shrug of a literary judge, 'The taste of the age,' says this literary judge (as we are told in the beginning of the second volume) 'must, at all events be complied with, by which the sale of the book will be encouraged.' The hero and heroine are of course made happy

happy at last, a baronet and a lord are introduced, in compliance with what our author calls this judge's *weighty* arguments; a conformity to nature, added to the example of the author of *Clarissa*, being insufficient (so great is the author's timidity) to support him in his laudable intention.

Such is the state of the case. The benefit which the unhappy should have reaped is, consequently, lost, and the author's public spirit is sacrificed, to encourage the sale of the book.—We have a shrewd suspicion that this same *struggling* literary judge was no other than the bookseller, whom our author with due humility and deference consulted.

To what a state would literature quickly be reduced, were every author to flatter the public taste, instead of attempting to amend it, where he finds it wrong? Or to what end should books be written, if authors, instead of informing their readers, should only echo those readers opinions? Writers who have no other motive for publishing than emolument, may be prudent in pursuing such methods, but they disgrace the name of author, and should adopt the epithet of hirelings. He under consideration at present more particularly merits censure, as he ridicules the *poor author* who, in conformity to the taste of the pretty misses, must write of dukes, lords, and baronets, and must make his hero and heroine happy at last; yet submits to please those pretty misses by doing exactly what he condemns in others, and that in contradiction to his own sentiments.

The writers of novels, more than authors of any other class, appear to be chiefly governed, in the contrivance of incidents, by fashion and prevailing example; though there be no species of composition in which greater variety is required, and where it may likewise be more plentifully supplied by a fertile imagination. Totally unfettered by any regard to truth, and circumscribed only by the bounds of probability, the novellist may range through the creation in search of the materials of his narrative, and is at liberty to combine them in a thousand ways, without violating the laws of propriety. In a situation so favourable to the indulgence of fancy, it is not any breach of candour, should we discover but little reserve in censuring either the poverty of invention, or the no less blameable error of extravagant licentiousness. Let it be acknowledged at the same time, that to furnish a novel in which judgment and imagination are happily blended together; where the characters are also natural, strongly conceived and well supported, and the incidents entertaining, requires a degree of genius which will ever entitle an author to the warm approbation of impartial criticism.

IV. *Antiquities of England and Wales: being a Collection of Views of the most remarkable Ruins and ancient Buildings, accurately drawn on the Spot. To each View is added an historical Account of its Situation, when and by whom built, with every interesting Circumstance relating thereto. Collected from the best Authorities. By Francis Grose, Esq. F. A. S. Vol. III. 4to. 2l. 6s. boards. Hooper. (Concluded from p. 183.)*

FAversham Abbey, Kent. Founded and endowed by king Stephen and Maud his queen, about the middle of the twelfth century, for the salvation of his soul, the soul of his wife, and of Eustachius their son; also for the souls of their other children, and of his predecessors kings of England.

Lanercost Priory, Cumberland. Founded by Robert, son of Hubert de Vallibus, Lord of Gillesland; and the church dedicated by Bernard, bishop of Carlisle, in the year 1169.

Hulne Abbey, Northumberland. A third plate.

The Vicar's House, Portland, Dorsetshire. This ruin stands near the middle of the Peninsula of Portland, and, though the living is a rectory, is vulgarly called the vicarage house. It was demolished in the civil wars; and according to the tradition of the neighbourhood, had been a fine place.

Wressel Castle, Yorkshire. By whom this Castle was built we are not informed; but it appears from old descriptions of it to have been an edifice of considerable distinction.

The New, or, Water Tower, Chester. Built in the year 1322, at the expence of the city, by John Helpstone, a mason, who contracted to complete it, according to a given plan, for the sum of one hundred pounds. The agreement relative to this transaction is still preserved among the archives of Chester.

The next object with which we are presented in this volume is an old Tower at Oxford, said to have been the Study, or Observatory, of the famous friar Bacon, from whom it is generally denominated. It is built upon the site of a more ancient tower, proved by records to have been standing in the age of king Etheldred, and supposed as old as the times of the Britons.

Faversham Abbey, Kent. A second plate.

Wincheap Gate, Canterbury, Kent. The date of its erection is not known; but from the style and materials it is supposed not to be older than the time of queen Elizabeth, or rather of James the First.

Naworth Castle, Cumberland. The account of this Castle, which is still entire and inhabited, contains some particulars so uncommon as to deserve being laid before our readers. It is

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transcribed from memorandums taken by Thomas Pennant, Esq. and the accuracy of the description is confirmed by Mr. Grose, who made a visit to the castle in August, 1774.

“ Two miles from Brampton visit Naworth Castle, once belonging to the Dacres, afterwards the property (I think by marriage) of William lord Howard, commonly known by the name of Bauld-Willey.

“ It is a large pile, square, and built about a court. In the south side is a gateway, with the arms of the Dacres; over the door, those of the Howards. On the north, it impends over the river Itching, at a great height; the banks shagged with wood. The whole house is a true specimen of ancient inconvenience, of magnificence and littleness; the rooms numerous, accessible by sixteen stair cases, with most frequent and sudden ascents and descents into the bargain. The great hall is twenty-five paces long, by nine and a half broad; of a good height; has a gallery at one end, adorned with four vast crests, carved in wood; viz. a griffin and dolphin, with the scollops; an unicorn, and an ox with a coronet round his neck. In front, is a figure in wood of an armed man; two others, perhaps vassals, in short jackets and caps; a pouch pendant behind, and the mutilated remains of Priapus to each; one has wooden shoes. These seem the Ludibrium Aulæ in those gross days.

“ The top and upper end of the room is painted in squares, to the number of 107, representing the Saxon kings and heroes. The chimney here is five yards and a half broad. Within this is another apartment, hung with old tapestry, a head of Anne of Cleves; on one side of her, a small picture of a lady full-length, &c. and many others.

“ A long narrow gallery.

“ Lord William Howard's bed-room, arms, and motto over the chimney. His library, a small room, in a very secret place, high up in one of the towers, well secured by doors, and narrow stair case. Not a book has been added since his days, i. e. those of queen Elizabeth. In it is a vast case, three feet high, which opens into three leaves, having six great pages pasted in, being an account of St. Joseph of Arimathea, and his twelve disciples, who founded Glastonbury; and at the end, a long history of saints, with the number of years or days for which each could grant indulgences.

“ The roof is coarsely carved. The windows are high, and are to be ascended by three stone steps; such was the caution of the times. It is said lord William was very studious, and wrote much; that once, when he was thus employed, a servant came to tell him, that a prisoner was then just brought in, and desired to know what should be done with him? Lord William, vexed at being disturbed, answered peevishly, Hang him. When he had finished his study, he called, and ordered the man to be brought before him for examination; but found that his orders had been literally obeyed. He was a very severe, but most useful

ful man at that time, in this lawless place. His dungeon inflicts horror; it consists of four dark apartments, three below, and one above, up a long stair-case, all well secured; in the uppermost is one slag, to which criminals were chained, and the marks where many more have been.

Closed by the library is an ancient oratory, most richly ornamented on the sides of the ceiling with coats of arms and carving in wood, painted and gilt. On one side is a good painting on wood, in the style of Lucas Van Leyden; it represents the Flagellation of our Saviour, his Crucifixion and Resurrection. Here are also various sculptures in white marble; an abbess, with a sword in her hand, waiting on a king, who is stabbing himself; a monk, with a king's head in his hand; and several others. This place is well secured; for here lord William enjoyed his religion in privacy.

The chapel is below stairs; the top and part of the side are painted in pannels like the hall; and on one side are the crests of arms and pedigree of the Howards, from Fulcho to 1623 and 1644. Under a great sprawling figure of an old man, with a branch rising from him (on the ceiling) is written, *P. GOR, MDXII.* On the great window, in glass, are represented a knight and a lady kneeling; on their mantles pictured these arms, three escallops and chequers."

Beaumaris Castle, in the Isle of Anglesey, North Wales. Built about the year 1295, by Edward the First, who changed the name of the place from Bonover to Beaumaris.

Llanfeth, or Lantphey-Court, Pembrokeshire. At what time it was built is uncertain; but a good part of it was the work of bishop Gower, A. D. 1335. It was anciently a lordship mareher, and one of the seats of the archbishops and bishops of St. David's.

The Castle at Newcastle, Northumberland. Built by Robert Courthose, son of William the Conqueror, in the year 1080; on which account the town took the name of Newcastle; having before that period been called Monkchester.

St. Donats, or St. Denwits Castle, Glamorganshire. Stands on an eminence near Nash Point, five miles south west of Cowbridge. Supposed, from the style of the architecture, to have been built by some of the Stradlings: in which family it continued for 684 years.

Carew Castle, Pembrokeshire. Situated near a creek of Milford Haven. It formerly belonged to the princes of South Wales. The walls of this building are constructed with large stones, strongly cemented with mortar, and are said to be of an amazing thickness.

Clithero Castle, Lancashire. Stands on the summit of a conical insulated rock, about half a mile from the river Ribble,

and a mile from Pendle Hill. Built about the year 1178, by Robert de Lacy, lord of the honour of Pontefract, and the fourth descendant from Ibert, who came over with William the Conqueror.

Mannorbeer-Castle, Pembroke-shire. Situated about four miles south-west of Tenby, near St. George's Channel, and supposed to have been built in the time of William Rufus.

Lanercost Priory, Cumberland. A second plate.

Basingwerk Monastery, Flintshire, North-Wales. Some writers ascribe the foundation of this monastery to Henry the First, and others to Henry the Second; but it is supposed, with greater probability, to have been built by Ranulph, earl of Chester, about the year 1131.

Cockermoth Castle, Cumberland. Supposed to have been built soon after the Conquest, by William de Melchines, who possessed the honour of Cockermouth by gift of his brother Ranulph, earl of Cumberland; to whom the Conqueror gave all that part of Cumberland, called Copeland, lying between the Dudden of the Darwent.

The Chapel of St. Pancrace, in St. Augustine's Monastery, Canterbury. Commonly supposed to be of great antiquity; but this opinion is controverted by Somner, for very strong reasons.

Flint Castle, North Wales. Begun, according to Camden, by Henry the Second, and finished by Edward the First; but by Fabian and Stowe the building is ascribed to the latter only. In this castle, in the year 1309, Edward II. received his minion Pierce Gaveston, whom he had sent for from Ireland, whither he had been banished at the representation of the barons.

Bramber Castle, Sussex. Stands at a small distance north of the road, on an eminence seemingly formed by art; and was the baronial castle of the honour of Bramber, or Brem-brey.

Hales Owen Abbey, Shropshire. Founded in the reign of king John, by Peter de Rupibus, bishop of Winchester.

Cockermouth Castle, Cumberland. A second plate.

Naworth Castle, Cumberland. A second plate.

Kenelworth Castle, Warwickshire. Likewise a second plate.

Mitford Castle, Northumberland. Supposed to have been built soon after the Conquest; but the name of the founder is unknown.

Raby Castle, Durham. A second plate.

St. Martin's Priory, or the Newarke, Dover, Kent. The following is Mr. Grose's account of this monastery.

Before the year 640, king Eadbald built a chapel within the walls of his castle of Dover, wherein he placed a college of twenty-

twenty-four secular canons; but about the year 686, according to the Monasticon, or 696, as Tanner has it, these canons encumbering the garrison; and becoming extremely troublesome, by their irregular behaviour, particularly in coming in and going out at all hours, Wictred king of Kent, fearful this might be attended with danger to the castle, built St. Martin's church, in Dover, some small remains of which are still visible near the market-place, and placed them therein, granting them all the privileges and immunities they had enjoyed whilst in the castle; among which was an independency from all jurisdiction and visitation, except from the court of Rome, and that of himself or his successors only.

Here they remained four hundred years, and there being no other church than that of St. Martin, they built three others for parochial service, which churches were afterwards chapels, dependent on the monastery. At length these canons being screened by their immunities from all but the royal authority, grew so licentious, that they violated both maids and married women, with impunity, both within and without the town, and committed so many excesses of all kinds, that in the 24th of the reign of Henry I. Richard Corboil, archbishop of Canterbury complained of them to that king; and represented to him, that on account of their privileges, a stop to these irregularities could only be effected by the immediate interposition of the royal authority; and further added, that if his majesty did not immediately restrain and punish them, he himself would be culpable before God, for their misdeeds.

This had such an effect, that in the year 1130, Henry being present at the dedication of Christ Church, Canterbury, gave to the archbishop and his successors, the church of St. Martin's at Dover, with all their possessions, directing him to place therein religious persons, who should serve God and sing masses for the benefit of the souls of his ancestors, his own soul, and those of his successors. In his charter he directed that the religious should chuse their own abbot; but that this election should be examined and confirmed by the archbishop.

The archbishop now began to build a new monastery near Dover, which is that whose ruins are here represented, designing it for canons of the order of St. Augustine, but died before he could accomplish it.

The same. A second plate.

Brambrough, or, Bramber Church, Suffex. The date of this church cannot be exactly ascertained; but from the style of the architecture it is concluded to be of great antiquity, and was standing at the time of the Conquest.

Lyme Castle, Kent. Situated towards the south part of the county, about two miles west of Hythe. When or by whom this edifice was erected is unknown; but it bears evident marks of antiquity.

The Cathedral Church of St. Germain's, in Roce Castle, in the Isle of Man.

Powis Castle, Montgomeryshire. Begun about the year 1104 by Cadogan ap Bleddyn, who intended to have made it the place of his residence; but he was treacherously murdered by his nephew before it was finished.

Netherhall, Essex. Plate I. The Gateway.

Buffham, Byham-Monachae, or Byham-Monastery, Berkshire. Stands in the easternmost part of the county, near the banks of the Thames. It is said to have been founded towards the middle of the fourteenth century; and tradition reports that it was once the residence of queen Elizabeth.

Castle Rushin, in the Isle of Man. According to the Manx tradition, it was built about the year 960, by Gutterod, grandson to a king of Denmark, and the second of a succession of twelve kings, by them called Orrys. It is said to be a striking resemblance of the castle of Elsinore in Denmark.

Pevensey Castle, Suffex. This castle is reputed of great antiquity, and, from the great number of Roman bricks employed in it, supposed to have been built out of some Roman fortress. Some persons, from the regularity of the strata of Roman bricks, have been induced to think that it was constructed by that people; but Mr. Grose justly observes that this is by no means a criterion; since in Colchester Castle, Essex, acknowledged to be a Norman edifice, the strata of Roman brick are to the full as regular, and in as great a quantity.

Dudley Priory, Worcestershire. Founded about the year 1161, by Gervase Paine, lord of the manor.

The same. A second plate.

Begham, or Beyham Abbey, Suffex. Founded in the year 1200, by Humphry Sackvill, and situated partly in Kent, and partly in Suffex.

The Abbot's Tower, at Evesham, Worcestershire. Said to have been built by Clement Lichfield, who was elected to the dignity of abbot about the year 1501.

Evesham Abbey, Worcestershire. A mixed parliamentary abbey, pretended to be built at the special command of the Virgin Mary, by Egwin, the third bishop of Worcester, in the year 701.

Bowes Castle, Yorkshire. Said to have been built out of the ruins of a Roman fortress, by Allan Niger, the first earl of Brittany and Richmond.

Netherhall, Essex. A second plate.

Peele Castle, in the Isle of Man.

Dudley Castle, Staffordshire. A second plate.

Bar-

Banbury Church, Oxfordshire. An elegant and picturesque edifice, appearing rather like a cathedral than a common parochial church. By its style, it seems not to be of very modern date; but neither the time of erection, nor the name of the founder, is known.

Penrith Castle, Cumberland. The time of its foundation is uncertain.

The Chapel at Stanton Harcourt, Oxfordshire. The precise time of its erection is not known; but it is reputed of great antiquity, and has been in the family of the Harcourts upwards of 576 years.

The Chapel, says Mr. Grose, is now kept locked up, it not being much use of. In the tower are three rooms, and over a part of the chapel is a fourth, all of them accessible by means of the winding stairs of stone that led to the leads. One of these rooms Pope made use of as a study, having passed part of two summers at Stanton Harcourt for the sake of retirement, while employed in his translation of Homer; the fifth volume of which he finished here, as appears by the following memorandum written with a diamond on a piece of red stained glass, now in the possession of Lord Nuneham.

In the Year 1718
ALEXANDER POPE
Finished here the
Fifth Volume of Homer.

At this place he was frequently visited by his friend Gay, who used to spend some time at Cockthorp, a seat belonging to lord viscount Harcourt, about two miles off.

Here, too, Pope wrote his Epitaph on the Two Lovers struck dead by lightning; an event which happened in the common-field near this house during his residence here. This Epitaph is inscribed on a mural tablet in the parish-church; where is also his celebrated Epitaph on the Honourable Simon Harcourt,

Esdale Chapel, Yorkshire. Stands in a deep dell, about 80 yards south of the river Esk. It is mentioned, we are told, in the *Whitby Chronicle* as early as the year 1224; but nothing is there said of its founder. Mr. Grose observes that the simplicity and uninteresting figure of this chapel would undoubtedly have precluded it from a place in the present work, had not the deed which caused its erection occasioned one of the most extraordinary penances ever enjoined, and which continues to this day to be annually performed. The story, proceeds Mr. Grose, is thus told in a Paper printed and sold at Whitby, and corrected by a manuscript copy of the monkish legend.

A true account of the murder of the monk of Whitby, by William de Bruce, lord of Uggelbarnby, Ralph de Percy, lord of Sneaton, and Allatou, a freeholder; with the monk's penance laid upon them, to be performed on Ascension-eve every year, otherwise to forfeit their lands to the abbot of Whitby.

In the fifth year of the reign of Henry II. after the conquest of England by William duke of Normandy: the lord of Uggelbarnby, then called William de Bruce, the lord of Sneaton, called Ralph de Percy, with a gentleman and freeholder, called Allatou, did, on the 16th of October, 1159, appoint to meet and hunt the wild boar in a certain wood, or desert place, belonging to the abbot of Whitby; the place's name was Eskdale-Side, and the abbot's name was Sedman. Then these gentlemen being met, with their hounds and boar-staves, in the place before-mentioned, and there having found a great wild boar, the hounds ran him well near about the chapel and hermitage, of Eskdale-Side, where was a monk of Whitby, who was an hermit. The boar being very sorely pursued, and dead run, took in at the chapel door, there laid him down and presently died. The hermit shut the hounds out of the chapel, and kept himself within at his meditations and prayers, the hounds standing at bay without. The gentlemen in the thick of the wood, being put behind their game, followed the cry of their hounds, and so came to the hermitage, calling on the hermit, who opened the door and came forth, and within they found the boar lying dead; for which the gentlemen, in a very great fury, because their hounds were put from their game, did most violently and cruelly run at the hermit with their boar-staves, whereby he soon after died. Thereupon the gentlemen perceiving and knowing that they were in peril of death, took sanctuary at Scarborough. But at that time the abbot being in very great favour with the king, removed them out of the sanctuary, whereby they came in danger of the law, and not to be privileged, but likely to have the feverity of the law, which was death for death. But the hermit being a holy and devout man, and at the point of death, sent for the abbot, and desired him to send for the gentlemen who had wounded him. The abbot so doing, the gentlemen came, and the hermit being very sick and weak, said unto them, "I am sure to die of those wounds you have given me." The abbot answered, "They shall as surely die for the same." But the hermit answered, "Not so, for I will freely forgive them my death, if they will be content to be enjoined the penance I shall lay on them for the safeguard of their souls." The gentlemen being present, bade him save their lives. Then said the hermit, "You and yours shall hold your lands of the abbot of Whitby, and his successors, in this manner: that upon Ascension-day, you, or some of you, shall come to the Wood of the Stray-Heads, which is in Eskdale-Side, the same day at
sun-

sun-rising, and there shall be the abbot's officer blow his horn, to the intent that you may know where to find him; and he shall deliver unto you William de Braccs, ten stakes, eleven stout flowers, and eleven yethers, to be cut by you, or some for you, with a knife of one penny price; and you Ralph de Percy shall take twenty-one of each sort, to be cut in the same manner; and you Allatson shall take nine of each sort, to be cut as aforesaid, and to be taken on your backs, and carried to the town of Whitby, and to be there before nine of the clock the same day before-mentioned: at the same hour of nine of the clock, if it be full sea, your labour and service shall cease; and, if low water, each of you shall set your stakes to the brim, each stake one yard from the other, and so yether them on each side with your yethers, and so stake on each side with your stout flowers, that they may stand three tides without removing by the force thereof: each of you shall do, make, and execute the said service at that very hour, every year, except it be full sea at that hour; but when it shall so fall out, this service shall cease. You shall faithfully do this, in remembrance that you did most cruelly slay me, and that you may the better call to God for mercy; repent unfeignedly of your sins, and do good works. The officer of Eskdale-Side shall blow, Out on you, Out on you, Out on you, for this heinous crime. If you or your successors shall refuse this service so long as it shall not be full sea at the aforesaid hour, you, or yours, shall forfeit your lands to the abbot of Whitby, or his successors. This I entreat, and earnestly beg, that you may have lives and goods preserved for this service: and I request of you to promise by your parts in Heaven, that it shall be done by you, and your successors, as is aforesaid requested; and I will confirm it by the faith of an honest man." Then the hermit said, "My soul longeth for the Lord; and I do as freely forgive these men my death, as Christ forgave the thieves on the cross." And in the presence of the abbot and the rest, he said moreover these words, "In manus tuas, Domine, commendo spiritum meum, a vinculis enim mortis redemisti me, Domine veritatis. Amen." So he yielded up the ghost the eighth day of December, Anno Domini 1159, whose soul God have mercy upon. Amen.

This service still continues to be performed with the prescribed ceremonies, though not by the proprietor in person. Part of the lands charged therewith are now held by a gentleman of the name of Herbert: till within eighteen years they belonged to a descendant of Allatson.

Although the tradition, supported by an uninterrupted performance of this whimsical penance, should seem pretty good authority for the truth of the story, yet it does not stand uncontroverted; and that by the following reasons.

First, it is urged, that the Chronicle of Whitby, still extant, which records many trifling events, is totally silent as to the murder of the hermit; which if true, as here related, brought both

both power and profit to that house. This objection cannot indeed be positively answered, unless one could inspect the Chronicle in question. However, our old monastic records have suffered such breaches by time or accident, that silence is by no means a proof of non-existence.

Secondly, it is objected, that there was no abbot of the name of Sedman in the time of Henry II. The only one whose name any thing resembled it was Seland, cotemporary with St. Hilda: he is said to have been an excellent poet; a specimen of his poetry being preserved in bishop Gibson's *Saxon Chronicle*. But this only affects the modern vulgar printed paper, where the name of Sedman is probably corrupted or interpolated.

Thirdly, it is argued, that no Percy, at that time, of the name of Ralph, occurs in the genealogies of this illustrious family; and that the name of Allarson was not then known in this country, at least as belonging to any person of property. But here again, the christian name of the Percy who was then lord of Smeaton, may have been altered or interpolated in the vulgar printed narrative: or this Ralph de Percy may have belonged to a younger branch of that family, and therefore is omitted in the pedigrees, which seldom take notice of any but the older line. As for Allarson, he was only of a private family, which may easily elude all enquiry or notice at this distance of time: or the name of Allarson itself may have been substituted in the latter accounts, instead of the name of the real person, who originally possessed the lands charged with this service.

And, lastly, it is pretended that this was a common service, to which all the tenants of the abbey of Whitchy were bound, in order to preserve the harbour. To this last, however, it may be objected, if it was the common service, how happens it to be only observed in this one instance?

It were much to be wished that the editor could have met with a more ancient narrative of this remarkable service; as probably such may be found in some of our public repositories.

In the course of this entertaining work, great attention appears to be paid to engraving the plates; and Mr. Grose has given a more copious account of historical and traditional anecdotes in the present volume, than in either of the preceding.

V. *Travels in Asia Minor: or an Account of a Tour made at the Expense of the Society of Dilettanti. By Richard Chandler, D. D. Fellow of Magdalen-College, and of the Society of Antiquaries, 1760, 8vo. Boards. Doolley. (Concluded, from p. 149.)*

Pursuing their journey from Puzos, the travellers came to the Meander, where they were ferried over in a triangular float, with a rope, in two minutes and a half. The road to Basi,

Basil, or Capodousta, to which they directed their course over a branch of Taurus, which mountain is extremely rough and horrid, consisting of huge, single, irregular, and naked rocks piled together; poised, as it were, on a point; or hanging dreadfully over the track, and interspersed with low shrubs and stunted oaks. On this rugged mountain, where they likewise were benighted, the travellers encountered great difficulties; but next day they pitched their tent upon a pleasant green area within the city-walls of Myus, which was given to Themistocles to furnish fish for his table. Myus originally was seated on a bay of the sea; but the bay being changed into a lake, became fresh; and the town was so much infested with gnats, which swarmed from the water, that the inhabitants retired to Miletus. At this place the travellers found many remnants of antiquity to attract their attention.

The site of Myus, says Dr. Chandler, is as romantic as its fortune was extraordinary. The wall incloses a jumble of naked rocks, rudely piled, of a dark dismal hue, with precipices and vast hollows, from which perhaps stone has been cut. A few huts, inhabited by Turkish families, are of the same colour, and scarcely distinguishable. Beyond these, fronting the lake, you find on the left hand a theatre hewn in the mountain, with some mossy remnants of the wall of the proscenium; but the marble seats are removed. Between the huts and the lake are several terraces with steps cut as at Priene. One, by which our tent stood, was a quadrangular area edged with marble fragments; and, we conjectured, it had been the agora. By another were stones ornamented with shields of a circular form. But the principal and most conspicuous ruin is the small temple of Bacchus, which is seated on an abrupt rock, with the front only, which is toward the east, accessible. The roof is destroyed. The cell is well-built, of smooth stone with a brown crust on it. The partition was in *Acis*. We measured some fragments of it, and regretted that any of the members were missing. It has been used as a church, and the entrance walled up with patchwork. The marbles, which lie scattered about, the broken columns, and mutilated statues all witness a remote antiquity. We met with some inscriptions, but not legible. The city-wall was constructed, like that at Ephesus, with square towers, and is still standing, except toward the water. It runs up the mountain slope so far as to be in some places hardly discernible.

Without the city are the coemeteries of its early inhabitants, dug into the rock, of all sizes suited to the human stature at different ages, with innumerable flat stones, which served as lids. Some are yet covered, and many open, and, by the lake, filled with water. The lids are over-grown with a short, dry, brown moss, their very aspect evincing old age. We were shown one inscription, close by a small hut in a narrow

row

row pass of the mountain westward, on marble, in large characters. It records a son of Seleucus, who died young, and the affliction of his parents; concluding with a tender expostulation with them on the inefficacy and impropriety of their immoderate sorrow. Nearer the city, among some trees, is a well with the base of a column perforated on the mouth.

Dr. Chandler was conducted to a rock, scooped out, which had the inside painted with the history of Christ in compartments, and with the heads of bishops and saints. In another of the same kind was portrayed Christ, and the Panagia or Virgin, with saints. The figures are large, and at full length; the design and colouring such as may be viewed with pleasure. From these, and the remains of monasteries and churches, which are numerous, Dr. Chandler infers, with great probability, that Myús was re-peopled, when the monkish superstition spreading from Egypt, toward the end of the fourth century, over-ran the Greek and Latin empires. The lake abounding in large and fine fish, he observes, afforded an article of diet not unimportant under a ritual, which enjoined frequent abstinence from flesh.

At a village by the head of the lake are also vestiges of an ancient building, which our author supposes to have been Thymbra, a village in Caria, within four stadia, or half a mile of Myús; by which was a Charonium or sacred cave; one of those which the ancients imagined to communicate with the infernal regions, and to be filled with the deadly vapours of lake Avernus.

The lake has it in several rocky islets. One, near Myús, is surrounded with an ordinary wall inclosing the ruin of a church. The water is so shallow, that they once waded across. Here their servant found the nest of some water-fowl in a hole of the wall, filled with large eggs, speckled with red. Among the rubbish was a marble with a sepulchral inscription. "Heracles, son of Sotades, neocore, or temple-keeper to Hecate;" an office which was accounted very honourable.

Dr. Chandler observes, that the river Mæander, of which mention occurs frequently in these Travels, was anciently noted for the production of new land; which was occasioned by its passing through the ploughed grounds of Phrygia and Caria, from whence collecting much slime, it added to the coast at its mouth. The Mæander was indistinct for removing the soil, when its margin tumbled in; and the person who recovered damages, was paid from the produce of the ferries. These downfalls of the banks were very frequent, and are supposed, with probability, to be the cause of the curvity, so remarkable in the channel of this river. Dr. Chandler, after describing the face of this region when he saw it,

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subjoins, 'How different from its aspect, when the mountains were boundaries of a gulph, and Miletus, Myus, and Priene, maritime cities?'—

'From the alterations already effected, we may infer, that the Mæander will still continue to encroach; that the recent earth, now soft, will harden, and the present marshes be dry. The shore will in time protrude so far, that the promontories, which now shelter it, will be seen inland. It will unite with Samos, and in a series of years extend to remoter islands, if the soil, while fresh and yielding, be not carried away by some current setting without the mountains. If this happen, it will be distributed along the coast, or wasted elsewhere in the tide, and form new plains. Some barren rock of the adjacent deep may be enriched with a fertile domain, and other cities rise and flourish from the bounty of the Mæander.'

The travellers now pursued their journey over the Carian mountains. They ascended mount Grium, and descending by a difficult winding track, arrived at Ghauzocleu, a village fronting a pleasant bay, in a romantic situation, amid naked rocks, and pine and olive trees, where they were hospitably entertained by the aga. They then passed over huge mountains, branches of Grium clothed with pines; and by immense precipices. Here they had in view several fine bays, and a plain full of booths, with the Turcomans sitting by the doors, under sheds resembling porticos; or by shady trees, surrounded with flocks of goats. The place at which the travellers first stopped was Jafus, now called Allyu-kalesi. It is at present joined to the continent by a small isthmus, but was anciently a rocky islet lying near it; inhabited by the Jafians, a colony of Argives, and afterwards of Milesians. The north side of the rock of Jafus is abrupt and inaccessible; and the summit is occupied by a mean but extensive fortress. At the foot is a small portion of flat ground, on which and the acclivities the houses once stood; within a narrow compass, bounded by the city-wall, which was regular, solid, and handsome. It now contains rubbish, with remnants of ordinary buildings, and a few pieces of marble. In the side of the rock is the theatre, with many rows of seats remaining, but covered with soil or enveloped in bushes. On the left wing is an inscription in very large and well-formed characters, ranging in a long line, and recording certain donations to Bacchus and the people. Beneath, near the bottom, are several lines inscribed, but not legible. By the isthmus is the vaulted substruction of a considerable edifice; and on a jamb of the doorway are decrees engraved in a fair character, but damaged, and black with smoke; the entrance, which is lessened by a pile

pile of stones; serving as a chimney to a few Greeks, who inhabit the ruin. A marble by the isthmus records an Asian, who was victorious at Olympia, and the first conqueror in the Capitoline games at Rome. There is likewise a piece of inscribed architrave, on which a froa or portico, and Diana Ortygia, or the tutelary goddess of the city, have been mentioned. By a wall, which seemed the remnant of a sepulchre, is a long inscription, closely but handsomely engraved on a slab of white marble, in which the theatre is mentioned, with the Prytæneum, and the temples of Jupiter and Diana: While Dr. Chandler was copying it, a Greek priest came, and displaced him somewhat roughly; telling him, that was a church; and the stone, *the holy table*, by sitting on which the doctor had given offence. The priest, as may well be supposed, was wretchedly ignorant. Among several marbles containing honorary decrees made by the Asians, one is of the age of Alexander the Great, and remarkable for the extreme beauty of the characters, which Dr. Chandler tells us were as finely designed and cut as any he ever saw.

Dr. Chandler observes, that the frequent accessions of new land along the coast of Asia Minor will often perplex the classical traveller, especially if not aware of the alteration; and will render him suspicious of the ancient geographers, whom he consults, as of false guides, on whom he cannot depend. In confirmation of this remark, the cities Jafus and Bargylia were situated in the recess of the same bay, which was called the Asian, or, more commonly, the Bargylitic; yet the doctor enquired for the latter, as a place on the coast, without obtaining any information. It is his opinion, however, that a hillock which they observed after leaving Jafus, was the site of Bargylia; and that there has here been a recess of the bay, since converted into a plain, which is almost inclosed with mountains. He therefore recommends this hillock to the notice of future travellers into those countries.

The travellers next proceeded to Mylasa or Mylasa, commonly called Melasso, the capital of Hecatomnus, king of Caria, and father of Mausolus. It is still a large place. The houses are numerous, but chiefly of plaster, and mean, with trees interspersed. The air is accounted bad; and scorpions abound as anciently; entering often at the doors and windows, and lurking in the rooms. The first enquiry of the travellers was for the temple, erected, about twelve years before the Christian era, by the people of Mylasa to Augustus and the goddess of Rome; which was standing not many years ago. They were shewn the basement, which remains; and

were informed, the ruin had been demolished, and a new mosque, which they saw, on the mountain-side, above the town, raised with the marble. On the hill, and not far from the base of the temple, is a column, of the Corinthian order, standing, with a flat-roofed cottage, upon a piece of solid wall. It has supported a statue; and on the shaft is an inscription: 'The people have erected Menander, son of Oniades, son of Euthydemus, a benefactor to his country, and descended from benefactors.'

Beneath the hill, on the east side of the town, is an arch or gate-way of marble, of the Corinthian order. On the key-stone of the exterior front they observed the representation of a double hatchet, as on two marbles near Myas. They likewise saw a broad marble pavement, with vestiges of a theatre, near the Corinthian column. Toward the centre of the town is a small pool of water, and by it the massive arches of some public edifice. Many fragments of columns lie scattered round the town, with inscriptions, mostly illegible.

Dr. Chandler gives the following account of a sepulchre, of the species called by the ancients *dissega* or *double-roofed*, about a quarter of a mile from the town.

It consisted of two square rooms: In the lower, which had a door-way, were deposited the urns with the ashes of the deceased. In the upper, the relations and friends solemnized the anniversary of the funeral, and performed stated rites. A hole made through the floor was designing for pouring libations of honey, milk, or wine, with which it was usual to gratify the manes or spirits. The roof is remarkable for its construction, but two stones are wanting, and some distorted. It is supported by pillars of the Corinthian order, fluted, some of which have suffered from violence, being hewn near the bases, with a view to destroy the fabric for the iron and materials. The shafts are not circular, but elliptical; and in the angular columns square. The reason for the sides, which are now open, were closed with marble pannels; and that form was necessary to give them a due projection. The inside has been painted blue. This structure is the first object, as you approach from Iasus, and stands by the road. The entrance was on the farther side, the ascent to it probably by a pair of steps, occasionally applied and removed.

Having mentioned the double-hatchet, we shall present our readers with the history of this symbol, as concisely related by the author.

The Mylasians were the proprietors of the famous Jupiter of Labranda. The gate-way, on which his symbol, a double-hatchet, is carved, was probably that leading to his temple, which was at a distance from the city. The god often occurs on

on medals, holding the hatchet. Hercules, it is related, killed the Amazon Hippolyte, and gave this, her weapon, to Omphale, queen of Lydia. From her it descended to the kings her successors, and was used as an ensign of royalty. Candaules delivered it, to be carried by one of his officers. Arselis, with auxiliaries from Mylasa, joining Gyges, when he revolted, slew Candaules and the hatchet-bearer, and returned into Caria laden with spoils. He made a statue of Jupiter, and placed the hatchet in his hand.'

We are next entertained with the account of the village of Eski hissar, formerly Stratonicea. The houses are scattered among woody hills, environed by huge mountains; one of which, toward the south-west, has its summit as white as chalk. The site is strewn with marble fragments. Some shafts of columns are standing, single; and one with the capital on it. In the side of a hill is a theatre, with the seats and ruins of the Proscenium, among which are pedestals of statues; one inscribed, and recording a citizen of great merit and magnificence. The travellers found Jupiter Chrysaureus or *with the golden sword*, mentioned twice on one stone; and in the wall of a spacious court, before the house of the aga, was an inscription relating both to Jupiter and Hecate, who were the tutelary deities of the place.

Leaving Mylasa the travellers returned to Jafus, from whence they proceeded for Mandelet. On the way they unexpectedly discovered the solemn ruin of a temple, which was of the Corinthian order; sixteen columns, with part of their entablature standing; the cell and roof demolished. The style of the architecture is noble, and made them regret, that some members, and, in particular, the angle of the cornice, were wanting. A town has ranged with the temple on the north. The wall beginning near it makes a circuit on the hill, and descends on the side toward Mandelet. The thickets which have over-run the site are almost impenetrable, and prevented our author from tracing it to the top; but the lower portion may easily be surveyed. It had square towers at intervals, and was of a similar construction with the wall at Ephesus. Within it, is a theatre cut in the rock, with some seats remaining. In the vineyards beneath are broken columns of marble; and in one, behind the temple, two massy sarcophagi carved with festoons and heads; the lids on, and a hole made by force in their sides. Beyond the temple are also some ruins of sepulchres. Dr. Chandler was much disappointed in finding no inscriptions to inform them of the name of this deserted place; but from its position on a mountain by the way-side, and its distance from Mylasa, he is inclined

to believe it was Labranda. In confirmation of his opinion, he thinks that the ruin of this temple coincides with the description of it given by Strabo; who says that Labranda was a village seated on a mountain in the road from Alabanda to Mylasa: that the temple was ancient, and the image of wood; the latter of which was styled *the military Jupiter*, and worshipped by the people all around. The way, it is further said by the geographer, was paved near sixty-eight stadia, or eight miles and a half, as far as Mylasa, and called *sacred* from the victims and processions, which passed on it.

While the travellers were here, they were visited every evening by a flock of goats and their keeper. Dr. Chandler ascended the acclivity of the mountain by the temple, and from the summit had an extensive view of the plain toward Mylasa. It was green with the cotton-plant and with vines. He would have tarried to enjoy this prospect, which was delicious, but was much annoyed with thick smoke; a fire, either accidental, or designed to consume the herbage, spreading along the side of the mountain, crackling, and seeming to threaten, unless he hastened away, to intercept his retreat.

The travellers soon afterwards reached another scene that attracted their observation; where they discovered the remains of a terrace-wall with a square area and the vestiges of a colonnade. Here many pedestals are standing, of a coarse, brown, ragged stone. Beyond these, in the rock, is a theatre, with remnants of the proscenium; a cistern, a square tower, and the city-wall inclosing a summit: near which is another, with seven deep oval cisterns in a row, lined with plaister. At a distance behind are four piers of a broken aquæduct. Dr. Chandler was here again disappointed in finding no inscription to inform them of the ancient name of the place; but he supposes it to have been Alabanda. The ancient inhabitants of this city were luxurious and gluttonous, and it abounded with female minstrels.

Again ferrying over the Mæander, they arrived at Guzel-Hissar, *the beautiful castle*, anciently Magnesia. In one of the streets they found a square capital, which Dr. Chandler conjectures belonged to a temple of Ceres. The device on it was a poppy between two wheat-ears and two torches. They saw also many fragments of architecture, of the Corinthian and Ionic orders. On an adjacent eminence is the ruin, as the travellers supposed, of a gymnasium, consisting of a piece or two of wall, and three massive arches; each painted with a garland in the centre, and two on the sides, encircling an inscription, of which some letters, with ends of fillets, are visible. Near this city was anciently a place called *Hyla*, with

a cave sacred to Apollo; but of these Dr. Chandler could not procure any intelligence.

Departing from Magnesia the travellers proceeded eastward to Sultan-Hissar, and by the road they observed several wells in a row, with Attic bases of columns perforated, and placed over their mouths; which they supposed to be remnants of the temple of Diana Leucophryene. On each side of them were orchards of fig-trees, sown with corn; and many nightingales were singing in the bushes. On an eminence at some distance from Sultan-Hissar, they found broken vaults of sepulchres, and distinct remnants of buildings, all stripped of their marble. This Dr. Chandler supposes to have been the site of Tralles.

From thence proceeding eastward, and then to the south, still on the eminence, they passed a few cottages, where they enquired for the Charonium, thinking they were at Characa. They soon came to other vaults of sepulchres and ruins of Nysa; where they found a large theatre in the mountain-side with many rows of seats, almost entire, of blue-veined marble. By the left wing is a wide and very deep water-course, the bed of the river once called Thebaites, making a vast gap in the plain, but concealed in the front of the theatre, where is a wide level area, with soil, supported by a bridge; beyond which, in the hollow, was the amphitheatre. The bottom of this structure is destroyed, and only some masses of brick-work remain, with some marble fragments by the end next the theatre; where the travellers had a view of the lofty and solid piers, sustaining the area. The eminence terminates on each side of the amphitheatre in a precipice. On one side is the ruin of the gymnasium, and on the other, of the senate-house; by which is the area or vacant space of the agora.

Riding again through Sultan-Hissar, they came to Nossibazar, or *the market of Nossli*, the town called Nossli-Boiuc, or *Great Nossli*, appearing with white minarets at a distance on their right hand toward the Mæander. This place is supposed to have been Antiochia. The road which they took from Sultan Hissar was that which anciently led to Caroura and to Laodicea in Phrygia, without passing through Antiochia. They met on it many passengers, and mules, and long strings of camels. The soil was fine, and covered with corn, fig, and olive-trees. Dr. Chandler informs us that Mount Messogis, beyond Nossli-Bazar, becomes less wide and lofty than before, and is over-topped by Mount Tmolus. He observed a remarkable gap in the range of Messogis, opening a view into a green plain, at some distance on their left hand. He wished to explore this pleasant region; but their route was settled,

settled, and the sudden changing it might have been attended with inconveniencies, if not with danger. This place, he thinks, was called Leimon, or *the Meadow*, which is described as lying above mount Tmolus and the southern parts of Mefogis, thirty stadia, or three miles and three quarters from Nyfa. The inhabitants of this city, and all around it, held there a general assembly. There, they said, was the Asian meadow of Homer; and in it was shown the heroum or monument of Asius, and also of Cayster, with the source of the river. Near it was the mouth of a cave sacred to Pluto and Proserpine, and supposed to communicate with that at Characa.

Pursuing their journey along the bank of the Mæander, they discovered the ruin of an ancient bridge, consisting of half of the central arch, with one smaller arch entire. On the way they observed some stones and vestiges of a building, which Dr. Chandler thinks might perhaps have been a temple of Menes, called Carour. This deity was worshipped in a peculiar manner. The temple was between Caroura and Laodicea, and had once been a great seminary of physicians.

The travellers had now begun to perceive an alteration in the carriage of the Turks, who, in the interior regions, seldom see strangers, and are full of ferocity. They were attacked by an aga, with his attendants armed, who, besides coffee and sugar, which they extorted from the visitants, demanded likewise an hundred and thirty piastres in money; threatening destruction if they were not immediately gratified. After a short consultation, Dr. Chandler gave them twenty zechins; affirming truly, that they had no money to spare, but might want even that sum before they reached Smyrna. The aga, who was uncommonly fierce and haughty, was prevailed on to receive it, but with difficulty. He then enquired about their firman or pass-port, which he before had refused to hear named; and after its being read, refunded nine of the zechins; believing that the travellers belonged to the English ambassador at Constantinople, and fearing lest they might there complain of his behaviour.

After this transaction the travellers proceeded to examine the site of Laodicea, which was close by them. The following is Dr. Chandler's account of the antiquities at this place.

The first ruin was of an amphitheatre, in a hollow, the form oblong, the area about one thousand feet in extent, with many seats remaining. At the west end is a wide vaulted passage, designed for the horses and chariots; about one hundred and forty feet long. The entrance from without is choked up,

except a small aperture, at which a glimmering light enters; and the soil has risen above the impost of the interior arch. This has an inscription on the moldings, in large characters, in Greek, which may be thus translated, "To the emperor Titus Cæsar Augustus Vespasian, seven times consul, son of the emperor the god Vespasian; and to the people. Nicostratus the younger, son of Lycius, son of Nicostratus, dedicated at his own expence: Nicostratus his heir having completed what remained of the work, and Marcus Ulpus Trajanus the præconsul having consecrated it." The seventh consulate of Vespasian falls on the seventy-ninth year of the Christian æra, and the consulship of Trajan on the eighty-second. Twelve years were consumed in perfecting the structure.

By another ruin is a pedestal with an inscription, which will illustrate that on the arch. It relates to the same family, and to the two benefactors. "The senate and people have honoured Tatia daughter of Nicostratus son of Pericles, a new heroine, both on account of the magistracies, and ministries, and public works of her father, and on account of her great uncle Nicostratus, who lately, besides his other benefactions, was priest of the city, and changed the stadium into an amphitheatre—" The city increasing, the stadium, it should seem, was not sufficiently capacious, but Nicostratus enlarged or lengthened it, and converted it into an amphitheatre, like that at Nyssa. A structure of so vast a circumference, when filled with the Jews sitting in rows, must itself have been a very glorious and striking spectacle.

On the north side of the amphitheatre toward the east end, is the ruin of a most ample edifice. It consists of many piers and arches of stone, with pedestals and marble fragments. At the west end lies a large stone with an inscription; the city or people has erected Ased, a man of sanctity and piety, and recorder for life; on account of his services to his country." This fabric was perhaps the repository of the laws, and contained the senate-house, the money-exchange, and public offices. It has been remarked, that the waters of Laodicea, though drinkable, had a petrifying quality; and at the east end of this ruin is a mass of incrustation formed by the current, which was conveyed to it in earthen pipes.

From this ruin, you see the Odæum, which fronted southward. The seats remain in the side of the hill. The proscenium lies in a confused heap. The whole was of marble. Sculpture had been lavished on it, and the style favoured less of Grecian taste than Roman magnificence.

From Laodicea the travellers rode on to Pambouk, the ancient Hierapolis, which is seated upon a portion of the Mælogis, beneath the summits of the mountain. As they advanced on the way, this part appeared as a white lofty cliff, and they supposed it to be chalk; but approaching nearer, they

they were astonished to find it exhibit to the view an immense frozen cascade, with its surface wavy, as of water at once fixed, or in its headlong course suddenly petrified. This extraordinary phenomenon was an entire incrustation, produced by the hot waters of Hierapolis, which were anciently famous for this quality.

The road up to the ruins, which appears as a wide and high causeway, is a petrification; and overlooks many green spots, once vineyards and gardens, separated by partitions of the same material. The ruins are situated on a flat, to which as the travellers ascended, they passed by sepulchres with inscriptions, and beheld the theatre on their right hand. Near the margin of the cliff are the remains of an amazing structure, supposed by the travellers to have been either baths or a gymnasium; the huge vaults of the roof striking horror as they rode underneath. Beyond are the massive walls of edifices, several of them leaning from their perpendicular, and seeming every moment ready to fall; the effects of violent earthquakes, to which the country is extremely subject. In a recess of the mountain is the area of a stadium. The site has been computed about two hundred paces wide, and a mile in length. The theatre is a very large and sumptuous structure, and the most entire of any the travellers had seen. Part of the proscenium is standing. In the heap which lies in confusion, are many pieces of sculpture well executed in basso relievo; with fragments of architrave inscribed, but disjointed; or so entumbered with massive marbles, that the travellers could collect from them no information. The character is large and bold, with ligatures. The marble seats are still unmoved; and the numerous ranges are divided by a low semi-circular wall, near mid way, with inscriptions on the face of it, but mostly illegible. Dr. Chandler copied a short, but imperfect one, in which Apollo Archegetes, or *the leader*, is requested to be propitious. In another compartment, mention is made of the city by its name Hierapolis; and on a third is an encomium in verse, which is thus translated: 'Hail golden city Hierapolis, the spot to be preferred before any in wide Asia; revered for the rills of the Nymphs; adorned with splendor.'

After having attentively viewed, in the course of this journey, several theatres and a stadium, in which many of the seats remained in their places, and entire; and after considering the height, width, and manner of arrangement, Dr. Chandler is inclined to believe, that the ancient Asiatics sat at their plays and public spectacles, in the same way as the moderns, with their legs crossed or gathered under them, and

probably upon carpets; an inference which we must own is strongly countenanced by the structure of those remains of antiquity.

The waters of Hierapolis, Dr. Chandler observes, were surprisingly attempered for dyeing wool, giving it from roots a tincture which rivalled the purple; and were a principal source of the riches of the place. The company of dyers, we are told, is mentioned in the inscription on the square building among the sepulchres. While the travellers were in the theatre, the women of the aga, after bathing in a contiguous pool, came to see them, with their faces muffled; and were soon succeeded by the aga, with several attendants. He is described as a young man of good deportment and uncommon affability. He discoursed with the janizary, sitting cross-legged on the ruins, smoking and drinking coffee; and expressed his regret that no water fit to drink could be discovered there; wishing, if the travellers knew of any from their books, that they would communicate it to him; saying, it would be a benefit for which all future travellers should experience his gratitude. Dr. Chandler endeavoured to find the Plutonium, or pestilential cavern, for which Hierapolis was likewise anciently noted; but his researches proved fruitless. On arriving at their tent, however, he renewed his enquiries; when an old Turk, with a beard as white as snow, told him he knew the place, that it was often fatal to goats, and believed to be the habitation of a dæmon or evil spirit. Early in the morning the travellers again ascended to the theatre, where the Turk had promised to join them; and a live fowl was intended to be the martyr of experiment. But meeting with an unexpected interruption, they left Hierapolis in haste. The occasion of their sudden departure is thus related.

While we were busy at the theatre, the aga of a village eastward came to bathe with a considerable retinue, and two of his men summoned our janizary to appear before him. He was sitting in the shade of the gymnasium, and among the Turks with him were a couple, whom we had treated on the preceding day with coffee. The aga alledged, that we had knowledge of hidden treasure, and had already filled our provision-chests, which he had seen by the tent, with it; and demanded one of them for his share. He treated the janizary as mocking him, when he endeavoured to explain the nature of our errand, and the manner, in which we had been employed. The janizary returned to us at the theatre, exclaiming, as at Bkiddiffar, that we were among rebels and robbers; that neither equity, our firmness, or the grand signior would avail us; that unless we would repent too late, it behoved us to hasten away. He was pre-

prevailed on, however, to remonstrate again; but the aga insisted on his claim with threatenings, if we did not speedily comply.

It seemed an exorbitant sum would be requisite to glut this extortioner and his dependants; and, if he were gratified, we might still expect other agas to follow his example, and be harassed until we were quite stripped of our money. The dispute growing very serious, we were apprehensive of immediate violence; and it was deemed prudent to retire by the caufey to our tent. At the same time, his two men, who had tarried by us, mounted their horses with visible chagrin, and rode off, as was furnished, to the village with orders.

On our arrival at the tent we held a consultation, when the janizary warmly urged the peril of our present situation; that the frontier of the Cuthayan Pashalike, in which we were, was inhabited by a lawless and desperate people, who committed often the most daring outrages with impunity. He recommended the regaining, as fast as possible, the Pashalike of Guzel-Hissar. It was indeed the general desire, that we might remove from a region, in which we had already experienced so much solicitude, and where our safety for a moment was deemed precarious. Our men were alert in striking the tent, and loading our baggage; and at nine in the morning we fled from Pambouk, under the conduct of our janizary.

The travellers were now on their return to Smyrna, from whence, as they soon learned, they were distant only a journey of about four days, going the direct road; but they were informed, at the same time, that the plague still raged there with uncommon fury. They had agreed to visit Ala-shahir, or Philadelphia; and setting out in the morning, ascended the Messogis, and turned to the north-west, through a cultivated country, and good road, to hills green with flowering shrubs, and in particular with labdanum. The air was fragrant, and dispensed the sweet odours of mount Tmolus. They then entered a deep narrow track, having on their left hand an old castle on the mountain, and before them an extensive plain, in which the river Hermus runs. They arrived at Philadelphia soon after; where the most remarkable object they saw, was the remnant of a duct, which has conveyed water of a petrifying quality, as at Laodicea. It has incruited some vegetable substances, which have perished, and left behind, as it were, their molds.

From Philadelphia the travellers set out for Sardes, now called Sart, distant twenty-eight miles. The site of this once noble city is now green and flowery. Coming from the east they had the ground-plot of the theatre on their left hand, with a small brook running before it. This structure was in

a brow, which unites with the hill of the Acropolis, and was called *Prion*. Some pieces of the vault, which supported seats, and completed the semicircle, remain. Going on, they passed by remnants of massy buildings; marble piers sustaining heavy fragments of arches of brick; and more indistinct ruins. These are in the plain before the hill of the acropolis. On their right hand, near the road, was a portion of a large edifice. The walls are standing of two large, lofty, and very long rooms, with a space between them, as of a passage. This remain, it has been conjectured, was the house of *Croesus*, once appropriated by the Sardians, as a place of retirement, to superannuated citizens. It was called the *Gerusia*, and in it, as some Roman authors have remarked, was exemplified the extreme durability of the ancient brick. The walls in this ruin have double arches beneath, and consist chiefly of brick, with layers of stone. The bricks are exceedingly fine and good, of various sizes, some flat and broad. The travellers employed a man to procure one entire, but the cement proved so very hard and tenacious, it was next to impossible. This material is said to have been insensible of decay; and, it is asserted, if the walls were erected true to their perpendicular, would, without violence, last for ever.

The hill of the acropolis appears from the plain to be triangular. It is sandy, and the sides rough. The eminence affords a fine prospect of the country, and in the walls are two or three fragments with inscriptions. Not far from the west end is the celebrated river *Pactolus*, which rises in mount *Tmolus*, and once flowed through the middle of the agora, or market place of *Sardes*, in its way to the *Hermus*, bringing down from the mountain bits of gold. The treasures of *Croesus* and of his ancestors were collected chiefly from the river, but in time that source failed. The *Pactolus*, after snow or rain, is a torrent. The stream was now shallow, the bed sandy, in colour inclining to a reddish yellow.

In ascending the acropolis, the travellers were suddenly struck with the view of a ruin of a temple, near them, in a most retired situation, beyond the *Pactolus*. Five columns are standing, one without the capital; and one with the capital awry to the south. The architrave was of two stones. Dr. Chandler thinks it probable that this was the temple dedicated to the local goddess *Cybebe* or *Cybele*, and which was damaged in the conflagration of *Sardes* by the *Milesians*. It was of the *Ionic* order, and had eight columns in front. The shafts are fluted, and the capitals designed and carved with exquisite taste and skill. It is impossible to behold, says our

authors without deep regret, and imperfect testimony of so beautiful and glorious an edifice.

Before Sardes, on the opposite side of the plain, are many barrows on an eminence, some of which are seen afar off. Near the lake Gygæa, which was within forty stadia, or five miles of Sardes, was the burying-place of the Lydian kings. Here the barrows are of various sizes. Four or five are distinguished by their superior magnitude. All of them are covered with green turf; and as many as Dr. Chandler observed, in passing among them, retain their conical form without any sinking in of the top. One of the barrows on this eminence, near the middle, and towards Sardes, is remarkably conspicuous, and has been described by Herodotus, as the greatest work in Lydia, inferior only to the works of the Egyptians and Babylonians. It was the monument of Halyattes the father of Cræsus.

After riding an hour by the side of the Gygæan lake, the travellers turned to the south-west to recover the road from Sardes to Magnesia by mount Sipylus. They again forded the Hermus, which was wide, rapid, and turbid; and entered on the road by three barrows, ranging close by each other.

Dr. Chandler observes, that the famous story of the transformation of Niobe the daughter of Tantalus, had for its foundation a phenomenon extant in mount Sipylus. The phantom, says he, may be defined, 'an effect of a certain portion of light and shade on a part of Sipylus, perceivable at a particular point of view;' and this he recommends to the notice of travellers who may hereafter visit Magnesia.

Having reason to apprehend that the plague would soon reach Magnesia, to which city caravans were continually arriving from Smyrna, the travellers proceeded on their route, along the foot of mount Sipylus. Their terror and perplexity, however, increased as they advanced; and they were assured that many of the villages were infected. They were now only two hours from Smyrna; but knew not if they could be admitted into the house of the English consul, or whether he had remained at that place. In this embarrassment, Dr. Chandler, seeing the village of Hadgilar near them, rode towards it, followed by the Swiss, and meeting a peasant, asked him, whether any Frank or European lived there; and was answered, Mr. Lee. Upon which he galloped up to his house, and was received with his usual cordiality.

In the remainder of the narrative Dr. Chandler relates the history of the plague, the origin of which he imputes, not to any pestilential quality in the air, but to the extreme carelessness and insatiation of the people. As soon as the calamity had

had ceased, the travellers returned to Smyrna, sufficiently wearied with their fatiguing journey, and desirous of a respite. Here they hired a boat to convey them to Athens. But we can attend them no further, till we are favoured by Dr. Chandler with their interesting Travels in Greece.

It was not without some anxiety for the favourable attention of our readers, that we found ourselves obliged to extend the account of these Travels through the extraordinary number of five successive Reviews. But the uniform nature of the work would not admit of a more contracted detail; and we have not occasioned this prolixity by inserting any quotations that could with propriety be avoided. The whole of Dr. Chandler's narrative is equally interesting to classical scholars; and it was therefore incumbent upon us to exhibit all its parts, without selection. That we may not add to the prolixity for which we have been apologizing, we shall now conclude our account of these Travels in a few words.

In this circumstantial account, which Dr. Chandler has delivered of the Travels in Asia Minor, his description of the remains of ancient buildings bears evident marks of great accuracy, and is every where extremely perspicuous. He has rendered the narrative yet more entertaining, as well as discovered his own extensive acquaintance with the Greek and other writers, by occasionally interspersing geographical remarks, and anecdotes from ancient and modern history, relative to the most remarkable places which they visited. It is also observable, that, notwithstanding his classical learning, he has not once indulged himself in a quotation from any of the ancient poets; with such scrupulous attention has he prosecuted the object of the journey. The approbation of the Society of Dilettanti, and the thanks of the public, are likewise due to the two gentlemen who were associated with Dr. Chandler in this undertaking; and from the pleasure we have received in the perusal of the present work, we shall expect with a degree of impatience the publication of their Travels in Greece.

VI. *A Specimen of the Medical Biography of Great Britain; with an Address to the Public.* By John Aikin. 4to. 1s. Johnson.

THE peculiar aptitude of biographical composition is general to afford instruction and entertainment, is universally admitted; and we presume it will likewise be acknowledged, that the method of arranging the subjects of such memoirs into distinct classes, corresponding to the profession or rank in life of the persons whose histories are related, is not

not without particular advantage. By these means, not only the several orders among the objects of the narrative are more accurately surveyed, but the individuals in each tribe being thus placed nearer one another, the similarity or discrepancy of character is rendered more obvious, and their comparative merit more readily ascertained. How far indeed the public may be interested in medical biography experience alone must determine. A province it is in which such readers as are pleased only with brilliancy of incidents cannot expect much gratification, and where likewise the moral temper of the man, so fruitful of entertainment in the contemplation of human nature, is often either altered or obscured by specific habits, and professional uniformity. To persons of the faculty, however, such a work cannot fail of being particularly useful; as it may present them with a view of the means by which their predecessors have attained consideration, and will also eventually include a history of the science. It is proper that we insert the following extract from the author's Address to the Public, in which he delineates the plan of the intended work, and requests their assistance for enabling him to accomplish it.

‘ The general plan of the proposed work is to give, in chronological order, a history of the lives of all the most eminent persons of the medical profession in its several branches, who have, from the earliest period of information, flourished in these kingdoms. In this, it is meant to include a brief, but distinct account of what each may have done, either by his practice or his writings, to improve his profession; and also of every remarkable singularity in theory or practice, which may not deserve to come under that title. Thus every attention will be afforded to render the work a history of the art, as well as of its professors: and for this purpose, the most noted of the empirical class, who have introduced any important innovations into medicine, will not be rejected. This more strictly medical part of the plan, will not, however, be so exclusively pursued, as not to commemorate all those who, being of the medical class by profession, became eminent from their proficiency in any other part of science, or from any remarkable circumstance in their lives. In many instances, indeed, it will be found that medical and literary fame were united in the same person; and such characters will be dwelt on with peculiar regard.

‘ With respect to the degree of reputation which will entitle to admission into our biographical records, it is impossible to lay down any precise rules or limits. Opinion and fancy will have their sway: circumstances will bias; but, in general, the time in which a person flourished will produce the principal variation. At a very early period, there are so few candidates for notice, that the slightest pretensions will be allowed; and, in par-

particular, every one who has left writings on the subject of medicine will be admitted. The lower we descend, the more necessary it will be to require some peculiar circumstance of distinction from the surrounding crowd; and when we approach our own times, we must be obliged to confine ourselves to a few leading characters, as the only means of avoiding censure or embarrassment in the selection.

On surveying the stock of materials at present in my hands; for the completion of this extensive and arduous undertaking, I feel, in the most sensible manner, how much I must depend upon the efficacy of my solicitations for public aid. Possessing no peculiar advantages, I could only set out with common materials. These, perhaps, may be better disposed and arranged than they have hitherto been; but how inadequate is the performance of this to the execution of the whole design! The motives I can offer to individuals for contributing the assistance in their power to grant, must all refer to their opinion of the merit of the attempt, and my ability to execute it; joined to the satisfaction of obliging one, who will not be backward to testify his grateful sense of the obligation. Of the nature of the requested assistance I shall say a few words.

The sources of information are books, manuscripts, and anecdotes. With respect to the first, I have found that an author is frequently his own best biographer, and that a careful perusal of his works will afford many circumstances not to be learned elsewhere. For this reason, and also for the sake of giving a general account of these works, I shall carefully examine every publication which I can meet with, of the persons whose lives I write; and as many of them are now very scarce, and not to be procured from the booksellers' shops, I must apply to the libraries of the curious for the loan of them, assuring the owners of their being safely and speedily returned. An catalogue of such as have already occurred among my desiderata is subjoined. Any others which are rare, and in the judgment of the possessors would suit my purpose, will be thankfully received.

Manuscripts, relating either to the works or lives of medical persons, may be expected to yield much new and important information. The greatest treasures of this kind, as I suppose, lodged in public libraries, to which more particular applications will be made. Private proprietors will be pleased to accept this general request for their communications.

The article of anecdotes is of all the most fertile and promising; yet it is to be supposed that its assistance will not extend to very remote times, but will be chiefly confined to subjects within present memory. Gentlemen of the faculty of considerable standing will have it in their power, beyond any others, to enrich our collections under this head. From the relations and descendants of those who will be the subjects of our memoirs, we may expect to receive many interesting particulars.

more, most useful matter may also be derived; and their attention to this article is therefore peculiarly requested.

Mr. Aikin informs us that he has already finished, as far as it could be done from the materials in his possession, an account of all those of our own country who seemed proper objects of biography, from the earliest period to the time of Harvey. The Specimen contains the lives of John Clement, William Butler, and John Woodall, who flourished in the sixteenth century. A copy of the first of these, the design of the publication induces us also to submit to our readers.

JOHN CLEMENT.

At what precise time, or in what part of England this learned physician was born, we are not informed. He was educated at Oxford, and was honoured with a very early acquaintance with sir Thomas More, who took him into his family, made him tutor to his children, and seems to have regarded him with paternal kindness. The following passage in a letter from that illustrious person to Petrus Ægidius, is a pleasing declaration of his sentiments concerning Clement, and his treatment of him. He is speaking of a literary difficulty started by his young friend. "Nam et Joannes Clements puer stultus, qui adsuit, ut scis, una, ut quem a nullo patior sermone abesse, in quo aliquid esse fractus potest, quoniam ab hac herba, quæret. Latinis literis & Græcis cepit evirescere, egregiam aliquando frugem spero, in magnam me conjecit dubitationem." In another letter he mentions him as teaching Greek to Coster, afterwards dean of St. Paul's, and founder of Paul's school.

The friendship of sir Thomas More was not of such an interested nature, as to be a restraint upon the advancement of Clement. On the contrary, we find him, about the year 1519, settled at Corpus Christi College in Oxford, as professor of rhetoric, and afterwards of Greek, in that university, in consequence of his patron's recommendation to cardinal Wolsey. These employments he filled with great reputation; and it is remarked, to the honour of the medical faculty, that as Linacre was the first who taught Greek at Oxford, so Clement was the second teacher of any note in that language. Till this period it does not appear that his studies had been directed to any particular profession; but he now gave himself up entirely to the pursuit of medical knowledge. Thus More, in one of his epistles, mentioning Lupset as professor of the languages at Oxford, says, "Successit enim Joanni Clementi meo; nam is te totum addidit tui medicæ, nemini aliquando cessurus, nisi hoc mineto (quod abominor) hominibus inviderint Patres." This was in the year 1520 or 21. His success in medical studies appears to have been such as might have been expected from his learning and abilities. He was made a Fellow of the College of Physicians in London; and was one of the physicians sent by

by Henry VIII. to Wolfsey, when he lay languishing at Essex in 1529. In the reign of Edward VI. he left his country for the sake of the Roman Catholic religion, a strong attachment to which he had probably imbibed in the family of his patron, sir Thomas More. Some circumstances must have rendered him, peculiarly obnoxious to the court, since we find him, with some other Papists, excepted from a general pardon granted by Edward in the year 1552. It was during his continuance abroad on this occasion, that, as Wood thinks, he took the degree of Doctor of Physic. On the accession of queen Mary he returned, and practised in his profession in a part of Essex, near London. At her death he went abroad a second time, and there spent the remainder of his days. He died at Mechlin, where he had resided and practised several years, on July 1, 1572.

He married, about the year 1526, a lady named Margaret, who was in the family of sir Thomas More at the same time with himself. Pitts calls her "*Margaritam illam, quam inter filias suas, tanquam filiam, educari fecerat Morus.*" She was little inferior to her husband in knowledge of the learned languages, and gave him considerable assistance in his translations from the Greek. She lived with him above forty-four years, dying in 1570; and in an epitaph which he wrote for her monument, among other subjects of praise, he relates her teaching her sons and daughters Greek and Latin.

The only works which Clement published were some translations of pieces in divinity from the Greek, and a book of Latin epigrams and other verses.

From this specimen, which cannot be supposed to constitute the most interesting part of the memoirs, and from the distinct and well-digested plan proposed by Mr. Aikin, we think there can be no reason to doubt that the work will be favourably received, and we hope his application to the public will meet with that liberal attention which is due to the nature of the request.

VII. *New Idyls*, by Solomon Geffner. *With a Letter on Landscape Painting; and the Two Friends of Bourbon, a Moral Tale*, by M. Diderot. 4to. 16s. in boards. Hooper.

THE former works of Geffner have established his character, as a writer of a warm and lively imagination, peculiarly happy in copying the beautiful scenes of nature, and in uniting ingenious sentiment with the pleasing tenderness of the pathetic. Almost equally distinguished by talents for poetry and painting, he seems to possess a double portion of the faculty of invention, and transfers to his verbal descriptions that vivid

colouring, and glowing imagery, which mark the masterly productions of the pencil. A person thus qualified for cultivating the sister arts, can hardly fail of attaining extraordinary eminence, whether he devotes his labour to the more arduous subjects in each department, or he be chiefly captivated with the charms of nature in her humbler and more simple attire. The latter is the province to which the genius of Gessner appears to be particularly adapted; and with what unaffected ease and grace he treads in the field of pastoral poetry, the work under consideration affords sufficient evidence.

The Idyls here published are twenty-one in number, partly written in the form of narrative, and partly in dialogue. As they are not embellished with the ornaments of verse, it might be unjust to compare them with the Idyllia of Theocritus and the Bucolics of Virgil; but we may affirm, that in the choice of agreeable and picturesque subjects, the variety of description, and the beautiful simplicity of character and sentiment, they will suffer no disparagement from a near apposition even to the works of those celebrated ancients. The following Idyl, entitled the Autumnal Morning, which we select at random, may serve as a specimen.

‘ Already had the sun’s rays gilded the summit of the mountains, and proclaimed the approach of the fairest of autumnal days, when Milon placed himself at his window. The sun then shone through the branches of the vine, whose verdure, mix’d with purple and aurora, form’d over the window a shady arbour, that lightly waved to the morning’s gentle gale. The sky was serene; a sea of vapours cover’d the valley. The highest hills, crown’d with smoking cottages, and with the party-colour’d garb of autumn, rose like islands, by the power of the sun’s rays, out of the bosom of that sea. The trees, loaded with ripening fruits, presented to the eye a striking mixture of a thousand shades of gold and purple, with some remains of verdure. Milon, in sweet extasy, suffer’d his sight to wander through the vast extent. Sometimes he heard far off, sometimes more near, the joyous bleating of the sheep, the flutes of the shepherds, and the warblings of the birds, that by turns pursued each other on the floating gales, or died away in the vapours of the valley. Plunged in profound contemplation, for a long time he stood motionless; then, fired with a sudden transport of divine enthusiasm, he seized his lyre, that hang against the wall, and thus he sung:

“ Grant, O grant me, Gods! the power to express my transports and my gratitude, in hymns worthy of you! Full-blown nature now shines forth in all her charms; her riches she profusely pours around; mirth and festivity reign throughout

out the plains. The prosperous year smiles in our vines, and orchards. How beautiful appears this vast campaign! How delightful the variegated dress of autumn!"

Happy the man whose heart feels no remorse, who, with his lot contented, frequently enjoys the delight of doing good. The serenity of the morning invites him to new joy: his days are full of happiness; and night finds him in the arms of the sweetest slumbers: his mind is for ever open to the impressions of pleasure! The various beauties of the seasons enchant him; and he alone enjoys all the bounties of nature.

But doubly blest'd is he who shares his happiness with a companion form'd by Virtue and the Graces: with one like thee, my belov'd Daphne. Since Hymen has united our destinies, there is no felicity that is more delightful to me. Yes, since Hymen has united our destinies, they are like the concord of two flutes, whose pure and sweet accents repeat the same air. Whoever hears them is penetrated with joy. Did my eyes ever express a desire that thou didst not accomplish? Have I ever tasted any happiness that thou didst not augment? Did any care ever pursue me to thy arms that thou didst not dispel, as the vernal sun dispels the fogs? Yes, my spouse, the day that I conducted thee to my cottage, I saw all the joys of life attend thy train, and join themselves to our household gods, there for ever to remain. Domestic order and elegance, fortitude and joy, preside over all our labours, and the gods vouchsafe to bless thy undertakings.

Since thou hast been the felicity of my heart, since thou hast been mine, O Daphne! all that surrounds me is become more pleasing to my sight; prosperity has rested on my cottage, and dwells among my flocks, my plantations, and my harvests. Each day's labour is a new pleasure, and when I return fatigued to this peaceful roof, how delightfully am I solaced by thy tender assiduity! Spring now appears more joyous, summer and autumn more rich, and when winter covers our habitation with its hoary frost, then, before the glowing fire, seated by thy side, I enjoy in the midst of the most tender cares and pleasing converse, the delicious pleasure of domestic tranquility. Let the north wind rage, and let storms of snow hide the face of all the country from my view, shut up with thee, my Daphne! I feel, I more sensibly feel that thou art all to me: and you, my lovely infants! crown my felicity; adorned with all the graces of your mother, you are to us an earnest of heaven's unbounded favours. The first words that Daphne taught you to kiss, was, that you loved me: health and gaiety smile in all your features, and sweet complacency shines already in your eyes: you are the joy of our youth, and your prosperity will be the comfort of our latter days. When returning from the labours of the field, or from guarding my flocks, you meet me at the cottage door with cries of joy; when hanging on my knees you receive, with the transports of innocence, the trifling presents of fruits that I
have

have gathered, or the little instruments that I have made while tending my flocks, to form your hands, as yet too feeble, to culture the garden or the field; God! how does the sweet simplicity of your joys delight me! In my transports, O Daphne, I rush to thy arms, that open to embrace me; then, with what an enchanting grace you kiss away the tears of joy that flow from my eyes!"

'While he thus sung, Daphne entered, holding in each arm an infant, more beautiful than Love himself. The morning, bathed in resplendent dew, is not so charming as was Daphne, while tears of joy ran down her cheeks. O my love! she sighing said; how happy am I! We are come, O we are come, to thank thee for thy tender love. At these words he clasp'd the lovely infants and their mother in his arms: lost in delight they could not speak. Ah, he who at that instant had seen them, must sure have felt at the bottom of his heart, that the virtuous man alone is happy.'

To these Idyls are subjoined, *The Wooden Leg*, an Helvetic Tale; a Letter on Landscape Painting; and the story of the *Two Friends of Bourbon*, communicated by M. Diderot. The Letter on Landscape Painting affords the most convincing proof not only of Geffner's great abilities as an artist, but likewise of his excellent judgment and unwearied application in the cultivation of his natural talents. He there delivers admirable precepts for improving the imagination, and elevating the genius; to answer which purposes he particularly recommends to the young artists the reading of good poets. He speaks in the following strain of the method of studying pursued by himself.

'Thus passing from various imitations to continual reflections, and then returning to nature, I found at last that my efforts became less laborious. The principal masses and forms lay'd themselves open to my sight. Effects that I had not perceiv'd, struck me. I was at last able to express, by a single stroke what art you'd not detail without prejudice. My manner became expressive. How often before this first progress, have I search'd, without finding them, objects favourable to imitation; and how often did they present themselves to my sight! Not, however, that every view, or every tree, contains all that picturesque beauty I sought after; but my experienced eye no longer beheld objects without distinguishing forms that pleased me, or characters that fix'd my attention. I saw no shade that had not some branch well disposed, some mass of foliage agreeably group'd, some part of a trunk whose singularity was not striking. A detach'd stone gave me the idea of a rock; I exposed it to the sun in the point of view that best agreed with my design, gave it in my mind a proportionable larger extent, and then dis-

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cover'd the most brilliant effects in the clear obscure, the doubtful, and the reflections. But when in this manner we investigate any subject in nature, we shou'd take care not to let them lead us away by their singularity. Let us seek for the beautiful and noble in the forms, and manage with taste those that are merely fantastic. It is the idea of a noble simplicity in nature that must moderate a sight that wou'd carry the artist to a taste for the marvellous, to exaggeration, perhaps even to chimeras; and lead him away from that probability in which the truth of imitation consists.

I found, however, that when I apply'd myself so long in meditating on the matters I had chosen, a too great timidity. When I wou'd insert, overcharg'd, so to say, with the great ideas of the celebrated artists, I felt my weakness, and humbled by my want of strength, I perceiv'd how difficult it was to equal them. I observ'd how much a too continued imitation weakens the sight of fancy. Of this the celebrated Frey is an instance; and the greatest part of engravers confirm this observation. In reality, their own compositions are in general the most indifferent part of their works. Incessantly employed in expressing the ideas of others, and obliged to copy them with the most scrupulous exactitude, that boldness, that warmth of imagination, without which there can be no invention, is either enfeebled or totally lost. Startled by these reflections, I abandon'd my originals, I left my guides, and deliver'd myself up to my own ideas. I prescrib'd myself subjects, and laid down problems for my solution, and I thus endeavour'd to find out what might best agree with my feeble talents. I remark'd what I found most difficult, and discover'd to what studies I must for the future apply my greatest attention. Then the difficulties began to disappear. My courage increased. I perceiv'd that my imagination was extended by perseverance.

It is probable, that in cultivating his poetical talents, M. Geffner has pursued the same freedom of sentiment and imagination which he recommends towards forming a great artist; and to this reliance on his own powers alone is it owing, that in these Idyls we are presented with such transcripts of nature as are not derived from the most distant imitation either of the Sicilian or Latin poet, but are indisputably the original productions of the author's own imagination. It remains to be observed, that the translator has executed the version with fidelity, and that the work is embellished with elegant plates, designed and drawn by M. Geffner.

with an Essay on the original Genius and Writings of Homer: with
 a list of commentators, and a list of the ancient and present State of Asia, Trade,
 and the Islands with Engravings; By the late Robert Wood, Esq.
 with a new and improved Description of Palmyra and Babylon &c. &c.
 by the same Author. (Continued from p. 178.)

THIS learned and ingenious writer, having shown, that
 Homer was most probably a native of Chios or Smyrna,
 proceeds to attend him in his travels.

When the great objects of human pursuit, whether wealth,
 power, honour, or science, were not to be acquired at home,
 it is not reasonable to suppose, that a person of a turn of mind,
 like that of Homer, would sit down contented with the po-
 verty, ignorance, and inglorious insignificance of his native
 spot.

His writings indeed very evidently demonstrate, that, like
 the hero of the Odyssey, he had

from chime to chime observant stray'd,
 Their manners noted, and their states survey'd.

He appears to have been perfectly acquainted with the dia-
 lects, which were spoken in all the different parts of Greece.
 In his catalogue of the ships he has given us the exact geo-
 graphy of that country, the several dynasties of the kingdom
 of Priam, and the various nations of Asia Minor.

The country and manners of Phœnicia and Egypt, as our
 author observes, were well known to Homer, and frequently
 alluded to in his works. He mentions Arabia and Libya. He
 has left us traces of his knowledge of particular places, beyond
 Thebes to the south, as far as Ethiopia. He describes the Hip-
 pomolgians, and other nations in the neighbourhood of the
 Euxine sea.

In short, in his allusions or descriptions we may trace him
 in those countries, which at that time were supposed to be the
 extremities of the earth.

In this chapter our author takes notice of the state of na-
 vigation in Greece at the time of the Trojan war.

The fleet, he says, which assembled at Aulis, consisted of
 open half-decked boats, a sort of galleys with one mast, fit for
 rowing or sailing. They were launched, and drawn up on the
 beach occasionally, or fastened on shore, and served as mere
 transports for soldiers, who were at the same time mariners.
 There is nothing in Homer, that alludes to a regular sea-
 engagement; or that conveys any idea of that manner of car-
 rying on war. Those poles of an extraordinary length, which
 he mentions, seem to have been used as offensive weapons
 against boarding, and may have been of service in landing.

When Achilles or Ulysses talk of commanding naval expeditions, and destroying cities with a fleet; or when Hercules is said to have taken Troy with six ships only, the allusion is to the numbers, which they carried to act on shore. Their boats had a rudder, and ballast, but no anchor. The name of it does not occur in Homer: nor was the use of that instrument known. If we may form a judgement from the raft of Ulysses, there was no metal employed, the timbers being fastened by pegs: In short, we know, from good authority, that ship-building had not made any great progress in Greece before the expedition of Xerxes, about 700 years after the siege of Troy. The best accounts, that we can collect of the naval engagements of those times, is a proof of this.

Agreeably to this account of the ancient mode of ship-building, we see, that though Homer's seamen are expert in their manœuvres, yet they are confined to the precautions of that timid coasting navigation, which is, at this day, practised in the Mediterranean, in slight undecked vessels, unfit to resist the open sea.

We find Nestor, Diomedes, and Menelaus (*Odys. iv.*) consulting at Lesbos upon a doubt, which this imperfect state of the art alone could suggest. The question was, whether in their return to Greece, they should keep the Asiatic coast, till they had passed Chios, which was the most secure, but the most tedious way home; or venture directly across the open sea, which was the shortest, but the most dangerous.

Modern navigators would choose it, as the safest. This constitutes one of the great differences between ancient and modern navigation.

Though several places in the Mediterranean are mentioned by Homer, yet, our author observes, he could not discover the least trace of the Adriatic, either in the *Iliad* or the *Odyssey*. No country is taken notice of nearer its coast than *Thesprotia*.

If, says he, the assertion of Herodotus be true, that this sea was discovered by an Ionian, there may be great propriety in the poet's silence, as it is a mark of his care to distinguish the state of things in his own age, from that of the times he describes. There are however other reasons which incline me to believe, that the coasts of this gulf, on either [each] side, above the Ceraunian mountains, was not frequented by the first navigators: that is, the inhospitality and ferocity of the inhabitants on the north-east coast, and the dangerous navigation of the gulf in general.

With respect to the latter, our author has the following observations, which throw a light upon a difficult passage in the *Aeneid*.

The

The coast of Dalmatia is bold and steep, and few rivers are discharged into the gulf on this side. The Italian shore, on the contrary, is low, flat, and shoaly. Here great rivers from the Alps, and rapid torrents from the Apennines, carry much rubbish into the sea, and by these means cause the land to encroach upon it; so that all the harbours, from Venice to Brundisium, are in some degree affected by it, according to their vicinity to those rivers and torrents.

The general navigation of this sea, particularly that part occupied by the Venetians, is regulated agreeably to this description of it. . . We may reasonably suppose, that the Italian shore was always dangerous, and that the method of keeping close upon the Dalmatian coast was still more strictly observed, in the early and imperfect state of navigation. This is the course, which Virgil makes Antenor take.

Antenor potuit, mediis elapsus Achivis,
 Illyricos penetrare sinus, atque intima tutus
 Regna Liburnorum, & fontem superare Timavi;
 Unde per ora novem, vasto cum murmure montis,
 It mare præruptum, & pelago premit arva sonanti.
 Hic tamen ille urbem Patavi, sedesque locavit.
 Teucrarum. Æn. i. 242.

A direct course must have brought Antenor to Padua before he could reach the Timavus, contrary to the description of these lines. But if we bring Antenor along the Illyrian shore, he must pass the Timavus, before he arrives at the place of his destination; and his progress will be marked exactly in that order, in which it is laid down by the poet: viz. Illyrium, Liburnia, Timavus, Padua.

Our author farther observes, that,

This passage in Virgil is not understood by the commentators; that the words *mare præruptum* signify literally the sea, and not figuratively the Timavus. That river, he says, is a collection of several springs, joining in one stream, which discharges itself into the sea quietly, after a very short course, when the tide is out; but, when the tide comes in, it not only beats back the fresh water, with noise and violence, but overflows the land, rendering the passage impervious, till it ebbs again; as travellers between Vienna and Venice frequently experience. The expression is certainly more justly descriptive of the breaking waves of a returning tide, than of the canal of a river, however violent.

Before we quit this subject, we shall detain the reader with an observation, which naturally suggests itself in this place. Supposing Phœacia to have been the same as Corfu, Homer's account of it implies, that he knew nothing farther that way: for the Phœacians are called *τοχέτοισι* *. From hence it appears,

* Odyss. vi. 205.

that Homer measures his distance from the east, and that he knew nothing of the voyage either of Antenor, Diomedes, or Æneas into Italy.

In the next chapter, on Homer's Winds, the following remark is worthy of notice, as it shews the extreme accuracy of the poet.

• Zephyrus is called hard-blowing, rapid, the father of all the winds, noisy, whistling or rattling, moist, and is represented as bringing rain or snow.

• I find two passages in the *Odyssy*, which seem to give an idea of Zephyrus, different from this general character, and more like the zephyr of modern poetry. One is in the poetical description of the Elysiac fields, b. iv. "where neither winter's snow, nor rain are seen, but a continual refreshing zephyr blows from the ocean;" the other is in the description of Alcibiades's gardens, b. viii. where the rich vegetation is ascribed to a constant zephyr.

• When we recollect, that the zephyr of Homer's country blew from the mountains of Thrace; and that these circumstances are the only ones, in which he describes the qualities of that wind in a distant western climate, instead of contradictions and inconsistencies, we discover an extensive knowledge of nature. To have used the gentle zephyr in a simile addressed to Ionian readers, or to have given the character of severity to that of western climates, would have been equally incorrect.

In the next chapter the author examines the geography of Homer, as exhibited by Mr. Pope. Here he tells us the alterations of the translator has produced a new map of Greece, very different from that of the original author.

• Thus the *Graa* and *speciosa Mycaleffus* of Homer become by translation,

— "Greece near the main,
And Mycaleffus' ample piney plain."

• Had it been proper to describe the narrow tract of the *Equips*, by name of the *Mæis*, yet it is not at all distinguished, by such a situation, from several other places mentioned on this shore; and, as to the *ample piney plain*, we searched for it in vain. It is therefore matter of doubt, whether it existed in the time of Homer, though mentioned by Statius about a thousand years afterwards. Indeed it would be difficult to assign any reason for the addition in the English, except that the rhyme requires, that *Graa* should be near the *main*, in the first line, and that *Mycaleffus* (for so the translator was obliged to write it,

• Strabo shews, that Æneas did not leave Troy (*lib. xiii.*) and Homer says, that he and his posterity were to reign in that city. *Il. xi. 397.*

† Γραια τῆς καὶ περὶ τὸν Μυκαλήσσον.

v. 398.

8 in

in order to make out the line) owes both to rhyme and measure her *giddy* in the second.

When Mr. Pope informs us, that the two following places were famous,

For flocks Brythiz, Gliffs for the vine, v. 802.

and mentions those,

"Who plough the spacious Orhomenian plain," v. 611.

he substitutes the state of those countries in the time of Plutarch and Statius, from whom he takes his account of them, for what it might have been in that of Homer, who connects no such ideas of pasture, vintage, and corn with those names.

Those concise, but descriptive, and therefore interesting sketches of ancient arts, customs, and manners, with which Homer has enlivened his map of Greece, cannot be translated faithfully and at the same time poetically. Mr. Pope has succeeded surprisngly in the latter; but then his study of a flowing and musical versification frequently betrays him into a florid profusion of unmeaning ornament, in which the object is greatly dignified, if not totally lost; as when, for the *grassy Pteleon* of Homer, we have,

And grassy Pteleon decked with cheerful greens,
The bowrs of Ceres, and the sylvan scenes." v. 850.

In the same manner the single epithet, *δωρ, noble*, which Homer gives the Cephissus, is extended to a complete landscape.

From those rich regions, where Cephissus leads
His silver current through the flow'ry meads." v. 684.

He is still more lavish of ornament, when he dresses up the Peneus and *leafy* Pteleon of Homer; in as much additional *beauty*, as can be well crowded into four lines.

"Who dwell where Pelion, crown'd with piny boughs,
Obscures the glade, and nods his shaggy brows;
Or where thro' flow'ry Tempe Peneus strays,
The region stretched beneath his mighty shade," v. 418.

Here the translator gives us a picture, not without its beauties; but beauties so much his own, that they retain little of Homer, either as to the subject, or the manner. We shall say no more at present of the catalogue, where Rhodur is *green*, Lilwa *fair*, and Cynos *rich*; without any authority from the original; Anemolia *harsh* *stately* *springing* *turrets*, and Coriath her *imperial towers*; Parthax her *snaky cliffs*; *Ter-*

Δὲ δ' Ἀσπιδίου γὰρ ἰδ' Ὀχλητῆς Μυρσίου.
Ὁφ' ἄνετος Πηλίου καὶ Πηλίου εἰσοσιφάλλου
Ναισῆρον.

phe her *sylvan seats*, and *Ætylus her low walls*, from Pope, not from Homer.

It is owing to these liberties, that we find the old poet often loaded with English ambiguity, and even contradiction, for which there is no foundation in the Greek: as where Ithaca is sometimes *fair*, and sometimes *barren*; and where in spite of the *sanctuary* of Pylos in one place, we have, in another,

“Alpheus’ pleatous stream, that yields
Increase of harvest to the Pylian fields.”

In this chapter Mr. Wood points out many inaccuracies in the map of Troy, prefixed to Mr. Pope’s translation.

The Scamander, he says, is discharged into the *Ægean sea*, instead of the *Hellepont*; and the translator is sometimes as inconsistent with his own incorrect map, as both he and his map are with the real situation of the ground. By not having ascertained any invariable and fixed idea of the scene of action, either true or false, he has led his author into a labyrinth of contradictions. Thus, when he supposes, that the Greeks had not passed the river before the beginning of the sixth book, it is a necessary consequence of such a supposition, that they were, till then, at some miles distance from Troy. But this is inconsistent with that beautiful digression of the 3d book, where Priam and Hellen see the Grecian leaders so distinctly from the walls of that city, as to distinguish their persons and figures.

I was at a loss, continues our ingenious traveller, to account for so much obvious inaccuracy collected into so small a compass, till I discovered, besides the mistakes of the draughtsman, a certain regularity of error, which could belong to the engraver alone, who, by a piece of negligence, not less unpardonable in the artist, than fatal to geography and Homer, has given a map, which reverses the drawing from which it was engraved, and of course changes the respective situation of all the parts, from right to left, and from left to right; so that the Sigeum stands where the Rhœteum should be, and the Scamander runs on that side of Troy, which belongs to the Simois.

If a poet writes from an immediate view of the scene of action, as Homer most probably did, his translator, in order to form a proper idea of his descriptions, and give an exact representation of the neighbouring country, should likewise see the place he proposes to delineate; otherwise he will naturally and necessarily fall into a variety of mistakes, and exhibit a very different landscape.

[To be continued.]

IX. *A Calm Address to our American Colonies.* By John Wesley,
M. A. 12mo. 2d. Hawes, Spitalfields.

THE constitutional dependency of the American colonies upon the British legislature, has in various publications been repeatedly ascertained, with a degree of evidence that might justly be reckoned sufficient to have entirely decided the controversy. Whether the disregard of the colonists to all the arguments advanced on his subject, proceeds from the blindness of zeal, or the obstinacy of inflamed faction, we will not determine. Credulity and suspicion have probably both conspired to mislead the understanding of the multitude. Incapable themselves to judge of the matter in dispute, they naturally form their opinion by the clamour of those who are most violent in the opposition to government, and who speciously affect, from whatever private motive, an ardent attachment to public liberty. There is however much reason to presume, that should the voice of cool expostulation fairly make its way beyond the Atlantic, the abettors of anarchy would find it difficult to maintain a delusion so destructive to the tranquility and general interest of the people. The Address now before us is particularly well calculated for this purpose, on account of the conciseness and force of the arguments it contains.

Mr. Wesley sets out with specifying the grand question in controversy, Has the British parliament power to tax the American colonies? To determine this point, he considers the nature of our colonies. An English colony, he observes, is a number of persons to whom the king grants a charter, permitting them to settle in some far country, as a corporation, enjoying such powers as the charter grants, and to be administered in such a manner as it prescribes. That as a corporation they make laws for themselves: but as a corporation subsisting by a grant from higher authority, to the control of that authority they still continue subject. From whence he infers, as a necessary consequence, that the supreme power in England has a legal right of laying any tax upon them for any end beneficial to the whole empire.

The author next considers the objection made by the Americans, that being freemen they ought not to be taxed without their own consent. This argument, he answers, proves too much.

“ If the parliament cannot tax you, because you have no representation therein, for the same reason it can make no laws to bind you. If a freeman cannot be taxed without his own consent, neither can he be punished without it: for whatever holds with

with regard to taxation, holds with regard to all other laws. Therefore he who denies the English parliament the power of taxation, denies it the right of making any laws at all. But this power over the colonies you have never disputed; you have always admitted statutes, for the punishment of offences, and for the preventing or redressing of inconveniences. And the objection of any law drawn after it by a chain which cannot be broken, the necessity of admitting taxation.

The principle upon which the colonists found their plea of taxation is further considered in the subsequent passage, where the author exposes the fallacy of the proposition, that every freeman is governed by laws to which he has consented.

* In wide-extended dominions, says he, a very small part of the people are concerned in making laws. This, as all public business, must be done by delegation, the delegates are chosen by a select number. And those that are not electors, who are far the greater part, stand by, idle and helpless spectators.

The case of electors is little better. When they are nearly equally divided, almost half of them must be governed, not only without, but even against their own consent.

And how has any man consented to those laws, which were made before he was born? Our consent to these, nay and to the laws now made even in England, is purely passive. And in every place, as all men are born the subjects of some state or other, so they are born, passively, as it were consenting to the laws of that state. Any other than this kind of consent, the condition of civil life does not allow.

We shall present our readers with the rational arguments advanced by Mr. Wesley, in refutation of other propositions relative to the claim of the colonists.

* But you say, You are, intitled to life, liberty and property by nature: and that you have never ceded to any sovereign power, the right to dispose of these without your consent.

While you speak as the naked sons of nature, this is certainly true. But you presently declare, Our ancestors at the time they settled these colonies, were entitled to all the rights of natural born subjects, within the realm of England. This likewise is true; but when this is granted, the boast of original rights is at an end. You are no longer in a state of nature, but sink down to colonists, governed by a charter. If your ancestors were subjects, they acknowledged a sovereign: if they had a right to English privileges, they were accountable to English laws, and had ceded to the king and parliament, the power of disposing without their consent, of both their lives, liberties and properties. And did the parliament cede to them, a dispensation from the obedience, which they owe as natural subjects? Or any degree of independence, not enjoyed by other Englishmen?

* They

They did not indeed; as you observe, by migration forfeit any of those privileges; but they voted, and their descendants were admitted to all such as their circumstances enable them to enjoy.

That they who form a colony by a lawful charter, forfeit no privilege thereby, is certain. But what they do not forfeit by any judicial sentences, they may lose by natural effects. When a man voluntarily comes into America, he may do what he had when in Europe. Perhaps he had a right to vote for a knight or burgess: by crossing the sea he did not forfeit this right. But it is plain, he has made the exercise of it no longer possible. He has reduced himself from a voter to one of the innumerable multitude that have no votes.

But you say, as the colonies are not represented in the British parliament, they are entitled to a free power of legislation. For they inherit all the right which their ancestors had of enjoying all the privileges of Englishmen.

They do inherit all the privileges which their ancestors had: but they can inherit no more. Their ancestors left a country where the representatives of the people were elected by men particularly qualified, and where those who wanted that qualification were bound by the decisions of men whom they had not deputed. You are the descendants of men who either had no votes, or resigned them by emigration. You have therefore exactly what your ancestors left you: not a vote in making laws, nor in choosing legislators, but the happiness of being protected by laws, and the duty of obeying them.

What your ancestors did not bring with them, neither they nor their descendants have acquired. They have not, by abandoning their right in one legislature, acquired a right to constitute another: any more than the multitudes in England who have no vote, have a right to erect a parliament for themselves.

However the colonies have a right to all the privileges granted them by royal charters, or secured to them by provincial laws.

The first clause is allowed: they have certainly a right to all the privileges granted them by royal charters. But as to the second there is a doubt; provincial laws may grant privileges to individuals of the province. But surely no province can confer provincial privileges on itself! They have a right to all which the king has given them; but not to all which they have given themselves.

A corporation can no more assume to itself privileges which it had not before, than a man can, by his own act and deed, assume titles or dignities. The legislature of a colony may be compared to the vestry of a large parish: which may lay a cess on its inhabitants, but still regulated by the law: and which (whatever be its internal expences) is still liable to taxes laid by superior authority.

The charter of Pennsylvania has a clause admitting, in express terms, taxation by parliament. If such a clause be not inserted

serted in other charters, it must be omitted as not necessary because it is manifestly implied in the very nature of subordinate government: all countries which are subject to laws, being liable to taxes.

It is true, the first settlers in *Massachusetts-Bay* were promised an exemption from taxes for seven years. But does not this very exemption imply, that they were to pay them afterwards?

If there is in the charter of any colony a clause exempting them from taxes for ever, then undoubtedly they have a right to be so exempted. But if there is no such clause, then the English parliament has the same right to tax them as to tax any other English subjects.

[After proving by the clearest arguments the right of the parliament to tax all the colonies, the author proceeds with freely declaring his opinion, that the present contest with the Americans has been originally excited and fomented by turbulent persons in our own country, who are determined enemies to the established form of government, and wish to throw all into confusion for the sake of accomplishing their own purpose. The author's sensible expostulation with the colonists on this subject is worthy of being perused.]

But, my brethren, would this be any advantage to you? Can you hope for a more desirable form of government, either in England or America, than that which you now enjoy? After all the vehement cry for liberty, what more liberty can you have? What more religious liberty can you desire, than that which you enjoy already? May not every one among you worship God according to his own conscience? What civil liberty can you desire, which you are not already possessed of? Do not you sit without restraint, every man under his own vine? Do you not, every one, high or low, enjoy the fruit of your labour? This is real, rational liberty, such as is enjoyed by Englishmen alone; and not by any other people in the habitable world. Would the being independent of England make you more free? Far, very far from it. It would hardly be possible for you to steer clear, between anarchy and tyranny. But suppose, after numberless dangers and mischiefs, you should settle into one or more republics: would a republican government give you more liberty, either religious or civil? By no means. No governments under heaven are so despotic as the republican: no subjects are governed in so arbitrary a manner, as those of a commonwealth. If any one doubt of this, let him look at the subjects of Venice, of Genoa, or even of Holland. Should any man talk or write of the Dutch government as every cobbler does of the English, he would be laid in irons, before he knew where he was. And then, woe be to him! republics shew no mercy.

“But if we submit to one tax, more will follow.” Perhaps so, and perhaps not. But if they did; if you were taxed (which is quite improbable) equal with Ireland or Scotland,

said, still were you to prevent this by renouncing connection with England, the remedy would be worse than the disease. For O! what convulsions must poor America feel, before any other government was settled? Innumerable mischiefs must ensue, before any general form could be established. And the grand mischief would ensue, when it was established; when you had received a yoke, which you could not shake off.

‘Brethren’ open your eyes! Come to yourselves! Be no longer the dupes of designing men. I do not mean any of your countrymen in America: I doubt whether any of these are in the secret. The designing men, the Achithophels, are in England; those who have laid their scheme so deep, and covered it so well, that thousands who are ripening it, suspect nothing at all of the matter. These well meaning men, sincerely believing, that they are serving their country, exclaim against grievances, which either never existed, or are aggravated above measure, and thereby inflame the people more and more, to the wish of those who are behind the scene. But be not you duped any longer: do not ruin yourselves for them that owe you no good will, that now employ you only for their own purposes, and in the end will give you no thanks. They love neither England nor America, but play one against the other, in subserviency to their grand design, of overturning the English government. Be warned in time. Stand and consider before it is too late; before you have entailed confusion and misery on your latest posterity. Have pity upon your mother country! Have pity upon your own! Have pity upon yourselves, upon your children, and upon all that are near and dear to you! Let us not bite and devour one another, lest we be consumed one of another! O let us follow after peace! Let us put away our sins; the real ground of all our calamities! Which never will or can be thoroughly removed, till we fear God and honour the king.’

To this Address are subjoined some remarks on a sermon, preached by Dr. Smith in Philadelphia, and lately reprinted in England. But of these it is unnecessary to give any account; as Mr. Wesley has fully refuted, in the preceding tract, the principles maintained in that discourse.

It is hardly to be supposed that a person who treats of the American controversy at so late a period, can have suggested any important argument that has not been anticipated in other publications on the subject; but if Mr. Wesley's Address should not be thought entitled to the praise of novelty in this respect, we must at least acknowledge, that he has not only refuted the pretensions of the colonists with great candour, plainness, and energy, but has also expostulated with that deluded people, in a strain of argument equally rational and persuasive. The Address, we are fully convinced, proceeds from humane and benevolent motives; and we should be happy could it enforce the

admiration expressed in the following lines, which Mr. Wesley has prefixed to the pamphlet :

*Ne, pueri, ne tanta animis assuescite bella,
Ne, patriz validas in viscera vertite vires.*

X. *A Letter to the rev. Mr. John Wesley, occasioned by his Calamity Address to the American Colonies. 12mo. 2d. Dilly.*

THE various arguments in this Letter may be reduced to the single proposition so often discussed, that taxation and representation are inseparable. Respecting this subject, it is to be presumed that all who are concerned in the controversy, have already formed their opinion; and we shall therefore only inform our readers, that we meet with no new arguments in this production; but, as may generally be observed in polemical writings, the Warmth of the Reply is pretty strongly contrasted with the Calmness of the Address.

As a specimen of this writer's manner of arguing, we shall present our readers with the following passage:

'To overturn all this reasoning, you tell us that you have no freehold, and consequently no vote for a parliament; that multitudes besides, are in the same situation; from whence you infer that the sovereign (and it matters not what meaning you are pleased to affix to this word) has a right to tax his subjects without their consent. See p. 21, of your Address.—And can you, Sir, consider this as solid argument; would not yourself, in any other case, look upon it as the most contemptible sophistry?

'Whether you have or have not a freehold, you must either be able to purchase one if you chuse it, or else your property must be so small that it can be of no consequence to you who has the granting it; especially as they cannot, you know, give away any of your money without at the same time giving much more of their own. Forty shillings a year freehold give an Englishman a voice in the legislature of his country; and in many parts of the kingdom this privilege is extended to every freeman of a corporate town, to every one that pays the rates to the king and poor, and in not a few boroughs to every one that boils a pot. Can it then be pretended with any colour of justice or reason, that in England the sovereign hath a right to tax his subjects without their consent, when it is so glaringly evident that there is not a man in England who is able to boil a pot in ever so despicable a hovel, but may, if he pleases, have a voice in the disposal of his property? Suppose there were ever so many millions of Englishmen who undervalued their birthright, and did not think it worth their while to exercise it, yet still the right itself would exist, nor could it be said they were taxed without their consent, since by not exerting the power the constitution gave them of dis-

disposing, had they been so disposed, they implicitly and as all intents and purposes gave their consent. And to keep up this power in its full vigour, and to transmit it, unimpaired, from generation to generation, you well know, Sir, that parliaments were originally never chosen for more than *one year*, at the expiration of which term the people again exercised their right of election, and thereby made it as clearly appear to be true, as you are pleased pre-emptorily to assert (p. 5.) it is *absolutely false*, that "every freeman is governed by laws to which he has consented." It is therefore fallacious to the last degree, and unworthy a man of integrity and candour, to insinuate, as you are pleased to do, (p. 7.) that the people have "ceded to the king and parliament the power of disposing *without their consent*, of both their lives, liberties, and properties." How is it *without their consent*, when they retain their place in the legislature by their representatives, and no act of parliament is passed but *with their consent*? By the like mode of reasoning you undertake to prove, (p. 6.) that "when the electors are nearly equally divided, almost half of them must be governed not only *without* but even *against their own consent*."

The writer here confounds the condition of the Americans with that of the people in this country who have no votes in the election of members of parliament; and yet by this principle, the argument upon which the colonists found their claim is rendered totally ineffectual.

XI. *A Second Answer to Mr. John Wesley, being a Supplement to the Essay of Americanus. 12mo. 2d. Wallis and Stonehouse.*

IN this additional reply, the much-exhausted subject of American taxation is again discussed, upon the same principles as formerly; and we meet not with any new arguments respecting either the idea of the supreme power, or the nature of royal charters. If in some parts the author's doctrine may be considered as plausible, it is maintained in others by such a representation of facts as we cannot view in the light of fact and decisive reasoning; or where the principles are just, they have not that necessary relation to the author's conclusions, which alone can give validity to the points he endeavours to establish.

FOREIGN ARTICLES.

XII. *Predigten von Georg Christoph Dahme. Sermons by G. C. Dahme. Brunswick. 8vo. German.*

THIS volume contains seven sermons, and three discourses by way of appendix. The first of the sermons, on 2 Tim. ii. 19. having been printed separately in London, has already been mentioned in our Review*. The second, on Acts xiv. 17. is a thanksgiving

* See vol. xxvii. p. 119.

for the harvest, preached in October, 1773. The third, on St. Luke, *adv.* 34. offers some proofs of the truth of the resurrection of Jesus-Christ, drawn from the evidence of the apostles, and from the nature of the historical account itself. In the fourth, on Gal. ii. 17. Mr. Dahme considers the nature and requisites of the justification through Jesus Christ. In the fifth, on St. John ii. 1—11. he displays the importance, dignity, and happiness of the conjugal state, and exhorts the married persons among his audience to be particularly careful not to give their consorts any reason for jealousy; not to expect or require of their consorts that they should be entirely faultless; but patiently to bear with each other's foibles; to guard against capriciousness, and to prove indulgent to one another; to seek their pleasures and enjoyments at home; always to endeavour at rendering one another wiser and more virtuous.—In the sixth, he delivers the art of contentment, in order to the attainment of which he recommends the following rules: 1. If you wish for perpetual contentment, begin with healing the wounds of your conscience, and then endeavour to preserve it inviolate. 2. Never fancy to yourself that any mortal man can, in this sublunary state, be completely happy. 3. Assure yourself that the best temporal blessings do not consist in rank, wealth, and such enjoyments of life as are attainable only by the means of these external circumstances, but in health, in a sufficiency of necessaries, in a fair character, in amiable consorts, in the love of our relations and connections, and in faithful friendship; and that if possessed of these, you are already one of the happiest of mortal men. 4. Avoid all connexion and intimacy with the vicious, and especially with quarrelsome, revengeful, slandering, morose, and capricious characters; and attach yourself to such as are meek, peaceable, honest, contented and complaisant. 5. Forbear resenting the unreasonable, inconstant and follies of mankind, and quietly endure whatever injuries may (in prudence, we suppose) be tolerated. 6. When you meet with any adversary, probe the wound instantly, and to the quick; if you perceive it to be slight, a trifle will no longer hurt you; if it be a real, and even a great misfortune, ask yourself whether it makes you completely miserable; compare it with the blessings still left you; remember that these trials are sent by a merciful God, and that grief and sorrow will not remove or lessen them. Recollect every other comfort, and strive to remove or to alleviate your sufferings; do not however entirely confide in yourself, but implore the divine assistance. 7. Think frequently of God, of his paternal providence, the infinite mercy of redemption, and the bliss designed for you hereafter: recollect also frequently the multifarious and unmerited blessings you have already enjoyed and still enjoy, and frequently pray to God for contentment of heart." Trite and obvious as these advices and exhortations may appear, they are not the less valuable on that account; nor can they be too frequently repeated or enforced in a mixed, or even a select audience. Grief and dejection, whether occasioned by real or imaginary evils, is always one of the most fatal diseases of the mind: and of a variety of remedies, some at least may succeed in rousing it from its lethargy.

The seventh sermon, on Acts xvii. 30. contains considerations on the last judgment, and exhortations suitable to the awful subject. The appendix consists of two occasional addresses to two young persons at their confirmation, previous to their first admission to the Lord's table; and of an essay on two difficulties in our Saviour's parable of St. Matth. xxii. 1—14.

XIII. *Knud Laem's, Professors der Lappischen Sprache, Nachrichten von den Lappen in Finmarken, ihrer Sprache, Sitten, Gebräuchen, und ehemaligen heidnischen Religionen, mit Anmerkungen von J. E. Gunner, Bischof zu Drontheim; aus dem Dänischen überfetzt; or, Memoirs of the Laplanders in Finmark, their Language, Manners, Customs, and former Paganism, by Knud Laem, Prof. of the Laplandish Tongue; with Notes by the R. Rev. J. E. Gunner, Bishop of Drontheim; translated from the Danish. 3vo. Leipz. German.*

THE author of the original had for ten years resided in Lapland, as missionary, and after his return, his memoirs of that country and of its inhabitants were by the government ordered to be published in Latin and Danish, in quarto, with one hundred copper-plates. His account may be considered as the most authentic work that has hitherto appeared on this subject; but being by far too prolix, the German translator contented himself with giving an abstract of it, which yet is susceptible of further abridgment.

The work is divided into twenty-one chapters.

Chap. I. The *origin* of the Laplanders can hardly be traced and ascertained. From the analogy of the respective idioms, however, they appear to have sprung from the same race as the Swedish Finlanders, who yet think themselves so far superior to them as to be disgusted on hearing a Finmark Laplander called a Finnlander.

Chap. II. Their *tongue* is said to be very energetic, and to contain all the grammatical parts of speech and many grammatical figures, such as the aphæresis, prothesis, syncope, paragoge, apocope, &c. A Laplandish grammar and dictionary have been published by Mr. Laem; we suppose, chiefly for the use of young missionaries.

Strangers or visitors are by the Laplanders saluted with *passé wæshje*, or *holy brother*; or *passé exabba*, *holy sister*.

As gelded reindeer grow stronger, larger, and fatter; and are of course more highly valued than others, a Laplander, by way of expressing his respect for a man of consequence, says: *kaarsu jotta, he is a gelded reindeer*; as in venting his korn for a proud conditid coxcomb, he gives himself the air of a gelded reindeer.

Chap. III. As to *bodily* and *mental* qualifications, their children are rather corpulent; adult persons are of a pale-brown yellowish hue, their hair is short, their mouth wide, their cheeks hollow, the chin narrow and pointed, their eyes are red and running as if they had been weeping. This defect is partly natural, but increased by the constant smoke in their tents and huts; and by the gusts of snow on their winter journies over the mountains. Add to this, that their eyes are, during nine months in the year, so much dazzled and impaired by the ice and snow on the rocks and mountains, that after their return from the chase of wild reindeer, they are for several days almost entirely deprived of sight.

Their disagreeable smell arises from their clothes being all over bedaubed with train oil, and thoroughly fumigated by the stinking smoke of grass, wet, icy fuel. Their stature is in general low, but their constitution strong and durable, and by cold and hardship hardened to an almost incredible degree. Five days after her lying in, a Laplandish woman came at Christmas over snow and icy mountains in order to be churched by the missionary. The highlanders endure the most dreadful cold; while the inhabitants of the sea coast, by being closely shut up amidst smokes in their cottages, are almost suffocated with heat.

Thus hardened as they are by nature and habit, their diseases are few, and, if curable, removed by very simple remedies. Pepper and ginger are their great specifics; and the surest way of ingratiating one's self with them, is by prefeating them with these groceries, or with tobacco.

Their bodies are agile and supple; their courses, both in their snow-shoes, and in their sledges and boats amazingly rapid, yet dextrous and safe; and, like other nations under the same circumstances, necessity has made them excellent hunters and fishermen.

Ever since their conversion to Christianity, they have shewn great zeal and respect for religion, by their attention in places of worship; by their daily private and family devotion; by endeavouring to regulate their lives according to its precepts; and by abstaining from prophaneness. Their character is peaceable and humane; they rarely quarrel, and hardly ever fight: of theft and fornication the instances are very rare; as is the sight of vagrants and beggars; their poor remaining in their cottages, and being supported by their respective fellow-parishioners. Some of them, however, are addicted to drunkenness, the common vice of northern regions; and others inclined to over-reach and defraud in their dealings, as many wealthier traders are, with less temptation and in happier climes.

Chap. IV. The cold in Finmark is so intense as to freeze rivers to the depth of seven or eight feet, and so lasting, that heaps of snow are sometimes seen on Midsummer-day. And to the severity of such a climate, the *dresses* of its inhabitants must needs be suited.

Those of the males consist in summer-caps, formed like sugar-loaves, and generally made of red kersey; in winter-caps called *rivak*, and nearly resembling those of chimney sweepers. Shirts, necklaces, and stockings are seldom used; but their breeches reach down to their heels; their under garment (*tork*) is made of sheep skins, with the wool turned inwards; their coats are of coarse woollen cloth, or of reindeer skins with the hair turned outwards, which gives them an uncouth appearance; and instead of buttons, they are fastened with strings and girdles. Their shoes also are tied with strings or leather straps, and stuffed with hay.

The Laplandish females also wear breeches; and both their under and upper garments nearly resemble those of the men, except that they are longer, and more generally set off with a variety of cheap finery; in which indeed the Laplandish fair sex may so much the rather indulge themselves, as they are not only their own mantuamakers and milliners, but the tailors, ferriers, girdlers, gloves, shoe and boot-makers for both sexes; whilst their husbands solace themselves from the fatigues of hunting, fishing, cutting and transporting wood, by taking care of the kitchen and the table.

Chap. V. The *dwellings* or cottages of the *Sea-Laplanders* consist of strong poles or beams, bending at the top like a vault, on the inside joined and covered with broad planks, and on the outside with birch-bark and sods. They are so low that a man cannot stand erect any where except in the center, at the fire-bearth, and under the chimney funnel. The floor is nearly circular, paved with stones and covered with branches, except the hearth, which lies over-against the door, and consists of two parallel rows of common stones, between which the fire is made. At the corners of the hearth strong poles are fixed in the ground, supporting other transverse poles on which the kettles hang over the fire. Whilst it burns, a sort of a screen is placed over its funnel on the roof, to prevent the smoke's being

being repelled by the wind. Before the Sea-Laplanders retire to bed, the fires are extinguished, and the funnel over the hearth shut. At the corners of the hearth, over-against the door, two trunks of birch trees are placed an ell asunder; here the firewood lies, and here a stranger, on his entering the cottage, must wait as in an anti-chamber, until he is by the landlord, or some one of the inmates, invited to draw nearer.

On the other side of the hearth two other trees are laid; between which the kettles, dishes, and other kitchen furniture, with a kettle full of melted snow-water, for drinking, are placed. Thus the middle part of a cottage contains a small place for fuel, the hearth and kitchen. On both sides of the middle part two beams are laid at five or six feet distance from each other, reaching from the hearth to the wall. These make three divisions on either side, viz. two at the entrance, two near the hearth, and two adjoining the kitchen, each of which is covered with a reindeer's skin. If the hut be inhabited by one family, one of the sides is occupied by the master and his wife, and the other side by his children and servants. If two families live in the same cottage, each of them occupies one side by itself. The division in the back part of the cottage is then reserved for the two masters, the middlemost assigned to the children, and the foremost, next to the entrance, left to the servants. The back part, or best division of the whole, is always willingly resigned to the missionary at his arrival, and during his stay; who is also treated with such dainties as the country or the family can afford. And though two families living in the same cottage have the whole middlemost division, viz. the entrance, the hearth, and the kitchen in common, yet disputes and quarrels are seldom heard of. Most of their cottages are at the top joined to a stable by the same roof, but on the ground separated from it by an intermediate space, serving for an entrance both to men and cattle. The roof is framed of the bark of birch trees, and the whole outside of the building covered with lods, which gives it the appearance of a grassy hillock.

The cottages of the highlanders are generally constructed and divided on the same plan, though different in some respects; situated in the midst of woods, in summer covered with coarse linen, and in winter with old woollen coverlets. The door likewise consists of a woollen cover of a pyramidal form, extended over a frame, and fastened at the top with a single strap. When a wind arises, that end of the door on which it blows is fastened to a pole. The other side remains loose. These highlanders use no lamps, but content themselves with the light afforded by the fire-hearth, which being supplied with green, wet, icy or snowy fuel, involves them in a continual cloud of smoke.

Chap. VI. Their bedding is equally simple, and consists of reindeer skins spread on the floor. The cloathing which they wore during the day, now serve them for pillows; the coverlets are sheep skins sewed together, the wool side next the body; and these are again covered with a woollen coverlet. The woollen cover of the highlanders during winter is sewed like a sack, into which they put their faces. Males and females, of all conditions and ages lie entirely naked, even in the most piercing cold. The beds are separated by a pole, or a small plank, so contiguous that the parents can reach the children, and these the servants, with their hands.

When we consider the severity of the climate, the shortness and barrenness of its summers, the length and horrors of its winters,

the hardships of the inhabitants whilst abroad, their comfortless residence at home, in a perpetual cloud of sinking smog; their nights, in winter often disturbed by wolves and other savage beasts invading their cattle; and in summer, their persons infested, day and night, by numberless swarms of small long flies, whose sting is exceedingly troublesome to man and beast; we must commiserate the state of these people, and bless the divine Providence for the conveniencies and comforts of life we enjoy in milder climes.

Yet are these natives of some of the roughest regions in the world by no means destitute of pleasure and happiness.—It is no where to be found; or every where.—By their reindeer, cattle, chase and fisheries, they are sufficiently supplied with the necessaries of life; by custom and habit enured to the climate; by its very rigour braced with health and vigour; by continual employment preserved from listlessness; by ignorance guarded against numberless lusts and desires; by calmness of temper freely exempted from a variety of bodily and mental diseases; by plainness and uniformity of conduct their life made tolerable, and then exit easy. If the virtues and vices, enjoyments and sufferings, of poor and affluent nations are contrasted, the lot of the Laplanders would probably in the eye of reason, preponderate against that of many nations who think themselves happier and wiser.

But it is time to conclude this article, and to reserve the remaining chapters for our next Review.

XIV. *Merkwürdigkeiten der Morduanen, Kofaken, Kalmucken, Kirgisen, Baschkiren, &c. nebst andern dahin gehörigen Nachrichten, und Kupfern, ein Auszug aus Pallas Reisen.* Von Frankfurt und Leipzig. Or, *Memoirs of the Mordvans, Cofacks, Calmouks, Kirgises, Baschkirs, &c. &c. with Cuts.* German.

THIS volume contains a curious abstract of professor Pallas's travels through the southern provinces of Russia, who fortunately arrived in these distant countries, in time to collect some authentic accounts of the religion and manners of some wandering hords, who soon after withdrew themselves into the most remote recesses of Asia, and disappeared from the eyes of European observers.

Some years ago the Tonguts, or Toergetic Calmouks, and the Spongurs resided in the neighbourhood of the Juk and the Wolga. The Tonguts had, towards the end of the last century, by the Chinese Tartars, under the command of their emperor Can-lü, been so much reduced and distressed, that they removed into the dominions, and under the protection of Russia. The Spongurs, from a similar motive, followed their example in 1757. Both these nations had been preserved by the Russian protection from total destruction; and both appeared to be firmly attached to the Russian government, when on a sudden they resolved to emigrate; within less than a week they raised an army of twenty-five or thirty thousand men, and marched through the province of Orenburgh with such rapidity, that the Russian army, who were detached to oppose them in their passage of some rivers, were unable even to come up with them.

These nations may probably amount to one hundred thousand persons. Their emigration was, in 1770, considered by the Russian government as a great loss; though, when the late rebellion broke out, it was probably thought a very fortunate event; as a junction with these Calmouks would possibly have enabled the rebels near

the

the Jaick to seize upon the capital of Moscow. Their motive for emigrating is said to have arisen from the disgust of their chiefs at the treatment they received from the Russians; for though Peter I. had used them like princes, his successors at first endeavoured to make them tributaries, then subjects, and finally slaves.

All these Calmucks are originally Mungals; always roving, often plundering, and very much addicted to superstition; fond of amulets, relics, and idolatry. On their marches they are always attended by their copper idols and altars, drawn on waggons by white camels kept for that purpose. They are very zealous votaries of the religion of the Great Lama; though its books, being written in the language of Thibet, are not understood by any of them, except some priests. These sacred books are said to contain many curious Asiatic conceits, especially a singular cosmogony, in which the sun is said to be an immense globe of glass.

Their laws, however, are written in the Mungal tongue, and generally understood. They were enacted in the reign of Galdan Chan, who for that purpose summoned a great national assembly, consisting of three of their *kutuukus*, or bishops, and twenty-four princes or chiefs of hords. Thefts and other crimes are by these laws not punished with death, but with the restitution of double the value of what had been stolen; or else with some compensation. They are also said to adjudge the trial by the fiery ordeal.

Their political government is by no means calculated for the preservation of internal peace and tranquility. Their hords are first divided into *ulusses*, comprising a certain number of families; these *ulusses* are subdivided into *amiads*; and the *amiads* again into *chatus*, that, like the Arabian clans, for the conveniency of pasturage, always encamp at a certain distance from each other. Each of these divisions and subdivisions has its own hereditary chieftain. The chiefs of *ulusses* are styled *noyons*. Like vassals they depend indeed on the chan; but in their own *ulusses* they are nearly absolute; for though they cannot inflict death on their subjects, they may yet oppress them in a thousand other ways. Thus the Mungal Tartars, whilst enjoying political liberty, are exposed to grievous civil oppressions.

Their provisions consist in milk, butter, and wild roots, and flesh, or dried meat; their chief drink is *kumys*, or sour milk, which intoxicates like wine, and may by distillation be made stronger and more spirituous; for which purpose they generally use the milk of mares, as containing fewer aqueous particles, and yielding almost no cream, and of course, no butter. Their tents, like those of all other *nomades*, are very uncleanly, as are their furniture and their cloaths; these consist of skins or hides, and are worn till they become entirely useless. All their vessels are made of leather hardened at a fire; and their tents of thick coarse felts, that are not, like linen, cleansed by rain. In these tents, however, they stay only during their meals and their sleep.

Their wealth consists in flocks and herds of sheep, goats, horses, black cattle, and camels. Some Calmucks own a thousand horses, others have but four; and other cattle in the same proportion.

Their robberies are, in professor Pallas' opinion, a result of the civil wars frequently waged, not only between different hords, but even between *ulusses* belonging to the same hord. In a feudal government, these internal wars are almost unavoidable; but in a nation without houses, fortresses, or towns, they are of short continuance; for, as their armies chiefly consist in horse, and as they

have no magazines, nor provisions but what they transport in their waggons; one party will soon cut the other off from further supply; their horses then die apace, and the war is soon at an end.

Most of the other nations mentioned in this work have, like the Cossacks, more directly submitted to the Russian government, and thus lost much of their former character, manners, and religion, and are now almost become Russians.

The annual trade carried on between the city of Orenburgh and the pastoral nations of the Great Desert, is said to amount to ten thousand horses, and fifty or sixty thousand head of sheep; which are from thence driven to the center of the Russian empire.

This abstract is calculated for those readers who interest themselves more in accounts of national characters and manners, than in descriptions of the objects of natural history.

FOREIGN LITERARY INTELLIGENCE.

15. *Troßgründe der Vernunft und Religion bey den Widerwertigkeiten des Lebens, I. Theils. Consolations of Reason and Religion in the Adversities of Life. Part I. 8vo. Leipzig, German.*

THE consolations drawn from philosophical considerations are delivered with great energy and spirit in this first volume; those that are derived from religion will be treated of in the second part.

16. *Lehrbuch für die Land und Hauswirth, in der pragmatifchen Geschichte der gesammten Land und Hauswirthschaft des Amtes Kupferzell; von Joh. Friedr. Mayer, Pfarrer zu Kupferzell. An instructive Manual for the Use of Husbandmen and Economists, containing a practical Account of all the rural and domestic Economy of the Parish of Kupferzell, in the Principality of Hohentlohe-Schillingsfürst, in Franconia. 8vo. Nürnberg, German.*

Few ministers have deserved so well of their congregation as this excellent economist, who proves a zealous instructor of his parishioners, both in their spiritual and temporal concerns; and whose unwearied endeavours have been so successful, as not only to preserve them from distress during the late dreadful dearth in Germany, but enabled them to relieve that of the neighbouring districts, by supplying them with many thousand bushels of corn. His experiments and practice are here related with great plainness and perspicuity.

17. *Urban Fried. Bened. Brückmann's, &c. Abhandlung von Edelsteinen, Zweyte verbesserte und vermehrte Auflage. U. F. B. Brückmann's (M. D. and Physician to the Duke of Brunswic) Treatise of precious Stones. Second Edition, corrected and improved. 8vo. Brunswig. German.*

A valuable performance, containing the best remarks of preceding writers, together with the author's own judicious observations on his subject.

18. *Topographifche Nachrichten von Lief. und Esthland, gesammelt und herausgegeben durch August Wilhelm Hupel. Erster Band. Topographical Memoirs of Livonia and Esthonia, collected and published by A. W. Hupel, Vol. I. with an accurate Map of Livonia, and two small Charts of two Harbours. 8vo. Riga. German.*

This volume contains more than what is announced in its title page; not only an accurate and minute topographical account of the two provinces, but also an instructive detail of their sovereigns, revenues, taxes, laws, police, and their administration. In the second volume a description of the manners, customs, language, products, and trade of Livonia will be given.

19. *Das Thierreich, nach dem Linnéischen System, aus den besten Schriftstellern, vom Herrn Prof. Schreber in Erlangen beschrieben, mit illuminierten Kupfern. A Description of the animal Kingdom, according to Prof. Linnæus's System, from the best Writers, by Prof. Schreber, at Erlangen. In 4to. with coloured Plates. Erlangen.*

The design and contents of this excellent work appear from its title. It is publishing in numbers; the descriptions are full, yet concise; the plates, well engraved and finely coloured; and the price very moderate.

20. *Von den Außerlichen Kennzeichen der Fossilien; abgefasst von Abrah. Gottlob Werner. Of the external Characteristics of Fossils; by Ab. G. Werner. 8vo. Leipzig.*

The question, whether all the known fossils may be distinguished and classed merely by their external characteristics, or from their colour; the texture of their parts, their touch, coldness, smell, taste, &c. is here, from many repeated essays and accurate experiments, determined in the affirmative, to the great satisfaction of mineralogists.

21. *Ichthyologie Lipsienfis Specimen; Autore Nathanaele Godefr. Lefſe, Philof. D. In 8vo. Lipsiæ.*

This first specimen contains an accurate description of the carp, and its various species found in the environs of Leipzig.

22. *Johann Friedrich Zückert, M. D. &c. von den wahren Mitteln, die Entwoelkerung eines Landes in Epidemischen Zeiten zu verhüten. Of the true Means of preventing the Depopulation of a Country, in Times of Epidemics. 8vo. Berlin.*

Some time ago the Parisian faculty had proposed the question: whether the rise of epidemical diseases can be foreseen; and by what means they may be prevented, or their progress stopped? Dr. Zückert's answers to these questions appear to be judicious, satisfactory, and well worth public attention.

23. *Luffspiele, nach dem Plautus, für's Deutsche Theaters Comedies, from Plautus, adapted to the German Theatre. 8vo. Frankfurt and Leipzig.*

The *Agnaria*, *Aulularia*, *Miles Gloriosus*, *Truculentus*, and *Curculio* of Plautus are here, not translated, but modernized with humour, taste, and spirit.

24. *Gedanken über die Lehrmethoden in der Philosophie, an den Herrn von B—. Thoughts on the Methods in teaching Philosophy, addressed to Mr. de B—. 8vo. Berlin.*

Mr. d'Irwing judiciously disapproves of the usual scientific or analytic method, as being unsafe and delusory; and in its place recommends the synthetic method, by very cogent arguments.

25. *Pindari Carmina, cum Lectionis Varietate. Curavit Christian. Gottlob Heyne. Goettingæ. 8vo.*

26. *Pindari Carmina, ex Interpretatione Latina emendationi. Curavit C. B. Heyne. Ibid. 8vo.*

The text of the Oxford edition of Pindar is here collated with the best anterior editions, facilitated throughout by a careful interpunctuation; sometimes explained merely by its construction, and often by concise but judicious and valuable notes. The various readings are subjoined to the text. The preface gives a critical account of the former editions of Pindar.

The excellent Latin version is published separately, and may serve for a commentary on the text. Both volumes are correctly and

elegantly printed, and this edition may be considered as one of the best that ever appeared of any classic.

27. *Callimachi Hymni & Epigrammata, ex recensione Jo. Aug. Ernesti, curavit Christ. Frid. Loesnerus.* 8vo. Lipsiæ.

The text and version of Callimachus are here published from Dr. Ernesti's larger edition, without any notes, except a few that are inserted in a very useful index.

28. *Adversaria Medico-Practica. Vol. I—III.* 8vo. Lipsiæ.

A very instructive and interesting collection of physical, medical, and surgical essays and experiments, by eminent German physicians.

29. *Les Suites d'un Moment d'Erreur, ou Lettres de Mademoiselle de Kérelmont, publiées par Mad. de ...* 2 Vols. 12mo.

An interesting and pathetic novel, full of tragical incidents.

30. *Les Conversations d'Emilie. Nouvelle Edition.* Leipzig.

Twelve easy and instructive dialogues between a sensible mother and her infant daughter, containing a system of practical education.

31. *Nachrichten von der Lage, der Geschichte, dem Gehalte, dem Gebrauche und den Wirkungen des Rehburger Gesundbrunnens und Bades, in zwey Sendschreiben des Herrn Hofmedicus, Dr. Christoph Weber zu Walsrode, an einen seiner Freunde. An Account of the Situation, the History, the Contents, the Use, and Effects of the Mineral Waters and Bath at Rehburg, in two Letters from Dr. Weber of Walsrode, to a Friend.* 8vo. Hanover.

The greater part of the chemical analysis of the Rehburg waters is owing to Mr. Andreae, an able chemist at Hanover. They have proved efficacious in the gout, in contractions, hemorrhoids, hypochondriacal disorders, weakness of nerves, &c.

32. *Storia della Letteratura Italiana di Girolamo Tiraboschi, Bibliothecario del Ser. Duca di Modena. Della Rovina dell'Impero Occidentale fino all'Anno MCLXXXIII. Tomo III.—e. Tomo IV. d'all'Anno MCLXXXIII. fino all'Anno MCCC.*

The merits of this very learned work have already been mentioned in one of our former Reviews: the continuation is equally interesting and instructive.

33. *PROGRAMMA of the Low Dutch Literary Society, at Leyden.*

The Society of Low Dutch Literature, at Leyden, having fixed a yearly reward, consisting in a gold medal of an hundred and fifty guilders value, to the author of the best dissertation on any subject they think proper to propose, have in their yearly meeting, held on the 11th of July, 1775, resolved to put the following question as the subject for the year 1776.

“What are the general ends that a poet ought to propose to himself? Which are therefore the most fit subjects for poetry? And what are their universal rules?”

The design of this question is to search for an universal foundation on which to fix the essential proprieties of a good piece of poetry, as well with regard to the choice of the subject, as to the manner of carrying it on. It is supposed by the question, that this foundation must be sought for in certain universal ends, which the poet in all his poems must propose to obtain. On this supposition it is requested that those ends be stated, and from them deduced what sort of subjects are most natural to be treated poetically, and what are those universal requisitions which must be found in all good pieces of poetry; consequently, the design of this question is fixed to poetry in general, but demands no treatise of particular rules in different classes of poetry.

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The dissertations on this subject must be fairly written in Low Dutch or Latin, and signed with a motto, and when inclosed, directed to the present secretaries of the Society, Dr. Adrianus Van Assendelft, or Pieter Vreede, jun. before the 1st of November, 1776, with an additional sealed up paper, in which the name, title, and place of abode of the author is mentioned, superscribed with the same motto with which the dissertation is signed, as is customary with other societies.

The answers to the question of the last year, which was: "In how far can be shewn, from the remains of the Mass Gothic and Anglo-Saxon languages, to clear up the antiquity of the Low Dutch, that the foundation of our language is to be found in those above-mentioned?" the Society expect before the first of November of this year, 1775.

MONTHLY CATALOGUE.

P O L I T I C A L.

34. *Americans against Liberty; or an Essay on the Nature and Principles of true Freedom*, 8vo. 11. 6d. Matthews.

THE author of this pamphlet sets out with explaining the nature of true liberty upon philosophical and political principles: shewing the vague and indeterminate ideas usually comprehended under the expression of the *law of nature*; and proving that public freedom cannot possibly exist, unless individuals be restrained from the commission of moral evil. He next enquires in general terms, how far this personal restraint is necessary to the welfare of society; and he fixes the limits of genuine freedom at that point where the power of voluntary action may be exercised by each individual, without violating the happiness of others. Having established these principles, the justness of which is incontrovertible, he proceeds to evince that the Americans are open enemies to the public and general liberty of the British empire. In the course of his observations on this subject he recapitulates a number of facts which tend to confirm the truth of the proposition he advances; and the arguments he deduces from them are in general forcible and just.

35. *A Declaration of the People's natural Right to a Share in the Legislature; which is the fundamental Principle of the British Constitution of State*. By Granville Sharp. 8vo. 4s. White.

The point which this author endeavours to prove is the so much agitated pretension of the Americans, that by the principles of the British constitution they cannot justly be taxed by the legislature of this country, without being represented in parliament. It is not to be expected that we should repeat the arguments produced on a subject which has undergone such frequent discussion. Suffice it therefore to observe, that Mr. Granville Sharp is one of the warmest advocates on the side of the Colonists; and that he particularly attempts to refute the assertion, of Ireland being constitutionally subject to the authority of the British legislature. Respecting the first part of this treatise, we would suggest to the author, that an enquiry concerning the object of his declaration seems now to be totally superfluous;

perfluous; and in regard to the second, we hope there is no reason to apprehend that any controversy will arise between Great Britain and Ireland on a subject of so delicate and important a nature.

36. *A Letter to John Sawbridge, Esq. on popular Opposition to Government.* By Tribunus. 4to. 1s. 6d. Whittle.

To determine whether an opposition to government is laudable, or otherwise, two obvious circumstances ought to be previously considered. These are, the measures which government pursues, and the principles and motives of those who oppose them. In respect of the former, or the measures of government, so far as they are of a public nature they can admit of no ambiguity or concealment; but the principles and motives of the opponents may either be not entirely palpable, or at least, if suspected of political disaffection and interestedness, may yet impose upon the multitude by the specious affectation of patriotism. There seems to be but one rule by which real and spurious patriotism may be distinguished: and that is by observing whether the clamour of opposition coincides with the sentiments of a few individuals only, or with those of the majority of the people. If the first is the case, we may safely affirm that a popular opposition to government will never be exerted by the utmost efforts of sedition; and consequently, that this letter to Mr. Sawbridge has been written to very little purpose. There may however be some readers who will not think the less unfavourably of *Tribunus* for the inefficacy of his attempt; and of incurring the resentment of those, we would advise him to be more careful hereafter, if he pays any regard to his own safety.

D I V I N I T Y.

37. *The Song of Solomon paraphrased: with an Introduction, containing some Remarks on a late new Translation of this sacred Poem; also, a Commentary, and Notes.* 8vo. 2s. 6d. sewed. Hay.

The new translation, on which this author has made his remarks, was published by an anonymous author, and printed for Dodsley in 1764. The reader will find some account of it in the eighteenth volume of our Review, p. 78.

This writer is an advocate for the divine origin of the book of Canticles. 'The author, says he, was not a man, (for Solomon, as the rest of the prophets, was only the instrument) but he who judges right; not from appearances, nor from any irregular motion in his own breast, as man does; but who knows the utmost thoughts of his frail imperfect creatures, and has expressed them with the most delicate touches of nature.'

Upon this persuasion, he endeavours to vindicate the deficiency of every idea, which is suggested in this poem; observing, 'that it celebrates no loose amours; but that holy wedded love, which allowably glows in the chastest bosom; and that it is a symbolical representation of Christ and his church.'

With respect to the literal sense, it is, he thinks, a kind of drama, or pastoral dialogue. The speakers are the bridegroom, the

the bride [Pharaoh's daughter], and the virgins her companions. As the nuptial feast among the Hebrews continued seven days, he has divided the poem into seven eclogues; supposing each of them to bear some allusion to the circumstances attending the seven days of that festivity. In this conjecture he has followed M. Boffuet.

The author is a man of learning, and his method of unfolding the dramatic progression of the poem as natural, as any that has appeared upon the subject.

38. *Sermons on Social Life.* By William Wood. 12mo. 2s. 6d. sewed. Johnson.

These sermons, we are informed in the preface, were composed solely for the pulpit; and probably would never have been transcribed for the press, if it had not been desirable to find amusement for some solitary hours, which could not so well be devoted to the labour of invention. The author seems to be a young writer; and, if we rightly conjecture, a dissenting minister at Leeds.

The subjects are as follows: on General Benevolence, on Mutual Edification, on Universal Sympathy, on Compassion, on Courtesy, on Sympathetic Joy, on Religious Conversation, on Truth, against the Fear of Man, against the Excess of Good-nature, and on the dangerous Influence of little Faults.

Many of his readers will look upon these discourses as meagre essays. They are indeed in no respect of the puritanical cast. The author does not introduce any controversial points of divinity. He does not insist on the austerities required by the disciplinarian. He does not affect a solemn air of piety. He does not fill his pages with texts of scripture, which are supposed by some people to give *onction* to compositions of this sort. On the contrary, he writes in a more lively and fashionable style; he scruples not to use the language of the poets, when he can bring in a line to his purpose. He expatiates on the principles of decorum, and those little elegances of demeanour, which constitute the beauty of social life. He rather adapts his discourses to readers of taste, than to an illiterate audience.

39. *The Gospel Message illustrated; and the Duty of Christian Ministers enforced; a Sermon preached at the Visitation of the Reverend the Archdeacon of Leicester, held at Melton-Mowbray, on Thursday, May 18, 1775.* By Thomas Ford, LL. D. 8vo. 6d. Matthews.

This is a discourse in the usual strain of the preachers at the Lock and the Tabernacle. The great point, which the author attempts to establish, is the total corruption of human nature by *original sin*. He has produced a number of texts to prove this doctrine; but not one of them is any thing to the purpose. We shall only take notice of his first argument. Adam, says he, being corrupted himself, begat a son after his *own image*, who was a murderer from the beginning, and quickly proved by his fruits, from what root he sprang"—How does this prove that
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Adam transmitted his guilt to, his posterity? Man was made *in the image of God*, and he begat his children in the *same* image and likeness. Moses makes this general remark, in his history after the flood, *whose sheddeth man's blood, by man shall his blood be shed; for in the image of God made he man*, Gen. ix. 6. This is confirmed by St. James, who asserts, without any limitation, that men are made *after the similitude of God*, ch. iii. 9. Besides, if the guilt of Adam was diffused through all his descendants, there could be no exception; and yet Noah is expressly called, Gen. vi. 9. *a just man, and perfect in his generations*. The argument therefore, which this writer produces, as the basis of the rest, is totally inconclusive.

We have undoubtedly made a very considerable improvement in the knowledge of sacred literature, and scriptural criticism, within the course of the present century; but this writer, with others of the same stamp, would carry us back again, and plunge us a second time into the absurdities of Calvinism.

40. *The Boldness and Freedom of Apostolical Eloquence recommended to the Imitation of Ministers. A Sermon occasioned by the Death of the Rev. and Learned James Bate, M. A. late Rector of St. Paul's, Deptford. By Colin Milne, L.L. D. 8vo. 6s. Burnet.*
The author recommends the boldness and freedom of apostolical eloquence to the imitation of the clergy; and concludes his discourse with some encomiums on the sincerity, the zeal, the intrepidity, and other laudable qualities of the late rector of St. Paul's, Deptford.

CONTROVERSIAL.

41. *The Doctrine of absolute Submission discussed; or, the natural Right claimed by some Dissenters to dismiss their Ministers at Pleasure exposed, as a Practice produced by Principles of unaffrained Liberty, though contrary to the Dictates of Reason and Revelation. By R. Robinson, D. D. 8vo. 1s. Dilly.*

This publication was occasioned by the dismissal of Dr. R. from a society of Dissenters in Dob-lane, near Manchester. In the copy of the dismissal no cause of disapprobation is assigned; and indeed from this representation of the case, the discharge appears to have been arbitrary and unjust: Dr. R. seems to have treated his adversaries with a proper degree of contempt.

42. *The pernicious Effects of religious Contentions and Bigotry, exemplified in a Series of undoubted Facts, which have lately happened relative to that Church and Congregation at Northampton, who, for many Years, were under the Care of the late Dr. Doddridge. With a Preface, by the Rev. Mr. Hextal. 4to. 1s. Buckland.*

In August, 1774, the Rev. Mr. Hextal, minister to a congregation of protestant dissenters at Northampton, was so afflicted with a painful disorder, that he desired some of his friends to look out for a person to assist him in the ministry. Some of his congregation had a meeting for that purpose, and Mr. Winter was proposed. This proposal did not give general satisfaction; disputes

disputes arose; and Mr. Hextal was at last turned out of his possession.

By this state of the case it appears, that Mr. Hextal has always maintained a very respectable character; that many of the principal families belonging to the meeting are his friends; and that the conduct of his opponents on this occasion has been extremely arbitrary and oppressive.

M E D I C A L.

43. *An Essay on the Uterine Hemorrhage, which precedes the Delivery of the full grown Fœtus: illustrated with Cases.* By Edward Rigby. 8vo. 2s. 6d. sewed. Johnson.

The design of this essay is to regulate the method of practice in uterine hæmorrhages preceding delivery; that kind, especially which arises from the adhesion of the placenta to the *os uteri*. The author treats of the subject with knowledge and precision; but we cannot help observing, that he deserves more praise for the goodness of his intentions than the novelty of his doctrine.

44. *History and Effects of the Aloesdunian drops.* 8vo. 6d. Hawes. We have too much regard for the health of our readers to recommend, upon any authority, a medicine with whose virtues we cannot pretend to be acquainted.

P O E T R Y.

45. *Simon Magus, a Poem,* by Benjamin Hughes, 4to. 2s. Richardson and Urquhart.

As the subject of this production cannot be known from the title, it is proper to inform our readers, that a history of the author, related in very mean poetry, and a languid invective against a reverend gentleman, is all they have to expect from *Simon Magus*.

46. *The Odes of Sir Charles Hanbury Williams,* 12mo. 2s. 6d. Vandenberg.

Whatever the incorrectness of any work can have claim to indulgence, it must be in that kind which is offensive to moral sensibility. We therefore freely pardon the want of accuracy, discovered by the editor of these Poems, though we cannot acquit him of the illiberal prostitution of industry, in endeavouring to perpetuate the remembrance of such obscene compositions.

47. *Dutchman, a Musical Entertainment, as performed at the Theatre Royal in the Hay-Market.* By Thomas Bridges, Esq. 8vo. 1s. Lowndes.

Those who adopt the idea of national characteristics will expect but little wit or humour in the dramatic portrait of a Dutchman; and if therefore Mr. Bridges affords not much entertainment to his readers in this production, we should be inclined to impute the failure to the object he describes, rather than to any deficiency of genius for compositions of the ludicrous kind.

MONTHLY CATALOGUE.
MISCELLANEOUS.

48. *The Natural History of British Birds, &c. with their Portraits accurately drawn, and beautifully coloured from Nature, by Mr. Hayes. Folio. 5l. 15s. 6d. Hooper.*

This is the most splendid work that perhaps ever was presented to the public on the subject of ornithology, and does great honour to the descriptive talents, as well as the spirit and industry of the author. It contains representations of the British birds in forty magnificent plates, delineated with the strictest accuracy, and so beautifully coloured, as scarcely to appear inferior to the vivid tints of nature herself. If Mr. Hayes has displayed extraordinary abilities in the execution of these elegant figures, he has likewise evinced great taste from the manner in which they are embellished. The several birds are drawn in such scenes as correspond to the particular places of their usual resort; and along with the delineation of each species, therefore, in their natural attitudes, the eye is entertained with the prospect either of some picturesque tree, on which the bird is represented as perching, or with a small part of some well designed landscape. The printed pages consist of a concise Latin description of each bird, in the Linnæan form, and a more copious account of them in English. The whole of the descriptive system is highly entitled to approbation; nor can it fall of procuring fame, and we should hope likewise emolument, to the ingenious artist who is the author, and who certainly merits the patronage of the public in a work which must have cost him so much labour.

49. *Considerations on the Means of preventing fraudulent Practices on the Gold Coin. Written at Geneva, in 1773. By Lord Viscount Mahon, F. R. S. 4to. 1s. Shropshire.*

There seems to be only two general methods of committing frauds respecting the coin; either by diminishing the weight of the current coin, or by counterfeiting it by making base coin. Of each of these there are various branches; but whether the fraud be by a defect of weight, or a too great quantity of alloy in coining; or by clipping, filing, milking, rubbing, or sweating, in the diminishing of the good coin, in each case the noble author hints remedies against the evils attending such practices; and points out means of making money so as to be the least liable to be diminished in weight, without the fraud's being detected on a bare inspection of the piece; many of which hints might be useful if they were carried into execution. His method of detecting light coin, is the common manner of weighing it. And the manner of discovering basely alloyed coin, is by its colour, by the sound it yields when let fall on a stone, by means of a touchstone, or by its specific gravity. This last method is, to be sure, an infallible one. But seems to be rather too tedious for general practice, and only likely to prove serviceable in some certain cases when the piece of coin is particularly suspected.

To prevent the practices of diminishing, he proposes certain alterations in the method of coining, so that a diminution of the piece, by any of the methods practised for that purpose, cannot be effected without the fraud being easily detected by bare inspection. These hints are certainly ingenious, and intended to relieve the common troublesome practice of weighing every piece. And the practicability and usefulness of such improvements are manifested by the late new coined guineas, which readily pass without weighing. And although they are not made according to the manner proposed in these hints, yet their delicate figure and fair impression are such, that a diminution of their size or weight by any means, would be easily discerned without weighing.

50. *An Essay on the Cause of Lightning, and the Manner by which the Thunder-Clouds become possessed of their Electricity, deduced from known Facts and Properties of that Matter. To which are added, plain Directions for constructing and erecting safe Conductors.* 8vo. 1s. Crowder.

In accounting for the great quantity of electric fire that appears in thunder-storms, some eminent philosophers have supposed that the electric matter is continually darting from the clouds in one place to the earth, while in another it is reciprocally discharged from the latter to the former. For a variety of reasons, which it would be tedious to enumerate at present, Mr. Simmons rejects this theory, and is of opinion that the means of collecting the matter in thunder-storms is the attrition among the clouds; but though he considers this hypothesis as a more satisfactory solution of the phenomenon than the preceding, he will not take upon him confidently to assert, that it is the real mode of operation which nature has established. The directions relative to constructing and erecting safe conductors are drawn up with great perspicuity; and we find that Mr. Simmons accedes to the opinion of pointed conductors being the most proper.

51. *A plain and circumstantial Account of the Transactions between Capi. Roche and Lieut. Ferguson.* 8vo. 2s. 6d. Allen.

Respecting the contents of this pamphlet the title page is sufficiently copious; and until the prisoner has undergone a trial, it would be improper for us to give any opinion of a narrative that is connected with his case.

52. *The Case of the Dutchess of Kingston.* 8vo. 1s. Wheble.

Judicial cases, published previous to trial, are always improper objects of criticism, though they sometimes may gratify the curiosity of the reader. But the circumstances mentioned in this narrative have been so generally diffused by means of the newspapers, that the recital of them could hardly prove interesting.

53. *The Trial of Count Struensee, late prime Minister to the King of Denmark.* 8vo. 2s. 6d. Jewell. Waters.

This narrative of the unfortunate count is interesting, and apparently authentic.

54. *A Description of the Island of Nevis; with an Account of its principal Diseases. To which are added, some sentiments on Reviewers; particularly the Medical of the Critical Review for August 1775.* 8vo. 1s. Evans, *Pater-noster Row.*

In the course of this Description Mr. Rymer informs us that the nervous system is his particular hobby-horse. We are truly sorry to find that his foible is rooted in so essential a part of the constitution; for we had cherished an opinion that the spirit of authorship, or *cacoethes scribendi*, was the principal weakness to which he was liable; and of this unfortunate disposition we endeavoured to cure him in a former Review. But so far from yielding to the treatment we pursued, the disorder appears to increase; as may be seen from the following rhapsody, which is the preface to the pamphlet.

• How is all this?—can't be understood—eh! not understand systematical common sense! was ever any thing heard to equal it?—impressed, perceived, conceived, analyzed-mentally, and then *digested*—bearing to it the smallest gradation of analogical semblance?

• Now, had it been an energetical system of systematically-geometrick spherics; and faculty-racking doctrine of proportions & an offuscated treatise of *labirintical, erebusical, chaosetical* Hieroglyphicks & an elaborate, dark, intricate, confused, bewildered, dumbfounding, and confounding involution of the theological discussions, dissertations, ventilations, considerations, and inculcations—or even, Sir, any & skull-cracking, brain-beating, puzzling, perplexing, embarrassing, entangling, stupifying, *torpefying, benumbing*, Folio, of sublime, celestial, exalted, extatic, enthusiastic, METAPHYSICS, there might have been a & *non so che* in favour of it; but—O! dear—it makes me laugh!—that the learned—even the *very* learned! should enter into such a conspicuous *betrayment* of mental imbecility as to *dultishly* confess that no degree of mental perfection, faculty-enlightenment, nor, Sir, & *reasonable maturity*, could be perceived in so simple a *production* as — & wherein *nothing*-formidable occurs save simple systems, nervous systems, debilities, enervations, powers, energies, and the like: but, to make amends, I hope, the following pages will suffer a more methodical, a more systematical, a more *laudible* assayment, and a more critical—not *chemical*, but, Sir, *literary* analysis, than what a late *Production* was honoured with; and so I'll proceed to our subject, which is nothing more nor less than &

The sentiments on Reviewers, subjoined to the description of the island, are so much of the same nature with the preface, as to render any reply to the author totally unnecessary on our part.

* * Particular Attention will be given to the friendly Advice of Philologos.

Mr. Ch. Brand's Letter is postponed, not rejected.

The old Lady who resides at Hampstead, is at Liberty to publish what she thinks proper.



THE
CRITICAL REVIEW.

For the Month of *November*, 1775.

ARTICLE I.

A Philosophical and Political History of the Settlements and Trade of the Europeans in the East and West Indies. Translated from the French by J. Justamond, M. A. 4 vols. 8vo. 1l. 10s. boards. Cadell.

THE author* of this work has employed his talents on a subject which affords great scope for the display of philosophical and political reflections; and it must be acknowledged that he discovers a capacity equal to the arduous undertaking. Of all the remarkable events since the earliest period of chronology, the discovery of the East and West Indies has been productive of the most general and extraordinary change in the manners of almost every nation in Europe. From this grand epoch the minds of men began to be stimulated by a variety of luxurious desires, which had never been excited by any of the objects within the sphere of their former gratification: For neither the insatiable lust of conquest, which had successively overthrown the several empires in the ancient world, nor the stronger incentives of appetite and necessity, that in later times impelled the northern barbarians to issue beyond the bounds of their native territories, were the motives which influenced the maritime adventurers to seek for new settlements in the remotest quarters of the globe. The establishment of civil intercourse with foreign climes was now considered as the most valuable object of each hostile expedition; and those armaments were reckoned the most successful in their operations, that returned not so much loaded

* The Abbé Raynal.

with the spoils of a vanquished people, as with the glory of having extended the commercial interests of their country.

The work at present under notice is introduced with the following observations on this subject.

• No event has been so interesting to mankind in general, and to the inhabitants of Europe in particular, as the discovery of the new world, and the passage to India by the Cape of Good Hope. It gave rise to a revolution in the commerce, and in the power of nations; and in the manners, industry, and government of the world in general. At this period new connections were formed by the most distant regions, for the supply of wants they had never before experienced. The productions of climates situated near the equator, were consumed in countries bordering on the pole; the industry of the North was transplanted to the South; and the inhabitants of the West were clothed with the manufactures of the East: a general intercourse of opinions, laws and customs, diseases and remedies, virtues and vices, was established throughout the world.

The author next proceeds to take a cursory view of the most celebrated commercial states which have existed in the world; namely, the Phœnicians, Tyre or Sidon; Carthage, and Greece. He observes that the Phœnicians, who were situated on a barren coast, and confined on the interior side by the mountains of Libanus, were happy in enjoying so few natural advantages; the want of which awakened that spirit of invention and industry, which is the parent of arts and opulence. The early subversion of Tyre affords little ground for any remarks relative to its commercial situation; but concerning its offspring Carthage, a republic which gloried in industry, and owed their power to their skill in useful arts, the historian is of opinion that its destruction was a misfortune to the world in general. In respect to Greece, he thinks it is evident, from some works of Xenophon, that the people of that country were better acquainted with the principles of trade than most modern nations are at present; and he accounts for this observation in the following manner.

• If we consider that Europe has the advantage of all the knowledge of the Greeks, that her commerce is infinitely more extensive, that since the improvements in navigation, our ideas are directed to greater and more various objects; it is astonishing that we should not have the most palpable superiority over them. But it must be observed, that when these people arrived at the knowledge of the arts and of trade, they were just produced as it were from the hands of nature, and had all the powers necessary to improve the talents she had given them; whereas the European nations had the misfortune to be restrained by laws, by government, and by an exclusive and imperious religion.

ligion. In Greece the arts of trade met with men, in Europe with slaves. Whenever the absurdities of our institutions have been pointed out, we have taken pains to correct them, without ever daring totally to overthrow the edifice. We have remedied some abuses, by introducing others; and, in our efforts to support, reform, and palliate, we have adopted more contradictions and absurdities in our manners, than are to be found among the most barbarous people. For this reason, if the arts should ever gain admission among the Tartars, and Iroquois, they will make an infinitely more rapid progress among them, than they can ever do in Russia and Poland.

Among the nations which flourished at later periods, the author remarks that the Arabs laid the foundations of the most extensive commerce since the times of Athens and Carthage; a distinction which he ascribes rather to the extent of their power, and the nature of the country they possessed, than to their pre-eminence in science, or the knowledge of civil polity. After developing the gradual progress of commerce from its revival by the Arabs, to its being diffused over several parts of Europe, the author arrives at that period which is properly the commencement of the history, when the Portuguese first discovered the East Indies, towards the end of the fifteenth century. The recital of this great event is succeeded by a geographical description of Asia, with the natural history of Indostan, and an account of its religion, government, and customs; to which is subjoined a narrative of the manner in which trade was conducted in India previous to this period. The author then relates the success of the Portuguese arms on the Red Sea, and the Persian Gulph, the particulars of their settlement at Ceylon, their conquest of Malacca, and likewise their settlement in those islands. He afterwards treats of their arrival at China, and the beginning of their trade in Japan, delivering at the same time an account of the state of these countries.

The author justly ascribes the great success of the Portuguese in their Indian expeditions, to that martial spirit of chivalry lately introduced amongst them, and which was cherished by their sovereigns with peculiar attention. They were at this time masters of the coasts of Guinea, Arabia, Persia, and the two peninsulas of India. The Moluccas, Ceylon, and the islands of Sunda, were also subject to their power; and their settlement at Macao insured to them the commerce of China and Japan. Throughout this immense tract, their power was totally uncontrolled, either by sea or land; and while they exercised an absolute dominion over the Asiatic nations, they regulated the price of the oriental products, in the markets of Europe, according to their pleasure and discretion.

As a commercial nation, the glory of the Portuguese, at this period; had never been equalled by the most celebrated states of ancient times. But their prosperity proved of short duration; and that noble spirit of heroism and gallantry, by which their victories had been obtained, was at length extinguished by the inundation of those public vices, and general corruption of manners, which are found to have been in all ages the bane of every people who had risen to extraordinary greatness. The excesses which preceded, and were the cause of the declension of their power, are thus related by the historians.

‘ These successes, properly improved, might have formed so considerable a power, that could not be shaken; but the vices and folly of some of their chiefs, the abuse of riches and of power, the wantonness of victory, the distance of their own country, had changed the character of the Portuguese. The religious zeal, which had added so much force and activity to their courage, now produced in them nothing but ferocity. They made no scruple of pillaging, cheating, and enslaving idolaters. They supposed that the pope, in bestowing the kingdoms of Asia upon the Portuguese monarchs, had not withheld the property of individuals from their subjects. Being become absolute masters of the eastern seas, they extorted a tribute from the ships of every country; they ravaged the coasts, insulted the princes, and became in a short time the terror and scourge of all nations.

‘ The king of Sidor was carried off from his own palace, and murdered with his children, whom he had entrusted to the care of the Portuguese.

‘ At Ceylon, the people were not suffered to cultivate the earth, except for their new masters, who treated them with the greatest barbarity.

‘ At Goa they had established the inquisition, and whoever was rich became a prey to the ministers of that infamous tribunal.

‘ Faria, who was sent out against the pirates from Malacca, China, and other parts, made a descent on the island of Calampui, and plundered the sepulchres of the emperors of China.

‘ Souza caused all the pagodas on the Malabar coast to be destroyed, and his people inhumanly massacred the wretched Indians, who went to weep over the ruins of their temples.

‘ Correa terminated an obstinate war with the king of Pegu, and both parties were to swear on the books of their several religions to observe the treaty. Correa swore on a collection of songs, and thought by this vile stratagem to elude his engagement.

‘ Nuno da Cunha, would make himself master of the island of Damanag on the coast of Cambaya; the inhabitants offered

to surrender it to him, if he would suffer them to carry off their treasures. This request was refused, and Nuno put them all to the sword.—

— The chiefs, and principal officers, admitted to their table a multitude of those singing and dancing women, with which India abounds. Effeminacy introduced itself into their houses and armies. The officers marched to meet the enemy in palanqueens. That brilliant courage, which had subdued so many nations, existed no longer among them. The Portuguese were with difficulty brought to fight, except where there was a prospect of plunder. In a short time the king of Portugal used to receive the produce of the tribute, which was paid him by more than one hundred and fifty eastern princes. This money was lost in its way from them to him. Such corruption prevailed in the finances, that the tributes of sovereigns, the revenues of provinces, which ought to have been immense, the taxes they levied in gold, silver, and spices, on the inhabitants of the continent and islands, were not sufficient to keep up a few citadels, and to fit out the shipping that was necessary for the protection of trade.

Of all the extensive settlements formerly occupied by the Portuguese in India, they possess none at present but Macao, Diu, and Goa; and these are represented as inconsiderable in point of commercial intercourse.

The second book treats of the settlements, wars, policy and trade of the Dutch in the East Indies. This part of the work is introduced with an account of the ancient revolutions in Holland, and the rise of that republic. The events next mentioned are, the first voyages of the Hollanders to India, establishment of the India Company, wars of the Hollanders and Portuguese, the commencement of the Dutch settlement at Formosa, and the trade of the Hollanders to Japan. The progress of the Dutch affairs in India is regularly traced through the several incidents, in the order in which they happened; and these, which it may be sufficient to enumerate, are as follows: the Moluccas submit to the Dutch; the latter form a settlement at Timor; make themselves masters of Celebes; open a communication with Borneo; settlements of the Dutch at Sumatra; their trade at Siam; situation at Malacca; settlement at Ceylon; their trade on the coast of Coromandel; and on that of Malabar; with an account of the Dutch settlement at the Cape of Good Hope, and their dominions in the island of Java. The author afterwards relates the manner of conducting the affairs of the Dutch Company in India and in Europe; specifying likewise the causes of its prosperity, and the reasons of its decline. Among the latter, the principal consideration is the mismanagement of the servants of the

company, whose conduct has been regulated only by a view to their own emolument.

The author next points out the measures that remain to be taken for the re-establishment of the Dutch Company's affairs; concluding with remarks on the former good conduct of the Dutch; and their present degeneracy. As the author's animated expostulation with the Hollanders on this subject, shews the favourable opinion which he entertains of our own country, we shall submit it to the perusal of our readers.

‘ Yet there is no longer any public spirit in Holland: it is a whole, the parts of which have no other relation among themselves than the spot they occupy. Meanness, baseness, and dishonesty characterize now the conquerors of Philip. They make a traffic of their oath, as of their provisions; and they will soon become the refuse of the universe, which they had astonished by their industry and by their virtues.

‘ Ye unworthy members of the government, under which ye live, shudder at least at the dangers that surround you! Those who have slavish souls are not far removed from slavery. The sacred fire of liberty can only be kept up by chaste hands. Ye are not now in that state of anarchy, when the sovereigns of Europe all equally opposed by the nobles in their respective states, could not carry on their designs either with secrecy, unanimity or rapidity; when the equilibrium of the several powers was merely the effect of their mutual debility. At present, power grown more independent, confirms those advantages to a monarchy which a free state can never enjoy. What have republicans to oppose to a superiority so formidable? Their virtues; but you have lost them. The corruption of your manners, and of your magistrates, encourages every where the detractors of liberty; and, perhaps, your fatal example is the means of imposing a heavier yoke on other nations. What answer would you wish us to make to those men, who, either from the prejudice of education or the want of honesty, are perpetually telling us; this is the government which you extol so much in your writings; these are the happy consequences of that system of liberty you hold so dear. To those vices which you have laid to the charge of despotism, they have added another, which surpasses them all, the inability to stop the progress of evil. What answer can be given to so severe a satire on democracy?

‘ Industrious Hollanders! ye who were formerly so renowned for your bravery, and are at present so distinguished by your wealth, tremble at the idea of being again reduced to crouch under the rod you have broken, and which still hangs over you. Would you learn how the spirit of commerce may be united and preserved with the spirit of liberty? View from your shores that island, and those people, whom nature presents to you as a model for your imitation. Keep your eyes constantly fixed upon Eng-
land;

land: if the alliance of that kingdom has been your support, its conduct will now serve you as an instructor, and its example as a guide.

The third book is devoted to the account of the settlements, trade, and conquests of the English in the East Indies. The author begins with exhibiting a sketch of the ancient state of the English commerce; after which he proceeds to relate the rise, progress, and various fortune of the English trade in India. This part of the work appears to have been written at the time when the affairs of our East India Company were under the consideration of parliament: respecting the author's sentiments of the wisdom and justice of whose proceedings, and the virtue of the nation, we cannot refrain from presenting our readers with the following extract.

Being now become absolute rulers in an empire where they were but traders, it was very difficult for the English not to make a bad use of their power. At a distance from home, men are no longer restrained by the fear of being ashamed to see their countrymen. In a warm climate where the body loses its vigour, the mind must lose some of its force. In a country where nature and custom lead to indulgence, men are apt to be seduced. In countries where they come for the purpose of growing rich, they easily forget to be upright.

Perhaps, however in a situation so dangerous, the English would have preserved some appearance of moderation and virtue, had they been checked by the restraint of the laws: but there were none to direct or to bind them. The regulations made by the company for the carrying on of their commerce, did not apply to this new state of things; and the English government considering the conquest of Bengal but as a help towards increasing numerically the revenue of Great Britain, gave up to the company for 9,000,000 livres per annum, the destiny of twelve millions of people.

Happily for this portion of our fellow-creatures, a revolution of a peaceable nature is at hand. The nation has been struck with such enormous excesses. She has heard the groans of such a number of victims sacrificed to the avarice and passions of some individuals. The parliament is already employed on this great object. Every detail of that administration is under their inspection, every fact will be cleared up, every abuse unveiled, the reasons of them inquired into and removed. What a sight to be presented to Europe! What an example to be left to posterity! The hand of liberty is going to weigh the destiny of a whole people in the scale of justice.

Yes, august legislators, ye will make good our expectations! Ye will restore humanity to her rights, ye will put a curb on avarice, and break the yoke of tyranny. The authority of law, which is not to be shaken, will every where take place of an administration purely arbitrary. At sight

thority, the monopolist, that tyrant over industry, will for ever disappear. The fetters which private interest has riveted on commerce ye will make to give way to general advantage.

‘ You will not confine yourselves to this momentary reformation. You will carry your views into futurity; you will calculate the influence of climate, the danger of circumstances, the contagion of example; and, to prevent their effects, you will select persons without connexions, without passions, to visit these distant countries; issuing from the bosom of your metropolis, they are to pass through these provinces in order to hear complaints, rectify abuses, redress injuries; in a word, to maintain and reunite the ties of order throughout the country.’

‘ By the execution of this salutary plan, you will, without doubt, have done much towards the happiness of these people: but not enough for your own honour. One prejudice you have still to conquer, and that victory is worthy of yourselves. Venture to put your new subjects into a situation to enjoy the sweets of property. Portion out to them the fields on which they were born: they will learn to cultivate them for themselves. Attached to you by these favours, more than ever they were by fear, they will pay with joy the tribute you impose with moderation. They will instruct their children to adore, and admire your government; and successive generations will transmit down with their inheritance, the sentiments of their happiness mixed with that of their gratitude.’

‘ Then shall the friends of humanity applaud your success; they will incline to hope they may once more see prosperity revive in a country embellished by nature, and no longer ravaged by despotism. It will be pleasing to them to think that the calamities which afflicted those fertile countries are for ever removed from them. They will pardon in you those usurpations, which have been only for the despoiling of tyrants, and they will invite you to new conquests, when they see the influence of your sublime constitution of government extending itself even to the very extremities of Asia, to give birth to liberty, property, and happiness.’

The fourth book contains an account of the voyages, settlements, wars and trade of the French in the East Indies, prefaced, as usual, with a detail of the ancient revolutions of their commerce. In the conclusion of the book, the sagacious author expresses his doubts respecting the permanency of peace between the British and French in the Asiatic territories. Happy would it be for the subjects of both crowns, if all their ministers would adopt the benevolent sentiments of this respectable author, testified in the subsequent paragraph?

‘ Far be it from us to suggest any idea that would tend to rekindle the flames of discord. Rather let the voice of reason and philosophy be heard by the rulers of the world. May all

sovereigns; after so many ages of error, learn to prefer the virtuous glory of making a few men happy; to the mad ambition of reigning over wasted regions and over people groaning under the weight of oppression. May all men become brethren, and accustom themselves to consider the universe as one family, under the eye of one common father. But these wishes, which are those of every sensible and humane man, will appear as idle dreams to ambitious ministers, who hold the reins of empire. Their busy and restless disposition will still shed torrents of blood.

The fifth book comprehends an account of the trade of Denmark, Ostend, Sweden, Prussia, Spain, and Russia, to the East Indies; where the author likewise delivers a historical and political detail of the commerce of those several states; which is succeeded by judicious and philosophical reflections on the following subjects: viz. Conjectures concerning the future state of the trade of Europe in China. Whether Europe should continue its trade with India? An Inquiry, whether it is necessary, that the Europeans should have large establishments in India, in order to carry on the trade? Whether Europe ought to lay open the trade to India, or carry it on by exclusive charters? In these various disquisitions the author discovers not only solidity of observation, but soundness of reflection; with a judgment equally remote from arrogance, partiality, or prejudice.—In our next Review, we shall accompany this philosophical writer to the western world, respecting which his information appears to be no less accurate and extensive, or his remarks less pertinent and just, than in his account of the commerce of the East Indies.

II. *The Probability of reaching the North Pole discussed.* 4to. 2s. 6d.
Heydinger.

THE honourable Mr. Barrington, so distinguished for his indefatigable attention to the improvement of knowledge, was, it seems, the proposer of the late voyage towards the North Pole, and is the author of the production now before us relative to similar enterprizes. Without impeaching in the smallest degree the conduct of the officers who had the direction of the voyage northward in 1773, and for whose nautical abilities this gentleman professes the greatest respect, he has, in these papers, which were read at a meeting of the Royal Society, recited such intelligence as he has been able to procure with regard to navigators reaching high northern latitudes; because he thinks it probable from these accounts, that,

that, in a favourable season, the North Pole may be more nearly approached than was found to be practicable in the late expedition for that purpose.

Previous to reciting the instances of navigators who have reached high northern latitudes, Mr. Barrington makes the following observation respecting the Greenland fishery, with the view of assigning a reason why the northern parts of Spitzbergen have usually been the limits of the nearest approaches towards the Arctic Pole.

‘ Fifty years ago such apprehensions were entertained of navigating even in the loose, or what is called sailing ice, that the crews commonly continued on shore, from whence they only pursued the whales in boats.

‘ The demand, however, for oil increasing, whilst the number of fish rather decreased, they were obliged to proceed to sea in quest of them, and now by experience and adroitness seldom suffer from the obstructions of ice.

‘ The masters of ships, which are employed in this trade, have no other object but the catching as many whales as possible, which as long as they can procure in more southern latitudes, they certainly will not go in search of at a greater distance from the port to which they are to return: they therefore seldom proceed beyond N. lat. 80, unless driven by a strong southerly wind, or other accident.

‘ Whenever this happens also, it is only by very diligent inquiries that any information can be procured; for the masters, not being commonly men of science, or troubling their heads about the improvement of geographical knowledge, never mention these circumstances on their return, because they conceive that no one is more interested about these matters than they are themselves. Many of the Greenland masters are likewise directed to return after the early fishery is over, provided they have tolerable success; so that they have no opportunity of penetrating to the northward.

‘ To these reasons it may be added, that no ships were perhaps ever sent before last summer with express instructions to reach the Pole, if possible, as most other attempts have been to discover a N. E. or N. W. passage, which were soon defeated by falling in with land.’

The first instance which Mr. Barrington produces of those who have navigated to high northern latitudes, is captain Thomas Robinson, who in 1766 reached $82\frac{1}{2}$ degrees N. L. The captain remembers that the sea was then open, and had no doubt of being able to penetrate to 83 degrees, but how much further he would not pretend to say.

The next instance is that of captain Cheyne, who, in a paper containing answers to certain queries, which had been drawn up by Mr. Dalrymple, F. R. S. in relation to the Polar seas, mentions

tions his having been as far north as the degree of $1. 82$; but does not specify whether by *observation* or his *reckoning*, though from many other answers to the interrogatories proposed, it is presumed that he speaks of the latitude by *observation*. As captain Cheyne, however, is at present on the coast of Africa, no further information on this head can now be procured from him.

The third evidence produced is Mr. Watt, who in 1751, being then not quite seventeen years of age, went on board the *Campbeltown* of Campbeltown, captain Mac-Callan, at that time employed in the Greenland fishery. During the time the whales are supposed to copulate, the crews of the Greenland vessels commonly amuse themselves on shore. But captain Mac-Callan, who was a scientific man, thought a voyage to the North Pole more interesting, and that the season being fine, he had a chance of penetrating far to the northward, and might return before the latter fishery took place. He is said to have proceeded without the least obstruction to $83 \frac{1}{2}$; when the sea was not only open to the northward, but they had not seen a speck of ice for the last three degrees, and the weather, at the same time, was temperate. When they were advancing to these high northern latitudes, the mate complained that the compass was not steady, on which captain Mac-Callan desisted from his attempt, though with reluctance; knowing that if any accident happened, he should be blamed by his owners, who would no doubt be reminded by the mate of the protests he had made against the ship's proceeding further northward. After the return from the voyage, captain Mac-Callan has been heard to say, in the presence of Mr. Watt and others, that, if the mate had not been faint-hearted, the ship possibly might have reached the North Pole. Both captain Mac-Callan and the mate are now dead, and it is doubtful whether the ship's journal can be produced. From the recital of various circumstances, however, the hon. author supports the credit of Mr. Watt's assertion upon such ground as entitles it to no small degree of regard, even considering it as the testimony of a youth not seventeen years of age at the time when the voyage was performed.

The next proof which Mr. Barrington cites, he received from Dr. Campbell, the continuator and reviser of Harris's *Collection of Voyages*.

‘ In that very valuable compilation, says he, commodore Roggewein's circumnavigation makes a most material addition, some of the most interesting particulars of which were communicated by Dr. Daillie, who was a native of Holland, and lived

in Raquet-court, Fleet-street, about the year 1745, where he practised physic.

Dr. Campbell went to thank Daille for she having furnished him with commodore Roggewein's voyage, when Daille said that he had been further both to the southward and to the northward than perhaps any other person who ever existed.

He then explained himself as to the having been in high southern latitudes, by sailing in Roggewein's fleet, and as to his having been far to the northward, he gave the following account :

Between fifty and fifty years ago it was usual to send a Dutch ship of war to superintend the Greenland fishery, though it is not known whether this continues to be a regulation at present.

Dr. Daille (then young) was on board the Dutch vessel employed on this service, and during the interval between the two fisheries, the captain determined, like Mr. Mac-Callan, to try whether he could not reach the Pole, and accordingly penetrated (to the best of Dr. Campbell's recollection) as far as N. lat. 88, when the weather was warm, the sea perfectly free from ice, and rolling like the bay of Biscay. Daille now pressed the captain to proceed, but he answered that he had already gone too far by having neglected his station, for which he should be blamed in Holland, on which account also he would suffer no journal to be made, but returned as speedily as he could to Spitzbergen.

There are undoubtedly two objections which may be made to this account of Dr. Daille's, which are, that it depends not only upon his own memory, but that of Dr. Campbell, as no journal can be produced, for the reason which I have before stated.

The conversation between Dr. Campbell and Daille arose from the accidental mention of Roggewein's voyage to the southward; and can it be supposed that Daille invented this circumstantial narrative on the spot, without having actually been in a high northern latitude?

If this be admitted to have been improbable, was he not likely to have remembered with accuracy what he was so much interested about, as to have pressed the Dutch captain to have proceeded to the Pole?

But it may be said also that we have not this account from Daille himself, but at second hand from Dr. Campbell, at the distance of thirty years from the conversation.

To this it may be answered, that Dr. Campbell's memory is most remarkably tenacious, as is well known to all those who have the pleasure of his acquaintance; and, as he hath written so ably for the promotion of geographical discoveries in all parts of the globe, such an account could not but make a strong im-

impression upon him, especially as he received it just after the first edition of his compilation of voyages.

‘ No one easily forgets what is highly interesting to him; and, though I do not pretend to have so good a memory as Dr. Campbell, I have scarcely a doubt, but that if I should live thirty years longer, and retain my faculties, I shall recollect with precision every latitude which I have already stated in this paper.

‘ What credit, however, is to be given to all these narratives is entirely submitted to the Society, as I have stated them most fully with every circumstance which may invalidate, as well as support them; and if I have endeavoured to corroborate them by the observations which I have made, it is only because I believe them.

‘ It should seem upon the whole of the inquiries upon this point, that it is very uncertain when ships may penetrate far to the northward of Spitzbergen, and that it depends not only upon the season, but other accidents, when the Polar seas may be so free from ice as to permit attempts to make discoveries*.

‘ Possibly, therefore, if a king’s officer was sent from year to year on board one of the Greenland ships, the lucky opportunity might be seized, and the Navy Board might pay for the use of the vessel, if it was taken from the whale fishery, in order to proceed as far as may be towards the North Pole.

o. Thus far the learned author proceeds in maintaining the probability of reaching the North Pole, in a paper read at a meeting of the Royal Society, May 19, 1774. In another paper read before the same society Dec. 22, 1774, he produces further proof in support of the argument. He had at first resolved not to trouble the Society with any instances of navigators having reached high northern latitudes, which had appeared in print; but happening to find three such accounts, in books not commonly looked into, he thought it proper to recommend them to notice. To give a particular detail of the additional evidence which the hon. gentleman has collected, would swell this article of our Review to an immoderate length; we must therefore content ourselves with observing, that in reciting the several instances which are specified in the paper under consideration, and in a postscript on the same subject, the philosophical author displays not only a vigilant attention both to the written and oral information he has received, but likewise examines, in the most satisfactory manner, the credibility of the evidence produced, and advances

* Captain Robinson hath informed me, that at the latter end of last April, a Whitby ship was in N. lat. 80, without having been materially obstructed by the ice.

such

such judicious and forcible arguments in favour of the practicability of reaching the polar region, as naturally ought to excite the exertion of further attempts for effectuating an enterprise which has so long been an object of speculation both to the philosophical and commercial world. The author has subjoined Thoughts on the Probability, Expediency, and Utility of discovering a Passage by the North Pole, for which we refer our readers to the pamphlet.

III. *Observations historical, critical, and medical, on the Wines of the Ancients. And the Analogy between them and Modern Wines. With general Observations on the Principles and Qualities of Waters; and in particular on those of Bath.* By Sir Edward Barry, Bart. 4to. 15s. in board. Cadell.

WHEN a writer of learning and judgment engages in researches into remote times, he may be immediately distinguished from the frivolous herd of antiquarians, not only by the perspicuous method of investigation he pursues, but by the utility and importance of the subjects to which his inquiry is directed. The author of the Observations now before us is justly entitled to a place among this rank of literary luminaries; those who enlighten by their penetration the obscure and dubious customs of distant ages, and with their genius enliven, while they explore, the darksome retreats of ancient knowledge. Disquisitions of this nature are particularly acceptable when they lead at once to the discovery of facts which excite the attention, and of truths that tend to the happiness and general benefit of mankind. Exclusive of the gratification arising from such inquiries, as objects of laudable curiosity, the ascertainment of ancient dietic and pharmaceutic prescriptions must be regarded as a matter of great consideration in medical science.

The learned author begins with delivering an account of the general nature and principles of wines, with the view of determining how far the difference of soil, climate, and culture of the vine, preparation of the grapes, and fermentation of their juices, contributed to give various and peculiar qualities to the wines of the ancients. Sir Edward Barry here confines his observations principally to those wines which are made of the fruit of the *vitis*. He observes that the first property necessary in the grapes, for the production of wine, is a sufficient maturity; as in such a state they will excite a more warm and strong fermentation. A proper consistence, in the expressed juices, he remarks, is likewise necessary. When this

is too thin, the succeeding fermentation will be weak, the wine less spirituous, and apt to degenerate into an acetous liquor. On the contrary, when too viscid, the fermentation will be imperfect, and the wine in danger of acquiring a rancid putrescent disposition. A third circumstance requisite is a proper degree of heat, to promote the fermentation. That which is between sixty and seventy degrees in Fahrenheit's thermometer, is found by experience to be the most suitable for this purpose. The duration of the fermentative process likewise varies, according to the climate, strength, and consistence of the expressed juices; being stronger, and ceasing sooner in hot, than in cold climates; a south wind promoting, and a north wind retarding its advancement. The better to illustrate the subject, the baronet has recourse to some chemical observations; but for these we refer our readers to the work, and shall only present them with the following remark.

Many distempers, and particularly concretions in the joints and urinary passages, are, by some eminent writers, injudiciously imputed to this tartar in wines; but this separation of it is a very gradual and slow process, and never can prevail but in a quietest state, and not possibly while the wine in a quick motion circulates through the body, or in passing through any of the excretory canals: neither are these calculous concretions, which are formed in the joints or urinary passages, of the same kind with this vinous salt; but really of a different and opposite nature, as it evidently appears from experiments, that these calculous concretions are of an alkaline nature, and this vinous tartar of a penetrating acid kind: the crystals of tartar, which are thence formed, are likewise found to be not only a safe, but an useful aperient, and attenuating medicine, in many cases, and much more apt to attenuate and dissolve such beginning concretions, than to form them.

In the second chapter the author treats of the wines of the ancients. This liquor, he observes, is mentioned by the historians and poets of the earliest ages, and seems to be almost coeval with the first productions from vegetables. After enumerating the principal ancient authors who have written on this subject, he proceeds to explain the general properties and nature of those wines, from observations, facts, and the established principles of fermentation and philosophy: taking notice chiefly of the principal wines mentioned by authors of the best credit; shewing in what manner they were used, and directed by them, to preserve health, to answer their medical intentions in curing diseases, or for the purpose of contributing to social happiness.

The

The third chapter is employed on the rules observed by the ancients in making and preserving their genuine wines, and in shewing in what manner they were adulterated. This curious part of the work evinces the author's inquiries to have been very extensive; and he seems to be equally conversant with the practice both of the ancients and moderns in the preparation and management of vinous liquors. He traces distinctly the ancient process, from its beginning, with the vessels made use of, to the time when the wine was deposited in the *Ανοβυα*; and delivers a clear account of the nature and use of the *sumarium*. We shall present our readers with the following passage, relative to the practice of depurating wines by the means of arsenic.

‘As the intention of the repeated heats in the *sumarium* was gradually to attenuate the viscid texture of the wines, and separate the most gross parts from them, it was after absolutely necessary to defecate them, and then rack them off into fresh casks, when they had acquired a transparent state. This operation is called forcing, and requires more skill and judgment than any other operation in this second process. Several forms of this kind remain in their writings, which chiefly consist of such ingredients, as, by their viscosity, were capable of involving the lees, and, by their superior gravity, of carrying them down. To this purpose they used plain and burnt salt, bitter almonds, the whites of eggs, and particularly isinglass. But when the wines continued more obstinately foul than usual, they added sand, or marble finely powdered. They were much better acquainted with these arts than our modern wine-coopers, who pretend to conceal, as valuable secrets, some of these common forms; but I do not find that they ever made use of arsenic (or any noxious mineral bodies) in sining down their wines, which certainly, by its very superior gravity, will powerfully attenuate them, and force down any lees, which will in some time entirely subside, perhaps without communicating any noxious quality to the wine; but the too early use of such wines has been often succeeded with fatal consequences. I shall mention a remarkable instance of this kind, which came within my observation. Three gentlemen of distinction had drank pretty freely of white wine, which had been fined down with arsenic. Two of them died in the country in a few days; the other, who came to town, either from the strength of his constitution, or having drank a less quantity, survived: but the effects of it appeared soon in bloody spots over the whole surface of his body; his urine, saliva, and whatever he hawked up, or expectorated, was deeply tinged with blood: these appearances ceased in some time, and he became oedematous. However he recovered; but though his state of health was from that time very imperfect, yet he married two years after, and died in about four

four of a dropſy, owing to a total diſſolution and acrimony of his humours, from this mineral poiſon.—Mineral poiſons of this kind are generally ſo violent as immediately to ſhew their effects in the ſtomach and bowels; and, unleſs ſoon diſcharged and corrected by emetics, lenient purgatives, and ſoft plentiful diluents, excite a fatal inflammation and mortification; but how far in a leſs quantity they may more ſlowly affect the blood and nervous ſyſtem, can only be determined by future obſervations.*

Sir Edward Barry juſtly obſerves, that the accounts which remain of ſome cuſtoms among the ancients, appear now more obſcure, from being then ſo univerſally known, and requiring only a ſhort deſcription: but that there is a peculiar obſcurity in whatever relates to the mechanic part of any operation, and the ſucceſſive times in which each was performed. This obſervation the author conſiders as particularly applicable to the account delivered of the apparatus, and the method practiſed by the ancients in the management of their wines; and he confirms the remark by the following ingenious criticiſm on an Ode of Horace, which we ſubmit to our claſſical readers.

* A remarkable inſtance of this kind appears in an Ode of Horace*, where he deſcribes the ceremony, which was obſerved in opening the amphora on that feſtal day, by diſengaging it from its bonds †, and giving liberty to the old wine, which had been ſo long impriſoned in it: he then exactly recounts, but in an inverted order, the principal operations of this laſt proceſs; the removal of the pitched capitulum, made of cork, which covered and cemented it; the previous aromatic vapour of the gums with which it was dried and impregnated before the wine was poured into it; and, laſtly, the æra and name of the ſeaſon impreſſed on it.

† This Ode has perplexed all the commentators who were unacquainted with the rules obſerved in this laſt proceſs, and have applied the circumſtances which relate only to the amphora, to the wine contained in it, with which they had not the leaſt connexion; and have miſtaken the ſmoaky taſte, which the wine ſlowly contracts from the fumarium, in the ſecond proceſs, for this aromatic volatile vapour, which the amphora quickly imbibed, and, as Horace plainly expreſſes, was inſtituted to receive it. This is evidently the true ſenſe of this elegant ode, which likewise confirms the hiſtorical account given of this proceſs. It would indeed be very abſurd to imagine that Horace

* Hic dies, anno redeunte, feſtus
Corticem aſtrictum pice dimovebit
Amphoræ fumum bibere inſtituta

Conſule Tullo. Lib. iii. Od. 8.

† Chio ſolvete vincla cado. Tibul. lib. ii. Eleg. 2.

would ascribe to this fine old wine, devoted to that festal day, the smoaky qualities for which their badly prepared, and adulterated wines, were so universally censured and condemned.'

In the subsequent chapter the author investigates with his usual learning the wine cellars of the ancients; from the rules respecting which, and the principles previously laid down, he points out some defects in our modern wine cellars, and in what manner wines may be more effectually preserved in them. It may not prove unacceptable to extract a passage on this subject.

'The situation ought to be low and dry, therefore not on any great declivity, where the under currents from the superior ground must always keep it moist, and infect the air with its putrid exhalations: this communication however may be prevented by intermediate trenches.

'A small anti-cellar, built before all large cellars, would be a considerable defence, and improvement to them; in which a quantity of wine sufficient for a few days, may be kept, and the necessity prevented of more frequently opening the large cellar, and admitting the external air; which must always in some degree alter the temperature of it, and in sudden, or continued great heats, or frosts, may be particularly injurious to the wine.

'It is usual to cover the bottles in the bings with saw-dust; to which I should prefer dry sand, whose density is much greater. I saw a remarkable instance of the benefit arising from an intermediate defence of this kind. A hogshhead of claret, which had been lately bottled, was heaped up in a corner of a merchant's common large cellar, with a view of removing it soon to the wine cellar. In the mean time a load of salt, from the want of a more convenient place, was thrown on the bottles, and remained there several months before it was removed. This wine was afterwards found to be much superior to the wine of the same growth, which had been imported and bottled about the same time, and had been immediately placed in the wine cellar. The large quantity of salt formed a compact vault over the bottles, which entirely defended the wine from the influence of the air, though greatly exposed to it; and probably the coldness of the salt contributed to this improvement.

'The ancients certainly more effectually preserved their wine in larger earthen vessels pitched externally than we can in our bottles, as they are more capable, from their superior density and capacity, of resisting the frequent changes in the air; and it is a common observation, that the wine received into bottles which contain two quarts, proves better than that which had been kept in single quarts.

'It appears to me very probable, that our best modern wines, especially those of a delicate texture, and flavour, may be more effectually preserved in earthen vessels, of a larger size than our bottles,

bottles, well glazed externally, and internally. The vessels of this kind, which were formerly used for that purpose, were pitched externally, and lined internally, on account of their being porous, and imperfectly vitrified; but our artists are arrived to such a perfection in this article of manufactory, that their glazed vessels are impervious to the air, and incapable of communicating any bad taste to any liquors contained in them; however pitching them externally would be a greater defence, especially when the glazing is not equally firm.—

‘ In such habitations, where no vaults have been made, or can be conveniently constructed, an artificial wine cellar may be easily contrived, which may perhaps more effectually preserve the wine from the variations of the external air, than the common vaults, which are liable to many defects. These may be prevented, by burying these earthen vessels in cavities made in the ground, exactly adapted to the size and form of them, which may be lined with brick, or slate; and so deep, that the upper part of the vessels lodged in them, should be, at least, a foot and a half lower than the surface of the ground: the intermediate space might be filled up with dry sand, over which a leaden cover may be placed, to mark the size of the vessel, and the time when it was buried there.

‘ I am sensible that this plan, which I have only sketched out in a superficial view, is very imperfect, and capable of many improvements, in respect to the form, and capacity of the vessels, and the materials of which they are composed. The form and size of the amphora may be a proper one, when a great quantity of wine is deposited in large cellars. A hoghead of wine may be received into ten vessels, each of which contains somewhat more than two dozen of our quarts; neither would twenty of half their capacity take up any considerable space in a vault, or when buried under ground, in any convenient ground-floor. Whenever any vessel is taken up for use, it may be suspended on the side of the cellar or anti-cellar, and the quantity of wine, which is occasionally wanted, drawn off by a syphon. It was usual to pour a small quantity of oil over the wine, especially when the pitched cork was removed, and it was designed for immediate use; which spreading over its surface, preserved it equally fresh, during the time of drinking it.

‘ These vessels would be less expensive, and more durable than bottles, and less liable to frequent frauds, and a considerable waste of the wine, when decanted from bottles, in which a sediment had subsided. But these considerations are of another kind: my intention is only to preserve the wine in a more healthy and firm state.’

The next topic we find treated is the inspissated wines, a subject involved in great perplexity, but of which the learned author delivers a clear and satisfactory explanation. It appears that the wines of the ancients were originally made and

prepared in their genuine simplicity. Those of the Asiatics in particular were remarkable for their superior excellence. In succeeding ages, however, when the encreasing avarice and luxury of the Romans occasioned a greater exportation of wines from Greece to Italy, the inhabitants of the former departed from the usual method of preparing their wines, and by a more easy and shorter process, forced them into more early maturity. From this era the character of the Grecian wines began to decline; when some among the Greeks, from the motive of retrieving their commerce, invented a particular process, by which they made a more firm kind of wine, and such as not only exceeded all their former production in its generous qualities, but was likewise more durable. The wine thus made, however, was of that peculiar nature, that after its state of maturity, as it advanced in age, it acquired a greater degree of *consistence*; and this, according to our author, seems to be the true origin and nature of those celebrated wines, which in their decay were distinguished by the name of inspissated.

This inspissation was sometimes the consequence of the method used in making wines of an inferior and more weak kind; which was by previously exhausting the aqueous and lighter parts of the *mustum* by coction, and during the fermentation impregnating them with *pitch*, and other aromatic ingredients. By this management the liquor acquired more strength and flavour, but soon degenerated into an inspissated state; justifying the remark of Pliny, who compares them to unguents, and says they rather deserve the name of medicated poisons than wines. There were likewise other kinds of inspissation anciently used, and recommended by physicians; such as the *passum*, *sapa*, and *defrutum*, which were extracts of the recent juices of grapes, differing chiefly in their degree of consistence.

We find from Cato*, that so early as his time a process was known, of preparing the Falernian wines in such a manner, as to acquire the qualities of the Greek Coan wine. In this composition sea-water was an essential ingredient; which, as our author observes, probably contributed to preserve the wine from degenerating into a foul and rapid state. He further remarks, that as these fabulous wines were so much esteemed by persons of the best taste in that refined age, they must have possessed some singular qualities superior to those of the same growth, which had been formerly made by the usual process; and their excellence, in his opinion, seems to con-

* De Re Rustica.

list in their transparency being more permanent. This subject leads our author into some curious critical remarks on another Ode of Horace, respecting the interpretation which the commentators have been much divided in their sentiments; and as Sir Edward Barry's observations strongly authorize a very plausible conjecture, we are persuaded we need make no apology for laying them before our readers.

We find therefore that these wines always retained their original names, as there was no real difference between them and the former wines of the same growth, but that which they acquired from their superior qualities, by which they were easily distinguished; but as these wines were justly censured and marked, by being called inspissated, when in that degenerated state, it is not improbable that they were likewise sometimes distinguished by some characteristic expression, when they were in the best and most perfect state, which either may have been lost, or the meaning of it, though then clear, and universally understood, after so many centuries may appear now very obscure. This perhaps may be illustrated from a remarkable passage in an * Ode of Horace. L. Corvinus Messala, who was probably the *rex convivii* on that festive day, when Horace entertained his friends, orders some of the languidiora vins to be drawn, and brought in. † It was an usual custom in their convivial entertainments to drink the lighter wines in the beginning, and afterwards the stronger and more generous wines. It cannot therefore be supposed that the wine he called for in that social hour was distinguished by that name, either for its want of strength, or of a grateful flavour: nor can I recollect that among the various epithets with which the historians and poets have distinguished the different qualities of wines, that of *languidium* has been used, except in this single instance. It seems therefore not improbable, that Horace, who had a peculiar happiness of expression, intended to point out the singular quality, or degree of consistence, which these wines attained in their perfect state; and in another Ode, by a similar expression, he seems to mark its progress to that state ‡; but except in these instances, he always distinguishes the different qualities of

* Q nata mecum Consule Manlio,
 Seu tu querelas, five geris jocos,
 Seu rixam et insanos amores,
 Seu facilem pia testa, somnum:
 Quocumque lectum nomine Messicum
 Servas, moveri digna bono die;
 Descende, Corvino jubente
 Promere languidiora Vina. Ode xxi. lib. 3.
 † Capaciores affer hinc, pater, Sapphos,
 Et Chia Vina aut Lesbica. Hor. Epodi lib. v. Od. 9.
 ‡ Nec Lastrigonia Bacchus in Amphora
 Languescit mihi. Lib. iii. Od. 16.

other wines, by their usual epithets, *generosum*, *lene*, *leue*, *dulce*, *molle*, &c. *. It is likewise remarkable, and seems to add a greater force to the observation, that Corvinus does not for *languida*, but *languidiora wine*, which if taken in a literal sense, expresses a wine of an inferior and less animating kind, and certainly could not deserve that sublime invocation to the amphora, to descend like a deity, and inspire them with its various magic and latent powers; but this expression very properly distinguishes it from the same wine, which when too recent had not acquired its peculiar degree of consistence, or when in a more advanced age became more inspissated, and had lost its softness and flavour. It seems therefore to be particularly adapted to the singular quality of this fine old wine, which, though received into the amphora, when Manlius was consul, still retained all the advantages which it could acquire from age, without being injured by it; for it appears to be sufficiently fluid to be drawn from the amphora, and when diluted with a proper proportion of hot water, and afterwards cooled in snow, must have possessed the limpid generous qualities which Baccius, and others, have ascribed to them.

* This Ode took its rise from a supper given by Horace to Messala, and a select number of his friends, which seems to have been attended with several agreeable circumstances; to which, perhaps, the amphora, introduced on this occasion, had particularly contributed. This he celebrates, by pointing out the various powers of the wine contained in it, and the different passions it is capable of exciting in the human mind, and inscribes this elegant performance to his illustrious friend, as a perpetual monument of his esteem and affection, which must have given him a superior delight to what he could have received from the most exquisite wine.

† It is necessary here to observe, that it was usual with Horace and others, who had not a large store of different wines, to supply themselves, on any festal entertainment, with an amphora of wine from the public warehouses †, or *horrei*, which were plentifully furnished with a variety of them, of different ages, or growths, and were chiefly exported from Greece. These foreign wines were greatly esteemed at Rome in those times; some of them were genuine, and of the best growths. The greatest part of them were adulterated; but prepared with such exquisite art, that they nearly resembled the different age and

* Ad mare cum veni, generosum et lene requiro. Lib. i. Ep. 15.

—— Sapiens finire memento

Tiſitiam, vitæque labores

Molli, Plante, mero.

Lib. i. Od. 7.

† Quo Chium pretio cadum

Mercemur.

Lib. iii. Od. 19.

Parcis deripere horreo

Cessantem bibuli consulis amphoram,

Lib. iii. Od. 28.

qualities

qualities of the former; and even these were then preferred to the best genuine Italian wines. Martial takes particular notice of this prevailing prejudice*.

* Perhaps I have refined too much on this singular passage; but as Horace had certainly on this occasion a just right to assign to this wine any superior qualities, it is not improbable that he might have had in view those which were made by this improved process, and which were then so universally esteemed. Neither is it material whether the historical circumstances in this Ode, relating to the age of the amphora, and wine, or the particular growth and qualities of it be exactly true; and this indeed he particularly points out, by saying it is indifferent from whatever growth it came †.

† This seems to have been the true intention of Horace in writing this moral and beautiful Ode, which he has executed with a more than usual poetic spirit: in some parts of it, his flights are rapid and sublime, and from thence they gradually descend with dignity, when he describes the various benefits which flow from the moderate and prudent use of it. He was habitually temperate; his muse was often inspired, but never inebriated with wine; and in another Ode ‡, when he seems transported to a degree of enthusiasm with the powers of wine, and its creation of new ideas, he suddenly checks the pleasing, but dangerous progress of them §.

The learned author concludes his remarks on this Ode, and on the opinions of the several scholiasts, who appear to have mistaken the poet's meaning, in a strain of modesty that reflects honour on his literary abilities, and which is no less conspicuous than his eminent candour and discernment. He has for many years been considered as a respectable writer in the peculiar province of his profession; and in the present work he has farther greatly distinguished himself, as an antiquarian of extensive erudition, a judicious and ingenious critic, and an elegant and classical scholar.

[*To be continued in our next.*]

- * *Acceptit ætatem quisquis ab igne cadus
Nec facili pretio, sed quo contenta Falerni
Testa sit, aut cellis Setia cara suis.* Lib. x. Ep. 36.
- † *Quocumque lectum nomine.*
- ‡ *Quo me Bacche, rapis tui
Plenum? Quæ in nemora aut quos agor in specus,
Velox mente novâ?* Lib. iii. Od. 25.
- § *— Dulce periculum est,
O Lenæe, sequi Deum
Cingentem viridi tempora pampino.* Ibid.

IV. *An Essay on the original Genius and Manner of Homer: with a comparison of the manner and present State of the Poet.* Illustrated with Engravings. By the late Robert Wood, Esq. Author of the Description of Palmyra and Balbec. 4to. 16s. Paper. (Continued from p. 304.)

IN the fourth book of the *Odyssey*, Menelaus, in relating his adventures to Telemachus, describes Pharos, as situated a day's sail from Egypt.

Nile, &c. Od. lib. 354.

but high a'er a gulphy sea, the Pharian isle
Fronts the deep roar of disemboguing Nile:
Her distance from the shore, the course begun
At dawn, and ending with the setting sun,
A galley measures, when the stiffer gales
Rise on the poop, and fully stretch the sails.' Pope.

This description of Pharos, says Mr. Pope, has given great trouble to the critics and geographers; it is generally concluded, that the distance of Pharos is about seven stadia from Alexandria. Ammianus Marcellinus, lib. xxii. mentions this very passage thus: 'Insula Pharos, ubi Protea cum Phocarum gregibus diversatum Homerus fabulatur inflatus, a civitate littore mille passibus disparata,' or about a mile distant from the shores. How then comes Homer to affirm it to be distant a full day's sail?

Our author, who twice made this voyage of Menelaus with the *Odyssey* in his hands, informs us, that he was perfectly satisfied, that the poet's account of its length and danger was agreeable to appearances, when he wrote; and that this passage has been misunderstood; for want of due attention to the changes, which have happened both in the situation, and names of places, in that part of the world, since the building of Alexandria.

The ground, he says, upon which that city was built, made no part of Egypt in the time of Homer, when the inundation of the Nile marked the natural limits of that country. Its connection with this spot was the work of a more commercial age, as appears by the canal, which conveys the water of the Nile through a barren desert, of thirty miles extent, to Alexandria. Besides this addition to the voyage of Menelaus, the author points out another, founded upon a supposition, that only a small part of the Delta † existed in the time of the

* This city was built by Alexander the Great, about 328 years before Christ.

† It received this name from its resemblance to the Greek letter Δ , *deltâ*.

port; and that continual accretions have been made to that part of the coast by the mud, which the Nile deposits in the sea.

This, we may observe, seems to have been an ancient opinion. Herodotus calls Egypt, *ἡμετέραν γῆν*, and *ἡμετέραν μετὰ τὴν θάλασσαν*; Aristotle, *τὴν μετὰ τὴν θάλασσαν ἔσσηον**. In confirmation of this opinion our author observes, that they, who fall from the coast of Delta, get into the discoloured water of the Nile, before they see land; and by heaving the lead, they find the bottom covered with its mud, which subsides and acquires consistence, notwithstanding the agitation of the sea. We find, he says, that since the Holy War, and even since the Venetians established themselves here, places, which were on the sea side, are now at some distance from it within land.

He adds:

' This increase of the Delta must have been proportionably more sensible, as we go back to the time when the island was formed. For Lower Egypt being a deep bay, sheltered by two promontories, the mud brought down by the Nile must have been less dissipated by the agitation of the sea, and must of course have occasioned a quicker accession of land to the Delta, than could be produced since it has been more exposed.—They who sail upon the coast discover separate sand-hills, formerly islands, but now included in the Delta. Such a barrier, at the mouth of the bay, must have contributed greatly to the accumulation of that mud, of which the Delta is formed. And if, independently of every other consideration, we attend to the triangular form of the country, and the manner of its increase it is plain, that the progress of that increment must become slower, as its base, or north side, grows wider; and that the same quantity of mud, or slime, which has produced a considerable accession in the last five or six hundred years, must have had a greater effect in the same time, in proportion as the base was narrower.'

The authors of the Universal History † observe, ' that little alteration has been made in this part of Egypt for above 2000 years past; and that no less than 20,000 years is allowed by Herodotus, for the production of the Delta, or even the greater part of it. Bochart has likewise attempted to prove, that there can be no accession to the coast, from the mud of the Nile, as the violent agitation of the sea prevents it, he says, from lodging and forming itself into solidity. But by the foregoing observations, our author in a great measure obviates

* Herod. lib. ii. cap. 5. Arist. Meteorolog. 1, 14. See Diad. Sic. lib. i. p. 30.

† Univ. Hist. book i. chap. 3.

both these objections; and, with respect to the latter in particular, he remarks, that the writers, who have urged it, seem to have been led into an error by confounding appearances on the coast of Alexandria, where the sea encroaches on the land, with those of Delta, where there is even now a gradual accession to the continent.

* Upon the whole, he says, it must appear doubtful, whether any part of Lower Egypt existed in the poet's time; but supposing the south angle of the Delta to have been then formed, its distance from Pharos would make above fifty leagues, which may be called a day's sail, agreeably to the general proportion, which the poet observes between time and distance in his navigation.

It is remarked by our author, that the voyage, which Menelaus took so unwillingly, was from Pharos to the Nile; or, as Homer calls it, the river Ægyptus, Αἴγυπτος, and not from Pharos to the land of Egypt. This, we allow, may be true. The word *Nile* was unknown in the times of Homer and Menelaus; and the poet calls that river Αἴγυπτος*. Yet this makes no difference, as the land of Egypt certainly commenced at the mouth of the Nile.

Our author having thus endeavoured to vindicate the poet, as to the length of the voyage, defends him, with respect to its difficulty and danger, which Menelaus mentions with dread and anxiety, by relating what he himself experienced in approaching the coast of the Delta, in the year 1743.

Our author's next enquiry is into Homer's religion and mythology. A late ingenious writer has attempted to shew the extensive effect of the poet's travelling into Egypt, which he observes was directed by settled rules and a digested policy †. But in opposition to this opinion, Mr. Wood lays before the reader his reasons for thinking, that the high compliments which have been paid to the wisdom of the ancient Egyptians, have not been so well founded as is generally imagined. These reasons he draws from the only sources which can furnish evidence of this matter; namely, first, the monuments, which they have left of their taste and genius; secondly, the accounts which other nations have given of them in these respects.

The substance of what he has observed upon this subject is included in the following abridgement.

We do not find, that antiquity has transmitted to us even their pretensions to excellence in composition. Though

* Αἴγυπτος ἑστῆτος ποταμῶν. Od. iv. 477. Ab Homero Nilus nominatur Ægyptus. Prin. Nat. Hist. lib. v. cap. 9.

† See Enquiry into the Life and Writings of Homer, § 9.

Egypt produced the papyrus, its use to letters was a Greek discovery *. Their hieroglyphics have been long admired as the repository of much wisdom and knowledge: though there seems to be great reason to think, that they were the production of an infant state of society, not yet acquainted with alphabetic writing.—

Architecture, sculpture, and painting, seem to owe little to Egypt. If the temple of Theseus stands to this day at Athens, an undoubted proof of the great perfection of Greek arts, as early as the battle of Marathon; in a climate so favourable to buildings as that of Egypt, where there are still considerable remains to be seen of pyramids, of such perishable materials as unburnt bricks, some fragments surely would have been preserved to justify their pretensions.—

Egypt has, no doubt, produced the most stupendous, but, at the same time, the most absurd and unmeaning public works to be seen in any country; viz. pyramids †, obelisks, labyrinths, artificial lakes, which are without art, elegance, or public utility.—Though well situated for commerce they neglected a good harbour, [that of Alexandria] of which the Greeks shewed the value and importance, as soon as they got possession of this country.

When the Greeks first applied themselves to the study of nature, and travelled to Egypt for instruction, we might reasonably expect some favourable accounts of the Egyptian sciences, but all we can collect from them does not raise our ideas of them. If Pythagoras sacrificed a hecatomb, upon finding out the 47th proposition of the first book of Euclid; and Thales an ox, on having discovered how to inscribe a reſtangled triangle in a circle, after they had studied mathematics in Egypt, the parent of geometry, what opinion does it give us of the knowledge of their masters in that science! The obscure account we have of their scheme of joining the Nile and the Red Sea looks as if they did not understand how to take a level. It is true, the pyramids correspond exactly with the four cardinal points of the compass; but how small a degree of mathematics does this require! And surely Thales having shewn them, how to measure the heights of those

* Pliny, lib. xiii. cap. 10. informs us, upon the authority of Varro, that the use of the papyrus was introduced by Alexander the Great, when he built Alexandria. But, it is probable, he had only the merit of making paper more common; for the invention is thought to have been of much greater antiquity. Guilandinus de Papyro.

† Pliny gives us, in few words, a just idea of these pyramids, when he calls them, *regum pecunie otiosa ac stulta ostentatio*, a foolish and useless ostentation of the wealth of the Egyptian kings, lib. xxxvi, cap. 12.

pyramids by their shadow, is a proof of their little progress in trigonometry.

When the Greeks conquered Phœnicia, Chaldæa, and Egypt, their taste, and, of course, their curiosity, was at the highest. Whatever accounts that elegant and learned people may have given of the school, from whence they are supposed to have received the rudiments of all their knowledge, yet there is very little said of the learning or arts of Egypt, except what they carried thither themselves. Homer was studied with more critical attention in Egypt, than in any other country; but it was by Greeks. Nor do we find, that Zeno-dotus or Aristarchus, who took so much pains in settling the true readings of his works, under the Ptolemies, drew any illustrations of their author from the productions of the country in which they wrote. Those learned editors superintended the greatest and choicest library, that had ever been seen *, of which Aristotle's valuable collection made a part; yet they have told us nothing of the writers of that country, in which

* Aulus Gellius informs us, that this collection consisted of almost 700,000 volumes: "ingens numerus librorum in Ægypto a Ptolemæis regibus vel conquestus vel confectus est, ad millia ferme voluminum septingenta," Noct. Attic. lib. vi. cap. 17. Yet notwithstanding this account we can form no adequate idea of its value and importance, as we cannot ascertain the extent of these *volumina*, or rolls. The word *volumen* is frequently used by the best authors, to signify a single treatise, book, or canto: so that Homer's Iliad may be said to consist of twenty-four volumes. Pliny the Younger, having mentioned all the writings of his uncle, adds: "miraris, quod tot volumina, multaque in his tam scrupulosa, homo occupans absolverit." Plin. lib. iii. ep. 5.

He wrote, he says, twenty books of the Wars in Germany: *Bellorum Germaniæ viginti [libros]*, which Suetonius calls twenty *volumines*: "Bella omnia, quæ unquam cum Germanis gesta sunt, viginti voluminibus comprehendit." Suet. in Vita Plinii. His three books upon Study were divided into six volumes: "Studiis tres [libri] in sex volumina, propter amplitudinem, divisi." Plin. lib. iii. ep. 5. Here the word *volume* signifies a tome, or a part of a book. Ovid speaking of the fifteen books of his *Metamorphoses*, uses these decisive words:

"Sunt quoque mutatae ter quinque volumina formæ."

Trist. i. r. 177.

In this view, the library of Alexandria appears to have been much less considerable, than is usually imagined. Two or three hundred of these volumes might be included in one of our folios. Nay, what is more, the remaining works of all the Roman poets, from Livius Andronicus to Mævius Terentianus, are comprehended in two octavo volumes, printed at Geneva, in 1627. What a pompous figure would all these books have made (excuse the anachronism) in the Alexandrian library! The Roman poets in a thousand volumes!

it was collected; nor do we find, that they left any translations into the Greek, except that of the Bible.

Nor has Strabo, a traveller of taste and curiosity, who had a favourable opportunity of knowing what this country afforded, when he accompanied his friend Aelius Gallus, as far as the borders of Ethiopia, furnished us with any accounts, which can induce us to entertain higher notions of Egyptian learning.

For these reasons our author is of opinion, that Egypt, though civilized when Greece was in a state of barbarity, never got beyond mediocrity, either in the arts of peace or war; and consequently, that Homer could not derive any considerable degree of knowledge from that country.

What share Homer had in dressing up and modelling the fables of the heathen gods can, at this time, be little more than matter of mere conjecture.

It would however, says Mr. Wood, be unreasonable to think, that they were of his own creation. . . I should suppose that the part of the poet's fiction, which dishonours his deities with the weakness and passions of human nature, was founded on popular legends and vulgar opinion, for which every good poet, from Homer to Shakespeare, has thought proper to have great complaisance.

In this chapter, where our author shews us, that the scenery of Homer's mythology is Grecian, he has made several ingenious remarks.—Having traced out the various movements of Jupiter, Neptune, and Juno, in the 13th and 14th books of the Iliad, he says,

‘When I attempted to follow the steps of these poetical journeys, in my eye, from Mount Ida, and other elevated situations on the Aolian and Ionian side of the Ægean sea, I could take in so many of them, as to form a tolerable picture of the whole. But I could not make this experiment, with the same success, from any station in European Greece. This induces me to suppose that the composition is Asiatic; and that the original idea of Neptune and Juno's journey was most probably conceived in the neighbourhood of Troy.’

Homer, mentioning the rebellious giants, scaling the heavens, says,

ὄσσαν ἐπ' Οὐλυμπῶ μεμασάν θήμεν, αὐτὰς ἐπ' ὄσσην
Ἥλιον ἐἴνοσιφυλλον. Od. xi. 314.

Virgil, speaking of the same attempt, expresses himself thus:

Ter sunt conati imponere Pelio Ossam
Scilicet, atque Ossæ frondosum involvere Olympum,
Georg. i. 281.

Homer's

Homer's order is, Olympus, Ossa, Pelion; Virgil's is Pelion, Ossa, Olympus.

* It was by no means, says Mr. Wood, a matter of indifference, which mountains were to be employed, or in what order they were to be piled, to effect this daring *escalade* . . . There was an old tradition in Greece, which is preserved there to this day, that Ossa and Olympus were originally different parts of the same mountain, of which the first formed the summit, and the latter the base, till they were separated by an earthquake. It is not improbable, but that their size and shape *, as they appear under an eastern point of view, should have given rise to this tradition, and perhaps suggested to the inventor of the fable, or, if you please, to the poet, who first adapted it to the Grecian scenery, the order of piling them one upon another. But Virgil, who never saw, or never attended to this prospect, has deviated both from Homer and nature in placing those mountains, so as to form an inverted pyramid.'

With respect to the difficulties, under which Virgil laboured, in adapting the beauties of the *Iliad* and *Odysey* to a later age and different meridian, our author has this very judicious observation.

* Whenever Homer attempted to surprize and astonish his audience with something strange, conforming himself to the known state of the globe in his days, he carried them far west of his own country, to the unfrequented coast of Italy. But science, unluckily for both poets, making her progress in the same western direction, had, before Virgil's time, dissipated that darkness (so favourable to the marvellous,) in which Italy was involved, in the heroic ages. The author of the *Æneid* found Circe's island in his neighbourhood, and the country of the *Læstrigons* among the gardens of the Roman nobility. The distance of the scene, which was so convenient to Homer, ceased to have its operation with regard to the Roman poet, whose countrymen, however credulous of eastern wonders, had not so much faith in romantic stories of strange adventures nearer home. I dare say the *Ithaca* of Homer never raised a smile in his contemporary audience; though the Romans, to whom this little island was a familiar object in their passage between Italy and Greece, treat it in a style of jocularity natural enough from the masters of the world to so diminutive a kingdom.'

As this work abounds with observations, which cannot fail of being entertaining to every reader of classical taste and learning, we shall resume the subject in our next Review.

* Strabo takes notice of this circumstance.

V. *Devotional Pieces, compiled from the Psalms and the Book of Job. To which are prefixed, Thoughts on the devotional Taste, on Sets, and on Establishments.* 8vo. 2s. 6d. sewed. Johnson.

IN the essay prefixed to these pieces, the author, Mrs. Barbauld, considers that part of religion, which consists in devotion, as an object of sentiment and feeling. Its seat, she says, is in the imagination and passions; and it has its source in that relish for the sublime, the vast, and the beautiful, by which we taste the charms of poetry, and other compositions, that address our finer feelings, rendered more lively and interesting by a sense of gratitude for personal benefits.

From this consideration she proceeds to enquire, what causes have contributed to check the operations of religious impressions among those, who have steady principles, and are well disposed to virtue.

In the first place, she observes, 'There is nothing more prejudicial to the feelings of a devout heart, than a habit of disputing on religious subjects. Free enquiry is necessary to establish a rational belief; but a disputatious spirit, and fondness for controversy, gives the mind a sceptical turn, and an aptness to call in question the most established truths. It is impossible to preserve that deep reverence for the Deity, with which we ought to regard him, when all his attributes, and even his very existence become the subject of familiar debate.' . . .

Secondly, 'Philosophy, in some respects, exerts an influence perhaps rather unfavourable to the fervor of simple piety. It does indeed enlarge our conceptions of the Deity, and gives us the sublimest ideas of his power and extent of dominion; but it raises him too high for our imaginations to take hold of, and in a great measure destroys that affectionate regard, which is felt by the common class of pious christians . . . It represents the Deity in too abstracted a manner to engage our affections. A being without hatred and without fondness, going on in one steady course of even benevolence, neither delighted with praises, nor moved by importunity, does not interest us so much, as a character open to the feelings of indignation, the soft relentings of mercy, and the partialities of particular affections . . . We are likewise too scrupulous in our public exercises, and too studious of accuracy. A prayer strictly philosophical must ever be a cold and dry composition.' . . .

Thirdly, 'a circumstance, which most effectually operates to check devotion, is ridicule. Of this nature is Swift's well-known jest of "Dearly beloved Roger," which whoever has strong upon

upon his memory, will find it impossible to attend with proper seriousness to that part of the service... Another species of ridicule to be avoided, is that kind of sneer often thrown upon those, whose hearts are giving way to honest emotion. There is an extreme delicacy in all the finer affections, which makes them shy of observation, and easily checked.'

Fourthly, 'We should not be too scrupulously afraid of superstition. It shews great ignorance of the human heart, and the springs by which its passions are moved, to neglect taking advantage of the impression, which particular circumstances, times, and seasons naturally make upon the mind.'

Having considered the various causes, which contribute to deaden the feelings of devotion, the author enquires, in what manner they are affected by the different modes of religion, by sects and establishments.

Part of what she says on this head is as follows :

'In a sect, which is always in some degree a persecuted one, the strong union, and entire affection of its followers, the sacrifice they make to principle, the force of novelty, and amazing power of sympathy, all contribute to cherish devotion. It rises even to passion, and absorbs every other sentiment. A strain of eloquence, often coarse indeed, but strong and persuasive, works like leaven in the heart of the people. But this stage cannot last long. The heat of persecution abates, and the fervor of zeal feels a proportionable decay... Now comes on the period of reasoning and examination... Opinions are canvassed. Their ministers gain respect as writers, and their pulpit-discourses are studied and judicious... Then is the second period. The third approaches very fast. Men grow tired of a controversy, which becomes insipid from being exhausted. Persecution has not only ceased; it begins to be forgotten; and from the absence of opposition in either kind springs a fatal and spiritless indifference. That sobriety, industry, and abstinence from fashionable pleasures, which distinguished the fathers, has made the sons wealthy; and eager to enjoy their riches they long to mix with that world, a separation from which was the best guard to their virtues...

'An establishment affects the mind by splendid buildings, music, the mysterious pomp of ancient ceremonies; by the sacredness of peculiar orders, habits, and titles; by its secular importance; and by connecting with religion, ideas of order, dignity, and antiquity. It speaks to the heart, through the imagination and the senses; and though it never can raise devotion so high, as it does in a beginning sect, it will preserve it from ever sinking into contempt.'

• If

• If the peculiar advantages of a sect, continued, this ingenious writer, were well understood, its followers would not be impatient of those moderate restraints, which do not rise to persecution, nor affect any of their more material interests. For do they not bind them closer to each other, cherish zeal, and keep up the love of liberty? What is the language of such restraints? do they not say, with a prevailing voice, Let the timorous and the worldly depart; no one shall be of this persuasion, who is not sincere, disinterested, conscientious?

These are some of the observations and sentiments, which are opened, explained, and corroborated, in this essay. What we have extracted are independent passages, merely calculated to give our readers a general notion of what the author has advanced on the subject of devotional taste.

• In the subsequent collection of devotional pieces, all the psalms, which would bear it, are given entire; others, where the connected sense could be preserved, with such an omission, have only the exceptionable parts left out; and a third class is formed of separate passages, scattered through several pieces, which are attempted to be formed into regular and distinct odes.

The learned reader, who loves to see the train of thought pursued by the Psalmist, may probably consider these separate passages as *disjecti membra poetæ*. But it should be remembered, that these compositions are designed for the use of the devout christian, and not for the entertainment of the speculative critic. However, they appear to be connected with taste and judgment.

Indeed the Psalms of David are compositions of a desultory kind. The transitions unexpected, frequent, and sometimes remote. The connection of the thoughts is often imperceptible; and the sentiments may be frequently transposed, without the least disadvantage.

The beauty most observable by a modern reader is not a regular arrangement of ideas, but a union of the boldest figures of eastern poetry, with a simplicity, which makes them intelligible to a common understanding; the most sublime conceptions of the Supreme Being, expressed with the deepest reverence, and at the same time with all the warmth and pathos of personal gratitude and affection.

We have only to observe, that the editor has made choice of the translation of the Psalms, which was published in the fifth year of James I. 1607, and usually forms a part of the Bible. In this translation the spirit of the original is frequently lost by a scrupulous adherence to the literal construction of the Hebrew, or rather to the interlineary version of Arias

Montanus. The translation annexed to our Liturgy, which was made by Tyndal and Coverdale, about the year 1534, and afterwards reviewed by archbishop Cranmer, is thought by many to be easier and fitter for devotion than the other. But each has its advocates; and which, upon the whole, deserves the preference, we shall not here pretend to determine.

IV. The History of the Cases of Controverted Elections, which were tried and determined during the First Session of the Fourteenth Parliament of Great Britain. XV. Geo. III. By Sylvester Douglas, Esq. 2 Vols. 8vo. 10s. 6d. Boards. Robinson.

THE establishment of an equitable and permanent mode of procedure in determining controverted elections, is a matter of the last importance to the preservation of public liberty; and, to the honour of the present age, it has had the signal merit of adding this great pillar to the fabric of the British constitution. It is, indeed, not easy to conceive, notwithstanding the many boasted acquisitions obtained by our successors in favour of the people, from a numerous and oppressive aristocracy, and afterwards from the royal despotism, how the freedom of the nation could possibly be founded upon a basis inviolably secure, before this memorable epoch. The suffrages of the constituents in their choice of members of parliament, were in fact, but a nominal exertion of their inherent rights, while the house of commons assumed the prerogative of determining the validity of elections, upon no other principle than that of their own arbitrary will and pleasure.

To enumerate in how many instances, even almost invariably, this sacred privilege of the people had been audaciously infringed, in open violation of all the rules of decency and justice, would exhibit such a picture of the wantonness of usurped power, as is hardly to be equalled in the decisions of any assembly that ever shared the supreme authority of a nation. Happily, we now can look forward to days of a more auspicious prospect, when a regular mode of procedure in controverted elections is established in the house of commons, to remain for ever the great palladium of the noblest privilege of the people.

The issue of the trials in cases of contested elections, however, would still be extremely precarious, and might often be inconsistent with each other, unless certain rules of determination were uniformly observed, by which the judgment of the committee should be regulated in all future decisions. To establish a system of judicial procedure in those cases, is the

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laudable design of the work before us; the author of which is justly entitled to the grateful acknowledgments of the public, for the zeal and industry with which he has prosecuted an undertaking of so much importance to national liberty, and the justice and honour of parliament.

Mr. Douglas premises the History with a learned and elaborate Introduction, divided into three sections; in the first of which he gives a general detail of the jurisdiction exercised by the house of commons in the trial of controverted elections, from the first commencement of this authority, to the celebrated act procured by Mr. Grenville, for establishing the present mode of trial. It is but justice to the author to observe, that in this historical account he discovers not only an accurate and profound knowledge of the English constitution, but makes many observations that are judicious and highly worthy of attention.

In the second section, he considers the authority of precedents in cases of controverted elections, and establishes their validity by the strongest arguments. The very important nature of the subject, as well as the satisfactory manner in which he treats it, requires that we lay before our readers what he advances relative to a doctrine which had been suggested, of a pernicious tendency; viz. that the proceedings and determinations of one committee cannot, and ought not to be of any authority, to bind any future committee, in the trial of similar questions. In refutation of this erroneous opinion, he thus proceeds.

* A committee for trying controverted elections, differs in one respect from most other courts of justice in this kingdom; because the members of it unite in them the double capacity of judges and jurymen. They are to enquire into facts, as well as to determine the law. Now, as to that part of their proceedings, which may be compared to a verdict at common law, where they declare, upon their oaths, what the facts of the case are, I agree that such declaration can have no binding authority in other cases, or in other committees. But neither can the verdict of one jury ever bind another. This is an obvious consequence of the nature of the thing. The facts are to be found from the evidence, which is, and must be various, in every different case. Besides, every fact is a specific, individual, distinct thing, different from every other fact. But the evidence of the law does not vary. It is, or ought to be, the same. A rule of law, is a general, abstract, permanent maxim, equally applicable to innumerable individual cases; and one court cannot declare it to be different from what another court has determined it to be, without the one, or the other, being in the wrong.

It is, therefore only in the character of judges, and as men appointed, upon oath, to declare and expound the law of elections, that I think the members of one committee are (under certain restrictions) bound to adhere to former decisions of the same questions.

Those who think differently, must build their opinion upon one of two grounds: believing, either, that the reasons, which render precedents of authority in the courts of Westminster-hall, will not apply to committees of the house of commons; or (if they should apply), that the proceedings and determinations of those committees, cannot be preserved and reported, in so complete and authentic a manner, as those of courts of law.

On the first of those heads, it will be proper to examine what the reasons are, which give to precedents of cases adjudged in the courts of law, the authority which they undoubtedly possess. "If," says the Commentator on the Laws of England, "it is asked how the general customs or maxims, which form the law of the land, are to be known, and by whom their validity is to be determined, the answer is, by the judges, in the several courts of justice. Judicial decisions are the principal and most authoritative evidence, that can be given, of such a custom as shall form part of the common law. It is therefore an established rule to abide by former precedents, where the points come again in litigation; as well to keep the scale of justice even, and not liable to waver with every new judge's opinion; as also, because the law, in that case, being solemnly declared and determined, what before was uncertain, and, perhaps, indifferent, is now become a permanent rule, which it is not in the breast of any subsequent judge to alter, or vary from, according to his private sentiments, he being sworn to determine, not according to his own private judgment, but according to the known laws and customs of the land; not delegated to pronounce a new law, but to maintain and expound the old one."

Now does not every one of those reasons apply, with equal force, to courts for trying controverted elections? Do they not equally apply to all courts of justice, in every free country? They certainly do. And why? Because they are founded, not on any positive regulations of the courts of Westminster-hall, nor any arbitrary written institutions, but on the universal and immutable basis of justice, sense, and policy. Indeed, it is an observation well warranted by history, that justice has been impartially, and consistently administered in different countries, and in different tribunals, in proportion to the authority which has been given to former decisions, in the trial of subsequent causes. It is that alone, which can keep the scale of justice even, and both prevent it from wavering with the different opinions of different judges, and from rising or falling with their different prejudices, and biases, either of inclination or interest. Nay,

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we may go farther, and say, that it is to that, more than any other cause, that we owe the admirable uniform system of law, which distinguishes the English constitution so much, from that of most other countries. To attain the same uniformity and consistency in the law of elections, which prevails in every other branch of our law, was, I am persuaded, one of the great objects of the legislature, when they passed the statute of the 10th of Geo. III. and therefore it is to be wished, that a doctrine may never be countenanced, either by lawyers, or members of parliament, which would effectually destroy that chief purpose of the statute.

But it will be said, that men chosen by ballot, and, therefore, many of them unacquainted with the law, cannot be competent judges of it, and that, consequently, it would be absurd, to give to a decision of theirs, equal weight with a solemn determination of a court of common law, composed of men who have the advantage of the *viginti annorum lucubrations*, and, by their personal knowledge of the decisions of their predecessors, and the *prætoriorum memoria eventuum*, are enabled to declare what the law is, and has been.

In answer to this, in the first place, some, perhaps, will think, that men of good sense, whose minds have been enlarged by education, assisted by the nice discussion which able counsel, opposed to each other, always give to every litigated question, are nearly as capable of deciding a new point, as men of more practice and experience; and that, with the same assistance, when the point is not new, they will have the precedents laid before them; and will then, in like manner, be equally capable of squaring their's with the former determinations. In the mean time, if the design of the present imperfect undertaking should stimulate others, more able than I am, to continue to report the decisions of succeeding committees, future committee-men will have themselves to blame, if they are not acquainted with them. Young members will recur to the experience of the old; and every general election will produce a sort of public school of election law, where they may, by degrees, become possessed of the *prætoriorum memoria eventuum*, as much as the judges of Westminster-hall.

In the second place, it is to be considered, that many points are, as to the public, indifferent in themselves, and, therefore, it is not of much consequence how they are at first decided; though it is of the utmost consequence; once they are decided, not to alter them. In Westminster-hall, the judges have been so sensible of this, that, when points have been determined, in times less enlightened, or by judges of less liberal minds, than their own, in a manner which they have thought unreasonable, yet, because they were so determined, they have held themselves concluded, and bound by them.

Among many others, which might be produced, he specifies two remarkable instances, from the books of law, how unwilling

ling the judges are to break through the uniformity of decision, even where they disapprove of the original determination. After clearly evincing the propriety, that, in similar instances, a scrupulous adherence to the authority of decided cases, should likewise apply to election committees, he acknowledges that the authority of the latter is, and ought to be, subject to many qualifications and restrictions.

They must not, says he, be *flatly unjust, or absurd*; they must be decisions of points immediately before the court, and absolutely necessary to the determination of the cause; they must not be hasty opinions, formed, and adhered to, before the question has been argued by the counsel on both sides; they will have most weight when agreeable to general principles, and consonant to other determinations; a succession of similar decisions will, as they accumulate, give a growing authority to the first adjudication; and a point so confirmed will be much more irresistible than the first judgment of a committee, acting in the infancy of this new tribunal; finally, there is no doubt, but that the comparative learning and merit of the majority of those who compose different committees, will reflect a comparative lustre and credit on their respective proceedings: in like manner, as a decision of a Coke, a Hale, or a Holt, carries with it a sort of authority much more forcible than that of more obscure, or less virtuous judges.

He next invalidates another objection to the authority of precedents in election cases, that their history cannot be preserved in a manner equally complete and authentic with that of the cases decided in the courts of common law. In answer to this objection, we cannot help considering his own example in the work before us, as no less decisive than the rational and convincing arguments which he produces on the subject; and in support of this remark, it will be sufficient to present our readers with the account of the manner in which these cases have been preserved.

It will in the mean time be proper to mention, that, for the most part, I attended the committees myself through the whole course of their proceedings, except where two, or more, were sitting at once, or where the cause was merely an enquiry into disputed facts, and, as it were, a congeniality of *vis: viva* causes. As to such cases, though, for the sake of mentioning every one that was tried during the session, I have inserted them; yet, as they did not turn upon questions of law, I took no pains to give a full history of them, but have only preserved the general heads, together with the event, and any points of evidence which I thought deserved to be remembered. When any accident happened to prevent my attendance, I had often the good fortune to receive from the best authority, (that of the counsel on both sides) an account of the questions and arguments,

ments? Indeed, if there is any degree of merit in any part of this work, it is greatly owing to the most ready communication of papers and notes, which I received from some of my friends at the bar.

Where the whole cause turned upon a mere question of law, I have been careful to state it, as nearly as I could, in the very words in which it was stated by the counsel. Where the question of law arose out of admitted facts, I have transcribed those facts from the paper containing them, given in to the committee, by consent. Where it seemed proper to report the facts, and they were not agreed upon, but proved by evidence, I have from the mouth of the witnesses, taken down what they proved, with a scrupulous intention (at least) of being accurate; and in several instances, I have had an opportunity of comparing my notes with the minutes of the clerk. Where the committee, by a formal resolution, determined any preliminary point, I have most commonly given that resolution in the very words of the chairman.

I have examined every reference to the Journals in the original, without trusting, in a single instance, either to Carew, or the octavo book on the law of elections; and I have transcribed all the last determinations, as well those concerning the places where the present causes arose, as those which were cited in argument, with the most punctilious attention; and the cases in the Journals, which were either mentioned at the bar, or which appeared to me so apposite to the illustration of the case which I was reporting, as to deserve being inserted in the notes subjoined to that case, I have also transcribed with the same exactness.

In the account of the arguments of counsel, I have thought it most consistent with my design, to give all those on one side together, without distinguishing those of the different counsel, because there must, of necessity, be a degree of repetition when two people speak largely on the same subject. For a similar reason I have frequently intirely omitted the replies.

To conclude, it is proper to warn the reader (though it will probably occur of itself) that the arguments of counsel, contained in the following reports, are not to be considered as their private opinions on the different questions; but merely as topics, furnished by the learning and ingenuity of advocates, in behalf of their clients. On this subject I am sure all the gentlemen at the bar will be ready to adopt the words of Cicero, in his oration for Clæntius. *Sed errat vehementer, si quis in orationibus nostris, quas in judiciis habuimus, auctoritates nostras confectas se habere, arbitratur.*

In the third introductory section, the author delineates the constitution of committees for trying controverted elections, and the manner of proceeding in them.

The number of cases related in these two volumes is twenty-four, beginning with that of the borough of Milbourn-Port.

in Somersetshire, and concluding with Northampton, &c. in Scotland; which were both tried during the last session of parliament. Almost all the Cases, as well as the Legislation, are succeeded by explanatory notes, in which the author shows not only great accuracy, but also an extensive acquaintance with the records of parliament, and course of law, and with the history of the British constitution.—The publication of a work of this nature, so faithfully and judiciously conducted, must afford pleasure to every lover of his country; and we earnestly hope, that Mr. Douglas will persevere in the execution of a plan, which is admirably calculated for the establishment of justice in those important determinations. Such a work, while indispensably necessary to members of parliament and counsel, will be useful to the public in general.

VII. *A Treatise on Forest-Trees: containing not only the best Methods of their Culture hitherto practised, but a Variety of new and useful Discoveries, the Result of many repeated Experiments, &c. To which are added, Directions for the Disposition, Planting, and Culture of Hedges, by observing which, they will be handsome and stronger Fences in five Years, than they now usually are in ten.* By William Boutcher. 4to. 15s. Boards. Murray.

THIS work is divided into thirty-seven chapters, treating severally of the different kinds of trees, native or foreign, and species of each, proper to be cultivated in the open air, for profit or pleasure, in Britain. To which are added, four chapters, On the Propagation of Trees by Layers—On Grafting and Inoculation—On Forests or Woods—And on making Trees fit for Removal, that have stood uncultivated, and too thick, in Nurseries or Woods.

In treating on these subjects the author has frequently deviated from the common practice; and has, with much judgment, substituted other methods, founded on many experiments, and long successful practice; whereof we shall here take notice of several instances.

It has been a common opinion, and is directed by many approved authors, to raise trees upon a poorer soil than that on which they are to be transplanted, and remain. Our author says he adhered to this rule early in life, but has found, from repeated trials, and long experience, that where the seminary and nursery are of a meagre soil, the plants, from receiving such harsh and unfriendly food in their youth, contract diseases, which, if not immediately mortal, are certainly incurable; they will have bad roots, be hide-bound, their branches

branches weak and crooked; and into whatever soil they are afterwards planted out, will never arrive to that magnitude, and become so stately handsome trees, as those that are nursed in a generous soil.

But though the author advises to raise trees on a good soil, he desires to be understood of such as is naturally so, and not what had been lately forced and pampered with dung; or at least before the dung has been mellowed, and reduced to the consistence of earth; for otherwise, that good land forced with dung is more harmful to trees in general, than even the poorest soils.

I am not surpris'd, says he, at the frequent complaints made by gentlemen on the trees they often have from the nurseries about Edinburgh. I know from some quarters they have too good cause for such complaints. I have seen considerable portions of these gardens, covered five or six inches deep with new made horse and cow dung, immediately dug into the ground, and, without the intervention of a single week, planted with trees and hedge plants. I should be sorry to think, nor do I believe; that many of my readers will require a description of the effects arising from this shameless practice; but, to the few yet quite uninformed, I shall only mention, that from this corruption at the roots of the plant, after standing some time, it will become blistered, which blisters will contain vermin, and these vermin, by eating the roots, occasion a fester; that, communicating with the juices in the body, will contaminate it also; make it become scabbed and hide-bound, to a degree no remedy will cure; and from these unnatural shoots, they are boasted of as fine healthful plants, without reflecting on the latent poison in their veins.

In treating on the culture of trees, the author takes notice of the soils most suitable to each kind, and therefore thought it unnecessary to make a long dissertation on soils most proper to be chosen for a nursery, especially as those persons who intend to raise trees, must, in general, put up with the best they can get. And also because it cannot be expected that in any spot of land of so small an extent as is requisite for a nursery, the soil will be so various as to suit particularly the different plants to be raised upon it. The soil recommended by our author as the most proper for this purpose in general, is that which is loose and dry, reduced to the smallest particles by digging and raking; and which, if of a generous nature, does not require great depth. But the worst quality of the worst land, is that which nearest approaches to heavy moist clay, wherein the trees will neither root liberally, nor does our usual weather in winter and spring admit of its being favoured but at particular, and frequently too late periods:
whence

whence it is impossible that business can be carried on to any considerable extent, seasonably, in such grounds.

It is a common observation that the plants of white or black thorn in hedges are frequently so stunted in their growth, so weak, crooked, and thin at bottom, that they are no defence against any cattle; yet when these are cut down close to, or near the ground, new shoots are produced that soon grow so thick and strong, that even hogs are not able to make their way through such parts of the hedge, where the old roots stand pretty close. The same thing is observable in trees, which though weak, ill shaped, or crooked, by cutting them down to the ground, new shoots are produced from the old roots, which being trained with single stems, become strong, straight trees, greatly superior to the former trees that sprung from the same roots.

The reason of this difference in the new and old trees, is to be accounted for from the different proportion of their roots; which being insufficient to nourish the old plants, they therefore declined, and became weak and stunted; but by cutting them down, the roots furnish the young shoots with such abundant nourishment, that they are pushed on with surprising vigour. This appears to be the case of plants in general: they receive their nourishment principally from their roots, and the greater number of roots they have, in proportion to their branches above ground, the more plentifully they are nourished, and the more luxuriantly they grow. This is observable not only in trees, but in many sorts of grasses, which grow up quicker upon being cut down than they did before, and than they do after they advance to maturity; and for the same reason: the young grass is furnished with a greater proportion of nourishment at first than afterwards, when the plants grow larger.

Upon this principle the author has founded his system of repeated transplantation of trees till they are advanced in age and height, sometimes to thirty feet; and this without endangering their lives, or checking their growth: because the growth of the trees above ground is abated by cutting them down, and of their branches by pruning; while, at the same time, their roots are encouraged to multiply and grow large; the proportion of their heads that receive, and their roots that furnish the nourishment, is entirely changed.

To explain this the more clearly we shall extract some particulars from the culture of the oak, in the method recommended by our author, p. 34, where he enumerates seventeen species of oak; whereof the common English oak being the most valuable, what follows relates chiefly to that species.

‘ This

This tree is usually planted out for good when very young, from the general belief that it will not succeed at any considerable age; and indeed, from the common methods of its culture, the observation is too well founded. But by following better rules, which I shall here endeavour to give, and which are the result of very considerable practice, it will transplant with certain success, to a large size.

No tree requires more address, to make a handsome well-proportioned free-growing plant, than the oak; none is more neglected, though none more worthy our attention. It is rare to see a straight uniform plantation of them, but where they are crowded very thick together, or drawn up by the shelter of other plants.

The common method of raising oaks, is, by sowing them in beds, very thick, and in that condition letting them stand two, and sometimes three years. They are naturally carrot-rooted, and run straight down into the earth, with few, and sometimes no fibres; and by standing in this situation for that time, they are drawn up tall and slender; and their roots having become hard and woody, the cutting away of these roots, to a proper length, which they must necessarily be, becomes a very violent operation on the plants; by which means many of them fail, and the remainder, from so severe a check, will be several years in gathering roots, and of course, during that time, will be stunted, cross-growing, and shrubby. But, to remedy these evils, pursue the following system, from the observation of which I have long been successful, in rearing many beautiful, straight, and well-proportioned oaks.

Having provided yourself with acorns in the autumn, gathered from the handsomest and most vigorous trees, in fair weather, spread them in an airy covered place, and turn them frequently till quite dry; when you find they are so, mix them with sand, or loose light earth, and let them be protected from vermin, frost, and moisture, till about the middle of February.

At this time, or as soon after it as the weather will admit, prepare, by a clean digging and raking, a spot of good natural soil; and, to render the crop equal and uniform, try the goodness of your seeds, by throwing them into a tub with water, when the fresh will sink to the bottom, and the rotten or defective float on the surface. The quality of the acorns being thus ascertained, make shallow drills across the ground, with a small hoe, at eighteen or twenty inches distance; and in these drop your acorns, about two inches separate; covering them, with the back of a rake, two inches deep; let the ground be raked smooth, and kept clean and mellow during the summer months.

The beginning of April, the succeeding spring, cut them under ground as directed for the beech, and let them remain till the spring after.

The

The method directed by the author for cutting the roots of the beech, is as follows:

In March, next season after sowing the mast, with a spade made very sharp for the purpose, undermine the roots as they stand in the drills, and cut them over between four and five inches under ground.

The following autumn, or spring, you may either raise the whole, or give them another cutting below ground, when gently raising such as are too thick, leave the remainder, at proper distances, to stand another season. This manner of cutting the roots dexterously, has, in a great measure, the same effect as transplanting.

Those you have raised, after smoothing the braised and broken roots, and cut away some of the small hairy fibres, must be planted in lines two feet asunder, and nine or ten inches in the line; and if the soil is good, and the plants have grown vigorously, they should remain here only two years, but in poor land they may remain three.

Those left in the drills where sown, are, next autumn, or spring, to be treated as these.

From this situation, as soon as their buds begin to swell, let these oak-trees be carefully raised, without tearing their roots or fibres: and the ground being ready, separate the straight free-growing plants from the crooked and shrubby; shorten any downright or braised roots, but be very sparing of the small fibres; and plant the straight trees in one quarter of the nursery, in rows, two feet asunder, and nine inches in the row; and the crooked ones in another quarter, at the same distances: let these plants be as little time as possible out of the ground; for this purpose, raise few of them at a time, and if you have the command of four men, they will suddenly dispatch a great number of them; that is, by one man raising the plants, another pruning them, and giving them to the planters, and two planting.

If the land is good, and the seasons have been kindly, the straight plants may be removed in two years; but when either of these circumstances is otherwise, they may continue three seasons.

The crooked and bushy trees, having stood two years in the nursery, must be cut over by the ground, and remain two years longer; and observe, that as soon as their shoots are four or five inches long, you pinch off all but the most promising one; from whence the whole strength and juices of the root will be exerted, in support of this single shoot.

Here the author cautions nurserymen against the common practice in transplanting trees, of dibbling plants of one or two years old, or older, dibbling being hurtful to every species of trees and plants, particularly to the oak, and all the nut-bearing, carotey rooted kinds, especially in strong stiff ground.

ground: for the roots of plants squeezed into a hole, made
 hard by the strong pressure of a dibble, must remain the most
 sore in wet weather, so as to endanger their rotting; and in
 dry weather will become so hard, as to prevent the tender
 fibres from extending, and procuring nourishment.

I have, says he, often made the experiment of this in cabbages,
 collyflowers, potatoes, &c. planted on the same ground,
 the same day; and it is amazing how much larger those were
 put in with the spade or trowel loosely, than those dibbled.

This is an observation of importance, and merits the attention
 of all planters, nothing being more common than
 dibbling young plants of all sorts.

The trees managed as here directed will be of a proper age
 and size, for removing to large plantations for good, and from
 the abundance of their roots, and good preparation of their
 bodies, they will resist the most violent winds: but such as in-
 cline to provide large trees of the common English oak for fu-
 ture purposes, must proceed farther.

Having fixed on a spot of good mellow ground, that has
 been well dug the preceding autumn, give it another digging
 about the end of March or beginning of April; level it well,
 and pick out all remaining stones and root-weeds. As soon as
 their buds begin to swell, raise such trees, the straightest and
 finest of them, that you intend to cultivate farther in the nar-
 row way; still contrive to shorten such roots as tend down-
 wards, and smooth, the spreading ones that are long, or have
 been wounded with the spade in raising them; and where there
 are abundance of fibres, you may likewise cut away some of
 the smallest; which if the trees are not immediately planted
 will decay, and sometimes bring a mouldiness about the principal
 roots. You must also cut off all ill placed cross branches from
 their bodies, leaving only a few of the smaller at proper in-
 tervals, to detain the sap, for the augmentation of the trunk;
 and let not a bud of the leading shoot be rustled, so that is dif-
 ficult to repair in the oak by any other means than cutting
 over the tree, close to the ground. Let these operations be done
 in the gentlest manner, not shaking the plants, that as much
 earth as possible may continue about their roots.

The trees being now properly prepared, plant them in
 lines five feet asunder, and two feet and a half in the line;
 give them a plentiful watering to settle the earth to their roots;
 and if you repeat this once a fortnight, for three or four times,
 the season being dry, it will much promote their growth. In
 this nursery they may remain, in good generous land, four,
 but in poor and hungry, five or six years. Let the ground be
 annually dug between the lines, and the trees pruned every
 spring with the same care and attention as at removing them.
 Cutting off the young and tender branches, can have no ill ef-
 fect,

so, either on the life or growth of the tree; but the wounds made by lopping off old wood always much weakens, and often produces a gangrene that proves mortal; in some kinds by excessive bleeding, and in others by imbibing moisture, and communicating it to the body. But if oaks have been neglected and grown rude, the best season of cutting their large branches is in March: and for the young and tender, any time from autumn till spring is equal.

The trees from this culture will now be fairly rooted, straight, and well-proportioned, and, in an ordinary soil and situation, from ten to twelve feet high; and those first cut over, will be the largest and handsomest plants.

But to make them proper for transplanting at a larger size, remove them again to any convenient spot of tolerable ground, managing the roots as formerly, and planting them in lines, eight feet asunder, and six feet in the line, watering them plentifully when planted; where they may continue six or seven years; by which time they will be about twenty feet high.

If still a reserve of larger is wanted, remove them once more, and plant them twelve feet asunder, give them an abundant watering at planting, and repeat it three or four times, more or less, as the nature of the season requires. In this situation they may remain, ready for whatever new design occurs, for eight or ten years; when, by a careful removal, and four or five plentiful waterings, the first and second summer, they will grow as luxuriantly as if they had stood in the same soil from the smallest size, and arrive as soon at full maturity; with this advantage, that the trees, from the regular and timely prunings they have had, must of course be formed to their proper shape, and will require little or no farther trouble.

Though most of the deciduous trees, particularly large plants of them, succeed best being planted in autumn, the oak is one exception to this rule, and is found universally to remove with more safety, and grow more freely, when transplanted in the spring: therefore that season should be invariably observed; as in wet, or even moist swampy lands, I have often known large plantations of them almost totally destroyed by autumnal or winter planting.

This noble tree, says the author, the monarch of the woods, the host and bulwark of the British nation, will grow freely in a great variety of soils, now either altogether waste, appropriated to the production of meaner trees, or other more ignoble purposes. This proceeds from not attending to its nature and properties, by making the experiment of planting it on all the various soils; for though, like the greatest part of other trees, it (particularly at first) affects a sound deep mould, it will notwithstanding, prosper exceedingly on the coarsest moist gravel, sand and sand, or stiff heavy clay, and till, (which most other trees disdain), and that too when these soils are so stiff and hum-
gry as not to afford a grazing for sheep.

The culture here recommended for other trees, is in general the same as for the oak; allowing large room in the nurseries, frequent transplanting, watering, and pruning the side-branches, and encouraging the roots to spread. The distances allowed to the trees in the nurseries, require much room, and the repeated transplantings, and waterings are expensive; but to ballance these, the extraordinary room allowed need not be lost, as several sorts of plants may be raised between the lines of trees, when planted at wide distances; particularly turneps, which may be encouraged to grow luxuriantly, by hoeing, and dressing them with coal or other ashes, without injury to the trees, but on the contrary they will be benefited by such culture bestowed on the turneps, and by the shade of their leaves. Another and great advantage in this method of removing trees is, that they do not require to be staked, as they must be in transplanting the common way, otherwise they would be soon blown down by the wind; but by keeping the bodies of the trees thin of branches, and constantly pruning the larger ones, they are not subject to be blown down by high winds, but are secured against that accident, by the wide spreading of their roots, which support the trees against the force of the winds, even when newly transplanted, and the expence of staking is entirely saved. But the greatest advantage of this method is the health, vigour, and upright growth of the trees, which will afford the owner both pleasure and profit.

In treating of the ash tree, the author mentions the profit he made from half a rood, or the eighth part of an acre, of very bad land, composed chiefly of sterile red clay and moss, which he planted with ash trees, six years old, in rows four feet asunder, and two feet distant in the rows; being intended to produce poles for espalier hedges. At the end of four years he cut them down within five or six inches of the ground, reserving ten for trees upon half the ground. In seven years from their being cut down, he sold half of them for hoops, &c. at forty shillings. In six years more he cut and sold them for fifty shillings; and at the end of six years more, he sold them at the same price, fifty shillings. He also sold the ten trees at twenty-three years growth, for seven shillings a tree, or £3. 16s. but found afterwards, he had sold the last cutting of the coppice under the value, being worth above a third more than he received for it. Thus it appears, that an acre of very indifferent ground, planted in this manner with ash trees, near a market, will yield in twenty-three years £15. 10s. or £5. 4s. every year per acre, without any other expence than digging the ground for the first five or six years,

years, and cutting the sapless water is very thin. He observes, that he had planted these trees too close, and that he should have had considerably more profit from them, had they been planted in rows six feet asunder, and at three feet distance in the rows.

The profit from this spot of very bad land was remarkable; but would have been much greater, had ten trees more been spared for timber on the other half of the ground, and all the twenty suffered to remain till they grew large: this the author was sensible of, but was obliged to cut them all down, from a circumstance he has related. From this example, however, there is great encouragement to plant the ash. It is a quick grower, and near large towns sells at a good price; so that there is hardly any tree more profitable, when planted for coppice, and a competent number of them spared to grow up for timber.

The importance of good hedges both for defence and shelter, are generally known; but it is too evident, that they are not often managed in the best manner, so as to render them close and durable: our author treats of them at large, and gives excellent directions for raising them in several new methods, of the white thorn, in his thirty-seventh chapter; and of different plants occasionally, in other parts of his work. A work that abounds with many valuable experiments and observations, which merits the perusal of all gentlemen of landed property, and of every one concerned in the cultivation of land.

The author, in a postscript, acquaints his readers, that he intends to publish a Treatise on Fruit-Trees, if this on Forest-Trees is favourably received by the public; which we think it is justly entitled to; and cannot doubt, that a person of so much observation and long experience has made very valuable improvements also in this branch of culture. He mentions particularly a method he shall point out for ripening our winter fruits, in all their various situations, at least three weeks earlier than they now are; and at the same time improving them, both in size and flavour.

By prosecuting this plan, says he, we should, to our certain knowledge, eat at least as good fruit at Edinburgh, as they now do at London. And as near as I can judge, much about as good at London as they do at Paris, and by easy means, and without any additional expence to the usual culture, worth trying. Though many are the examples I could give, from the improvements made on the culture of fruit, it may here be sufficient to mention one. That I have eat my own Golden Pippins at Edinburgh, fully ripe, double the common size, and

in all respects in the highest perfection, the beginning of 1768
September.

As I have noticed the imbecility of some authors by
writing on all the various branches of gardening, it may
here be necessary to inform the ignorant, that I do not subject my-
self to that just censure, by the proposed work. The culture of
plants and vegetables, in many material circumstances, are simi-
lar, and the study of them entirely consistent with one another;
however, but two parts of the same plan.

VIII. *Journal of the Resolution's Voyage, in 1772, 1773, 1774
and 1775, on Discovery to the Southern Hemisphere. Also
a Journal of the Adventure's Voyage, in the Years 1772, 1773,
and 1774. With an Account of the Separation of the two Ships,
and the most remarkable Incidents that befel each.* 340. 5s
boards. Newbery.

It usually happens, that before the public can be favoured
with the genuine and authentic account of any interesting
voyage, an attempt is made to seduce their curiosity by some
spurious narrative, which, being fabricated with no other
view than that of temporary emolument, sacrifices to this ob-
ject both the accuracy of information and the fidelity of detail.
This remark has been exemplified in all the voyages pub-
lished of late years; and it was not to be expected but the
same mercenary artifice would be repeated, in a pretended re-
cital of the adventures of the Resolution, while there remained
one sailor who had navigated the vessel, and one scribbler who
could avail himself of the imperfect information of such a
voyager. Our contempt of fugitive productions of this kind is
the more justly excited, as it was known that the journal of
the Resolution is in the hands of gentlemen, who we presume
are fully qualified for the office of editors, and derive their
materials from the most authentic and respectable sources of
information.

We meet with instances of misinformation so early as
in the Preface to the Journal. It is there said that his ma-
jesty intended Mr. Banks, Dr. Solander, and Mr. Zossani
to bear a part in the voyage. We have reason to believe,
his majesty never had such an intention; but was pleased to
see that Mr. Banks offered himself, with his friend Dr. So-
lander, to go on the expedition: that Mr. Zossani was en-
gaged by Mr. Banks only; and Dr. Lind was proposed by
others.

It is further asserted, that these gentlemen were excluded from the voyage, which is by no means true. Mr. Banks, for reasons communicated to the Admiralty, refused to go; in consequence of which, his friends Dr. Solander and Dr. Lind remained at home, with Mr. Zoffani.

Mention is likewise made of a 'protest, signed by the pilot, lieutenant, and master, declaring the Resolution utterly unfit for the voyage.'—But such a protest was never received at the admiralty.

The whole account delivered in the preface, of the reasons of Mr. Banks not going on the voyage, with what is pretended to have been told to his majesty on this subject, is grossly misrepresented, and insidious, in several parts, both to the character of Mr. Banks, and of persons in administration.

Captain Cook is universally known to be a very able navigator, and to possess the various qualifications necessary for conducting such a voyage as that of the Resolution; but he ought not to be extolled at the expense of the merit of others. Real worth stands in no need of servile adulation, to obtain the acknowledgment of the public; and we are persuaded that captain Cook will behold, with contempt the incense that is offered him by the author of the preface.

Thus far it was proper to remark upon the instances of misrepresentation which we have discovered, relative to transactions at home. That the information contained in this account of the voyage, is entitled to no greater degree of credit, will appear from some passages, which shall be specified, and of which we are enabled to determine, upon the best authority.

This Journal is a mere rhapsody, composed of a number of party-coloured shreds, collected from various sources. In the first place, we are presented with a few nautical remarks, chiefly respecting longitudes, latitudes, and the course of the ship, taken from the log-book of one of the sailors, but executed with great inaccuracy. Next follows a recital of historical incidents, &c. by another sailor, of equally responsible authority; and lastly appear the judicious remarks of the compiler, who, in order to swell the work, has given us large extracts from former navigators, chiefly those contained in Mr. Dalrymple's collection.

Among the various pieces of information with which we are presented by this triumvirate, one is expressed in the following terms.

But in some places the mountains rose higher than even Mr. Foster (probably Forster) who had traversed the most mountainous

...of Europe, had ever before beheld. Our Journal
...drawing of one, among many others, which he says
...above the horizon, and whose top reached
...higher than the clouds.

Our readers might here expect some account of
...but, for the reason of that, the account
...in authors before us, to think nothing too im-
...for the credulity of the public. It is very well known,

that the *Chimborazo*, the highest mountain in that
...of the Andes, is elevated between two and three
...miles above the surface of the sea; and this has hitherto been
...found the highest hill in the known world.

After the extraordinary information above recited, which
...our readers may easily infer, what credit is to be given to this
...of the transactions at the isles of Middleburgh and Amboyna.

Oct. 2, about five in the morning bore away under topails.
At six for Foreland, and steered W. and W. by N. between the
large isle and a small one lying about three leagues to the south-
ward. When they had stretched two or three leagues to the east-
ward of this island, they could perceive land bearing about W.
by N. distance about six or seven leagues. At eight in the
morning got close under the land, and anchored in forty-five
fathom water. In less than half an hour they were surrounded
with Indians, some in canoes, and some swimming; but none
close alongside the ships, save one, who brought in his hand
the piece of a rook, which they make use as a token of peace,
and presented it to the captain, who received it respectfully,
and bestowed on the Indian a small present. This he
received, and placing it upon the top of his head, set down
on the quarter-deck, and held it there for the space of half a
minute. He seemed very desirous of making himself under-
stood, and wanted much to enter into conversation with the
Indian they had on board, but their languages were totally dif-
ferent.

We are assured by unquestionable authority, that the lan-
guage of these islands, so far from being different from that
of Oranien, is really a dialect of it. But this instance of
misrepresentation is not the last we meet with in the Journal.
For we have at present under our eye no less than fourteen ob-
servations on subsequent passages, communicated to us by
gentlemen who have been on the voyage; from which it ap-
pears, that the narrative here offered to the public, is not
only extremely imperfect, but abounds with fictitious circum-
stances, which have not the smallest foundation in truth.
Considered in every light, it is, in reality, destitute of merit.

The most material facts are misrepresented, the most striking are related inaccurately, in a style equally coarse and incorrect. In regard to the cuts, they are likewise drawn from fancy, if we except the one respecting the natives of Annapolis, which is copied from Mr. Dalrymple's Collection of Voyages. The dignity and taste are, in general, presumed to the violence done to the truth, and to the credit of the author; that he did not even know where to place the material facts; for it is here delineated in a gross manner.

We should not have dwelt so much on a performance entitled to so little notice, were we not desirous that the public should suspend their curiosity, till it can be gratified by a work drawn up by the ablest men who performed the voyage, which will contain an authentic account of facts, and observations on natural history, illustrated with the most accurate maps and charts, and embellished with elegant engravings.

IX. An Humble Address and Earnest Appeal to those respectable Persons in Great Britain and Ireland, who, by their great and permanent Interest in Landed Property, their liberal Education, elevated Rank, and enlarged Views, are the ablest Judges, and best qualified to decide, whether a Continuance with, or a Separation from the continental Colonies of America, be most for the National Advantage, and the lasting Benefit of these Kingdoms. By John Tucker, D. D. Sec. 11. 6d. Cadell.

The reverend author of this production has repeatedly distinguished himself in the present contest with America, as a strenuous assertor of the supremacy of parliament. Well informed of material facts, from various sources of information, his arguments are, in general, supported with a degree of authority superior to what results from the method of treating the subject merely as a political theorem; and while he guides his enquiry by the more abstract principles of reason, he has intermixed many just and important remarks, relative to the commerce of Great Britain and her colonies.

After opening the Address with a short exordium, Dr. Tucker proceeds to mention three schemes, which have been proposed for terminating the controversy in question; namely, the parliamentary scheme, Mr. Burke's, and his own.

The first is, says he, to maintain *in forma* the supremacy of the mother-country over her colonies, in as full and ample a manner, as over any part of the British dominions.

Mr.

Mr. Burke's is, [though not in exact words], to resign or relinquish the power of the British parliament over the colonies, and to erect each provincial assembly into an independent American Parliament;—subject nevertheless to the king of Great Britain, with his usual prerogatives;—for which favour of acknowledging the same sovereign, the colonies are to be complimented with the most precious rights, privileges, and advantages of British subjects:—I say, compliments, and complimented, even gratuitously; for as to their contributing any proportion, either of men or money, towards the public expence, and in return for those favours—all this is to be entirely left to their own innate goodness and generosity, to do just as they please.

My scheme [which Mr. Burke, in his last Speech of March 22, 1775, is pleased to term a *childish* one] is,—To separate totally from the colonies, and to reject them from being fellow-members, and joint-partakers with us in the privileges and advantages of the British empire; because they refuse to submit to the authority and jurisdiction of the British legislature:—offering at the same time to enter into alliances of friendship, and treaties of commerce with them, as with any other sovereign Independent States.

Now, in order to determine, which of these schemes is the most eligible,—it would be right to consider, which is the most and most practicable,—which is least expensive,—which is likeliest to prevent similar disturbances and disputes for the future, and which will least endanger the English constitution, and our domestic tranquillity. For all these circumstances ought to be taken into the account, before a due judgment can be formed.

In regard to the first, I wish for the present to be silent about it; partly out of respect to that august body, which has given a sanction to it;—partly because it is now upon trial, whether it can be executed or not;—and partly likewise because this must fall of course, if either Mr. Burke's, or mine, should be judged to have the preference. For these reasons, I say, I wish to keep a respectful silence on this head.

But in respect to Mr. Burke, I need not stand on so much ceremony. For though he is confessedly a great rhetorician, and can with his magic voice raise a mighty tempest of metaphysical lightnings and thunders;—yet, heaven be praised, there is a period of all his powers; and his verbal and oral, his flaming words, are found to end, at last, (like many other explosions) in noise and smoke. Nor doth it, I humbly apprehend, follow, that the orator is endowed with a greater portion of political discernment than other men, or with more disinterested sincerity, and real love of his country, in making a just and honest application of that discernment;—merely because he has more words at command, and can muster up a greater army of (large families) and florid expressions.

That he that is in any manner of standing at the bar of the public tribunals and therefore before the jury is free, and the tribunes, & humbly beg leave to claim, and to prosecute, of their distinguishing privileges of Englishmen in such a case. To except against such persons who appear to be under a wrong bias, and an undue influence respecting the nature of this dispute.

The persons against whom the ingenious author excepts, are courtiers and placemen, considered as such; the whole band of mock patriots, on every account; the pensioners of foreign powers; and rank republicans. The jury being struck, he appeals to the landed interest, whether Mr. Burke's scheme, or his rival, is the easiest to be executed, and the most practicable: It is unnecessary to inform our readers of the inference deduced from the comparison of the two schemes, when the author's opinion is already known to the public, who are sufficiently conscious of his ability to support it with all the force of argument.

We are then presented with Remarks, divided into four distinct numbers, relating to the Value of the Exports from England to Germany and Holland, and also to the revolved provinces of North America. It appears from a table which the author produces, that, from Christmas 1763 to 1773, the exports to Germany and Holland amounted to 30,294,186*l.* 1*s.* 3*d.* while those to America, during the same period, amounted only to 10,233,031*l.* 7*s.* 7*d.* And yet, according to the author, this very period was more favourable to American exports than any other, for particular reasons, which he enumerates. He next takes a view of the North American imports, which he determines, from facts, to be of far less consequence to Britain than is generally imagined.

In the third Remark, the author enters upon the subject of emigration, which he treats in the following manner:

A set of labourers, or tradesmen resided lately in Great Britain, or Ireland; and earned their bread by the sweat of their brows. Their natural, or artificial wants might be furnished up under the three great, and comprehensive articles of food, raiment, and dwelling. In respect to food, including vegetables, as well as eatables, they paid for it by their labour wages; and consequently were the means and of employing all those different trades both in town and country, which were concerned in, or connected with, the raising of corn, or the rearing of sheep and cattle, the making of bread, butter, cheese, malt, and malt liquors, cyder, &c. &c. also in the fattening, killing, dressing, or preparing of flesh, fish, fowl, &c. &c. and in cherishing of all sorts of garden stuff, and other eatables, &c. &c. might

might be observed in regard to raiment, traced from the raw material up to the perfect manufacture, and including every article of dress, and all the trades dependant on, and supported by it, thro'out all its stages: dwelling is the last article, in which estimate ought to be included not only the original materials for framing the structure of the house, but also its successive repairs; together with all kinds of household goods from the biggest to the lowest piece of furniture, and their continual wear and tare.

These persons, who have been thus useful to their country, and have contributed to its trade and riches, both by paying their own rents and taxes, and also by enabling others to pay theirs;—these persons I say, have been inveigled away to leave this country, and to settle in North America.—Here therefore I ask this plain question, What recompence can they possibly make in America, for the loss which hath been occasioned by their leaving England? And what gains will accrue to the mother-country by this flourishing state of her colonies? Begin therefore wherever you please;—examine, I beseech you, this matter to the bottom, and mark the consequences. Food for example, consisting of its various kinds, and including eatables as well as drinkables, common food, I say, must certainly be raised and manufactured on the spot; for a man cannot wait for his dinner till it comes from England. Similar observations will likewise extend to the chief part of every article respecting raiment or cloathing;—not forgetting also housing and furniture. For in all these respects, the principal quantity, and the bulk of the goods, manufactures, or provisions must be procured from adjacent places, and not from a country 3000 miles off. Perhaps indeed a few, a very few elegancies and ornaments of dress or furniture, or of the dainties of the table may still be imported from the mother country. But alas! What are they, if compared with the whole? Perhaps they would not amount to more than a twentieth part of the general consumption.—And most certain it is, that if these emigrants should not settle near the sea coasts of America, but wander higher up the country for hundreds of miles, in pursuit of fresh unpatented tracts of land, (which most new-comers are desirous of doing,) it would then not be a fortierth part of what they would have either used, consumed, or worn, had they still remained inhabitants of Great Britain or Ireland: so little cause hath the mother country to rejoice at this rapid progress of the population of her colonies, arising from, or caused by, emigrations.

But here, I know, it will be said, because it hath very often been said already, “That though these emigrants might not employ as many persons, or mechanic trades here at home, as they did before they left England; yet they will employ more shipping and navigation; and consequently more sailors than heretofore:—sailors are the defence, sailors are the bulwark of the

the nation? &c. &c. Now in order to detect this fallacy, as well as the rest, I will here state a case, which must open people's eyes, if any thing can, respecting even the articles of sea-men, shipping, and navigation.

I suppose 2000 tradesmen with their families, watch-makers for instance, settled on one spot (somewhere in the neighbourhood of London, [I only mention watch-makers, because it is computed, that about 1000 families, or one third of the city of Geneva are supposed to be of that profession.] Now the first thing which would attract our notice respecting navigation, is to see in a provision of sea-coals; and a yearly supply of this commodity for 1000 families would employ a good deal of shipping; fish would be the next article, sea-fish especially, whether fresh or salt, in respect to which a good many sailors one time or other must be, or must have been employed: after this, the like observation will extend to cyder, and to other articles brought coast wise; also to wines, brandies, rum, sugars, fruits, oils, &c. &c. imported from abroad: likewise to timber of various kinds for building or repairing, also for making a variety of household goods; to iron, hemp, linen cloth, and other commodities, especially those of the bulky kind. Now here I ask, is it possible to conceive, that, were this group of manufacturers to take flight, like a swarm of bees, and settle in some of the towns or provinces of North America, they either would, or could employ as many English seamen in their new situations, as they do at present in their old ones? And can any man be so absurd as to maintain such a paradox? [Remember I limit the matter to English seamen only; for as to Americans, let their number be what it may, Great Britain never was advantaged by them. Not to mention, that several of the American provinces have disputed, or rather denied, long before the present disturbances began, the right of pressing sailors for the navy; though it is well known, that this is the only method whereby a navy can be manned; and though that eminent, wise, upright, learned, and truly-patriotic lawyer [Judge Foster] hath demonstratively proved in his *Law-Tracts* this right to be as legally and constitutionally vested in the crown, as any right whatever.]

I will therefore take this point relating to sailors for granted: [at least all the contrary shall be proved,] and then it will follow, that British or Irish emigrations are to be considered as being very favourable to the increase of English sailors, as well as of English manufacturers; and that the loss and detriment to the mother-country are very great in both respects.

The remaining part of the Address contains farther considerations on the expediency of the author's plan, of totally relinquishing our American colonies; a measure which he has laboured to prove would be productive of no disadvantage to the British commerce, and might preserve our secure and

gallies. But the determination of this point we must leave to the wisdom of the landed interest.

Letters of the late Mr. Dr. Laurence Sterne, to his only intimate Friend. With a Fragment in the Manner of Rochester, To which are prefixed, Memoirs of his Life and Family. Written by Himself. And published by his Daughter, Mrs. Medalle. 8 vols. small 8vo. 7s. 6d. sewed. Becket.

THE Letters of Mr. Sterne, lately published, of which we took notice in a former Review*, were written in much the peculiar manner of the author of *Tristram Shandy*, that we found not any reason to entertain the smallest doubt of their authenticity. In respect of those in the present collection, without recurring to intrinsic evidence, we are fully satisfied that they are genuine, by being submitted to the public upon the authority of Mrs. Medalle, the author's daughter. The curious memoirs prefixed, of Mr. Sterne and his family, are acknowledged to have been drawn up for his *Elydia* (the lady abovementioned), "in case hereafter she might have a curiosity, or a kinder motive to know them." From them we learn that the reverend author was great grandson to archbishop Sterne. His father, who was a lieutenant in Handscade's regiment, married Agnes Hebert, widow of a captain of a good family, in the year 1711, in Flanders, where he then was with the army. The second child produced from this marriage was the memorialist, who was born at Clonmel, in the south of Ireland, Nov. 24, 1713. From hence, his father and mother, with their children, removed to England soon after his birth, and came to the family seat at Elvington, near York. As an author, the character of Mr. Sterne cannot receive either additional fame, or abatement, from his own biography; and we shall therefore only observe, that the short account of his life, contained in these memoirs, terminates about the year 1766, or 1767.

The first four Letters in this collection were written to Mrs. Sterne, before he married her. The following, with which we present our readers as a specimen, places the ardour of his passion in the strongest light.

You bid me tell you, my dear L. how I bore your departure for *France*, and whether the valley where *D'Estrella* stands retains still its looks—or, if I think the roses or jessamines smell as sweet as when you left it. Alas! every thing has now lost its relish, and look! The hour you left *D'Estrella* I took to my bed—I was worn out with fevers of all kinds, but most by

* See Crit. Rev. for July last.

† *Quere*, Clonmel.

the

that fever of the heart with which thou knowest well I have been wasting these two years—and shall continue wasting 'till you quit S——. The good Mrs S——, from the forebodings of the best of hearts, thinking I was ill, insisted upon my going to her.—What can be the cause, my dear L. that I never have been able to see the face of this mutual friend, but I feel myself rent to pieces & She made me stay an hour with her, and in that short space I burst into tears a dozen different times—and in such affectionate gusts of passion that she was constrained to leave the room, and sympathize in her dressing-room—I have been weeping for you both, said she, in a tone of the sweetest pity—for poor L's heart I have long known it—her anguish is as sharp as yours—her heart as tender—her constancy as great—her virtues as heroic—Heaven brought you not together to be tormented. I could only answer her with a kind look, and a heavy sigh—and returned home to your lodgings (which I have hired 'till your return) to resign myself to misery—Fanny had prepared me a supper—she is all attention to me—but I sat over it with tears; a bitter sauce, my L. but I could eat it with no other—for the moment she began to spread my little table, my heart fainted within me.—One solitary plate, one knife, one fork, one glass!—I gave a thousand pensive, penetrating looks at the chair thou hadst so often graced, in those quiet, and sentimental repasts—then laid down my knife and fork, and took out my handkerchief, and clapped it across my face, and wept like a child.—I do so this very moment, my L. for as I take up my pen my poor pulse quickens, my pale face glows, and tears are trickling down upon the paper, as I trace the word L.—O thou! blessed in thyself, and in thy virtues—blessed to all that know thee—to me most so, because more do I know of thee than all thy sex.—This is the philtre, my L. by which thou hast charmed me, and by which thou wilt hold me thine whilst virtue and faith hold this world together.—This, my friend, is the plain and simple magic by which I told Mrs S—— I have won a place in that heart of thine; on which I depended so satisfied, that time, or distance, or change of every thing which might alarm the hearts of little men, create no uneasy suspense in mine—Wast thou to stay in S—— these seven years, thy friend, though he would grieve, scorns to doubt, or to be doubted—'tis the only exception where security is not the parent of danger.—I told you poor Fanny was all attention to me since your departure—contrives every day bringing in the name of L. She told me last night (upon giving me some hartshorn) she had observed my illness began the very day of your departure for S——; that I had never held up my head, had seldom, or scarce ever smiled, had fled from all society—

that she verily believed I was broken-hearted, for she had never entered the room, or passed by the door, but she heard me sigh heavily—*that I neither eat, or sleep, or took pleasure in any thing as before—judge then, my L. can the valley look so well—or the roses and jessamines smell so sweet as heretofore? Ah me!—But adieu—the vesper bell calls me from thee to my God.* L. STERNE.

The Letters in these volumes are in number a hundred and seventeen, among which we meet only with one or two that we remember to have seen formerly published; and, excepting three, they all are the production of Mr. Sterne. They are, for the most part, familiar letters to intimate friends, breathing the warmest effusions of a heart overflowing with benevolence, and totally destitute of reserve. Those addressed to Mrs. Sterne, or his daughter, are strongly marked with the feelings of conjugal or paternal affection. On the whole, though it must be acknowledged that these Letters abound with the sallies of an imagination hurried away by innocent levity, and regardless of decorum, they are admirably expressive of the author's particular cast of genius, clearly evincing him, at the same time, to have been an ardent lover of the social virtues, and a man of extraordinary humanity.—Such readers as are pleased with the style and manner of *Tristram Shandy*, will regret the shortness of the Fragment with which this collection concludes.

XI. *An Abridgment of Penal Statutes: By William Addington, Esq. one of the Magistrates presiding at the Public-Office, in Bow-Street. 8s. Caseb.*

WE cannot inform the reader with precision, whether the present article is a folio, a quarto, or an octavo, for it is printed in the form of a music-book; but we can tell him what is much more essential, that it is a work of great utility, and very deservedly entitled to a place in his library.

The plan which our author has adopted is well calculated to answer the double purpose of clearness and brevity. He first states the offence in one column. In a second, he places the punishment or penalty annexed to it. His third column tells us in what manner the penalty is to be recovered. A fourth describes the application of all penalties. A fifth shews the number of witnesses necessary for the conviction of offenders. The sixth ascertains the number of justices requisite to be present, and the last column contains a reference to the particular section of the particular statute by which the crime was originally constituted.—The following short extract will give a full idea of the work.

Offences.	Penalties and punishments.	Recov. by	Applica- tion.	Wit- nesses	Juf- tices	Statutes
ASHES, &c. in the streets, witness not appearing to the summons, or refusing to give evidence concerning any offence cognizable before a magistrate by the act	Not exceeding 40s. in default com- mitted to the house of correction, to hard labour, fans bail or mainp. not exceeding one month, or until, &c.	Distress	Half to the infor- mer, and half to the poor, &c.			11 Geo. II. c. 22. s. 1. 12 Geo. II. c. 24. s. 1. 13 Geo. II. c. 28. s. 1.
STANDING, plying, or driving for hire with any coach whatsoever within the bills, &c. without licence; (i. e. without a figure)	5s. or immediately committed for one month.		Half to the infor- mer, and half to the king.			11 Geo. II. c. 28. s. 2.
PEYING without check strings	Not exceeding 20s. and in default, committed not exceeding one month unless sooner paid.		Half to the infor- mer, and half to the surveyor of the roads			11 Geo. II. c. 24. s. 2.
DRIVERS of carriages, (if owners) for misbehaviour or negligence— N. B. of any carriage whatsoever	Not exceeding 10s. and in default, committed not exceeding one month unless sooner paid.	Distress	Half to the infor- mer, and half to the surveyor of the roads			13 Geo. III. c. 78. s. 6. 14 Geo. III. c. 84. s. 2.
THE driver not being owner, &c.— N. B. of any carriage whatsoever	Not exceeding 5s. nor less than 20s.	Distress	Half to the infor- mer, and half to the surveyor of the highways, &c.			14 Geo. III. c. 84. s. 2.
OWNERS Christian and surnames, &c. to be painted on all waggons, carts and coaches, post chaises, &c. let to hire; and every person using any such carriage upon any highway or turn pike road, without such names and descriptions, &c.						

Mr. Addington, with a degree of modesty highly commendable, says that his Abridgment is little more than an index to the Statutes; yet this very circumstance is the principal recommendation of his performance, since he has not been brief at the expense of perspicuity. The professed design of the article before us, is to rescue the reader from the difficulty of engaging a formidable platina of folio volumes, and to show him at a single view, not only what the offences are which have been created by our statutes, but to show him also at a single view, how they are punishable by their positive institutions of his country.

There is a copious Table of Contents to this volume, and the Abridgment reaches to the 14th year of his present Majesty. Upon the whole, Mr. Addington will save the practitioners of the law much time; he will be peculiarly serviceable to gentlemen in the commission of the peace; and finally be a very necessary companion for the master of every family.

XII. *Discourses preached on several Occasions, by Thomas Sherlock, D. D. late Lord Bishop of London, and Master of the Temple. Vol. P. 3vo. 5s. boards. Davies.*

THE author of these Discourses, as the editor observes, no sooner appeared in the great world, than he gave evident proofs of the extent of his learning, and the superiority of his genius. His views, both in civil and religious matters, were always large and comprehensive, not confined to the narrow systems of particular parties; nor subjected to the fluctuating principles of powerful and interested men. He was a strenuous and able defender of the great truths of our religion. He made it his constant practice to inculcate the christian and social virtues; to enforce a due and steady submission to the laws; to inspire prince and people with a sense of their respective duties, and to discountenance all temporary changes and hasty innovations in church and state.

These sermons were separately published, soon after they were preached; but as most of them were become scarce, a republication was earnestly desired by all the admirers of this excellent writer's theological compositions.

They were preached on the following occasions:
 Discourse I. Before the Queen at St. James's, Jan. 30, 1704. The subject of this discourse is that obedience to governors, which is enjoined by the law of God, and the unjustifiable conduct of those, who attempt to promote unnecessary changes, either in church or state. To view, says he, with pleasure the factions and disturbances of a kingdom; and, like the

the trade and impotent at the peak of the doctrine, for long for the troubling of the waters, that, with any, first, second, and third, some private advantage of the public calamities, is rather the part of a good man, or [not] a good citizen. Yet how often is this the real design of those, who would be thought patriots, and advocates for liberty!

The editor, speaking of this discourse, makes the following remarks, which seem pretty just. It has been a matter of doubt with some, whether this discourse, which was preached above seventy years since, when the author was a young man, has been excelled, either in language or matter, by any what he delivered from the pulpit afterwards.

II. Preached before the Sons of the Clergy, at St. Paul's, 1710.

III. Preached before the Lord Mayor, Nov. 5, 1712. In this discourse the author endeavours to ascertain the proper limits of spiritual and civil power. Among other observations, he has the following.

The church has no right to impose penal laws upon any account: in matters purely of a religious nature, the state has no right. But of such matters perhaps; there may be great scarcity in the world: for the passions of men work themselves into their religious concerns; and the controversy grows insensibly into a struggle for power and superiority; and often breeds convulsions, that shake the very constitution of the civil government. And must the magistrates sit still, because the bustle is about religion, and be told, that he has nothing to do in it? Surely it becomes him to stir, and to drive conscience out of the state to its proper seat, the heart of man; whether his power neither can, nor ought to pursue it.

IV. Preached before the House of Commons, Mar. 8, 1724, being the Anniversary of her Majesty's Accession. In this discourse, the author delineates the character of a good prince, from 2 Sam. xxiii. 3, 4.

V. Preached in the Temple Church; Nov. 20, 1715, on account of the rebellion at that time.

VI. Preached before the Society for the Propagation of the Gospel in Foreign Parts, 1715.

VII. A Thanksgiving Sermon, occasioned by the Suppression of the Rebellion; preached before the House of Commons, June 7, 1716.

VIII. Preached at St. Bride's before the Lord Mayor, 1717.

IX. Preached at the same place in 1728; tending and recommending the Case of the Insolvent Debtors.

X. Preached before the House of Lords, Jan. 20, 1711.

XI. The

XI. The Nature and Extent of Charity, preached before the Trustees of the Infirmary in James Street, 1739.

XII. Preached before the Society for Promoting Protestant Schools in Ireland, 1738.

XIII. A Charity Sermon at St. Sepulchre's, 1740.

XIV. Preached in 1745, on Occasion of the Rebellion in Scotland.

In these sermons, the judicious reader will discover the same energy of sentiment, and purity of diction; the same plain intention to promote virtue and true religion; the same pathetic and convincing address to the heart, which manifestly distinguish the rest of this prelate's discourses.

XV. *Things for Discourses on Practical Subjects.* By the Rev. Benjamin Ibbot, D.D. Chaplain in Ordinary to His Majesty King George the Fifth, Prebendary of Westminster, Rector of St. Paul's, Shadwell, and Preacher-Assistant at St. James's, Westminster. 2 Vols. 8vo. 1747. Aards. Davies.

THE reader has prefixed to these Discourses an account of the life and writings of the author, communicated by Mr. Pichers.

The following particulars are some of the most material circumstances in this memoir.

Dr. Benjamin Ibbot was the son of Mr. Thomas Ibbot, vicar of Swadlow, and rector of Beccleshamwell, in the county of Norfolk. He was born at Beccleshamwell, in the year 1683, and at the age of fifteen, was entered at Clare Hall, in the university of Cambridge, under the tuition of the reverend Mr. Loughton, a gentleman justly celebrated for his attainments in philosophy and mathematics; to whom Dr. Samuel Clarke acknowledged himself indebted for many of the hints infused in his Latin version of Rohault's Philosophy.

Mr. Ibbot took the degree of A. B. in 1699, removed to Corpus Christi the year following, and continued A. M. in 1703.

In the year 1707, archbishop Tenison appointed him his chaplain, and the next year collated him to the treasurership of the cathedral church of Wells. He also presented him to the rectory of the united parishes of St. Vedast and St. Michael Quays.

In 1713 and 1714, by the appointment of the archbishop, he preached the course of sermons for the lecture founded by Mr. Boyle. In these discourses the true notion of the exercise of private judgment, or free thinking in matters of religion, is fairly and fully stated, the principal objections against it

is acknowledged, and the modern way of thinking, as treated by Mr. Collins, is judiciously related.

In 1726, Mr. Ibbot was appointed chaplain in ordinary to King George I. and the next year created D. D. In . . . he was made preacher assistant to Dr. Clarke at St. James's, and presented to the rectory of St. Paul's, Shadwell.

Upon his being installed a prebendary in the collegiate church of St. Peter, Westminster, in 1724, he retired to Camberwell for the recovery of his health, which had been impaired by the fatigue of constant preaching to very numerous congregations, at a considerable distance from each other. Here he died on the 5th of April, 1725, in the 45th year of his age, and was buried in Westminster-Abbey.

Soon after his death, Thirty Discourses on Practical Subjects were selected from his manuscripts by his friend Dr. Clarke; and published for the benefit of his widow, in two volumes, octavo; for which she was favoured with a large subscription.

In 1719, Dr. Ibbot published a translation of Pessendorff's Treatise, *De Habitu Religionis Christianæ ad Vitam civilem*; Of the Relation between Church and State, or how far Christian and Civil Life affect each other: with a Preface giving some account of the book, and its use, with regard to the controversies in agitation at that time. See Herne's Account of the Bangorian Controversy, in Bishop Hoadly's Works, vol. i. p. 697, vol. ii. p. 389. Masters's Hist. of Cœtus Christi College, Part II. p. 317, 348, and Appendix, p. 98, 99.

The two volumes now before us consist of the Thirty Discourses abovementioned, and Six Occasional Sermons, published separately in the author's life-time.

The subjects are of a popular and useful kind: such as, the Nature of Regeneration, the Satisfaction attending a Virtuous Life, the True Notion of Christian Faith, the Necessity of Righteousness, the Love of Pleasure, the Effects of Superstition, the Strait Gate, the Government of the Passions, the Reasonableness of the Terms of Salvation, the Duty of Prayer, the Certainty of a Resurrection, &c.

On these topics, the author's manner of writing is calm and dispassionate; his language plain and unaffected; his reasoning clear and methodical; his illustrations of Scripture rational and judicious; his representations of human nature, religion, and the Deity, liberal and manly. Notwithstanding some inaccuracies of expression, and the disadvantages attending a want of the author's final emendations, we may place these Discourses in the first class of practical sermons.

XIV. Aristotle's *Poetics*; or *Discourses concerning Tragic and Epic Imitation*. Translated from the Greek into English. By J. Doddsley.

THE *Poetics* of Aristotle have been universally esteemed as a work replete with the most judicious observations on tragic and epic composition. It abounds with those strong marks of sagacity and discernment, which so much distinguished that masterly critic and philosopher, whose penetrating genius seems to have pervaded, with an accuracy approaching to intuition, the abstrusest subjects of speculative enquiry, and who has given law to the human understanding, in some of its deepest disquisitions. The concise manner, however, in which the *Poetics*, as well as other works of the celebrated Statyrite, are written, has given rise to various interpretations, on which the sentiments of commentators have been divided; and it is doubtless greatly owing to this circumstance, that so few translations of these Discourses are to be met with in any language.

It will appear from the following specimen, that the author of this version has been more attentive to deliver the sense of the original in its literal acceptation, than either to divert it of obscurity, or express it with elegance.

Concerning the Parts of Tragedy, according to the Quality.

Hence it follows that every tragedy, according to the quality, should necessarily consist of six parts; and these are fable, morals, sentiment, language, scenery, and music. The means with which they make the imitation are two; the manner of imitating, one; and, the different objects, three; and besides these, nothing.

Not few of the poets therefore have, (if I may be allowed the expression,) made use of these species. For every piece has in like manner, scenery, morals, fable, ode, and sentiment. But the principal part is the arrangement of affairs. For tragedy is an imitation not of men; but of action, and of life; of happiness, and misery. For happiness depends on action; and the end is a certain action, not a quality. According to the morals they are such or such; but according to the actions, happy, or the contrary. Consequently, they do not act so imitate the morals, but comprehend the morals within the actions. So that the affairs and fable are the end of tragedy; and the end is the chief consideration of all: farther, without action, tragedy could not be; but without morals it might. For the tragedies of most modern authors are without morals, and upon the whole there are many such poets. It is just the same with the painters, Zeuxis and Polygnotus. For

Polygnotus is certainly a good moral painter; but Zeuxis's paintings have no moral. Again, should any one range in order, moral sayings, fine language and sentiments, he would not perform what is the business of tragedy. Whereas a tragedy, that uses these more sparingly, and has fable and arrangement of affairs, will do it much better. To which may be added, that the chief things with which tragedy captivates the mind, are parts of the fable; the incidents, and discoveries. As a farther proof still; they, who undertake to write, attain accuracy in the language and morals, sooner than in the arrangement of affairs; as almost all the primitive poets have done. Surely then, the primary object of all, and as it were soul of tragedy, is the fable; and the morals secondary.

Something almost similar to this happens in designing. For should any one daub with the most beautiful colours confusedly; he would not delight the mind in so high a degree, as if he sketched a resemblance even with chalk.

And it is both an imitation of action, and by means of it chiefly of living characters. A third thing is the sentiment; and this is a faculty of speaking whatever is internal and suitable; which in the dialogues we must learn from common usage, and rhetoric. The ancients made their characters speak citizen-like; the moderns adorn with rhetoric. The moral is that which shews what the choice is in such discourses as do not clearly discover whether the speaker chooses or refuses. Therefore some of them have no moral.

And the sentiment means whereby they shew any thing, that it is, or is not so; or in general declare something.

A fourth, the style of the discourses; I mean, as was observed before, that style is the interpretation by words; which both in verse and prose has the same power. Of the rest, music, being fifth, is most pre-eminent of the graces. The scenery, it is true, captivates the mind, but is remotest from art, and least essential to poetry. For tragedy has a power even without the representation or players. Besides, in the decorations it is not so much the poet's, as the scene-maker's skill that is required.

For facilitating the reader's conception, the translator might have advantageously illustrated some passages of the work with explanatory notes, and also have adhered less scrupulously to the idiom of the original, where the sense was sufficiently obvious. The version however may be useful to those who have not read the treatise in the language of Aristotle, and is here accompanied with extracts concerning the Greek theatre and masks, translated from the Greek of Julius Pollux.

FOREIGN

FOREIGN ARTICLES.

XV. *Memories of the Laplanders in Finmark, their Language, Manners, Customs, and former Paganism, &c.* (continued from p. 316.)

CHAP. VII. The chief subsistence of the highland Laplanders during these long winter consists in reindeer flesh, boiled, or roasted, or, for variety's sake, dried in smoke; occasionally they also feast on bears, foxes, fish, otters, sea-dogs, and other animals, except pork, from which they abstain, deeming it forbidden food. In summer, when few reindeer are killed, the milk of those animals is mixed with sorrel, or a sort of blackberries, (*Empetrum Nigrum*, Flor. Sarc. 904.) to the consistence of a pap. Autumn milk parts to what seeks a small degree of acidity, but it soon freezes insensibly into masses, in which it is stored up for winter; which for their single daily meal, a lump sufficient for the family is first cut off with a hatchet, then carved with knives, served up, and eaten with gnawing teeth.

But what little milk the reindeer yield in the depth of winter is, as a dainty, carefully reserved for the missionary, or other guests, whom they intend to feast: Like the other milk it is frozen, but one side of the vessel being placed near the fire, part of the surface thaws, and is then eaten with spoons. To prevent its losing its sweetness and whiteness, and turning rancid, the vessel is carefully covered, and sheltered from the winds.

The cheese made of reindeer-milk is eaten new, or boiled in water and stored up, and sometimes toasted. It is so fat as to burn like candles, and said also to be an excellent specific to restore limbs benumbed with cold.

A kind of bouillon they prepare with water, bloody fluids, and fat; the blood is poured into a reindeer's ventricle, and when frozen, stored up for winter; when they cut part of the ventricle and blood, and melt it in a kettle: they also frequently bake cakes of flour and water on the coals.

The sea-Laplanders live on soles; excellent salmon, boiled, roasted, or dried, and dipped in train oil by way of sauce; on fish-livers mixed with black-berries, and boiled to a pap; and on soups made of flour and water, with the addition of some lard, or meat, and some small-cut reindeer cheese.

All the Laplanders eat their fattest dainties without bread; in heat of fruits, or by way of dessert; they eat not only the root of arcticum, but the plant, generally green, sometimes roasted on the coals, or boiled in milk; and the thin inner bark of birch and white pines, scraped and dipped in train-oil. This liquor their children are used to relish from their earliest infancy; they prefer it to butter; but they do not, as has often been affirmed, drink whole pints of it at their meals; to women in labour a small dose of train-oil is administered as a cordial, and to facilitate delivery. Their general drink is water mixed with snow, whilst snow is to be had.

CH. VIII. Both the tents of the highlanders and the cottages of the sea-Laplanders, being very small, admit but a simple, scanty, portable furniture, consisting of a few pots, bottles, basins, dishes made of birch wood, pewter flasks, horn spoons, and some other small vessels, some of them have pewter plates, but very few one

or two silver spoons. Chairs and tables they have none, but sit cross legged on the ground in a circle round their dishes. The highlanders use no candles or lamps; those of the sea Laplanders are made of wood, into which they put some shell, such as the *ostrea maxima* Linnæi, with train-oil, and rush (*Juncus conglomeratus*, or *juncus effusus*) serves them for a wick; a small hollowed piece of a tree serves as a cradle for their children, in which they are carefully wrapped up and tied, and carried about by their mother, on her back, or, on distant journeys, in her sledge.

Ch. IX. Few animals are so very useful to their owners as reindeer. They are the chief support and care of the highland Laplanders, but as their figure and description may be seen in any System of Zoology or Natural History, we will here confine ourselves to a general and concise account of their various use.

Wild reindeer are, in point of size and fatness, far superior to domestic ones; and of the latter, the males are incomparably larger than the females; of whom some, called *albo*, bring forth annually their young; others, named *rodno*, every other year; and some are totally barren.

In summer they feed on grass; in winter, on a white moss, (*Lichen rangiferinus*;) which they dig with their feet from under the snow; if the snow be too hard frozen, or the ground covered with ice, and their food inaccessible, they must starve and perish, and their owners be reduced to distress and famine; a calamity which, providentially, seldom happens. But the reindeer are liable to be tormented by several insects and worms, especially by the *aschus majalis*; and often perish by various diseases, some of them epidemical; whence the wealthy owner of six hundred reindeer, sees his herd sometimes on a sudden reduced to a very small number, and himself to poverty and want.

Besides want of food, pestering insects, painful and fatal diseases, the reindeer often fall a prey to wolves, and other savage beasts abounding in Lapland; especially in severe weather, when hunger makes their enemies more ravenous, and gusts of snow, or storms, force the herdsmen to take shelter behind the snow-hills. The wolves, however, are always attended by swarms of crows ready to feast on their leavings, but apt to defeat their own hopes by proclaiming to the Laplanders the approach of unwelcome guests. The herd of a family is generally guarded by its servants or grown children; the reindeer always continue in the open air, and at night lie in a circle round their owner's tent. To prevent their straying in the fields or woods; a number of docile, strong, and useful dogs are kept, though very poorly. Though the reindeer yield a less quantity of milk than goats, that defect is abundantly compensated by the superior quality of the milk, and the number of the reindeer.

When a reindeer is to be killed, they first tie the beast to a stake, then with a knife stab it in the breast, when it runs a few turns round the stake and drops; it bleeds inwardly, and the blood is carefully stored up for winter food.

When a Laplander is reduced to a number of reindeer insufficient for his support, he entrusts the care of them to some friend or neighbour, and removes with his family to the sea coast to subsist by fishing.

Ch. X. Wealthy Laplanders are drawn by gelded reindeer; the poor use reindeer-cows. To train them fit for their service is a tedious and troublesome task; at first, they protest and refuse

tory, Their various trappings are made by women: they are not led by double reins like horses, but by a single leather thong. The sledges are various, some, as the *gienkerres* and the *pulkes*, are small and portable, fit to carry one person: others, as the *raido kjerres*, and *lak kjerres*, are larger, and fit to transport tents, furniture, stores, &c. When a family removes, the driver sits in the foremost sledge; to whose back part the reindeer before the second sledge is tied, &c. so that a train of seven or more sledges is often guided by one man. As the sledge is drawn by a single rope, when gliding down a declivity it would run foul on the reindeer; to prevent which another reindeer is fattened on the back part of the sledge; and if the declivity be too steep, the reindeer before the sledge is likewise tied behind it and the sledge takes its own course.

Ch. XI. The sea Laplanders change their residence twice in a year: in spring and in autumn; in which latter season they return to their fixed winter cottage. The highlanders, on the contrary, like the Tartars or Arabs, rove from place to place for the convenience of pasturage; in summer they slowly approach with their families and herds to the sea-coast, for the purpose of fishing; their luggage is then carried on reindeer's backs: in autumn they retire towards the interior mountains. Their winter journeys are greatly facilitated by their sledges; and the danger of several trains encountering each other in the dark, is prevented by bells hung on the reindeer's neck. How the Laplanders on their winter journeys, over inhospitable, unfrequented tracks, covered with snow and ice; amidst precipices, in piercing winds, in gulfs of snow and boisterous frost, and in long dark winter nights, when the reindeer before the sledge is hardly to be seen, can find their way, and reach their destined place, is indeed a matter of amazement, and hardly credible by those who have not seen it. But the Laplanders avail themselves in their course, of the direction of settled winds when blowing, or of their knowledge of the stars; of which, though no astronomers, they know many exactly, and have even called some by particular names; among which we cannot wonder to find a reindeer star. Length of way, or depth of snow, often forces them to pass a whole winter night in the open air; on these occasions they erect a small tent and make a fire.

Christian VI. made a tour through Norway. Mr. Learn then gave his majesty an account of the state of the mission, trade, &c. in Finmark, and was ordered to send a young Laplander to court. The proposal was declined by every parent and every youth, till one Korfuz was at length persuaded to make the voyage. He arrived in autumn, was graciously received, elegantly dressed, and well entertained. But from the change of a Laplandish to court diet, he fell sick in December and died; and his finery was sent to his relations in proof how well he had been treated.

[To be continued.]

XIV. *Der Winter*. By C. C. L. Hirschfeld. 8vo. Leipzig. German. THIS collection contains twenty-one periodical essays, of which we will here give the general contents, and reserve some specimens for another Review.

I. In the first essay the author considers the changes of nature at the beginning of winter, and the sentiments arising from them: takes a retrospect of the past summer: and observes that the winter affords subjects for useful and agreeable considerations. II. Farther views on the devastations caused by winter: frailty of human life,

forms, and tempests, with their usefulness to mankind: moral remarks: unsettled weather: sun setting in a gloomy evening. III. The meteors of this season are not to be considered merely as they are perceived by the senses; but according to their nature, purpose, and relations to the whole: use of rains, and fogs in nature's economy. IV. Providential care for the animal kingdom during this season: winter's sleep of birds: a moral application on human conduct: wandering birds: meditation on Providence. V. Beginning of cold: frost, its gradual increase, and changes produced by it: accidental rains: return of redoubled frost: nature's care for her creatures: effects of cold on health: invitation to walk: advantages of our climate. VI. Snow; its formations: white coloring of the landscape: its embellishments and uses: social amusements. VII. Reflexions on hunting: recommendation of pity for animals: effects of a passion for hunting, on manners and temper. VIII. Man more sociable in winter: social meetings or clubs: picture of a lady formed for an agreeable conversation. IX. Grand assemblies, their uses and dangers: morality of gaming: characters of gamblers. X. Concerts: the praises of a celebrated singer: charms and uses of music, especially in winter. XI. Balls, solemn preparations of the fair sex. XII. Plays: considerations on their various uses. XIII. Transition from winter amusements to persons suffering during that season: compassion recommended. XIV. Winter amusements and labours of country people: the praises of industry, &c. XV. A poem on winter. XVI. Further views, of its natural scenes: a description of a gloomy hermit: his complaints of the world: moral reflexions on the accidents of human life, and on the motives for contentment. XVII. Impartial care of Providence for every clime: our winters contrasted with that of the frigid zone. XVIII. Picture of a fine winter's evening: a contemplation of the starry heavens. XIX. Uses of study in winter: the fair sex invited to instructive readings. XX. Slow decline of winter: changes produced by time in nature's scenes: applied to human life, and to the comfort of unhappy persons: providential care for old age. XXI. Return of spring: prospect into delightful days: conclusion.

FOREIGN LITERARY INTELLIGENCE.

Plutarchi Chæronensis, quæ supersans omnia, Græcæ et Latine, principibus ex Editionibus castigavit, Virorumque doctissimorum Joannis Anthonii Notationibus instruxit. Jo. Jac. Reiske. Tomus I. 1840v 4ppis.

THE first volume contains Reiske's and Du Soul's prefaces, and Duchri's chronology on Plutarch's Lives: the text first lives of illustrious Greeks and Romans, from Bryon's edition, collated with anterior ones: under the text Græcæ and Latin version, Stephan's, Dindorf's, and Bryon's notes at large; and the various readings of other editions: Ruald's, Palmer's, and Reiske's notes have been added by way of appendix. The late Dr. Reiske's merits as an editor are well known: his editions of several classics have not been interrupted by his death, but are continued under the direction of his learned widow.

8. *Jesus et Natalium Opportunitate Medias Aetatis Johanne Ernesto Fabro, 8vo. Jenæ.*

These ten sheets contain two programmes, of which the first proposes that no period of time could have been better adapted to the purpose

purpose for which our Saviour was sent on earth, than that in which he actually appeared. In the second programme, Mr. Faber attempts to explain a passage of Isaiah, 11, 10, and thinks it a parallel to the prophecy in Daniel, 2, 44. In this attempt he has displayed much erudition, ingenuity and patience; yet not attended that striking evidence which precludes objections and doubts.

19. *Beschreibung der bisher bekannten Boehmischen Muenzen, nach Chro- nologischer Ordnung, nebst einem kurzen Begriff des Lebens der Muenz- fuerherren, und anderer, aus welche sie sind gepruegt worden, mitting- fruchtbarer historischer Nachrichten vom dem Bergbau in Boehmen. Aufgefuehret von Adauctus Voigt a St. Germano, Priester, des Ordens der Fremden Schulen I. II. III. Band. A Description of all known Bo- hemian Coins, in a Chronological Series, with a short Abstract of the Lives of the Sovereigns under whose Reigns, and of other Personages on whose Actions they were struck; and some historical Accounts of the Bohemian Mines. By Adauct Voigt, &c. 3 Vols. in 4to. with Cut- tings in German.*

The plan of this work is excellent, and notwithstanding its dif- ficulties, extremely well executed; the author has united the fe- veral merits of an impartial and candid historian and biographer, with the profound disquisitions of an antiquarian and critic. The third volume brings the history down to the year 1620. The whole work is to consist of six volumes; of which vol. I.—IV. are assigned to the coins of sovereigns; the Vth allotted to those of the Ger- man family and miscellaneous coins and medals; and the VIth is reserved for the coins and medals of the margravate of Moravia.

20. *John Christoph Andreas Mayer's Abhandlung von dem Nutzen der Systematischen Botanick in der Arzney- und Haushaltungs-Kunst. An Essay on the Usefulness of Systematical Botany in the Sciences of Physic and New Economy, by J. C. A. Mayer, M. D. 4to. Greifswald, German.* Solidity, perspicuity, and conciseness are the merits of this very short essay.

21. *Icones lignorum exoticorum & insularium Germanicorum ex Arboribus, Arbusculis & Fruticibus varii Generis collectorum. With coloured Plates. Folio. Nurnberg.*

The first part consists of twelve elegant plates; each con- taining nine figures of as many species of wood, with their colours when polished. The printed sheets contain a mere list of Latin and German names of the woods here represented.

22. *C. F. Vogel's Praetischer Unterricht von Taschenuhren so wohl für die Kenfertiger als auch für die Liebhaber derselben. C. F. Vogel's Practical Account concerning Watches, designed both for Watchmakers and Buyers. 8vo. with six Cuts. Leipzig, German.*

In this work Mr. Vogel first examines and describes the con- stitutive parts of a watch, and informs his readers how to judge of the several metals of which they consist; then follow the calcu- lations, though without theoretical remarks, &c. An account of several decisive trials, by which the merits of all the different kinds of watches may be ascertained; and a copious list of books on watches, and the watchmakers art. The work appears to be very useful.

23. *Josephus Quirin—Physick. Methodus medendarum Februum Vindobonae.*

The curative method, recommended in this little treatise, is sim- ple and judicious; and the diatetic rules carefully laid down.

24. *Josephi Quarin, Methadus medendarum Inflammationum.* 8vo. Vienna. German.

The author herein treats of inflammatory fevers in a rational and practical manner.

25. *Stilische Gedichte zur Probe, von Moses Dobruska. Same Poems intended as a Specimen.* 8vo. Vienna. German.

Mr. Moses Dobruska, a Lithuanian Israelite, displays in this poetry a great fancy; though destitute of taste. This specimen of his poetry contains; 1. Agar and Ismael, an Eastern Tale, full of bombast.

2. Philint and Aglaia, an indifferent pastoral poem. 3. The Hoard, in which he attempts to imitate Gesner; "With a hoard of gold and silver he has found corroding cares—" whether to manage it as a Jew or spend it as a poet, is the question. 4. On Happiness; the cynical discovery, that many supposed by others to be happy, are far from being so, was made long before Diogenes.

5. An indifferent imitation of the first Ode of Anacreon

26. *Rhapsodie, von Johan. Heinrich Reimhart dem jüngern.* 8vo. German.

An humorous satire in doggerel rhyme, on the numerous and unsuccessful pretenders to poetry, and the various stratagems which they use to obtain notice and applause.

27. *Gedichte, im Geschmacke des Grecourt. Poems, in Grecourt's Manner.* 8vo. Frankfort and Leipzig. German.

Both the species and merits of these poems seem to be well expressed in this title. Like Grecourt's they are ingenious and loose.

28. *Versuch über den Charakter des Menschen, und eines Volkes überhaupt. In einem kurzen Abrisse von F. L. von Hopfgarten. An Essay on the Character of Man, and of Nations in general.* 8vo. Leipzig. German.

In the first essay the author considers self-love as the main source of human actions; to which he traces voluptuousness, ambition, and avarice, by whose various mixtures and limitations, he attempts to explain the variety of human characters. In the second he endeavours to account for the diversity of the characters of nations, from the variety of their forms of government.

29. *Mémoires sur les Canaux qu'on peut construire en Bourgogne, & particulièrement sur celui dont le Lac de Longpendu fermeroit le point de partage.* 12mo. Paris.

The author of this Memoir examines several projects of canals proposed in Burgundy, and declares himself with great zeal and judgment for that of Longpendu, by which the Saône might be joined to the Loire; and the internal commerce of France be greatly facilitated and improved.

30. *Traité Economique & Physique des Oiseaux de basse-cour; contenant la Description de ces Oiseaux, la Maniere de les élever, de les multiplier, de les nourrir, de les traiter dans leurs Maladies & d'en tirer Profit; tant pour nos Alimens que pour nos Médicamens, & pour les différens Arts & Metiers.* 12mo. Paris.

This useful practical treatise contains a very minute description of ten species of domestic fowls.

MONTHLY

MONTHLY CATALOGUE.

P O L I T I C A L.

31. *A plain State of the Argument between Great Britain and her Colonies.* 8vo. 6s. Beckota.

THE arguments advanced in the American controversy have undergone such frequent discussion, that they hardly can be rendered more plain. At a time when we may suppose the question is fully decided in the public judgment, it is some comfort in perusing another pamphlet on this subject, that where we can expect no additional information, our patience is not tired with prolixity. This writer, who maintains the supremacy of parliament, reduces the dispute to a few points, and these he treats with perspicuity.

32. *The Conduct of Administration with regard to the Colonies.* 8vo. 1s. Williams.

This pamphlet contains a recital of the measures pursued by government against the colonists since the commencement of the American dispute, accompanied with the usual misrepresentation of a violent partizan, and some hackneyed arguments on the subject.

33. *A Second Appeal to the Justice and Interests of the People in the Measures respecting America.* 8vo. 1s. 6d. Almon.

In our Review * of the former pamphlet under this title, we informed our readers that the author confidently denied the authority of the British parliament to tax the Americans; but had not refused the arguments advanced in opposition to that doctrine. In the present Appeal, he maintains the same principles, with similar partiality.

34. *The Evidence of the common and statute Laws of the Realm; in Proof of the Rights of Britons throughout the British Empire.* 8vo. 2s. Williams.

Another dish of the good old political hatch-potch, with which we have been a hundred times regaled in the course of the two last years. It is compounded of something resembling the vitals of the British constitution (which God long preserve) seasoned with grateful spices for the palate of the Americans, and vile-sour erout for that of administration. Happy would it be for the Reviewers, could the advocates for America be satisfied with the black broth of the Lacedæmonians!

35. *A Proposition for the present Peace and future Government of the British Colonies in North America.* 8vo. 1s. W. Davis.

The design of this writer being professedly conciliatory, he avoids entering into the merits of the contest between Great Britain and America; and though he sometimes appears to favour the latter, it is rather in the way of apology than justifi-

* See Crit. Rev. vol. xxxviii. p. 474.

cation. The Proposition which he submits to the public is, that America should be restored to its former footing, and the inhabitants grant their part of the supplies as a voluntary aid to government. This plan, however, is evidently founded on a total renunciation of the question of right.

36. *Resistance no Rebellion. In which the Right of a British Parliament to tax the American Colonies, is fully considered, and found unconstitutional: the Right of a Free People to resist in Defence of their Laws and Constitution, asserted and vindicated: and the various Fallacies in John Wesley's Address to the American Colonies, exposed and censured.* 8vo. 1s. Maud.

Some months ago a pamphlet was published * under the same general title with that which now lies before us. The present production, it must be owned, though similar in respect of the subject, is differently modelled, and superior to the former both in compass and ingenuity of argument. We meet not, however with any remark that deserves particular attention, except in the appendix, where the author endeavours to prove that the Americans are already more encumbered with public burthens than even Britain herself. But this estimate is not sufficiently authenticated to justify a positive determination.

37. *An Old Fox Tarr'd and Feather'd. Occasioned by what is called Mr. John Wesley's Calm Address to our American Colonies.* 12mo. 2d. French.

These remarks are chiefly employed to shew how much Mr. Wesley, in his *Calm Address to the American Colonies*, has copied the pamphlet entitled *Taxation no Tyranny*. To prove the charge of plagiarism, the author presents us with a synopsis, continued through several pages, divided into two columns, in one of which he exhibits passages from Dr. Johnson; and in the other from Mr. Wesley. If Mr. Wesley should reply to this accusation, his defence will probably be, that he had approved the sentiments of the former learned gentleman, and could not express them more properly.

38. *A constitutional Answer to the new Mr. John Wesley's Calm Address to the American Colonies.* 12mo. 2d. Dilly.

39. *A Letter to the rev. Mr. John Wesley, occasioned by his Calm Address to the American Colonies.* By Caleb Evans, M. A. 12mo. 3d. Dilly.

Our last Review gave an account of two pamphlets written in answer to Mr. Wesley's Address; and to these now before us we find nothing which merits farther observation. The arguments on the subject are so fully exhausted, that, though the literary champions may shew their zeal by continuing the dispute, they can hardly gain credit by their ingenuity.

40. *Proceedings of the House of Burgesses of Virginia.* 4to. 1s. 6d. Longman.

This pamphlet contains the proceedings of the assembly last summer, respecting the rupture between them and their governor.

* See Crit. Rev. vol. xxxix p. 333.

Lord Dunmore; with his lordship's letters, messages, &c. published from the original papers, by order of the house.

41. *Select Dissertations on Colonies and Plantations.* By Sir Josiah Child, Charles Davenant, *Esq.* and Mr. William Wood. 8vo. 1s 6d. Hay.

The reputation of the authors from whom these discourses are extracted, renders it unnecessary to bestow any encomium on the political observations they contain.

42. *Marmoe Norfolciense; or, an Essay on an ancient prophesical Inscription, in Monkish Rhyms, lately discovered near Lymington, in Norfolk.* By Probus Britannicus. Published in 1779. A new Edition, with Notes, and a Dedication to St. Jobson. 8vo. 1s. 6d. Williams.

Whether this pamphlet be really the production of the writer to whom it has been ascribed, is not our business to determine. But if it actually owes its origin to the reputed author, we cannot help considering the republication of it, at present, without his own concurrence, as a very officious and invidious exertion of personal malevolence.

D I V I N I T Y.

43. *The Duty of standing fast in our Spiritual and Temporal Liberties, a Sermon, preached in Christ-Church, July 7, 1775. Before the first Battalion of the City and Liberties of Philadelphia, by the rev. Jacob Duché.* 8vo. 6d. Evans, Paternoster-row.

The text prefixed to this discourse is Gal. v. 1, "Stand fast in the liberty, wherewith Christ hath made us free." St. Paul applies these words to a freedom from the Levitical law, which was to cease, of course, at the coming of Christ; but this American preacher perverts them to a very different purpose, the freedom, which is claimed by his countrymen: that is, in effect, a freedom from filial duty, and the laws of gratitude and honour. In the Epistle of the former, *stand fast* means, do not relapse into Judaism, but steadily adhere to the Christian faith; in the Sermon of the latter, it means, if it means any thing, oppose the jurisdiction of your mother country, persevere in the measures you have adopted, and, if you cannot conquer by any other means, stand fast to your artillery.

44. *A Sermon preached before the right hon. John Wilkes, Esq. Lord Mayor, and the Court of Aldermen, &c. of the City of London, at the Parish Church of St. Lawrence Jewry, on Friday, Sept. 29, 1775, being the Anniversary of the Election of a Mayor for the Year ensuing.* By the rev. Joseph Williamson, A. M. 4to. 1s. Williams.

A sermon should always be adapted to the genius and manners of the audience, before which it is delivered. The same discourse, which may have as good an effect, as can well be expected, at St. James's, would be utterly improper and ineffectual,

tual, if preached in the parish-church of Llandysfrydog, and *vice versa*. A preacher of any discernment will not attempt to discourse on civil or ecclesiastical polity before mechanics, or controversial questions before farmers, or on metaphysics before a congregation of old women; because these topics have no connection with their occupations, and are above their capacities. But where certain duties are apt to be neglected, yet at the same time are extremely practicable, there he may properly exert all his art of persuasion. For example: he may preach on honesty to tradesmen, on temperance to citizens, on sincerity to courtiers, and on loyalty to modern patriots. And if his discourses are not effectual, his attempts will at least be laudable.

Mr. Williamson, like a judicious divine, preaching before the court of aldermen, and the livery of London, endeavours to recommend the virtues of quietness, moderation, unanimity, and politeness.

45. *Exercitatio Theologica de Nuptiis Virginis superadultæ: ad illud scripturæ locum, 1 Cor. vii. 36. Quæ singularem suam Sententiam placide cruciatorum disquisitioni submittit Johannes Josephus Zublinus, Sangallo Helveticus, V. D. M. Sues. Carolopoli.*

The subject of this Dissertation is the following text in St. Paul's first Epistle to the Corinthians, ch. vii. ver. 36. "If any man think, that he behaveth himself uncomely towards his virgin, if she pass the flower of her age, and need so require, let him do what he will, he sinneth not: let them marry."

This passage has greatly perplexed the commentators; especially these words, *ἂν ἢ ἠμώτατος*, which our translators have rendered, "if she pass the flower of her age."

The author of this tract proposes the following explication: "Quid virgini consultum sit, quid honestum, quæ circumstantiis temporis conveniens, supra monui, non ut laqueum vobis injiciam; vel in anceps præcipitem vestras conscientias; sed ut quid utile sit, quid pulchrum habeatis in comperfo; cum autem nuptias in genere hocce tempore minus eligendas, minimè tamen nefandas vobis nuntiem. Superest quædam dicere de virginibus superadultis; et cum quibus scopus matrimonii, omni tempore primarius, non amplius habet locum: talis virginis sponsus, vel etiam talis virgo, si nuptias sibi necessarias putet, vel etiam protegendi et adjuvandi causâ, in matrimonium petatur, nullo tenetur timore, quâsi illi dedecatum nubere futurum sit; nullum vobis sit obstaculum, ne quod sibi necessarium putet, vel et tutum et conveniens, recuset et omitat: inanisbus scrupulis imaginariæ turpitudinis circummagi nolite, necessitati prudentiæ, quin et legitimis desideriis, arumpis, quæ in statu matrimoniali reformidantur non obstantibus, libenter cedite, utriusque vestrum auctor sum. Aliter autem se res habet, si quis vel quæ, nullâ necessitate oppositam urgente, ex plenariâ suæ voluntatis libertate secum statuat servare suam virginitatem, non quidem ex voto, sed ex proposito liberæ mentis, talem ego si servet bene facere

facere pronuncio. Ita enim cardo totius rei in libertate venditor, ut nubens, observatis observandis, faciat bene, ut liberos tempore nuptiis non afflictions, gaudiat minus, et manus dolores, et in tantum facit melius.

The word *deputata*, according to this writer, means an elderly lady, who resembles the patriarch's wife, Gen. xviii. 12. and on that account the author supposes the business of marriage might very properly become a case of confidence. This is a new and ingenious interpretation.

P O E T R Y.

45. *Rebellion. A Poem, Addressed to J— W—, Esq. late L—d M—r of the City of L—n.* 4to. 1s. 6d. Matthews.

In this poem the author satirizes the abettors of sedition and civil discord, "whether of Bolton, London, or Mile End." The invective is not such as is likely to have great effect with the demagogues at any of those places, though some of the lines are not destitute of sarcastic energy.

47. *The Hampstead Contest, a Law Case, submitted to Counsel, and inscribed to Mrs. L—f—gh—m.* 4to. 6d. Newbery.

A poetical narrative of a late controversy, expected to be litigated in the courts of law, and written in a facetious manner.

D R A M A T I C.

48. *Germanicus: a Tragedy. By a Gentleman of the University of Oxford.* 8vo. 1s. 6d. Whitaker.

The structure of this tragedy is so extremely imperfect, that, if we except a very few scenes, it hardly contains the vestige of a fable; and the great vacuities are filled up with unnecessary dialogue, totally unconnected with incidents or intrigue, and exciting neither pity nor terror. One trifling circumstance we should not mention, were it not that from a similar error, an inference has been drawn, that Shakespeare was unacquainted with the Latin language; in the beginning of the third act, a female character makes her appearance *solus*. This error is probably typographical; for we cannot suppose a gentleman of the university of Oxford to be ignorant of the plainest rule in syntax, however he may be deficient in genius for dramatic poetry.

49. *The Weathercock, a Musical Entertainment of Two Acts, as performed at the Theatre-Royal in Covent-Garden.* 8vo. 1s. Evans.

Professedly intended by the author as a vehicle for introducing his airs; but these, unfortunately, proved not so agreeable to the audience as to save it from the fate which indeed it could hardly escape.

M I S C E L L A N E O U S.

50. *A Trip to Calais; a medley maritime Sketch: being the poetical profane Production of Timothy Timbertoe, Esq. dedicated to a Duchess.* 8vo. 1s. 6d. Bew.

We had no sooner cast our eyes on the title-page of this production, than our curiosity was strongly excited, and we thought

thought ourselves on the point of being gratified with the perusal of a dramatic piece, which was the subject of much conversation, and some epistolary altercation, in the course of last summer. We immediately found, however; that the entertainment we were to expect was of a very different nature from what we supposed to have been announced; and that the ingenious Mr. Timbertoe had silyly allured us to a party of pleasure, consisting of English bucks and French courtizans, instead of introducing us, as we had flattered ourselves, to the company of a lady of high rank. This bagatelle is written in the form of a journal, and the narrative occasionally enlivened with some jovial ditty; among which we meet with one composed in alliteration, and continued entirely through the alphabet. We cannot say that we are here entertained with the wit or humour of Aristophanes, but with a manner which approaches to the ease and gaiety of Petronius, and a whimsical extravagance, somewhat resembling the feast of Trimalchio.

51. *An Essay on Politeness; wherein the Benefits arising from and the Necessity of being polite are clearly proved and demonstrated from Reason, Religion, and Philosophy. To which is prefixed, an allegorical Description of the Origin of Politeness.* By a Young Gentleman. Small 8vo. 1s. Law.

In this short, but comprehensive Essay, the author explains the nature of politeness, shews its marks or principles, and the benefits arising from it, with general directions for acquiring this agreeable accomplishment, and an answer to the objections which have been made against it by persons of a cynical disposition. The Essay contains much good sense, a variety of just observations, and many useful precepts; constituting at once an excellent persuasive and directory towards the attainment of the quality of which it treats.

52. *A Father's Instructions to his Children; consisting of Fables, Fables, and Reflections; designed to promote the Love of Virtue, a Taste for Knowledge, and an early Acquaintance with the Works of Nature.* Small 8vo. 2s 6d. sewed. Johnson.

A collection of entertaining and instructive tales and reflections. The following example will afford the reader a more adequate idea of the author's plan, than any description we can give him.

The pert and the ignorant are prone to ridicule.

A gentleman, of a grave deportment, was busily engaged in blowing bubbles of soap and water, and was attentively observing them as they expanded and burst in the sunshine. A pert youth fell into a fit of loud laughter at a sight so strange, and which shewed, as he thought, such folly and insanity. He ashamed, young man, said one who passed by, of your rudeness and ignorance. You now behold the greatest philosopher of the age, Sir Isaac Newton, investigating the nature of light and colours,

ours, by a series of experiments, no less curious than useful, though you deem them childish and insignificant.

By the elegance of the language, and the delicacy of the sentiments, the author appears to be a writer of taste, ingenuity, and learning.

53. *New Geographical Tables.* By John Polovinski. Small 8vo. 6s. Cadell.

The design of these tables is to supply the place of a gazetteer; but we cannot look upon them as any improvement, in respect either to convenience or information.

54. *A New Compendious Grammar of the Latin Tongue; wherein the Elements of the Language are plainly and briefly comprized in English, &c. for the Use of Schools, and private Gentlemen.* By W. Bell, A. B. 12mo. 2s. Murray.

Ingenious men, who undertake to teach any language to others, usually draw up a little system of Grammar for their own use. It answers every purpose they expect; and they see its merits and utility in the most favourable light. By these means they are induced to offer it to the public; presuming, that others will immediately adopt their plan. But every man has his prejudices and partialities; and perhaps, either indolently pursues the path, which he trod in his youth, or strikes out into one peculiar to himself. For these reasons, grammars are multiplied without effect, and the generality of them, consigned to oblivion.

We wish Mr. Bell more success in this publication, as he appears to be a laborious, learned, and judicious grammarian. The plan he has followed is that of the celebrated Mr. Rudiman. But he has attempted to supply what he thought wanting in the Rudiments of that writer; that is, rules for the genders of nouns, the preterperfect tenses of verbs, the quantity of syllables, &c.

Yet with respect to many of these general rules, it may be said, they are attended with so many exceptions, that the application of them, in any given instance, is extremely fallacious.

The author seems to be right in giving his grammatical rules in English. Barbarous and scholastic Latin can neither be agreeable nor useful to the learner.

55. *A New Compendious Grammar of the Greek Tongue; wherein the Elements of the Language are plainly and briefly comprized in English, for the Use of Schools and private Gentlemen; whether they have been taught Latin or not.* By W. Bell, A. B. 12mo. 2s. Murray.

In this grammar the declensions of nouns and verbs are illustrated by a variety of examples, and the English subjoined to the Greek. The characteristics, arguments, and formation of the tenses are distinctly explained. The rules of syntax are plain and concise; and the short account, which the author has given of the accents, the dialects, the poetic licences, and of the

cannot fail of rendering those branches of grammar very intelligible and easy to the learner.

56. *Of the Improvement of Medicines in London, on the Basis of public Good.* 8vo. 1s. Dilly.

We are here presented with the plan and design of the General Dispensary, its progress, finances, the state of the poor in the city of London, with the advantages of the Dispensary to domestic servants, &c. The institution of the charity is, doubtless, highly laudable, and may be productive of great benefit to the poor inhabitants of the city.

57. *A Brief Account of a new Invention, for which has been obtained his Majesty's Letters patent. It consists of a peculiar Method of constructing and setting Boilers of any Dimensions in Fire-Engines, Salt-Works, &c.* By Christopher Chrysel. 8vo. 3d. Evans, Paternoster-Row.

The author of useful inventions ought always to be an object of the public favour. From the original manner in which Mr. Chrysel writes, he seems to be a person of ingenuity; and, as such, we hope, what he asserts in regard to the utility of his new invented boilers, will be confirmed by the experiments of others.

58. *The Works of George Villiers, Duke of Buckingham; containing his Plays and Miscellanies in Prose and Verse; with explanatory Notes and Memoirs of the Author.* 2 Vols. 12mo. 6s. sewed. Evans.

Many original productions have we perused that could not fail to excite the contempt of criticism; but never till now have we seen any work reprinted under the direction of a person so totally unqualified for discharging the office of editor. In point of language and composition, these Notes and Memoirs are despicable.

59. *The Lady's Assistant for regulating and supplying her Table; containing One hundred and fifty select Bills of Fare; properly disposed for Family Dinners of five Dishes, to two Courses of eleven and fifteen; with upwards of fifty Bills of Fare for Suppers, from five Dishes to nineteen, and several Desserts; including likewise the fullest and choicest Receipts of various Kinds, with full Directions for preparing them in the most approved Manner. Published from the MS. Collection of Mrs. Charlotte Mason, a professed House-keeper, &c.* 8vo. 6s. Walter.

We mentioned this useful work in our Review for June 1773. In this new edition it is considerably enlarged, and, as far as we can judge, forms a very complete system of cookery.

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T H E

CRITICAL REVIEW.

For the Month of *December*, 1775.

ARTICLE I.

*Letters written by the late right honorable Lady Luxborough, to
William Shenstone, Esq. 8vo. 6s. Doddsley.*

AS letters are, or ought to be, written with the greatest ease and freedom, and are conversant about the more familiar subjects of social intercourse, it is usually in this form of composition that the world has been favoured with the literary productions of the female sex. The ladies of France, whether from the politeness of the nation, the gaiety of their dispositions, or a peculiar aptitude of their language, have distinguished themselves by a facility and genius for the epistolary style; but though it has been their fortune to take the lead in this elegant accomplishment, as in most other modes of refinement, we have the pleasure to observe, that several of the British fair have of late years produced such evident proofs of their possessing the same talent, as no longer leaves any room for ascribing to our rivals the superiority which they formerly enjoyed. We may affirm without partiality, that while the English ladies have equal pretensions with the others to the beauty and graces of composition, they discover more good sense and justness of thought, without affectation, and as much vivacity, without the frivolous *badinage* of the French. The epistles of the latter are chiefly calculated for the amusements of the toilette, but those of the former may be read with pleasure in the closet, as well as the dressing-room.

VOL. XL. Dec. 1775.

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The lady who is the author of the Letters now before us, was sister of the late lord Bolingbroke, and, like him, inherited from nature uncommon endowments of mind, which she also improved by a taste for polite literature. From the commencement of the correspondence in this volume, in 1739, to near the time of her death, which happened in 1756, she led a life of retirement at Barrells, distant about fourteen or fifteen miles from the Leasowes, the residence of the late Mr. Shenstone, for whom she appears to have entertained the warmest and most unfeigned friendship. As a specimen of the Letters we insert the following, dated Easter Sunday, 1748.

Sir,

It is rather to oblige the ambulatory old gentlewoman who delivers you your letters with so much alacrity, than it is to oblige her best master, that I write again so soon; for I am too sensible my letters will but ill repay the pleasure I receive from his; so that I ought to make a longer pause, and not interrupt my friends in better company, better thoughts, and better diversions, as Swift expresses it. If that consideration was just, which made him pause a few weeks betwixt his letters, I ought to pause years, or rather never write at all; that would be more polite; but it would make me fancy myself ungrateful, and consequently make me hate myself. It is therefore self-love which urges me to take this early opportunity of returning thanks for your last letter, wrote on Lady-Day. However depressed your spirits might be when you wrote it, it revived mine; for it is not in the power even of the north-east wind to depress your genius; and to that we owe thoughts which must please, however negligently they may be dressed:—the stiff-bodied gown would not add charms, I believe, to a beautiful woman, no more than Voiture's laboured turns of expression add to his style: and friendship undoubtedly shews itself in the best light, when least adorned by art. Therefore I hope you will never deprive me of the pleasure your letters give me, nor defer it, because your spirits may not just then allow you to send them out in their best apparel; it is sufficient you can do so; and they'll always be as welcome to me in their common garb, which is yet richer than you seem to imagine. I follow the rule I give; and write what comes uppermost; but it is in me a fast, as I am not privileged to do so by any of the gifts of nature, except artless sincerity be one.

I read your four sonnets with much pleasure; and am obliged to you for the trouble of transcribing them: they are truly poetical, yet have an ease as well as delicacy in the turn of thought and expression, which must, I believe, be agreeable to all, whether good judges by their skill and learning, or only judges of good sense and nature. If Doddey gives a second edition of his well chosen collection, I hope you will not let your school-

mistress

andress be unaccompanied by all her parent's offspring. Now that the boisterous baneful month of March is over, and that the sun resumes his power, I hope, and shall expect to see the productions of your imagination, as much as I shall expect to see those of my paterne, my shrubbery, or grove; and if joined to that satisfaction I have your company here, I shall give double praises to the returning spring. Mr. Whistler, or any friend of yours, will be perfectly welcome; but remember, that though I shall be a great gainer by his conversation, I shall also be a loser by his hearing mine, and his seeing this poor hermitage; of both which he may perchance have formed an advantageous idea, by your partial account of them; and that idea will instantly be destroyed, unless you have been as silent as Mr. Outing was about the Leafowes, before I had seen it: his caution was well judged, but wrong placed. But to shew you that I do not prefer fame (especially unmerited fame) to pleasure and improvement, I desire you to bring him, though at the expence of his being undeceived, I have read over his Shuttlecock several times, and each time with redoubled pleasure. 'Tis certainly a beautiful poem: I own myself a very indifferent judge, but it pleases me. It is an uncommon performance, and what many older and more famed poets would be proud of, whatever juvenile faults there may be in it; but, I think, the author's youth may rather be remarked by the great spirit and vivacity of his thoughts, than by any errors in his judgment; but if any such there be, you are his friend, and will have a very easy task in your criticism; if you should object to a few words, in order to let it appear perfect to the world, if our present world is elegant enough to be worthy of it. His name, and part of its character; had reached my ears before I saw it, but not from you. I think his similes exceeding apt, and his digressions just and lively: if so slight a subject, at so early an age, could be worked up so well, he certainly is capable of raising the intrinsic value of any more weighty, or more lofty subject he undertakes.

Your remark upon Fitzosborne's Letters is most just; for letters that are, or even seem to be, wrote for the press, never please like others: yet they are, I think, wrote in good language, and shew, I believe, polite learning and judgment; and the style would be unexceptionable, I fancy, in Essays; but familiar letters require a more familiar address. I find several more are promised; if these succeed. I wish some laborious pen may not be writing in the name of that author; and overwhelm us with his supposed letters: these, however, are genuine, as I suppose, though I never heard of that gentleman; and am obliged to you for your explanation of the character of Mezentius; that, in particular, might prevent the real names being published: they would have made the book infinitely more interesting; but if that could not be, I don't know whether feigned but common modern names, might not have pleased better, as they would have seemed real.

‘ You are welcome to Inigo Jones’s designs, as long as they can be of service to you; and in return, I beg the favour of you to send me the height and thickness of your wall that has arches sunk in it, and the depth, breadth, and height of those arches; and let me know whether they are plaistered on the inside, and if any ornament is on the top, or only a coping: it is to build in summer a bit of wall (as you advised) to screen me from the cottage that is contiguous to my garden, in lieu of the garden-seat which you and we all thought did not answer the hopes I had of it. If I do build that seat, it shall be to terminate some walk or view.

‘ The chimney in my study was not exactly in the middle of the room; which has occasioned my moving it twelve inches, and consequently moving Pope’s bust to be in the center. The lines wrote over it are put up again, (which, you know, are out of Virgil) but the stucco at the back of it must be new done, and the flat pieces of wainscot that make the margins of it, were never ornamented. Perhaps you would invent some more elegant ornament, if you would bestow a thought upon it; or the stucco might be just as before, only some foliage or other carving, to drop down the sides. Miss Merediths write word, that the present fashion at London, is all lead carving, which ladies do themselves, by cutting India, or other thin lead with scissars, and shaping it into flowers, knots, &c. and fixing it to a wire, which is afterwards nailed on in the form designed; and the carving is either gilt, or else painted the colour of the stucco or wainscot, according as it suits the place.

‘ I send this to the Birmingham post office, (as you ordered) by a chance person. If you write an answer soon, pray direct it to Mr. Ironmonger, master of the Castle-Inn, to be forwarded to me, (for Franky Holyoak is at home) and there is no post nor certain conveyance from Birmingham to Healey where you will direct it to be left for me.

‘ Sir, I have left myself no room, and the person who carries this, leaves me no time, but just to assure you in the cover of my letter, that I am, (though not ceremoniously, yet very sincerely) Sir,

Your obliged humble servant;

H. LUXBOROUGH.

This epistolary correspondence relates chiefly to similar subjects; but the strain of the Letters is at the same time so agreeably varied with ingenious and unaffected sentiments, the account of her ladyship’s rural and oeconomical employments, or of the social visits which she received, and her own short excursions occasionally, that every successive Letter affords the reader fresh entertainment. What greatly adds to their value, is the evidence they contain of an amiable sincerity and good-

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ness of heart, that are seldom found united with so much knowledge of the world, so much politeness, and we may add, in a person who had felt so much unmerited obloquy, as this highly accomplished and truly respectable lady had experienced.

The subsequent passage from one of the Letters presents us with a convincing example of her ladyship's capacity for philosophical reflexion.

Those persons who cannot find pleasure in trifles, are generally wise in their own opinions, and fools in the opinion of the wise, as they neglect the opportunities of amusement, without which the rugged road of life would be insupportable tedious. I think the French are the best philosophers, who make the most they can of the pleasures, and the least they can of the pains of life; and are ever strewing flowers among the thorns, all mortals are obliged to walk through; whereas, by much reflexion, the English contrive to see and feel the thorns double, and never see the flowers at all, but to despise them; expecting their happiness from things more solid and durable, as they imagine: but how seldom do they find them.

In a letter written in 1751, a few months before the death of Lord Bolingbroke, we meet with a short account of the issue of a law suit, in which his lordship was concerned, that had been for some time depending in the judicial courts in France.

My own spirits are much lowered by my brother Bolingbroke's misfortune; which thunderbolt fell upon him quite unexpectedly, by the injustice or unskillfulness of French jurisprudence, and the chicanery of their lawyers. He has appealed now to their parliament, where if he does not find redress, it will be to their disgrace; but so much to his detriment, that I dread the thoughts of it. The French judges are partial, even without having the modesty to disguise their partiality; and of the customary law of Paris it is said proverbially, *quel les formes emportent le fond*. This iniquitous and absurd judgment, given against my brother, is upon a presumption that he was married to his late lady before the year 1722, which he was not; though, out of honour and friendship, he did too much to let it be believed in France: and his delicacy is thus rewarded by her own daughter and son-in-law, who owe him great obligations. They take from him 18,500 livres a year in annuities in that country, and condemn him to pay 300,000 livres to the marquis de Montmorin, his daughter-in-law's husband. Every livre is about one shilling; so the sum is very considerable to any body, much more so a person harrassed by attainders, forfeitures, &c.

It appears, that had lord Bolingbroke lived longer, it was his intention to have gone to Barrells, and pass the remainder of his days with his sister. The following Letter may serve to shew the great affection which subsisted between them; but we extract it chiefly as affording an instance of the unfavourable circumstances in which several of these Letters have been written; a consideration which ought greatly to increase our opinion of lady Luxborough's literary talents.

Dear Sir;

Barrells, August 21, 1751.

The depression of spirits my letter discovered to you, turned into a dangerous bilious fever; and the bile which has by proper medicines been discharged, proved to be as black as in my late illness (when you sent to enquire so kindly after me, and when it was supposed I could not live.) I need say no more: this is a full sufficient reason for not having answered your last obliging letter, nor having returned your delightful ode; which has run in my head, and been the only pleasing thought during my confinement to my bed; but the pleasure was generally eclipsed by pain before I could have spoke (much less have wrote) my approbation of it; and now I do it with a weak hand and head, the fever never having left me for a week; but my heart thanks you for my share of the compliments you pay to your visitors at the Leafowes, and which every party deserves more than myself, by their merit; but can never deserve it more by their sentiments in regard to you. Sincerely, I think it fine poetry, and am persuaded better judges will think the same.

I cannot write much more; yet must tell you one secret which nobody in this neighbourhood knows, viz. that my brother Bolingbroke is to send a set of horses from Battersea on Saturday next, to fetch me to him. He would have had me come sooner (as being his only comfort) if I had been able. I am now by my bed-side expecting Mr. Holyoak, to know if he thinks I shall be able to set out on Tuesday morning; I must be dying if I do not; and I repeat my medicines every two hours, hoping to advance my cure. My brother has a cancer on his cheek-bone, which is already an inch an half diameter, and three quarters of an inch thick. He is not under so much apprehension as I am for him.—I hope (if I do not hear before) that I shall hear from you when I am with him. Direct to me at Battersea House, Surry, by London.—I hope your brother is well, and that you are persuaded of my sincere attachment. Adieu.

H. LUXBOROUGH.

Speaking of those who are envious and spleetic, her ladyship makes the following remark;

† Pope

Pope would have died many years ago, had he been obliged to refrain from satire, the sole delight of his little peevish temper. How happy was he to meet with a Timon at his villa!

This passage occurs in a letter written in the year 1749; when it is probable that the noble lady was exasperated on account of his behaviour towards lord Bolingbroke. The transaction to which we allude is mentioned in one of the letters; and being related by so respectable an authority, we shall present our readers with the account of it.

I saw to-day in the London Evening Post a letter which reflects upon my brother B——ke, in regard to Mr. P——pe's treachery to him; in which the blame seems to be thrown from him upon my brother. I have not yet seen any one thing more that has been published concerning it, except a Preface in a Magazine in his favour, the truth of which I could attest: and have often wondered he could so long siffle the abominable usage he met with from P——pe in printing his work, which he had intrusted to him to review, intending that it should not be published till after his own death. The letters between P——pe and the printer, bargaining for the price, were found by lord Marchmont, whose business it was, by P——pe's last will, to look over his papers jointly with lord Bol——ke: but as to the subject of the book, I know nothing of it; nor is that to the purpose; as to P——pe's baseness to the best of friends; without whom he had never stoned in the Essay on Mah.

These Letters, in number a hundred and twenty-two, are now first published from the originals, by Mr. John Hodgetts, of Hagley, in Worcestershire, executor to the late Mr. Shensstone. We are informed, that in the manuscript volume of them, which had been bound together by Mr. Shensstone, he had written in the first leaf with his own hand, as follows: "Letters from the Right Honourable Lady Luxborough; written with abundant Ease, Politeness, and Vivacity; in which she was scarce equalled by any woman of her time." We implicitly subscribe to the truth and justness of this eulogium; and have only to add, that they contain much good sense, expressed in an elegant style, and with all the purity of language.

H. *Observations historical, critical, and medical, on the Wines of the Ancients. And the Analogy between them and Modern Wines. With general Observations on the Principles and Qualities of Water, and in particular on those of Bath. By Sir Edward Barry, Bart. 4to. 1751. in boards. Cadell. [Concluded from p. 351.]*

THE sixth chapter contains an account of the principal wines of the Campania Felix, and other parts of Italy. Among the various hills in the former district, those of

the Ager Falernus have been particularly celebrated for the superior excellence of its vines. It appears that three distinct adjacent hills were included under this general denomination, viz. the Gaurus, which is the highest, the Faustianus in the middle, and the Falernus, which is the lowest; though some writers have likewise comprehended the Calenus Formia, and other contiguous hills. The name of Gaurus being afterwards changed into that of Massicus, several modern writers have been at a loss to ascertain the true geography of those parts; but there is ground to conclude, that the names of Massic and Falernian were promiscuously used to express the same wine. For Columella, when enumerating the principal wines of Italy, mentions only the Massicum Surrentinum, the Albanum, and Cæcubum, and as he gives the first place to the Massic wine, he undoubtedly includes in that name all the wines of the Ager Falernus, which were universally allowed to be super-eminent.

Sir, Edward Barry observes, that the superior qualities of the wines of the Mons Falernus seem to be owing to the peculiar happiness of its soil, impregnated with sulphur, and to its situation favourably exposed to the sea breezes, which supplied a due proportion of heat and moisture. A light cloud was frequently suspended over this hill, which in other situations has always been considered as particularly prejudicial to vines; but Virgil, continues our author, with a philosophic sagacity, and poetic spirit, explains these different effects. This "was not a heavy moist vapour, but a finer atmosphere, raised from its own rich bosom, which lightly hovered on it, and was successively absorbed and renewed."

*Quæ tandem exhalat, nebulam, fumosque volucres,
Et bibit humorem, & cum vult, ex se ipse remittit.*

Three different kinds of wine were produced from the Mons Falernus; one of a rough strong kind, another of a sweet and milder, and a third which was light and weaker; but the kind first mentioned is what was so universally celebrated. According to Athenæus and Galen, it was fit for drinking from ten to fifteen years, but was then more apt to affect the head. These several sorts of wine were of a beautiful amber colour, with which all the other productions of those hills, particularly the pears, are said to have been strongly tinged.

Our author observes, that the hills most remarkable, next to those of the Campania Felix, for producing the best Italian wines, were the Tybur and Tusculum, which lie to the east

of

of Rome. The Sotinum and Albanum were extended to a greater distance with others variously interspersed. The Vinum Sotinum was particularly esteemed for its light, grateful, and permanent qualities, and is said to have been the favourite wine of Augustus. Sir Edward Barry thinks it not improbable that this was the wine recommended by St. Paul to Titus, for strengthening the stomach; as these vineyards were but at a small distance from the Appii Forum, and the ruins of the tavern where he first met his friends from Rome, are still remaining, and have been often mentioned by late travellers.

Speaking of the beautiful situation of these hills, our author observes that

They were successively adorned with magnificent villas, buildings, and gardens; Cicero had there his Tusculan villa, where he often retired, and probably composed several of his Orations, and particularly his Tusculan Questions. The villa of Lentulus, though very elegant, was still more remarkable for the fine library which he had collected; but the villa of Mæcenas was supereminent for its extent and magnificence, where he past the greater part of his time, and preferred this delightful retreat to all the honours which Augustus pressed him to share with him, in the government of the empire, and to which Augustus often repaired, when fatigued with public cares, during the life of Mæcenas, who bequeathed it to him at his death. Some antiquarians mistaking the true meaning of some passages in Horace *, in which he praises his situation at Tusculum, have supposed that he had a villa there; and have not many years since pretended to point out the remaining ruins of it; but this was undoubtedly some particular apartment in this extended villa of Mæcenas, which was solely assigned to Horace, and not improbably called by his name, and more effectually answered the intention of Mæcenas, who delighted in his society, than any more distant villa of his own could have done, where he could neither have enjoyed the easy affluence, or extended gardens, groves, retired walks, which he there describes, and where it is very probable he composed this, and some of his best Odes, after the civil wars had ceased. It is not therefore surprising, that, delighted with this situation, and not desirous of possessing or expecting any villa of his own, he should ardently

—ego apis Matinæ

More modôque

Grata carpentis thyma per laborem.

Plurimum, circa nemus uvique

Tiburis ripas, operosa parvus.

Carmina sango.

Lib. iv. Od. 1.

with

with that it might be his calm, and happy retreat in his old age.*

The villa, or rather the estate, of Horace, which he received from the bounty of Mæcenas, appears to have laid in the Sabine lands, which were separated from the hills above-mentioned by the river Anio, and were likewise distinguished for their fertility; and the generous and light qualities of their wines. We shall here take the liberty of presenting our readers with another passage, in which the learned author makes some pertinent observations on an Ode of Horace, where the poet invites his patron to partake of his wine.

* This was the Sabine wine, which he tells Mæcenas he had prepared for his drinking, when he had accepted his invitation, and yet calls it vile; which, by those who are unacquainted with the spirit and style of Horace, has been interpreted in a literal sense as cheap and weak; but this was only a modest recommendation and distinction given to his own Sabine wine, when he compared it with the best wines of Greece and Italy, with which Mæcenas's tables were daily supplied †. The Sabine wines, like those of other hills, differed in their strength; but the best kind of them were esteemed by the physicians for their light and generous qualities; and ‡ Galen particularly distinguishes it by the name of *nobile vinum* (*uvinum Sabinum*) and in another place says it arrived to its true maturity in six years §. This is confirmed by what Horace says of his Sabine wine in another Ode ||, where he recommends the free use of it, as being light; and from its generous strength, as sufficient to warm and animate them in that severe cold season. It is likewise evident that the Sabine wine, which he there recommends, was sincere and pure, and of the durable kind, as it was kept in the diota, or wooden cask, in which the light pure wines were generally preserved, and was then more than four years old, yet

• Tibur Argæo positum colono
 Sit meæ sedes utinam senectæ:
 Sit modus lasso maris, et viarum,
 Militique. Lib. ii. Od. 6.

† Vile potabis medicis Sabinum
 Cantharis, Græcâ quod ego ipse testa
 Conditum levi, datus in theatro
 Cam tibi plausus. Lib. i. Od. 20.

‡ Mith. Med. Lib. vii. cap. 6.

§ O *Sabinum supellex* are eras uia uulsi
 Cæcubum, et prælo domitam Caleno
 Tu bibes uvam: mea nec Falernæ
 Temperant vites, neque Formiani
 Pocula colles? Ib. Od. 20.

|| ——— atque benignus
 Deprome quadribus Sabinæ,
 O Thaliarche, merum diota. Lib. i. Od. 9.

had

had not then been retched into the amphora: in which state we find this Sabine wine, which was designed for the use of Mæcenas: nor was the amphora of the common Roman kind, but of the Grecian, in which they chiefly kept their best wines; and to show that he had taken more than usual care in preserving it, he adds, that he pitched it again with his own hands, before it was conveyed to the cellar. It is very remarkable that Horace curiously points out every minute circumstance which he thinks may recommend this wine to Mæcenas. He observes, like wine, that this last apparatus was finished on the day he had received a public applause in the theatre, on his recovery from a dangerous distemper. This was an elegant compliment to his illustrious friend; for it was usual to mark the pitched cork with the age of the wine, and the name of the consul of that year; but he chose to date it from a more memorable and grateful era. The true spirit and intention of this Ode, and the qualities of the Sabine wine, when justly viewed in this light, will appear very different from that cold and obscure interpretation, which has been usually given to it.

In the seventh chapter the author treats of the principal Greek and Asiatic wines; among which the Prænian and Maronean were particularly distinguished for their strength. The other most celebrated Asiatic wines were the Cretan, the Chian, and the Lesbian.

The eighth chapter recites the previous preparations of the wines of the ancients, by diluting them with hot water, and cooling them in snow; with an account of the structure and use of the thermopolium. From the various information which the learned author has collected into this part of the work, it appears that anciently the price of the common wines at the vineyard was very low. According to Columella, the very worst sort of vineyards would produce *per jugatum a culcus* of wine. In other words, by the most accurate computation, about two thirds of an English acre produced one hundred and forty-three gallons; which was sold for three hundred *nummi*, or two pounds eight shillings and eight pence. At this rate the hoghead would amount to one pound and eleven pence. But our author observes, that as this was the worst kind of wine, from the worst ground, and sold at the vineyard, it will be reasonable to allow double that price for the common wine; or about eight pound per ton. The wines of the best growth, however, sold at a different price. Our author produces a passage from Pliny, relative to this subject, which may direct us in forming a general estimate of the price of their best growths. It is there said, that in the consulate of Opimius, A. U. C. 633, being an excellent vintage, wines were laid in, at that time, at an hundred *nummi* the amphora; which is at
the

the rate of seven pounds one shilling and ten pence the English hoghead; a higher price than what is mentioned by other writers. . . . But as this wine advanced in age the price increased, and in the succeeding times of opulence and luxury, when the finest foreign wines were imported, an amphora of the best kind of Chian was sold for a thousand nummi, or eight pounds eleven shillings and five pence.

Wine, diluted with water, being the common drink of the ancients, it became a necessary article in every family. Our author cites the authority of Cato for the information, that the general allowance of wine to each servant in a year, was ten quadrantalia, or amphoræ, which is somewhat more than a pint and a half a day; but that during the time of the Saturnalia, he allowed to each of his servants a congius of wine every day, or somewhat more than seven of our pints. This was certainly no parsimonious oeconomy; but the ingenious author is of opinion, that as Cato * loved wine, he was probably more liberal in this article.

Sir Edward Barry observes, that the ancients were not more curious and judicious in the choice of their wines, than of the water with which they were diluted, in proportion to their different strength, and prepared in a particular manner before they were brought to their tables. The previous preparation of the wines greatly altered or improved their natural qualities. From the want of sufficient knowledge and attention to these circumstances, continues the learned author, several passages in the historians and poets have been mistaken by the commentators, and a question has arisen, whether the ancients usually drank their liquors cold or warm? This disquisition may justly be reckoned a matter of some importance, as well as curiosity, and deserves to be fully developed.

It seems to be clearly ascertained from the concurring evidence of various ancient writers, that the Greeks and Romans usually drank their liquors cold; and that they were taken warm only occasionally, and chiefly by valetudinarians, to whom they were often directed by physicians as a necessary part of their regimen. The learned author of these Observations produces a number of instances in support of this fact; and he points out, at the same time, the probable cause of the error which has been entertained respecting the subject. His opinion is, that this notion has arisen from not making a distinction between the different manner, in which the valetudinarians and healthy usually drank their wines; and from a

* Narrator et prisci Caronis
Sæpe mero caluisse virtus.

Hor. Lib. iii. Ode 21.

Superficial attention to some remarkable passages, which, tho' cited in defence of the error under consideration, when more rarely examined are the strongest evidences against it. The following remarks, extracted from the work, explain the practice of the ancients relative to the matter in dispute.

It was a common and a prudent custom among the ancients, to boil the water before it was afterwards used cold. The Greek physicians particularly condemned crude water as flatulent, and apt to oppress the stomach; for all water being in some degree impregnated by the soil through which it passes, or in which it has long stagnated, becomes by boiling more pure; the active impure parts exhale; and the more heavy, when it cools, subside; the insects with which it often abounds are destroyed, and it is rendered more light and salutary. But another important use was made of this previously boiled water, which not only clearly explains the sense of these passages, but points out the manner in which they drank their wines, and the peculiar nature and qualities of them. They did not think it sufficient to dilute their wines with the purest cold water, but to gratify their taste, they frequently added snow, or ice, which were apt to vitiate the water by their impurities. But the manner of cooling and diluting their wines was greatly improved, by immersing the vessel which contained the wine mixed with boiled water, into snow; by which means it very quickly received a more pure, equal, and intense degree of coldness, and is on that account particularly distinguished by Martial.*

This invention is ascribed to Nero by Pliny the naturalist, but though under that emperor it might have been brought into more frequent use at Rome, our author is inclined, upon just ground, to consider the practice as much more ancient; and for this opinion he produces the authority of Celsus, Herodotus, and Athenæus. It therefore plainly appears, that at Rome the custom prevailed of preparing their water by first boiling it, and afterwards cooling it in snow. It was then called *decocta*, and is mentioned by Martial under the title of *nobis frigus*.

Our author observes, that this prevailing custom not only contributed to make the wines more agreeable and salutary, but the hot water was often necessary to dissolve the more insipidated and old wines.

Boiled water being thus universally used, there were particular places at Rome where it was publicly sold, called *thermopolia*, from those of the same kind in Greece. Our author

* Non potare nivem, sed aquam potare regentem
De nive, commenta est ingeniosa stis. Lib. xiv. Ep. 117.

has bestowed much labour in collecting from different writers the mechanism of this ancient invention, which he has illustrated with great perspicuity. According to the concise description given by Seneca, the thermopolium was composed of three reservoirs, made of copper, which communicated with each other. The first and highest received the cold water from an aqueduct, and was called the *frigidarium*; the second, *tepidarium*; and the third, *caldarium*, which was heated by a fire placed immediately under it. The passage of the water from the *frigidarium* into the *tepidarium* was directly perpendicular, through a cylindric tube; but from thence into the *caldarium*, through a long series of serpentine tubes, which surrounded it in an oblique direction.

Respecting this practice of diluting wines with hot water, and afterwards cooling the mixture by the external application of snow, the author makes the following observations:

'The mixture of hot water, of the purest kind, with wine, and in a just proportion to its strength, and afterwards cooling them in snow, was a much more elegant and salutary preparation, than a mixture of cold water with the wine, or wheat impregnated with ice, which was the common method of cooling and diluting their liquors: neither will wine easily unite with water, in an equal and uniform manner, but when in that heated and rarefied state, they are immersed in snow, and their different parts are strongly compressed and condensed, they acquire a union as equally firm and permanent, as if the wine had been originally of that degree of strength to which it is reduced; and without being deprived of any of its peculiar qualities: This change must be very quick and powerful, since it is well known that boiling water immersed in snow, will sooner acquire an equal degree of coldness, than when it is immersed in its common cold state.'

After relating the custom of the ancients in the dilution of their wines, the author proceeds to give a clear and succinct account of the nature and different qualities of water in general, and next enquires into the principles and qualities of Bath waters. But without entering into any detail of this part of the work, we shall only observe, that Sir Edward Barry here discovers the same accuracy, precision, and extent of knowledge, which he has manifested in the other subjects of his enquiry; and we would recommend these two chapters, particularly the latter, to the perusal of medical readers.

In the eleventh division of the volume the author treats of the convivial entertainments of the ancients. His remarks on this subject relate chiefly to that period of time, when the arts and sciences flourished at Athens and Rome in their greatest

greatest splendor; and besides the information collected from the historians, physicians, and poets, with whose writings he clearly shows himself to be extremely conversant, he has particular recourse, on this occasion, to the *Symposia* of Plato, Xenophon, Plutarch, and Athenæus, authors who appear to be equally the objects of his various and extensive literary researches, and in respect of whom he also displays much critical judgment and observation.

The convivial entertainments of the ancients is a subject which has been treated by several writers, but with so much promixity, difference and uncertainty of opinion, that those who are pleased with disquisitions respecting the Greek and Roman customs, cannot fail of receiving great satisfaction from the perspicuity with which they are elucidated by this sensible and well-informed author. The subject, as he observes, is likewise not undeserving the attention of those, who are desirous of forming a more true judgment of the description given by physicians of the diseases which have generally prevailed in different periods of time, and the rules of practice which they have directed; since these appearances, and the constitution of the inhabitants, are as much influenced by diversity of diet, as by the soil, situation, and climate. Interesting as the enquiry is, however, both to the antiquarian and medical reader, our limits permit us only to specify the most material circumstances in the detail, referring to the work for more copious and particular information.

It was an usual custom among the Greeks and Romans to make their supper the only or principal meal, though several varied from this rule, and Hippocrates prefers divided meals. In the most early ages, therefore, and particularly in that of Homer, the names of breakfast, dinner, and supper, or *Ἀργίσματα*, *Ἀριστον*, and *Κατήσων*, are often mentioned. It is agreed, however, that the previous meals of breakfast and dinner were usually taken more sparingly and alone, than they might eat more freely at supper; and enjoy the society of their friends.

In the early times of the Roman commonwealth, the ninth hour, or three o'clock in the afternoon, was the usual time for their principal meal, or supper; but it appears that among the Greeks the hour of this repast was somewhat later. Their evening meals were called *cæna tempestiva*, because a stated hour was appropriated to them; but this expression had no relation to their manner of eating and drinking, or the duration of them, and differed in other respects from those of the festal kind, which were likewise called *cæna tempestiva*, because a stated, though different hour, was appropriated to them.

them. In treating this subject, the learned author corrects an error of several antiquarians, who have confounded the *cena impedita* with the festal suppers, which the shews from unquestionable authority were made at a different hour. He extends the consideration of the evening suppers of the Greeks and Romans through the whole twelfth chapter, in which he delivers a distinct account of the preparatory bathing, the form of the *trichinium*, the *accubitus*, *reclinatus*, or *discurbitus*, the convivial dresses, with all the various particulars relative to these entertainments. In the course of this interesting narrative we also meet with many judicious observations on the *Symposia*, which strongly evince the author's familiar acquaintance with the writers of antiquity.

In the thirteenth chapter the author treats at large of the medical uses, and qualities, of the wines of the ancients, where he likewise introduces many important observations relative to the practice of physic; for which we refer our readers to the work.

The volume concludes with an Appendix, tracing the analogy between the wines of the ancients and the modern wines, containing observations on their qualities, and enquiring how far many of them have of late years degenerated from their genuine state, by being mixed and adulterated, either previously, or after they have been imported into Great Britain and Ireland.

In our Review for last month we anticipated the general character of this work, and shall therefore now only observe, that, through all the curious disquisitions it contains, the author uniformly supports the investigation with acuteness, judgment, and ingenuity. To those who are desirous of information respecting the convivial entertainments of the ancients, we cannot recommend the perusal of any book, in which the subject is treated with greater discernment, or an equal degree of precision. The various nature of the observations required that the investigator should not only be conversant with the more elegant parts of ancient literature, but likewise be a penetrating judge of the objects of medical science; and in Sir Edward Barry we behold these accomplishments happily and conspicuously united, without either the impertinence of insignificant remarks, or the pedantry of learning.

iii. *A Philosophical and Political History of the Settlements and Trade of the Europeans in the East and West Indies... Translated from the French by J. Justamond, M. A. 4 vols. 8vo. 17 1/2 boards. Cadell. [Concluded, from p. 337.]*

THE sixth book of the work opens with the next great event in the annals of commerce, the discovery of America. On arriving at this ever memorable epoch, the author's imagination appears to expand with the importance of his subject, and previous to the recital of it, he breaks forth into the following animated parallel of ancient and modern history.

'Ancient history presents to us a magnificent scene: The continued representation of great revolutions, heroic manners, and extraordinary events will become more and more interesting; the more uncommon it is to find occurrences that bear any resemblance to them. The time of founding and of destroying empires is past. The man, before whom *the world was silent*, is no more. The different nations of the earth, after repeated shocks, and long and obstinate struggles between ambition and liberty, seem at last settled in the wretched tranquillity of servitude. They now employ thunder in their battles, for the sake of taking a few towns, and gratifying the whims of a few powerful monarchs: they formerly employed the sword to ruin and to establish kingdoms, or to avenge the natural rights of mankind. Our history is become insipid and trifling, yet we are become more happy. A regular and daily oppression has succeeded to the troubles and storms of conquest: and we see with indifference the various ranks of slaves combating each other with their chains for the amusement of their masters.

'Europe, that part of the globe, which has most influence over the rest, seems to have fixed itself on a solid and durable foundation: It is composed of communities that are almost in the same degree powerful, enlightened, extended, and jealous. They encroach perpetually upon each other; and in the midst of this continued fluctuation, some will gain and others lose, and the balance will alternately incline to different sides, without ever being entirely destroyed. The fanaticism of religion, and the spirit of conquest, those two disturbers of the universe, operate no longer. That great machine, whose extremity was attached to the earth, and whose center of motion was in heaven, is now broken; and kings begin to discover (though not for the happiness of their people, who attract but little of their attention, but for their own private interest) that the great end of government is to obtain riches and security. Hence they keep up large armies, fortify their frontiers, and encourage trade.

'A spirit of barter and exchange hath arisen in Europe, that seems to open a vast scene of speculation to adventurers, but can

only subsist in the midst of peace and tranquillity. A war, among commercial nations, is a conflagration that destroys them all; and an alliance, which brings the whole fortune of a great merchant into question, and makes all his creditors tremble. The time is not far off, when the tacit sanction of government will extend to the private engagements between subjects of different nations; and when those bankruptcies, the effects of which are felt at immense distances, will become matters of state. In these mercantile states, the discovery of an island, the importation of a new commodity, the invention of some useful machine, the construction of a port, the establishment of a factory, the carrying off a branch of trade from a rival nation, these will be esteemed achievements of the highest importance; and the annals of nations will in future be written by commercial philosophers, as they were formerly by historical orators.

We are then presented with a circumstantial account of the conquest of Mexico by the Spaniards, and of the climate, soil, and productions of that part of the American continent. From thence the author passes, in the two succeeding books, to the conquest of Peru by the same nation, mentioning likewise the state in which it existed, and to that of Chili and Paraguay. In treating the latter of these subjects, he is particularly diffuse in commendation of the Jesuitical policy, by which the inhabitants have been brought to the enjoyment of such a degree of public happiness, as is hardly to be equalled under the government of any other country. In the fifth book, he relates the settlement of the Portuguese in the Brazils, with the enterprizes of the French, and the unsuccessful establishment of the Dutch in the same quarter; delivering afterwards an account of the productions of the country, and specifying the causes of the decay of Portugal and its colonies, with the means of restoring their prosperity. The sagacious historian, conformable to the principles of sound policy, approves greatly of the measure adopted by the Portuguese ministry in 1763, of granting to the Braziilians all the privileges of the subjects of their own country; but he observes that the national advantages, which might have resulted from this concession, have been rendered ineffectual, from the want of attention to the internal improvement of the colony. He particularly censureth the Portuguese administration for not granting lands to the naturalized subjects in convenient places; for not providing them with the necessary stock to begin with; for not having appointed able guides to direct the cultivation of the soil; and for deputing to the government, men void of integrity and humanity.

In the tenth book, the author traces the settlement of the European nations in the great Archipelago of America, known by the name of the Antilles or Caribbee islands, which he imagines were formerly united to the western continent; and in the eleventh, he pursues the progress of the Europeans into Africa; describing the climate, soil, and coast of Guinea, with the manner of conducting the slave trade. The twelfth book contains a detail of the settlements of the Spaniards, Dutch, and Danes, in the American islands; the next, the settlement of the French; and the fourteenth, that of the English; in all which chapters various particulars are related of the produce of the islands, and their present situation, with a summary view of the advantages which Europe derives from their commerce.

The fifteenth and sixteenth books are employed on the settlements of the French in North America. The seventeenth relates the settlement of the English colonies at Hudson's Bay, Newfoundland, Nova Scotia, New England, New York, and New Jersey; and the eighteenth, those in Pennsylvania, Virginia, Maryland, Carolina, Georgia, and Florida; with general reflections on all these settlements.

Considering the minute and extensive views which the author has taken of the numerous incidents naturally connected with his history, it is not to be supposed that he would omit the recital of so important an event as the contest with our American colonies. In treating this subject, however, he appears to pay such an implicit regard to the arguments advanced on the side of the colonists, that he greatly deviates from his usual impartiality; whether this be particularly owing to a defect of information, too inattentive an enquiry into the merits of a controversy, of which he had formed his opinion with undue precipitancy, or to a prejudice in favour of those who declaim, however unjustly, against alledged usurpations of government: by whatever cause he may be influenced, the following passage contains a gross misrepresentation of facts.

‘ During almost two centuries that have passed since the English established themselves in North America, their country has been harassed by expensive and bloody wars; thrown into confusion by enterprising and turbulent parliaments; and governed by a bold and corrupt ministry, ever ready to raise the power of the crown upon the ruin of all the privileges and rights of the people. But notwithstanding the influence of ambition, avarice, faction, and tyranny, the liberty of the colonies to raise their own taxes for the support of the public revenue hath on all hands been acknowledged and regarded.

‘ This privilege, so natural and consonant to the fundamental principles of all rational society, was confirmed by a solemn compact. The colonies might appeal to their original charters, which authorize them to tax themselves freely and voluntarily. These acts were, in truth, nothing more than agreements made with the crown; but even supposing that the prince had exceeded his authority by making concessions, which certainly did not turn to his advantage, long possession tacitly owned and acknowledged by the silence of parliament, must constitute a legal prescription.’

As a farther proof of the author’s glaring misconceptions on this subject, we shall only subjoin another paragraph, in which, after complimenting the Americans with the title of ‘ these faithful colonies,’ he tells us, that in Great Britain a person who enjoys a freehold of forty shillings a year, is consulted in the framing of a tax-bill. Assertions such as these are too ridiculous to merit animadversion.

‘ These faithful colonies have likewise been told with some confidence, that there are multitudes of subjects in England who are not represented; because they have not the property required to entitle them to vote at an election for members of parliament. What ground have they to expect any greater privileges than those enjoyed by the subjects of the mother country? The colonies, in answer to this, deny that they wish for superior indulgences; they only want to share them in common with their brethren. In Great Britain a person who enjoys a freehold of forty shillings a year, is consulted in the framing of a tax-bill, and shall not the man who possesses an immense tract of land in America have the same privilege? No. That which is an exception to a law, a deviation from the general rule of the mother country, ought not to become a fundamental point of constitution for the colonies. Let the English who wish to deprive the provinces in America of the right of taxing themselves, suppose for a moment, that the house of commons, instead of being chosen by them, is an hereditary and established tribunal, or even arbitrarily appointed by the crown; if this body could levy taxes upon the whole nation without consulting the public opinion, and the general inclinations of the people, would not the English look upon themselves to be as much slaves as any other nation? However, even in this case, five hundred men, surrounded by seven millions of their fellow-subjects, might be kept within the bounds of moderation, if not by a principle of equity, at least by a well grounded apprehension of the public resentment, which pursues the oppressors of their country even beyond the grave. But the case of Americans taxed by the great council of the mother country would be irremediable. At too great a distance to be heard, they would be oppressed with taxes without regard to their complaints. Even the tyranny exercised towards them would be varnished over with the glo-

glorious appellation of patriotism. Under pretence of relieving the mother country, the colonies would be over-burthened with impunity.

After quitting the beaten field of the American controversy, in his sentiments respecting which the author, if not biassed by prejudice, is evidently deceived by misrepresentation, he resumes his wonted justness of reflection, and determines in the negative the following question, Whether it would be of use to the colonies to break through the ties which unite them to the mother country? He next enquires, Whether it would be proper for the European nations to endeavour to render the English colonies independent of the mother country? This question he likewise answers in the negative, notwithstanding the paradoxical appearance of such a determination.

In the last book of the work, the author examines into the influence which the connections of the new world have had over the morals, government, arts, and opinions of the old. He begins with the article of religion, which is concluded with the following rational observations.

“Every thing has concurred for these two centuries past to exhaust that fury of zeal that devoured the earth. The deprivations of the Spaniards throughout America, have shewn the world to what excess fanaticism may be carried. In establishing their religion by fire and sword through ravaged and depopulated countries, they have made it odious in Europe; and their cruelties have separated a greater number of catholics from the church of Rome, than they have made christians among the Indians. The concourse of persons of all sects in North America, has necessarily spread the spirit of toleration at a distance, and relieved our climates from religious wars. The sending of missionaries has delivered us from those turbulent men, who might have inflamed our country, and who are gone to carry the firebrands and swords of the gospel beyond the seas. Navigation and long voyages have insensibly detached a great number of the people from the extravagant ideas of superstition. The variety of religious worships, and the difference of nations, has accustomed the most vulgar minds to a sort of indifference for the object that had the greatest influence over their imaginations. The carrying on of trade between persons of the most opposite sects, has lessened the religious hatred that was the cause of their divisions. It has been found that morality and integrity are not inconsistent with any opinions whatever, and that irregularity of manners and avarice are equally prevalent every where; and hence it has been concluded that the manners of men have been regulated by the variety of climate and of government, and by social and national interest.

Since the intercourse has been established between the two hemispheres of this world, our thoughts have been less engaged

about that other world, which was the hope of the few, and the torment of the many. The diversity and multiplicity of objects that industry hath presented to the mind and to the senses, has divided the attachments of men, and weakened the power of every sentiment. Characters have been softened, and the spirit of fanaticism must necessarily have been extinguished as well as that of chivalry, and with them all those striking extravagancies that have prevailed among people that were insolent and unemployed. The same causes that have produced this revolution of manners, have exerted their influence on governments with still greater rapidity.

The other subjects treated are, government, policy, war, navy, commerce, agriculture, manufactures, population, taxes, public credit, fine arts and belles lettres, philosophy, and morals. The Address with which the work concludes, is written in a strain of such ardent benevolence, and amiable modesty, that we cannot refrain from extracting it.

' Nations, I have discoursed to you on your dearest interests. I have placed before your eyes the benefits of nature, and the fruits of industry. As ye are too frequently the occasion of one another's unhappiness, you must have felt how the jealousy of avarice, how pride and ambition remove far from your common-wealth the happiness that presents itself to you by peace and commerce. I have recalled that happiness you drive away. The feelings of my heart have been warmly expressed in favour of all mankind without distinction of sect or country. Men are all equal in my sight, by the reciprocal relation of the same wants and the same calamities: as they are all equal in the eyes of the Supreme Being through the relation between their weakness and his power.

I am aware that subjected as ye are to rulers, your condition depends on them, and that to speak of your evils was to reproach them with their errors or their crimes. This reflection has not prevented me from exerting myself. I never thought that the sacred respect due to humanity could possibly be irreconcilable with that respect which is due to those who should be its natural protectors. I have been transported in idea into the councils of the governing powers of the world. I have spoken without disguise, and without fear, and have not to reproach myself with having betrayed the honourable cause I dared to plead. I have told sovereigns what were their duties, and what were the people's rights. I have traced to them the fatal effects of that inhuman power which is guilty of oppression; and that whose supineness and feebleness suffers it. I have sketched all around them portraits of your misfortunes; and they cannot but have felt them. I have warned them, that if they turned their eyes away; those true but dreadful pictures would be engraven on the marble of their tombs, and accuse their ashes while posterity trampled on them.

But

But talents are not always equal to our zeal. Undoubtedly I have stood in need of a greater share of that penetration which discovers expedients, and that eloquence which enforces truth. Sometimes, perhaps, my feelings have elevated my genius: but most frequently have I perceived myself overwhelmed with my subject, and conscious of my own inability. May writers better favoured by nature complete, by their master works, what my essays have begun. Under the auspices of philosophy may there be one day extended from one extremity of the world to the other, that chain of union and benevolence which ought to connect all civilized people! May they never more carry among savage nations the example of vice and oppression! I do not flatter myself that, at the period of that happy revolution, my name will be still in remembrance. This feeble work, which will have but the merit of having brought forth others better than itself, will, doubtless, be forgotten. But I shall, at least, be able to say, that I have contributed, as much as was in my power, to the happiness of my fellow-creatures, and pointed out the way, though at a distance, for the bettering of their condition. This agreeable thought will stand me in the stead of glory: It will be the delight of my old age, and the consolation of my latest moments.

The original of this work being published under the name of the abbé Raynal, we have hitherto considered it entirely as his own; but are informed it is the joint production of a society of the most eminent and respectable men for learning, knowledge of politics, and commercial affairs, in France; and the abbé is to be considered as the person who was judged every way qualified for the office of editor of their several observations. The most material objection we have to offer against the manner in which it is executed, is that the authors have adhered to the usual practice of their countrymen, in giving us only bare assertions, when it would have been much more satisfactory to have cited the authorities from whence they had derived their information; so far as this could be done without any prejudice to the persons by whom the intelligence had been communicated. In those parts, however, which depend not so much upon the authenticity of facts or the accuracy of the narrative, the merit of the work is unquestionable. It contains a fund of rational and ingenious remarks on the policy and commerce of different nations; and though it must be acknowledged that the abbé Raynal frequently breaks forth on conjectures into the casual events of futurity, which perhaps may never be realized, yet even in these excursions of the imagination we discover the penetrating judgment of the sound philosopher, conversant with the history of mankind, and are charmed with the visionary prospects delineated in such beautiful colouring.—Mr. Justamond has translated the work in a

style becoming the elegance of the original; but it is to be presumed that the next impression of this work will be enriched with many additional remarks, extracted from an improved edition of the original, which will soon appear.

IV. *An Essay on the original Genius and Writings of Homer; with a comparative View of the ancient and present State of the Troade. Illustrated with Engravings. By the late Robert Wood, Esq. Author of the Descriptions of Palmyra and Balbec. 4to. 16s. Payne. (Concluded from p. 358.)*

NO writer has been oftener ridiculed and turned into burlesque than Homer. His gods and heroes have been exhibited in a ludicrous view, and excited the laughter of the modern reader. But our ignorance of the customs of the country, the ceremonies of its religion, and the genius of its language, our love of pomp and magnificence, our natural propensity to judge of things according to the customs of our own age and nation, lead us into error, and make us look upon that as ridiculous, which was really venerable in ancient Greece. The characters, manners, and employments, of the principal personages in the Iliad and Odyssey are suitable to a state of primeval simplicity; and if we would judge of them with propriety, we must abstract our ideas from all the refined modes of modern life; we must travel, as it were, to the banks of the Simois, and step backward into a remote period of antiquity. Then perhaps we shall find, that Homer's pictures are the representations of nature.

The ingenious author of this Essay assures us, that in his travels in the East he found the manners of the people still retaining, in a remarkable degree, that cast of simplicity, which we observe in the writings of Homer, and even in books more ancient than those of Homer, the Scriptures.

This long stability of oriental manners is, he tells us, very observable in the extensive deserts of Arabia, which have been inaccessible to the varieties and fluctuations, which conquest, commerce, arts, and agriculture, have introduced in other places. For, he adds, there is good reason to believe, that the inland parts of that country have never been conquered, notwithstanding the claims of so many different nations, who have, all in their turn, reckoned the Arabs among their subjects.

The traveller, he says, who has time and opportunities of making observations, will discover a striking resemblance between

tween the patriarchal, the heroic, and the present Arabian manners. 1. He will be surpris'd to see how far dissimulation and dissidence are carried in that part of the world. 2. He will be struck at the scenes of cruelty, violence, and injustice, which must necessarily fall within his notice. 3. He will be charmed with the general spirit of hospitality, which prevails so much more there, than in Europe. 4. He will regret the loss of female society, and be disgusted at the licentious style of pleasantry, which takes place in its rooms. 5. When he sees persons of the highest rank employed in the lowest domestic duties, he will be offended at the meanness of such occupations. And, lastly, as to the general turn of wit and humour, it will appear either flat and insipid, or coarse and indelicate.

Our author having pointed out some of these striking features in the characters of the Iliad and Odyssey, concludes with observing, in compliment to the powers and extent of Homer's original genius, that from the greatest uniformity of simple manners, that ever fell to the share of any poet, he drew the greatest variety of distinct character, that has ever been produced by the same hand.

As Homer has transmitted to us the earliest account, in pagan antiquity, of arts, sciences, manners, and government, and established the name of poet, in his own age, by just pictures of life, our author attempts to shew, that he may be considered as a faithful historian. His living in the neighbourhood of Troy gave him, he thinks, an opportunity, not only of being thoroughly acquainted with that spot, but of collecting circumstantial accounts of the most renowned achievements of the war, perhaps from those, who were eye-witnesses of the siege, and had signalized themselves upon the Scamandrian plain, or at least from their children. The most satisfactory information of the early state of Greece, with regard to its policy, laws, manners, navigation, and strength, is that concise, but sensible account, which Thucydides prefixes to his History of the Peloponnesian War; and that writer, says Mr. Wood, though a declared enemy to poetical history, forms his opinion of the ancient state of that country from Homer.

In this chapter our author makes some remarks in favour of Homer, who affirms, contrary to what we find in Virgil, Dionysius of Halicarnassus, and other Roman writers, that Æneas and his descendants were to continue in Troy, and reign over the Trojans. Homer makes Neptune say,

Ἄϊακος βῆ Τρωῶσιν ἀνάξει,
καὶ παῖδες παῖδων τοὶ κεν μετόπισθε γυνῶναι.

Il. xx. 307.

On

On great *Aeneas* shall devolve the reign,
 And sons succeeding sons the lasting line sustain.

The manner says Mr. Wood, in which this is expressed, would incline us to suppose, that the poet lived to see the great grand children of *Aeneas*. This is a circumstance of such perfect indifference either to the general plan, or any particular embellishment of his poem, that he had not the least temptation to depart from the common received opinion on this head. Besides, to deceive in such a case would have been as difficult, as it was useless; for when *Homer* produced the *Iliad*, this event was neither a matter of antiquity nor obscurity, but notorious, either as true or false, to his contemporaries. He lived in the neighbourhood of *Troy*, and addressed himself to competent judges of the fact. We cannot suppose, that he would so wantonly prostitute his veracity, as to expose unmeaning falsehood to the obvious conviction of every reader of his own age and country.

Nor do we find, that this account of the *Trojan* succession was controverted, till the Romans thought fit to derive their origin from *Troy*; a matter in which we know the vanity of that nation was much concerned*. Yet the support of this pretension rests entirely on Roman authority: which is not only liable to just suspicion, as having an interest in the fact it would establish; but, if we lay aside that consideration, it amounts to no degree of evidence: for the people, who deduce a remote origin, upon the authority of their own annals alone, are entitled to no more credit, than the person who should pretend to relate the circumstances of his birth, and give a journal of his infancy, merely from his own recollection.

Bochart, having demonstrated a total want of affinity between the Roman and *Phrygian* language, concludes, that it is incredible, that one of those nations should be descended from the other; because, says he, there never was an instance of a colony, which did not retain, if not the whole, at least some traces of the language of the mother country.

Mr. Wood admits the justice of this remark; but observes, that it is inapplicable to the present case, in as much as it is evident, from several passages in the *Iliad*, that, at the time of the *Trojan* war, *Phrygia* and *Troy* were distinct countries, governed by princes independent on each other, and using different languages: upon which account he rejects this argument of *Bochart*, as inconclusive, though calculated to support his own opinion.

This vanity was strongly marked in *Julius Caesar*, who is made to say of himself, by *Suetonius*, "a Venere sulis, cufus gentis familiaria est nostris."

The same learned advocates for Homer's account of Æneas, has observed, that the favourite gods of Troy were not worshipped at Rome. This argument, our author thinks, is unanswerable.

The voyage of Æneas was however a popular notion at Rome; and Virgil, he says, by changing a syllable in one word (*Ἰλιον* for *Τροίαν*) converts the strongest authority against the fact, into a prophetic testimony in its favour, translating the words of Homer in this manner:

Hic domus Æneæ cunctis dominabitur orbis

Æn. lib. 97.

In order to account for the want of affinity between the language, manners, names, religions, rites, and ceremonies, of Troy and Rome, the same poet, he observes, has recourse to a decree of Jupiter:

Sermonem Ausonii patrium, moreque tenebunt;

Utque est, nomen erit: commixti corpore tantum

Subsident Teucris; moremque ritusque factorum

Adficiam: faciamque omnes uno ore Latinos.

Æn. xii. 834.

In our Review for October, p. 302, we mentioned an argument in opposition to the story of Æneas founding the Roman empire, derived from a passage in the *Odyssey*, lib. vi. 205, where the poet calls the people of Phœacia, 'inlanders at the extremity of the known world.'—The reader may see the whole matter discussed in a Letter from M. Bochart to M. de Segrain, who has prefixed it to his Remarks upon the Translation of Virgil.

In the next chapter, on the chronology of Homer, our author advances the following arguments to prove, that the poet had finished both his poems about half a century after the taking of Troy.

First, the succession of the great grandchildren of Æneas to the kingdom of Troy is the latest fact that he has left upon record. The Æolian migration would probably disturb that very generation in their possessions; which he therefore suppose the poet did not live to see. In the next place, it is the character of Homer to be minutely descriptive. I am therefore inclined to think, that he might have in view that particular generation for the descendants of those, who fought at Troy, with whom he lived and conversed, and who are so distinctly pointed out by the passage above cited, taken in the literal sense. Thirdly, his picture of society agrees best with that early state of it. And, lastly, his account of persons, and facts, could not have passed through many hands; for his manner not only of describing actions and characters, but of drawing

ing portraits, looks very much, as if he had been either present, or at least had taken his information from eye-witnesses.

These remarks, we must observe, are proposed as conjectures; as arguments they are weak and fallacious.

In a dissertation on Homer's language and diction, Mr. Wood has attempted to shew, that the art of writing, though probably known to Greece when the poet lived, was very little practised there; and that all knowledge at that time was preserved by memory.

It is very remarkable, he says, that there is nothing which conveys an idea of letters or reading, none of the various terms, belonging to those arts, to be found in Homer. The letter, as it is called, which Bellerophon carried to the king of Lycia (*σηματα λυγυρα*. Il. vi. 168.) was, he thinks, of the symbolical or picture kind.—According to Homer and other early writers, all treaties, stipulations, and contracts, were verbal, and on this account they were enforced with signs only, and solemn allusions, and appeals to heaven.—All the memorial, which the ancients were able to afford, was a mound of earth over the deceased. This is the whole that Hector requests, should it be his fate to be slain in single fight; and he desires, that the same may be bestowed upon his adversary, should it be his fortune to kill Ajax. Il. vii. 88. For farther record he trusts solely to tradition, by which he supposes, that his tomb will be distinguished.—Elpenor had an oar put over him to denote his occupation, but no writing. Od. xiii. 55.

Josephus expressly declares, that the works of Homer, the oldest known production of Greece, were not preserved in writing, but were sung, and retained by memory. Now, if with Josephus we suppose that Homer left no written copy of his works, the account we find of them in ancient writers becomes more probable. It is generally supposed that Lycurgus brought them from Ionia into Greece, where they were known before only by scraps and detached pieces.

Diogenes Laertius attributes the merit of this performance to Solon; Cicero gives it to Pisisstratus; and Plato to Hipparchus; and they may possibly have been all concerned in it. But there would have been no occasion for each of these persons to have sought so diligently for the parts of these poems, and to have arranged them so carefully, if there had been a complete copy. If therefore the Spartan lawgiver, and the other personages committed to writing, and introduced into Greece, what had been before only sung by the rhapsodists of Ionia, just as some curious fragments of ancient poetry have been lately collected in the northern parts of this island, their reduction to order in Greece was a work of taste and judgment: and

and those great names which we have mentioned, might claim the same merit in regard to Homer; that the ingenious scold of Fingal is entitled to from Ossian.

That all Homer's works should be preserved by memory, is, in our apprehension of things, utterly incredible. Such a task would require an application and retention never known, or even heard of in these later ages. We have been told of men, who could repeat a great part of the Bible by rote; but then they had an advantage, which the rhapsodists of Ionia are not supposed to have possessed: that is, they had the book before them, and could fix the contents of it in their memory by repeated perusals. But if the works of Homer were not preserved in writing, from whence could these rhapsodists collect his extensive poems! And what amazing industry would it have required in any one of them to teach another fifteen or twenty thousand verses! Nay more, what inconceivable pains must the poet himself have taken, before he could, with any degree of accuracy, infuse his whole Iliad and Odyssey into the heads of his cotemporary bards!

The fact, it seems, is asserted by Josephus:—That writer, it is true, has these words: *Και φασιν εβη τοντον εν γρημμοσι την αυτη ποιησιν καταλιπειν*, &c. *Conti Apol. ii. § 3.* But the learned reader will observe, that Josephus has only given us a vague report (*φασιν*) and his authority; it is evident, can be of no great weight, as he lived near a thousand years after Homer. The same may be said, with greater force, of Eustathius, who favours this opinion*, as that commentator lived eleven hundred years after Josephus.

The language of Homer is so far from being barbarous, that it is universally admired for its accuracy, elegance, and sublimity †. This can never be consistent with the author's notion, that the art of writing was very little practised in Greece, when the poet lived. It rather implies, that the language had been much cultivated and improved before Homer wrote. The books of Moses had been extant 550 years and Cadmus is supposed to have taken the Greek letters from one of the oriental dialects, above 500 years, before the Iliad appeared. Within that period it is very probable, that literature had made a considerable progress in Greece. Many books might have been composed, both in prose and verse. Our author indeed assures, that from the time of Homer, there

* See Iliad vi. 768. vii. 179. Eustathius clarus circa annum 1370. *Commentariorum in Iliadem* &c.

† In verbis, sententiis, figuris, dispositione scilicet operis, humani ingenii medium excedit. Quint., lib. x, cap. 1.

were no compositions in prose. But surely prose is the more natural and simple species of composition; and to imagine, that the first productions of the human genius were in verse, is much the same thing as to suppose, that they could sing before they could speak.

Our ingenious traveller concludes this Essay with some general remarks on the original genius of Homer, deduced from the foregoing Dissquisitions.

We come now to his description of the Troade, which cannot fail of exciting the curiosity of the classical reader, who feels a sort of enthusiasm, when he contemplates that celebrated scene,

Juvat ire, & Dorica castra,
Desertoque videre locos, litusque relictum.
Hic Dolopum manus; hic sævus tendebat Achilles;
Classibus hic locus; hic acies certare solebant.

Æn. II. 81.

The following abstract contains some of the most material observations in this description.

July 25, 1750, we anchored under the Sigeah Promontory, and went on shore at the mouth of the Scamander. — Having before visited the whole kingdom of Priam, I shall give, in a few words, the best idea of it, that I could form. — A straight line, drawn from the Caicus to the Ægeus, would probably very nearly describe the eastern and inland boundary of that prince's dominions. Its circumference includes about 500 English miles. Of this above 200 afford a maritime coast, which is washed by the Propontis, Hellepont, and Ægean seas. Few spots of this extent enjoy more natural advantages. The climate is temperate and healthful. The hills are covered with woods; and the fertile plains, whether pastures, or corn-land, are well watered. There are mines in the mountains, which have never been sufficiently tried. There are also mineral waters, and hot baths, which the natives make use of for several disorders. The country produces oil, and some parts were of old famous for wine. Its compact, peninsular form, and happy situation, together with plenty of timber, and variety of commodious harbours, render it very fit for trade and navigation.

Here we have a description of the present appearances of the sea coast, which we must omit; as it would not easily be understood without the map of the Troade.

* Sometimes called the Xanthus.

I believe, says the author, we shall find, upon inquiry, that the *Ægean* and *Hellepontic* seas are very truly distinguished there: and that they are seldom mentioned with such epithets, and circumstances, as are indifferently applicable to either: In the beginning of the first book the priest Chryses, after his unsuccessful petition, is represented as returning homeward, and walking in a melancholy mood upon the shore of the boisterous, or turbulent sea. The situation of the city Chrysa shews, that the *Ægean* sea is alluded to in this passage: and this is further manifest from the epithet turbulent, or boisterous: for this term might as well be applied to the Danube or Nile, as to the *Hellepont*; and therefore must be appropriated to the sea below. Neither the *Hellepont* nor the channel have breadth enough to be boisterous: and I must observe, that the epithet *insaniens*, which * Horace applies to the latter, is very improperly taken in that sense. At the same time nothing can express more happily, than this term, the contrariety of currents, for which that strait is remarkable.

In the same book of the † *Iliad*, Achilles is described as retiring to indulge his resentment upon the frothy beach, and looking upon the dusky main. In this passage we have an extensive prospect of the sea, whose waves break upon the shore: and herein is exhibited a picture, which corresponds with the *Ægean* sea only; near which we know, that Achilles was stationed. While this sea is in this manner described; the *Hellepont* is either distinguished by epithets, which are adapted to that strait only; or pointed out by the circumstances of the camp, and fleet, in its vicinity.

There is something remarkable in the epithet *breadth*, which is more than once by Homer given to the *Hellepont*: for it seems to be improperly applied to a sea, which is narrower than many rivers. And yet this poet is not single in representing it in this light, for Orpheus speaks of the broad *Hellepont*. Eustathius and other commentators have endeavoured to explain this term, but in a manner, I think, not satisfactory. I shall therefore beg leave to offer a conjecture upon this head, which occurred to me upon the spot.

When I was sailing upwards from the *Ægean* sea into the *Hellepont*, we were obliged to make our way against a constant strong current; which, without the assistance of a north-wind, generally runs about three knots in an hour. At the same time we were land-locked on all sides; and nothing appeared in view; but rural scenery: and every object conveyed the idea of a fine river, running through an inland country. In this situation I could hardly persuade myself, that I was at sea; and it was as natural to talk of its comparative great breadth, as to mention

* *Insanientem navita Bosphorum*
Tentabo.

† *Lib. 1. v. 350.*

‡ *Il. vii. 86.*

its embouchure, its pleasant stream, its woody banks, and all those circumstances which belong to rivers only. The epithet * *suift-flowing*, or *rapid*, which the poet applies to it, (but never to any other sea) shews that he considered it merely as a running stream: and Herodotus, who visited the Hellespont with the curiosity of a traveller, actually calls it a river.

‘ The description given by Homer of Mount Ida corresponds with its present state; for its many summits are still covered with pine-trees, and it abounds with fountains. In a journey, which we made over part of it by night, the constant howling of jackals, and frequent brushing of wild beasts through the thickets, with the perpetual murmuring of rills, supplied by a constant succession of springs, gave us a very lively idea of the rites of Cybele: for her celebrities used to be carried on at the same late season in these high woods, amid the noises and wild scenery above-mentioned.’

Mount Gargarus, Cotylus, and Lectum, have only changed their names; and make the same conspicuous figure, which distinguished them in the Iliad. In these mountains, we find, was the great magazine for timber. Virgil's hero could not have made choice of any spot, so proper for building his ships, as Antandros, at the foot of mount Ida. This place was the most retired and safe from the Grecian fleet of any upon the whole coast. There are however two anachronisms in the following passage:

————— *Classenque sub ipsâ*
Antandro, ac Phrygiæ molimur montibus Idæ.

Æn. iii. 5.

For Antandros was not built at that time; nor was the region of Troas then called Phrygia.

The Scamander springs from a rock; and dripping in a small quantity down a romantic woody cliff, it is soon joined by another stream, before it winds into its northern direction. From this source to the present mouth of the river, it may be about twenty-three miles in a straight line; but far more, if we take the windings of the river. Not far from Ene, the most considerable village in this country, it receives the Simois amidst corn fields, interspersed with fine mulberry trees. At the time, when we saw the Scamander, it was in its lowest state; and had not water sufficient to support one continued current from its source to the sea. It consisted of a succession of several small streams, produced from different springs; all which were absorbed in the gravelly channel, after a short and languid course.

* *Αγαθήρον ἰλλοσπαντον.* Iliad. M. v. 30. B. v. 845.
Αγαθὸν ἰλλοσπῶν, ὃ ἐστὶν ὄψορα βουκατα ἔχοντα. Schol.

But

But we could easily see by the breadth of its channel, the length of three bridges over it, the shrubs and trees torn up by the roots, together with the mud and rubbish of different sorts, which had been thrown out by the current, that it must have made a very different appearance in winter. The circumstance of a fallen tree, which is by Homer described, as reaching from one of its banks to the other, affords a very just idea of its breadth, at the season when we saw it. On the other hand, he could not have employed a more effectual power for the total demolition of the Grecian entrenchment, than the same river in its state of violence. And perhaps the furious ravages, and sudden devastations of the Scamander, may have furnished the hint of that very bold allegory.

The present Troy stands upon the sea; but this is not the Troy of Homer: for that was higher up, and looked towards the Hellespont, and not towards the Ægean.—I am very certain, that the situation of the Scamander is considerably changed from what it was in the days of Homer. The hot spring, according to the poet, was one of the sources of this river; but it is now much lower than the present source; and has no communication with the Scamander. The fountains, whence the river took its rise were, according to Homer, close by the walls of the city: but the ground about the fountain, which we saw, is too steep and rugged for the situation of a city. Such a situation cannot be made to accord with the pursuit of Hector, and with many other incidents in the poem. The distance also of the present source from the Hellespont is too great to admit of the actions of the day. Not but that the city was far removed from the sea: for the Grecian camp and navy could not be seen, according to the situation allotted by Homer.—I shall therefore venture to fix the ancient source of the river, and the situation of the city, lower down than the springs of the Scamander.

It is very evident, both from history and from present appearances, that a great part of the plain, which reaches to the Hellespont, has been produced since the time of Homer. For the land has been increased by the soil brought down, and lodged at the mouth of the Scamander; just as Egypt has been enlarged by the Nile. The coast of Asia is particularly liable to such increase. The island Lade was at no great distance from the coast, and is mentioned by Strabo and Pausanias, as lying opposite to Miletus; but it is now joined to the continent. I shall therefore venture to cut off some miles from our ancient map of the Trojan plain.

Having by this reduced the distance, between the fountains of the Scamander and the Hellepont, to a smaller space, I shall suppose the Grecian camp to have occupied the whole of the sea-coast before the city. It appeared, that the whole of their forces amounted to 100,000 men. The horses and chariots must have occupied a large space; and the ships would demand no inconsiderable extent of ground. These ships, which were merely transports, were drawn up, and secured upon the land among the tents: a circumstance not attended to by Mr. Pope. He falls into frequent errors, from not having observed this promiscuous disposition of the tents and shipping.

To the front of the camp towards Troy allowance must be made for the great intrenchment. This consisted of a rampart with towers and battlements, and was defended by a ditch with palisades; being much in the style of fortification which prevailed in Europe before the invention of gun-powder. On the side next the Hellepont, there was left a space, between the camp and the sea, sufficient for the assembling of the principal officers upon matters of moment. The extent of this camp, from right to left, is determined by the two well-known promontories, upon the express authority of Homer. One extremity reached to the Sigeon promontory, where Achilles was stationed; the other to the Rhætean, where Ajax had pitched his tents. The centre had been allotted to Ulysses, as being the most convenient for consultation, if they at any time stood in need either of his eloquence or wisdom. Hence, when Agamemnon, upon an emergency, wants to assemble the Grecian chiefs, he repairs to the ship of Ulysses, which was opposite to that hero's tent, and there raises his voice.

• *Εἰς τὴν Ὀδυσσεὺς, &c.*

• High on the midmost bark the king appears;
• There from Ulysses' deck his voice was heard:
• To Ajax and Achilles reach'd the sound,
• Whose distant ships the guarded navy bound.

• In this version Mr. Pope mentions, that the voice of Agamemnon from the centre was heard to the two extremes; and so much is certainly to be inferred from the original. Yet, according to our map, and to the best evidences of antiquity, these extremes could not be less than twelve miles: for such is the distance between the Rhætean and Sigeon promontories: so that the Grecian monarch, who was equally removed from both, must have been heard six miles each way, which is incredible. We must therefore look upon the poet's language in this place, as only a bold poetical figure.

• Iliad. 9. v. 220: The same is said of the goddess Eris, A. v. 8.

The

The chief thing to be pointed out, if it were possible to be ascertained, would be the precise situation of the city itself. But this, our author thinks, is not very easy, as there are not the least remains, by which we can judge of its original position. There has been, the supposes, a great change in the face of the country by earthquakes, and inundations, of which many writers take notice.

Troja Nova was situated at a distance from the ancient Niuni, and was supposed to have been built by Alexander the Great, or at least greatly enlarged by him and Lyfimachus. Of this city there are some noble remains: but of the true and famous Troy there have been no traces for ages. Not a stone is left to certify, where it stood. It was looked for, to little purpose, in the time of Strabo: and Lucan having mentioned, that it had been in vain searched for in the time of Julius Cæsar, concludes his narrative with this melancholy observation upon the fate of this celebrated city, *that its city ruins were annihilated.*

Tota teguntur
Pergama dumetis: etiam periere ruinae. Phars. in. 97

On the preceding view of the Troade we shall only make this general remark, though perhaps it is already anticipated by the reader.

If we travel into Greece and Asia Minor, in order to survey the places, which Homer has described, we shall perhaps be rather amused than informed. The present appearance of things will be apt to deceive us. Almost every object, on the face of the earth, is in a fluctuating state, and in the course of near 3000 years has assumed a very different aspect. But what is chiefly to be observed, is this: the poet, in all probability, created a variety of embellishments, which had no real existence. The scenery might be in a great measure fictitious. If so, a traveller may as well endeavour to find out all the enchanted castles, which are celebrated in romance, as attempt to discover the various places and objects, which are described in the Iliad and Odyssey.

This opinion seems to be countenanced by the following beautiful episode, at the beginning of the twelfth book; in which the poet obviates the question, *How came it to pass, that no ruins remained of the Grecian wall?*

This stood, while Hector and Achilles rag'd,
While sacred Troy the warring hosts engag'd.
But when her sons were slain, her city burn'd.

And what surviv'd of Greece return'd;

When Neptune and Apollo shook the floors
 And Ida's fumous pour'd their waters forth;
 Rhodius and Rhodius then raise their hills,
 Cacus roaring down the stony hills,
 Elepus, Granicus, with mingled force,
 And Xanthus, foaming from his fruitful source,
 And gulphy Simois, rolling to the main
 Helmets, and shields, and godlike heroes slain
 They turn'd by Phebus from their wonted ways,
 Delug'd the rampires nine continual days;
 The weight of waters sap'd the yielding wall,
 And to the sea the floating bulwarks fall.
 Incessant cataracts the chund'rer pours,
 And half the skies descend in sluicy show'rs;
 The god of ocean, marching stern before,
 With his huge trident wounds the trembling shore,
 Vast stones and piles from their foundation heaves,
 And whelps the smoaky ruin in the waves.
 Now smooth'd with sand, and level'd by the flood,
 No fragment tells, where once the ruin stood.

Thus, says Mr. Pope, the poetry of Homer, like magic, first raises a stupendous object, and then immediately carries it to vanish.

V. Sermons, preached before the University of Oxford. To which are added, three Charges to the Clergy of the Archdiocese of Worcester. By John Tortie, D. D. 3vo. boards. Robinson.

THIS volume contains sixteen sermons preached before the University of Oxford, between the year 1736, and the year 1774. How many of them have been separately published we cannot inform our readers. This circumstance, however, is immaterial. Single sermons are fugitive publications, soon lost in the great chaos of literature; and Dr. Tortie's are worthy of a better fate. The present edition will therefore be acceptable to every man of learning, who is in any degree acquainted with the literary character of the ingenious author, and has a taste for that superior style of sermons, which is adapted to a learned audience.

The author treats of the following subjects: I. Ridicule, so far as it affects Religion. II. The pernicious Effects of an intemperate Indulgence in sensual Pleasures. III. The Excellence of the Christian Morality. IV. Human Prejudices, with respect to the divine Calling, both in the Ways of Providence and Works of Grace. V. The Wisdom of Christ's Ministry. VI. The Gospel Foundation of the Doctrine of a future State. VII. The Operations of the Holy Spirit.

Spirit. VIII. Moral Perception of Good and Evil not a sufficient Rule for human Actions without Religion. IX. The Lenity of the Gospel to Sinners no Encouragement to the Practice of Sin. X. Christ's Commerce with the Poor upon Earth an Evidence of his Divine Mission. XI. Faith the Basis of all Christian Virtues. XII. Christ's Method of Instruction gradual and progressive. XIII. A proper Resurrection of the Body the primitive Faith of God's People, from the earliest Ages. XIV. The Works of Nature full of intellectual and moral Instruction. XV. Christ's second Coming, the Day of final Judgement. XVI. The Folly and Guilt of satyrical Slander.

To these Discourses are added three charges. The first is designed as a preservative against the sophistical arts of Papists; and the second, as a preservative against the delusions of the Methodists. The third contains a defence of the Thirty-nine Articles.

We remember to have seen some other single sermons by the same excellent author, which are not included in this volume: particularly one entitled a View of Reason and Passion in their original and present State, preached before the Lord Mayor, in 1735; and another, on Sympathizing Affection, preached before the governors of the Worcester Infirmary in 1750. But these, we suppose, were omitted, as not coming within the plan of the present publication.

Though we differ from this learned writer, with respect to the validity of the arguments he produces from the Old Testament in favour of the resurrection of the body, especially that which he derives from the sentence passed on the serpent at the fall; with respect to the application of some bold and figurative expressions of Isaiah, not to the restoration of the Jews from their captivity, but to the general consummation at the last day; and with regard to some other points of speculative theology; yet we readily acknowledge, that we have read his discourses with pleasure. Some of his more practical sermons are admirable. The second deserves to be mentioned with particular applause. His sentiments in general are rational and manly, and his style supported with an uncommon degree of elegance and spirit.

VI. *A Dissertation by way of Inquiry into the true-Import and Application of the Vision related Dan. ix. ver. 20. to the End, usually called, Daniel's Prophecy of Seventy Weeks.* By Benjamin Blayney, B. D. 4to. 2s. 6d. Rivington.

THE prophecy, which this learned writer has undertaken to explain, has occasioned more critical disquisitions, than perhaps any other passage in the Bible. St. Jerom recites the

various opinions of his predecessors, and very strongly intimates, that none of them were satisfactory. *Perculosum est de magistrorum ecclesie judicare sententis, & alterum proferre alteri.* Modern commentators have not been more successful. The last interpretation, that of the celebrated Michaelis †, is rather a series of ingenious conjectures, than a satisfactory solution of the difficulties, with which the text is embarrassed. The author of the Dissertation now before us endeavours to point out the main source of these difficulties, and to obviate them by a new method of solution, more consistent with itself, and less liable to exception, than any, that have preceded.

The vision, according to the present translation of the Bible, is represented in these words :

Ch. ix. v. 24. "Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most holy.

v. 25. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem, unto Messiah the prince, shall be seven weeks; and threescore and two weeks; the street shall be built again, and the wall, even in troublous times.

v. 26. And after threescore and two weeks shall Messiah be cut off, but not for himself; and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood; and unto the end of the war desolations are determined.

v. 27. And he shall confirm the covenant with many for one week; and in the midst of the week, he shall cause the sacrifice and the oblation to cease; and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined, shall be poured upon the desolate."

The opinion most commonly entertained among Christians at least, concerning this prophecy on the whole, is, that it is a prediction of the death of our Saviour, descriptive of some of the most material circumstances, effects, and consequences of it; and that the seventy weeks, presumed to be spoken of at the beginning of the 24th verse, constitute a period, which terminates in or about the time of our Saviour's suffering. Now to this interpretation one very obvious and considerable objection presents itself at once; namely, that though the

* Hieron. tom. v. p. 592. Edit. Basil. 1563.
† Crit. Ray. for April 1773.

commandment is laid, yet, 23. to have gone forth in consequence of Daniel's supplication, very little or no regard is paid, either to the occasion, or the subject of his prayer. Instead of a comfortable assurance, that God would confirm his word, as indeed he was about to do, in the restoration of his people, the petitioner is informed of an event, very considerable indeed in itself, but not much to the matter of his petition; namely, that the Messiah should be put to death for the sins of mankind; and that, in consequence thereof, the city (of which he is told by the bye, as it were, that it should be rebuilt in the interval) should after a while be destroyed, and the Jewish nation and religion be finally abolished.

Our author, having recounted several other objections to the common interpretations of the vision, proceeds to establish the following translation.

v. 24. "Seventy years of rest (or desolation) have been upon thy people and upon thy holy city, to check the revolt, and to put an end to sins, and to make atonement for iniquity, and to bring again the righteousness of ancient times, and to seal (i. e. authenticate) the divine oracle, and the prophet, (who delivered it) and to anoint (i. e. sanctify anew) the most holy things."

By this interpretation, says the author, we find one of the principal objections obviated, which lay to former solutions; for we have now a reply directly to the matter and occasion of the prophet Daniel's prayer. It was no other than the seventy years desolation, as foretold by Jeremiah, which had exercised his thoughts; and put him upon making his address to God. His prayer was heard; and the angel was commissioned to shew him, that the late judgments, which had befallen his people, were not intended for their final destruction, but as a merciful visitation to correct their enormities, and to bring about the salutary purposes of reformation; consequently, when the time destined for these purposes should be completed, and they should be made sensible of the hand of God by the full accomplishment of his predictions, they would then find themselves again re-establihed in his favour, and in the free exercise of their religion. What could be more apposite than this?—There is not the least force put either upon the terms, or upon their grammatical construction to make them speak such a sense; the whole is easy and natural.

In the 25th verse, he says, we shall see pointed out the five fire period, in which the Jews continued to enjoy, without any considerable interruption, at least, the privileges they were restored to upon the expiration of their captivity, together with the most interesting occurrences of that period.—The translation is as follows:

v. 25. "And thou shalt know and understand, that from the going forth of a decree to rebuild Jerusalem, unto the Messiah

the prince shall be seventy and seven weeks, and threescore and two years; and it shall be rebuilt, till enlarging itself, and becoming more and more considerable, even an addition of distress.

The decree, according to this interpretation, is the edict of Cyrus, Ezra i. 1. which took place exactly at the expiration of the seventy years captivity, within a few months after this prophecy was given. The numbers, restored by the foregoing interpretation, coincide with the commonly received chronological dates. For reckoning seventy-seven weeks, or 539 years, from the date of Cyrus's decree, which is allowed to have taken place in the 536th year before the vulgar Christian era, we shall come to the fourth year of that era; and consequently the birth of Christ, the first coming of the Messiah, which by the learned is now pretty generally agreed to have been in the third or fourth year before the commencement of that era, will fall within the course of the seventy-seventh week. And farther, if the full period of seventy-seven weeks be lengthened onward by the addition of threescore and two years*, we shall then arrive at the sixty-sixth year of the Christian era, the very year of the breaking out of the Jewish war, which our Saviour himself frequently points out for the time of his second coming. See Matt. xvi. 28. xxiv. 3.

The latter part of the foregoing verse our author thus explains:

* After the restoration of the Jews, their affairs were far from being in so prosperous a course, as hath sometimes been imagined; but, excepting a few years of liberty, which they enjoyed under some of their princes of the Asmonæan race, they were for the rest held in servile subjection to the Persians, and other conquering powers, by whom they were frequently oppressed, and their city five times taken and spoiled by the enemy †. These therefore might surely with reason be reckoned times of distress. But notwithstanding all these unfavourable circumstances, Jerusalem from a mean beginning, repeopled with a few impoverished inhabitants just returned from exile, was enabled to hold up its head, and daily to improve its con-

† No substantive is added to the number *threescore and two*, to express the thing numbered. It remains therefore, our author thinks, indeterminate, whether weeks or years should be supplied.

‡ This city was taken, 1. by Ptolemy, son of Lagus, ant. Ch. 320; 2. by Antiochus Epiphanes, ant. Ch. 170; 3. by Pompey, ant. Ch. 63; 4. by Antigonus and the Parthians, ant. Ch. 40; and, lastly, by Herod, in conjunction with Sosus, the Roman commander, ant. Ch. 37.

sideration

dimension and figure; all it was advanced at length to such a degree of strength and magnificence, as it had never known before; even under the most powerful and independent of its monarchs.

From henceforth to the end of the chapter, the matter, our author thinks will be found wholly to relate to the last period, which is that of a week, or seven years, commencing with the year of our Lord 66, when the Jewish war broke out, which is acknowledged to be Christ's second coming, and ending with the final conclusion of that war, in the year 73.

The two remaining verses in dispute our author translates as follows :

v. 26. " And after the times seventy-seven, and three score and two, Messiah shall cut off from belonging to him both the city and the sanctuary; the prince that shall come shall destroy the people; and the cutting off thereof shall be with a flood (i. e. a hostile invasion); and unto the end of a war carried on with rapidity, shall be desolations.

v. 27. " But he shall confirm a covenant (or make a firm covenant) with many for one week; and in the midst of the week he shall cause the sacrifice and meat-offering to cease; and the abomination of desolation shall be upon the borders (i. e. encompassing and pressing close upon the city and the temple) and an utter end, even a speedy one (or even until an utter end, and that a speedy one) shall be poured upon the desolated."

Agreeably to this interpretation, the first part of the 26th verse points out the rejection of the Jews; " the prince that shall come" denotes Messiah the prince; " the people to be cut off" are the Jews; the desolations are those, which our Saviour describes to be such, " as never had been before, since the beginning of the world." Mat. xxiv. 21, 22.

In the 27th verse, the " many" relates to some of the people before mentioned, who by particular compact and agreement were to be exempted from sinking under those disasters, which proved fatal to the rest of their countrymen; these were, no doubt, the Christians who had been assured by Christ himself " that not a hair of their heads should perish." — By " the midst of the week," we are to understand any time in or about the fourth year of the war †. The cessation of the daily sacrifice, for want of persons to attend it, is mentioned by Josephus as a fact †. The meaning of the remaining part of the verse is sufficiently obvious.

* Mat. xi. 3. † See Joseph. de Bello Jud. lib. ii. cap. 19, 20.
 † Ibid. lib. vi. cap. 2.

By

Mythical interpretation, the learned author has thrown more light upon this obscure passage, than all the commentators that have gone before him.

VI. *Six Olympic Odes of Pindar; Being those assigned by Mr. Warton. Translated into English Verse. With Notes. 8vo: 12. White.*

Pindar is supposed to have lived about 500 years before the Christian era. He was a native of Thebes, the capital of Bœotia. Of all the numerous works, which he is said to have composed, we have only the Odes, which he wrote in honour of those, who won the prizes at the Olympian, Pythian, Nemean, and Isthmian games. The conquerors at those games, who had an inclination to have their victories celebrated by this eminent poet, applied to him for an ode; and caused it to be sung by a chorus, at the entertainments, the processions, and the solemn sacrifices, which they made to the gods, upon their return to their respective countries. The poet, on these occasions, does not confine himself to the lives and characters of the victors, but launches out into digressions on their ancestors, their country, the institution of the games in which they had been successful, the deities, who were said to be the founders and protectors of the cities from whence they came; and other incidental circumstances. On these accounts his odes are full of rapid and unexpected transitions and allusions, which it is now extremely difficult, if not impossible, to explain.

All his odes generally consist of three stanzas, the strophé, the antistrophé, and the epode. These terms are thus explained by the author of the Scholia on Hephæstion.

You must know, says he, that the ancients, in their odes, framed two larger stanzas, and one less; the first of the large stanzas they called strophé, singing it on their festivals, at the altars of the gods, and dancing at the same time. The second they called antistrophé, in which they *inverted* the dance. The less stanza was named the epode, which they sung standing still. The strophé, as they say, denoted the motion of the highest sphere, the antistrophé that of the planets, the epode the fixed station and repose of the earth.

Such was the structure of the Greek ode, in which the strophé and antistrophé contained always the same number and the same kind of verses. The epode was of a different length and measure; and if the ode ran out into any length, it was always divided into triplets of stanzas; the two first being constantly of the same length and measure, and all the epodes, in like manner corresponding exactly with each other: from all which

which the regularity of this species of composition is sufficiently evident.

The remaining works of Pindar are, six Olympic, vii. Pythian, xi. Nemean, and viii. Isthmian Odes.

The translation of the late ingenious Mr. West comprehends only the first, second, third, fifth, seventh, eleventh, twelfth, fourteenth, of the Olympic; the first of the Pythian; the first and eleventh of the Nemean, and the second of the Isthmian Odes. The present publication contains the six Olympic Odes, omitted by Mr. West.

In this attempt the author has studiously endeavoured to give the sense, as exactly as possible, without taking too great a liberty in paraphrasing the text, or in deviating from the original. The measure he has used on this occasion is the regular stanza, adopted by his predecessor.

Mr. Congreve* has very justly exploded those wild and fantastical productions, which had appeared in his time, under the title of Pindaric Odes. A composition of this sort, he says, is a bundle of rambling incoherent thoughts, expressed in a like parcel of irregular stanzas, which also consist of such another complication of disproportionate, uncertain, and perplexed verses and rhymes. Whereas nothing can be more regular than the Odes of Pindar, with respect to the exact observance of the measures and numbers of his stanzas and verses.—They have misunderstood Horace, book iv. ode 2, who has applied — *Numerisque factur lege solutus*—to all the Odes of Pindar, as that expression relates only to his dithyrambics, which are now entirely lost. Horace tells us, that Pindar deserves the laurel, in whatever measure, or on whatever subject, he writes; whether in bold dithyrambics, which break through the limits prescribed to other odes; whether he composes hymns to the gods, panegyrics on the heroes, songs of triumph for the conquerors in the Grecian games, or elegies in honour of the dead. Dithyrambus was a name of Bacchus, derived according to some etymologists, from *Δις Δυπας αὐθαγῶν*, his *vitis portus transiens*, quia natus ex Semele, donata à Jovis femore. Hence it came to signify a sort of licentious verse, written in honour of Bacchus, corresponding with the wildness, the disorder, the transport, and the impetuosity of those, who were inspired by that god. As we have no remains of the dithyrambics of the ancients, we cannot exactly ascertain the measure. But it is very evident, that the translators of the present remaining Odes of Pindar, would be guilty of a gross impropriety, if they were to adopt that licentiousness of numbers, and wild disorder, which were the peculiar characteristics of his dithyrambic verses.

* Congreve's Works, vol. iii. p. 349.

The Theban bard is, however, on all occasions, great in his designs, sublime in his ideas, emphatic in his expressions, bold in his figures, and magnificent in his descriptions; and therefore, a brilliancy and elevation of language is essentially necessary in his translators. We shall present our readers with the first Ode in this collection.

To Psamis of Camarina, on his Victory in the Chariot Race.

Argument: The Poet, after an invocation to Jupiter, extols Psamis for his victory in the chariot race, and for his desire to honour his country. From thence he takes occasion to praise him for his skill in training horses, his hospitality, and his love of peace; and, mentioning the history of Eginus, excuses the early whiteness of his hair.

Strophe. O Thou who o'er the realms above!

By the unwearied thunder borne,
Urgeſt thy ſhining car! immortal Jove!
Again the circling hours' return
Awakes my lyre, and ſends me forth
A witness of heroic worth.

Sweet to the virtuous ever ſound the lays,
Which tell a friend's ſucceſs, or chant his praife.

O ſon of Saturn! who on Ætna's brow,

The woody load of Typhon's giant breaſt,

Hold'ſt thy abode; O let the Graces now

Incline thee to aſſiſt the ſtrain, addreſſ'd

To greet the victor in the Olympic ſtrife;

Of every virtuous deed, the luſtre, and the life.

Antiſtrophe. Triumphant on his conquering car,

With Pila's ſacred olive crown'd,

Lo! Pſamis comes; the echoing ſhores aſar

Fair Camarina's praife reſound;

Psamis of Camarina was, according to the ſcholiaſt, the ſon of Acron; and got the victory in the chariot race in the eighty-third Olympiad, about the time that Rome was governed by the Decemviri. Camarina was a city of Sicily, now called Camarata.

Ver. 1. Who o'er the realms above

By the unwearied thunder borne,

Urgeſt thy ſhining car,——

I find the word *μαθή* rendered in moſt of the Latin interpretations *vibrator*, or *impulſor*. And in Suderius's Poetical Verſion, printed at the end of the Oxford Pindar, it is thus tranſlated:

O qui corruſcã fulgura dextera

Fulmenque torques.——

The word *μαθή* in this ſenſe, when connected with *ελατρός*, ſtrikes me, as occaſioning a confuſion of images; but, by conſidering it as derived from a very uſual ſenſe of *μαθή*, viz. *quies*, this confuſion is removed. My opinion is favoured by the ſcholiaſt, who ſays, τὴν βροχίαν ὁ Πίνδακος αἰετῶν ἐπιπέδων τῶ ἀντι, διὰ τὴν ἀναπλοσώμεθα αὐτῶν ἰλίαν: And the more modern ſcholiaſt, though he afterwards rather inclines to the other interpretation, ſays firſt, *ελατρός ἐπιπέδων βροχίαν: αἰετῶν ἰλίαν χεῖρας τῶ ἀντι.*

His to his country's name
 The patriot joins his country's fame.
 O may the immortal gods propitious hear
 His future vows, and grant each pious prayer;
 Well is he skill'd to train the generous steed,
 Fair plenty crowns his hospitable gate,
 With bread sweet he courts the placid mood
 Of peace, the guardian power of every state.
 No hues fallacious tinge my honest lay,
 Experience to the world will every truth display.
 Experience taught each Lemnian maid
 No more to scorn * Clymenus' valiant son, * *Erginus*
 What time in brazen arms array'd
 In the long course the enjoy'd prize he was,
 When, taking from Hypsipyle the crown,
 He thus the royal maid address'd:
 Behold the man! nor great in speed alone! 35
 My hand unvanquish'd, undismay'd my breast,
 These silver tresses lo! are spread
 Untimely, on a youthful head;
 For oft capricious nature's rage,
 Gives to the vigorous brow, the hoary tint of age." 40

By this extract the reader will perceive, that the author is a man of taste and abilities. His annotations bear the marks of learning and critical sagacity. We have thrown them to the bottom of the page; the author has placed them at the

Ver. 28. *Experience to the world will every truth display.* I own this transition seems to me the most abrupt and confused of any in Pindar; and the story of Erginus appears to be brought in without any apparent reason, as the poet himself makes no mention of Phaon's grey hairs, though all his scholiasts and commentators do.

Ver. 33. — *Hypsipyle*—She was daughter of Theas, king of Lemnos, and instituted funeral games in honour of her father: to which the Argonauts were invited; amongst whom was Erginus, the son of Clymenus, who, having white hair, was ridiculed by the Lemnian women, as unfit to contend for the prize; but beating Zetus and Calais, sons of Boreas, in the race, their contempt was changed into admiration. The learned reader must forgive my accepting the penultimate of Clymenus, which he will call making a false quantity. I shall shelter myself from his indignation, by pleading our common pronunciation of many Greek names; for example, *Cleomenes, Eumenes*, &c. though I could defend myself on more safe principles, viz. the different effects of accent and quantity. This subject is amply treated of, as far as it relates to the Greek language, by the late master of Eton school, in his answer to Dr. Gally; and is brought home to English versification in an excellent treatise just published, entitled, "An Essay on the Harmony of Human Speech;" to both which ingenious performances, I refer the reader who is desirous of information on this much-disputed point.

end of each ode respectively. This, to us at least, appears to be an unpleasant and troublesome arrangement, and a circumstance not so trivial in itself, as some may imagine. Every reader, who either regards his ease, or values his time, would rather wish to see the text and the notes with one glance of his eye, than be under the necessity of searching for every trifling remark through several pages.

The author apologizes for accepting the penultima of *Clyemēnus*. The matter is, indeed, of no great consequence; yet what he calls 'a safe principle,' will probably be thought by the greater part of his learned readers, a deception. If we may, upon any principle whatever say, *Aristophānes* and *Aristophānes*, *Nicodēmus* and *Nicodēmus*, *Anaxagōras* and *Anaxagōras*, *Hippocrātes* and *Hippocrātes*, *Demosthēas* and *Demosthēnes*, there is an end of all profody.—The legitimate pronounciation of the three names our author mentions, are *Cleomēnes*, *Eumēnes*, and *Clymēnus*.

With respect to the translation, it gives us pleasure to find that Pindar appears with so much dignity in his English dress. The author has followed the steps of Mr. West, with success, and this publication will be a proper supplement to his valuable performance.

VIII. *A History of the Island of Anglesey. To which are added Memoirs of Owen Glendowr: with Notes historical and illustrative.* 4to. 3s. sewed. Doddsley.

THIS account of Anglesey begins with describing the situation of the island, which is at the north-west extremity of Wales. It is separated from Carnarvonshire, on the east, by the Menai, a narrow serpentine Strait, and on every other side is surrounded by the St. George's or Irish Channel. The name of this island, which by the Britons was called *Mona*, and by the Romans *Mona*, has been erroneously applied by some writers to the Isle of Man; but it is now generally agreed that the latter is the *Menabia* or *Menavia*, and Anglesey the real *Mona* of the ancients. It was formerly the principal seat of the Druids, and was first conquered by *Suetonius Paulinus*, a Roman general, in the time of the emperor *Nero*.

The greatest length of this island, from Penmor in the east to Holyhead in the west, measures thirty miles, and its greatest breadth, from Llan Eilian in the north to Llanudoch in the south, twenty-six miles. It contains seventy-four parishes, and four principal market towns; namely, Beaumaris, Holyhead, Aberffraw, and Llanerchmeidd, the last of which is said to be inferior to none in Wales. The commodities of

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the island are honey, wax, tallow, hides, woolen and coarse linen cloth. The chief trade consists in corn and cattle. We are informed, that in the year 1770, upwards of ninety thousand bushels of grain of different sorts were exported from the several harbours; and it is computed, that twelve or fifteen thousand head of cattle, besides a great number of sheep and hogs, are annually sent from the island.

After giving a cursory account of the island in general, in its ancient and present state, the author proceeds to describe more particularly its towns, castles, villages, and harbours, with their several antiquities; to which he subjoins a catalogue of the rectories, vicarages, and chapels.

The Memoirs of Owen Glendowr are said to have been originally written by Mr. Thomas Ellis, rector of Dolgelle, in Merionethshire, and are now copied from a manuscript in the library of Jesus College, Oxford. Owen Glendowr was born about the middle of the fourteenth century. Being a man of a turbulent disposition, he rose in arms against Henry IV. and was crowned by his adherents sovereign of the principalities of Wales; but his party was at length routed, and he died in obscurity in the year 1415. To the memoirs of his life there is added a genealogical account of his family, copied from a book of pedigrees written by the same author. The miscellany concludes with a Welch poem in praise of Owen Glendowr, composed by his poet laureat Gruffyth Llwyd, of which we insert the prose translation.

Thou delightful eagle Owain, with thy bright shining helmet, generous in bestowing riches—thou art the brave and ever conquering son of Gruffydd Tychan of noble renown—thou art the bulwark—the graceful and liberal possessor of the vale of Dyffrowy a great and rapid stream: on a night, sometime ago, we were jovial together quaffing bumpers of mead, I was constrained to visit thee often and resort to thy royal palace, where I used to drink wine out of thine hand; by drinking mead I became disrespectful, and my behaviour suited not my breeding. Thou illustrious lord, that art equal to nine heroes, permit me to say adieu to thy departure, for in the hour thou parted with me, preparing calamities to Britain; longing (in a dreadful conflict) death brought me to my grave upon thy account. The remembrance of thee, thou golden beam, never passed over me without weeping; my tears ran down my wrinkled cheeks, and watered my face like showers of rain, when my sorrows were at the height, thou son of a generous father. I heard from the mouth of a messenger, (for thou shalt ever have the grace of God and thy estate entire) that thou my most illustrious lord hadst in battle a generous heart, and hadst found an omen in thine enterprises like Uther Bendragon renowned in battles, when

when he revenged (what would have been indignant to bear with) his brother's grandeur and battles. Thou hast failed and journeyed in the management of thy affairs like Owain ap Urien in times of yore, when he briskly encountered the black knight of the water——— and the head dragon of yonder fountain, heroes that were leaders of armies, men of courage and intrepidity fighting with spears. And thou Owain impetuous in the onset didst force thy way with thy trusty sword. Thou shalt be esteemed by thine actions, a brother to the son of humely Urien, my agreeable baron. When thy tails pressed heaviest upon thee in besieging yonder walls, thy ashen spear terrible in battle, in the strong attack its head was steel, by a severe blow broke in pieces; every one saw thy hand free from the fiery lance, which was much to thy praise. Thou didst break thy spear on the spot, and didst grasp it close in thy hand, and by the intrepidity of thine heart, the strength of thy arm, shoulder and breast, caused spencers and staffs of lightning to sparkle from the steel. There the armies were driven before you by twos, and threes, and great multitudes—say all the field in prodigious numbers. To the day of judgment, says thy lord, thou, that art descended from illustrious ancestors, shalt be immortal. Thou that art a wise and able warrior, equal to a two-edged sword, steer the ships to Britain; thou art clad in garments as white as flakes of driven snow, and thy onset in the field of battle is terrible. We have heard, by a messenger, of thy gallant behaviour, that thou didst with thy sharp piercing lance, strike terror and amazement into hundreds, and likewise of thy glorious name and valour. Thou art secure and undaunted like steel, and every excellency belongs to the Cambrian. There Britain put on a sorrowful countenance after the terrible battle fought at noon; thy fame sailed swiftly to Wales from the wounds of battle and your successful toils. May due authority, success and praise, attend the knight of Glyn!

The memoirs of Glendowr appear to be related with fidelity; and those readers who are desirous of a particular account of the island of Anglesey, may be gratified by this publication.

IX. *A Treatise on the Medical Qualities of Mercury.* By N. D. Falck, M. D. 12mo. 3s. 6d. boards. Law.

IN our Review for August 1772, we gave an account of this author's *Treatise on the Venereal Disease*, in which he digressively introduced a variety of observations, and conjectural opinions, on different subjects. The work which he now submits to the public, is written with the same free-

freedom of enquiry that characterised the preceding; and as it comprehends an object of much greater extent, Dr. Falck has had here full liberty to indulge himself both in pathological and practical speculations. He begins with considering the natural properties of mercury, which, from a comparison with other metals, he ranks among the metallic tribe; being distinguished only by this peculiarity, that it is brought into fusion, and rendered volatile, by a much smaller degree of heat than any other species of metal; even by a degree of warmth, greatly inferior to what is requisite for animal life.

From this principle, says he, we shall be able to account, in a very simple manner, for various effects of crude mercury in the animal œconomy. First, since this metal, in its natural state, circulates in the sanguineous mass, in a state of fusion, (if I may be allowed the phrase) it must follow, as a consequence, that its particles as cohering loosely, must be subject to be divided ad infinitum, and be introduced into, not only the most minute ramifications of the circulating canals, but perhaps be forced into the very stamina of the solids themselves. In like manner, it may easily be deduced, that whilst the animal heat is superior to the gentle warmth, which keeps this metal in fusion, it must naturally follow also, that it becomes rarified, into a state of ebullition, and consequently evaporate from every pore of the mercurial impregnated patient.

The author then animadverts on the opinion of those who have ascribed the medical effects of mercury to its great specific gravity. In refutation of this doctrine he observes, that the effects of mercury depend not so much upon the quantity exhibited, as upon the peculiar manner in which it is prepared. That corrosive mercury will excite a salivation sooner than the crude; which would not be the case were specific gravity the principle on which its action is founded.

Dr. Falck afterwards proposes the consideration of two questions, relative to the operation of mercury. The one is, Whether mercury circulates in the body in a metallic state? The other, By what power or quality it acts in the animal œconomy? In regard to the first of these questions, he expresses his sentiments as follows:

For my own part, I am apt to think, it may circulate in the fluids, in its metallic state, as well as being absolutely dissolved in the mass of blood; but that its operations in regard to its effects on diseases, and on the salivary glands, must depend upon the latter: moreover, that it must undergo various changes before it acts in that respect; for experience shews us, that whether the unction is rubbed on the shins, arms, or about the tonsils, &c. the salivating effect is brought on, nearly in an

equal space of time. And again, whilst all the various preparations of mercury (except that combined with sulphur) has the same effect on the salivary glands, only in a different degree, proportioned to their saline acrimony, it follows that they must again undergo a different solution: and as it were be assimilated to one and the same kind of solution, in order to have one and the same effect.

The author next directs his attention to the second question above specified, and declares himself against the opinion that the operation of mercury depends upon a septic quality. The appearances which have afforded ground for this hypothesis are the factor of the saliva, and the ulcerations in the mouth, which accompany salivation. But Dr. Falck contends, that, if the action of mercury depended on such a principle as has been mentioned, the whole animal system ought to be affected, as well as the salivary glands, which is repugnant to common experience; and he therefore endeavours to account for its effects upon a different principle.

It has long been a question in physic, says he, why fumigation should be more subject to occasion a palsy, than a greater quantity of mercury by anointing? My opinion is this; according to the above principle, mercury is always in fusion in its crude state; it follows, therefore, that such an additional heat as will reduce it to fumes and make it fly off, must at the same time reduce the volatile particles partly to a scoria; so that those particles which enter the pores of the body are partly the melted metal, and partly scoria. If the melted, or truly metallic parts become triturated in the circulation, so as to be minutely divided, that they may suffer a solution, that part will undoubtedly bring on a salivation; but the scoria, or the inactive particles incapable of being dissolved by the animal fluid, being introduced with the active particles into the very staining of the solids; remain, in the delicate tubuli not only vellicating them, but damping the tone and irritability of the nerves, and thus enervate the system; thence produce palsies, and all the other evils of fumigation, mentioned before.

Dr. Falck then proceeds to offer some arguments in confirmation of the opinion that mercury affects the salivary glands by a sedative quality. His reasoning on this subject, however, is too hypothetical to be considered as in any degree decisive; though it must be acknowledged, at the same time, that the propositions he advances are well calculated to establish the doctrine which they are produced to support.

In the second part of the work, the author treats of the principal preparations of mercury in a concise and practical manner, intermixing the narrative occasionally with pertinent remarks.

The

The third part, which is devoted to the consideration of the medical qualities of mercury, is introduced with an enquiry into the animal economy, and an investigation of the causes of diseases, both chronic and acute. But as we here meet with no doctrine that deserves any particular attention on account of its singularity, we shall only acquaint our readers that the author proposes to publish, in a future work, his observations on the gout, rheumatism, stone, and gravel; in which we are given to understand that important improvements will be offered in medical practice.

This Treatise on Mercury, like the former production of the same author, which we have already mentioned, contains many judicious observations, and ingenious suggestions in the cure of diseases. We cannot, however, avoid remarking, that Dr. Falck discovers too great a propensity to the framing of hypotheses, and that he sometimes draws conclusions from such pathological premises, as are not rendered sufficiently unquestionable to serve as the foundation of therapeutic prescriptions. But notwithstanding this circumstance, which seems to take its rise from a great fertility of invention, he displays much sagacity in the practical parts of physic; and we make no doubt but the faculty would be pleased to have an opportunity of perusing the work which he has signified an intention of publishing.

X. *The Art of Drawing in Perspective made easy to those who have no previous Knowledge of the Mathematics.* By James Ferguson, F. R. S. 8vo. 3s. Cadell.

WE are glad to have once more an occasion of introducing this useful and intelligent writer to our readers; the more especially, as in a preceding treatise on Mechanical Exercises, we observed, not without concern, that he expressed an intention of closing there his literary labours.

In my infirm state of health, a situation that is very apt to affect the mental faculties, I thought my late book of Mechanical Exercises would have been the last I should ever publish. But, as I have been constantly accustomed to an active life, and to consider idleness as an insupportable burden, I have, of late, amused myself at intervals, as my usual business would permit, with studying *perspective*; which is an art that every one who makes drawings, were it but for plates (especially of solid figures) in books, should be acquainted with. And indeed I drew the figures which are now engraved for this book, with no other view than to instruct others verbally by, who came to me to

learn something of that branch of science, without having the least thought of ever laying them before the public.

But, upon shewing these drawings accidentally to some friends, they expressed a desire that I should write a description of the rules by which they were delineated. I complied with their desire, and it is entirely owing to their partiality to me, that I have consented to this publication.

This little work consists of a set of easy rules and directions for drawing many plane and solid figures in true perspective, viewed by the eye, illustrated with several plates of the figures neatly executed, and preceded by proper definitions in the subject itself, as well as by some geometrical definitions and problems with other occasional observations for the use of such readers as have not already learned that science. To such readers he has adapted this as well as his other performances; on which account this work is to be considered as an easy introduction rather than a complete treatise on the science to which it relates.

I am, says the author, far from considering the following work as a complete system of perspective, for that would require a very large volume. But I think I may venture to say, that, when the learner is fully master of what is there contained, he will not find any great difficulty in proceeding to what length he pleases in the attainment of this science, without any further assistance.—Or, if he should grow tired, and be weary of going on according to the rules, he may make use of the optive perspective machine described and delineated at the end of this small tract, by which he may draw every thing equally as fast as he sees before him, without knowing any rule at all. But I hope there are very few who will have recourse to such an unscientific method.

It is very probable, that those who already understand perspective, if they take the trouble of reading this small treatise, may think I have been rather too verbose in most of my descriptions. I only request of such to consider, that I never wrote any thing for those who are well skilled in the few branches of science whereof I have treated; but only for those who wish to attain a moderate knowledge of them; and to such, I think, every thing ought to be made as plain and easy, and be minutely described, as is possible.

Though this tract is professedly intended for teaching the simple and easy principles of perspective, and not for extending or adding to it by great discoveries in the theory, yet among the frequent remarks, intermixed with the general directions, we meet with many observations which may be useful to more than mere novices. Thus,

• I need

I need not observe how requisite it is for painters who put groupes of figures together, but also for those who draw landscapes, or figures of machines and engines for books, to know the rules of perspective. The want of this branch of knowledge is the reason why we not only see very bad and distorted figures of machines and engines in printed books, but also why we see many historical paintings, in which the different pictures of men, women, hills, houses, birds, and beasts, are put together without any regard to what painters call *keeping*; which is the same thing as representing objects in the same manner that they appear to the eye, at different distances from it.

I shall only mention two instances in the works of one of the greatest painters that ever existed;—I mean the celebrated Raphael Urbin.

Every man is sensible, that, if he should stand by the sea-side, and look at a boat with men in it at some distance, he could not distinctly see the features of those men, much less the wrinkles and marks of the muscles in their faces or bare arms. And if he were in a boat, at some distance from the land, he could not perceive the eyes and beaks of fowls on the shore.

Yet so it is, that, in one of the famous Cartons of Raphael, representing the miraculous draught of fishes, the men in each of the two boats appear of full size, the features of their faces strongly marked; and the boats are represented so small, and the men so big, that any one of them appears sufficient to sink either of the boats by his own bare weight: and the fowls on the shore are likewise drawn so big, as to seem very near the eye of the observer: who could not possibly, in that case, distinguish the features of the men in the distant boats. Or, supposing the observer to be in either of the boats, he could not see the eyes or beaks of the fowls on the shore.

The other instance is of a very capital mistake in Raphael's historical picture of our Saviour's transfiguration on the Mount; where he is represented with those who were then with him, almost as large as the rest of his disciples at the foot of the Mount; with the father and mother of the boy whom they brought to be cured: and the mother, though on her knees, is more than half as tall as the Mount is high. So that the Mount appears only of the size of a little hay-rick, with a few people on its top, and a greater number at its bottom on the ground: in which case, a spectator at a little distance could as well distinguish the features of those on the top as of those on the ground. But upon any large eminence, deserving the name of a Mount, that would be quite impossible.—My only reason for mentioning these extraordinary particulars, is to shew, how necessary it is for painters to be well acquainted with the rules of perspective.

Many other pertinent and useful remarks are also made in the body of the work, but from which we cannot easily make extracts on account of the references to the figures.

In this work is also described a new portable machine, thought to be invented by the late ingenious Dr. Bevis, by which any person, unacquainted with the rules of perspective, may readily and easily make a true perspective draught of any number of objects as viewed by the eye at any distance. The whole is delivered in that style of plainness and simplicity which cannot fail of rendering the book very useful to such readers as have made little or no progress in this branch of science; a mode of writing the best calculated for diffusing general instruction, which Mr. Ferguson, in all his productions, has successfully endeavoured to promote.

XI: *A Brother's Advice to his Sisters.* Small 8vo. 2s. 6d. sewed.
Wilkie.

THE author of this piece assures us that he writes to two young girls, his sisters; but had it not been for this assertion, we should as readily have deemed his admonitions, except in one or two instances, a father's advice to his son, an uncle's to his nephew, a husband's to his wife, or a parson's to his parishioners. The advice may, nevertheless, be good, although not peculiarly adapted to the persons to whom it is addressed. That the writer thinks it is excellent, we cannot doubt, after reading what follows:

That I have spent a few leisure hours upon this little bagatelle, will be a future source of pleasure to me, which no human blame shall lessen, no human praise increase. Dearer to me shall be the pen with which I scribbled it, than cardinal Chigi's was to him—and small and trifling as it is, rather would I have written it, than the four hundred and ninety works of Varro, the four thousand volumes of Didymus the grammarian, or the six thousand Treatises of Origen—Yes, my sisters, forgive the fond boast, if indeed it be a boast—but most assuredly with more genuine joy, more home-felt satisfaction, will my lingering soul take her fearful flight, in the hour of death, when she shall smilingly look back upon this, at least well intended, trifle, than if she should blush to acknowledge herself to be the infamous author of any of those poisonous volumes, under which the loaded shelves of the woman of fashion, and the man of pleasure, groan and bend. Though my life be less notoriously famous than the life of Fontaine, or of Rochester, my death shall be more pleasant; and conscience shall not send me

me out of the world, like Trivulce, the Italian, with a drawn sword in my hand.—It is my firm trust to die with no worse crime upon my mind than that of being a bad writer on the side of goodness: and should I ever scribble any things which deserve the name of works, repentance shall not cause me, as it caused Cowley, to recommend the revising of them to the care of a friend, with this particular obligation, to be sure not to let any thing pass that may seem the least offence to religion or good manners; for I would this instant split up my little crow-quill, could I fancy it ever capable of offending either against the one or against the other—Yes, my G——, yes, my M——, yes, my memories of the dear departed woman who bare us, the smiling remembrance of the happy time which I spent in throwing these advices upon paper shall be a future comfort, a reviving cordial, to my aking years; it shall soften the sharpest pang of sorrow, and soothe the saddest sickness into slumber; gently shall it smooth an eider-down pillow for mine age, and sweetly shall it brighten, for one extatic moment brighten, the fixing eye-balls of death's dark self.—Little concern will it give me to hear from my bookseller that only five or six copies are sold; nor very much shall I grieve that but a small number of young ladies do me the inexpressible honour to smooth their tuckers and their ribbands in my book, to make thread papers of it, or to tear it in pieces for papillots, or to make their shimbles fit.

We think this gentleman ranks the merit of his intention too high. The remembrance of a life spent in the exercise of the moral and social duties may be a reviving cordial in one's declining years, may soften the sharpest pang of sorrow, even alleviate the torments of disease; but that having advised another to practise those duties should effect all this, is more than we are convinced of; and our author throws a difficulty in the way we should not have thought of, but which would entirely overthrow this fine fabric.

Where is he, says he, that will swear that the very hand which guides my pen backward and forward upon the paper shall not, ere it crumble into dust, be shut, be clinched, against those sisters for whose instruction it is now in motion!

Should this happen, he would certainly not exult that he had written for their instruction.

As we presume this gentleman to be extremely generous, we advise all unfortunate authors to pay him a visit; for, lo! he says,

At present, indeed, this four and twentieth day of October, one thousand seven hundred and seventy-four,

H h 4

I am

'I am not the least covetous of gold,
 Not care I who doth feed upon my cost;
 It yeres me not if men my garments wear,
 Such outward things dwell not in my desire.
 But if it be a sin to covet virtue,
 I am the most offending soul alive.'

The two concluding lines would induce us to charge him with vanity, did we not find him exclaiming immediately after,

'Yet, can I be confident that the damned time will never come, when I shall lose my senses, and drudge, and drudge, and be a miser. When I shall put my two or three poor virtues up to public auction, and truck my very soul for so much trash as may be grasped thus; for a bowed three-pence, perhaps.'

God forbid that ever the poor gentleman should sell all his virtues for three pence. But our wish does but forestal his:

'Oh my God!—deal not so with me! Is thy servant a dog that he should do this great thing.'—The gentleman and we, you perceive, are exactly of the same sentiment,

You may by this time enquire, perhaps, what is become of the brotherly advice? Why it is scattered here and there in the book—Oh, here is a bit—

'Be prepared for all possible accidents. Expect an apothecary's long bill, for instance, every now and then,—should you be disappointed, it will be at least agreeably; and I am afraid I may venture to promise you coveys of misery in any part of the world to discharge your purses at, instead of the woodcock.—This metaphor is not out of your beat, I hope,—you would not be the first good shot of your sex.'

We fear the metaphor, if not out of the ladies' *beat*, is out of that of common sense; and we are sorry to say that we meet with many cases of a similar kind.—Our reader will probably smile at the solemnity of the following wish:

'Great God! unless I have greatly offended thee, grant me the luxury, sometimes to slip a bit of silver, though no bigger than a shilling, into the clammy-cold hand of the decayed wife of a baronet.'

The *decayed wife of a knight* would not, we presume, answer our author's purpose as well. How would it heighten the sublimity of the sentiment, to read *the decayed wife of a peer!*

'Never people your houses, says our adviser, with dogs, or with cats, or with birds.—If you must feed something, you may as well feed two or three poor men and women, as eight or ten gray cats, and Dutch pugs, and tortoise-shell cats.'

Not-

Notwithstanding this sage advice, our author keeps a cropped dog, one between an Irish wolf dog and a Dane, and would not, if he may be believed, part with him for a trifle.

As our author hints that he may again write advice to his sisters, we earnestly recommend to him to aim less at showing wit than sense, to seek the substance, and neglect the shadow.

XII. *The Fall of Mexico, a Poem.* By Mr. Jerningham. 4to.
2s. 6d. Robson.

THE cruelty practised by the first settlers in America on its original inhabitants, will ever remain a disgrace to European civilization; nor can the warmest advocates for the extension of territory, and the acquisition of wealth, have the effrontery to use an argument in its extenuation. The writer of the Poem before us has chosen to interest our compassion, by taking for his subject the misfortunes of the brave and magnanimous Guatimozino, the last emperor of Mexico, who fell a sacrifice to the avarice and cruelty of Ferdinand Cortez. To effect this more perfectly he has availed himself of the liberty to which poetry has a claim, to make some little alteration in the story; but without varying the principal incidents, which are general known and well authenticated.

The Poem opens with the accession of Guatimozino to the throne of Mexico; on occasion of which our author has aptly enough introduced a custom, which, if we recollect aright, is actually practised in China. This is the conveying of information by signals; by which method the news of Guatimozino's accession is here said to have been conveyed throughout the whole empire of Mexico.

The law ordain'd a signal to display
The function, mode, and colour of the day.
A splendid streamer, playing to the view,
Inwrought with plumage of celestial blue,
Mark'd, from the summit of a lofty tower,
Of joy's great festival the leading hour.
This matter sign the distant flag obey'd,
And prompt alike the glad report convey'd,
Which posting on the rapid wings of light,
To ev'ry city urg'd its speedy flight;
'Till Mexico, throughout her vast extent,
Burst into joy with one declar'd assent.

The new emperor's marriage is not unartfully supposed to have been solemnized on the day of his accession, as this circumstance serves to render the subsequent events more interesting.

ing. Scarcely is the ceremony concluded, ere a herald declares the approach of Cortez, at the head of a powerful army; Guatimozino immediately prepares to oppose him, and an opportunity is afforded for an affectionate scene between him and his bride.

Amidst the relation of the battle, the reader's attention is called off by an epifodical narration of an attempt, which was really made by two young noblemen, to serve their country, at the expence of their lives, by seizing Cortez in their arms, and throwing him with themselves down a precipice. Here is a contest well imagined betwixt the youths about sharing in the dangerous enterprize, during which the time for its performance arrives. We shall give the event in our author's words.

' The illustrious youths now act their dread design ;
 See at the victor's knee they low incline ;
 Now clasp with circling force th' incautious foe,
 And close adhering to his figure grow.
 Their deadly aim his better fate controll'd,
 With matchless power he burst their stubborn hold.
 The heroes, blasted in their bold intent,
 Approach'd (death hov'ring near) the dire descent,
 Then in each other's circling arms compress'd,
 The last and dear farewell in sighs express'd,
 'Twas friendship, burning with meridian flame,
 One cause — one thought — one ruin — and one fame —
 Tremendous moment ! See they fall from light,
 And dauntless rush to never-ending night !'

This beautiful picture may be rendered more striking by putting all the verses, like the first four and the last two, in the present tense.

When, to obtain a discovery of the principal mines, the inhuman Cortez caused Guatimozino, with the second in command, to be laid on burning coals, the latter thus addresses his prince.

O, royal master give me to disclose
 Where in the mine the golden treasure glows—
 I shrink, I faint, inferior to my part,
 And this frail frame betrays my daring heart.'

The answer made to this request by the unfortunate emperor, was, ' Am I on a bed of roses ?' Our author thus introduces it.

Amidst the raging flames that round him blaz'd
 The royal chief his martyr'd figure rais'd,

Cast

Cast on the youth a calm reproaching eye,
And spoke—oh eloquent, sublime reply!
Oh heav'n! oh earth, attend!

DO I REPOSE

ALL ON THE SILKEN FOLIAGE OF THE ROSA!

If the speech of Guatimozino had been expressed in one line, it would have been more striking, and perhaps more natural, as men in torment are seldom prolix; at least we would recommend to the author to change the expletive ALL in the next edition, as it certainly enfeebles the sentence.

The poem concludes with a prediction of the destruction of the Spanish armada, which one of the Mexican priests considers as the vengeance of heaven for the miseries inflicted on his country.

In this publication is included a short poem entitled, *The Venetian Marriage*.

XIII. *The Story of Æneas and Dido burlesqued. From the Fourth Book of the Æneid of Virgil. Small 8vo. 1s. 6d. Knox.*

WHEN we meet with a wag putting the language of buffoons into the mouths of Virgil, or Homer, we are reminded of signor What d'ye call Him's cutting capers at the Opera-House, in the habit of a clergyman. The contrast to common sense in both cases makes us laugh, however little real humour there be in it.

Of those facetious authors who have followed the steps of Scarron in burlesquing the ancients, Cotton stands first amongst our countrymen in point of time; but he, in the character of Virgil, overacted that of a buffoon, and thought there was humour in exhibiting his posteriors. The public, as it might have been foreseen, generally turned their backs on him, and left him to a very few who could relish his vulgarity. Not having the example of his predecessor before his eyes, Mr. Caustic Barebones next mounted the stage, in the character of Homer, and yielded not in point of vulgarity to Cotton; but finding a like neglect he prudently veered about, frisked and played his gambols with more decency, and came off with applause from the spectators. An American wag now comes forward, plays as many antic tricks as either of the others, and with as much decency as his character will permit. We shall give our readers an opportunity to indulge their risible faculty, by quoting Anna's reply to Dido, who had made her the confident of her growing passion for Æneas.

• • Out

" Out upon 't,
 Refuse a husband ! by our lady,
 Could I but get one, here I'm ready:
 Lard ! it appears to me the oddest,
 That you should seem so wondr'ous modest,
 Who have already had a proof
 Of joys we maid's know nothing of ;
 Tho' we may sometimes hear, you know,
 By market folks how markets go.
 Will you love's soft delights forego,
 Thro' idle whim ? — the more fool you —
 Methinks I hear your little brats,
 Scratching and yowling just like cats,
 Or running to bring some complaint
 Of one another to their aunt.
 I'll make the wenches bibs and tuckers,
 And teach the boys to ride a cock-horse ;
 And often as the little wretches
 Shall daub their petticoats or breeches,
 There's flinkam flankam o'er my knee ;
 Good L——d, how pretty it will be.
 Your former spouse—that's high enough—
 Your chastity—mere idle stuff.
 Think you would he regard what past,
 He mind ! he kiss where I sat last.
 If you'd a sweetheart, would that fret him ?
 Or what suppose it did—why let him—
 Aye, flet your guts to fiddle-strings,
 Old Buck, we shall not mind these things."

The scene between Juno and Venus is thus described.

" You nasty, lousy, black-guard puss,
 Ar'n't you ashamed to go on thus ?
 There's you, ye brimstone, and your stupid,
 Half-gotten, purblind bastard Cupid,
 Have trounc'd between you one poor woman ;
 A mighty knack, indeed—but come on,
 I'll singly do't, by all I hold dear,
 Before I'm half a minute older.—
 It don't require a witch or wizard,
 To find what sticks in your old gizzard ;
 Your fears about those Phrygian cubs
 Have given you the mulligrubs.
 But tell me whither all this tends,
 Come, gi's your daddle, and be friends ;
 Now what if, to compose all strife,
 I give my Dido for a wife
 To your Æneas—if you like it,
 Say, 'tis a bargain, and we'll strike it."
 The other, laughing in her sleeve,
 Perceiv'd her drift, but made believe

As tho' she thought the same had done her
A most prodigious deal of honour.

"They must, quoth she, be blockheads who
Would go to fifty-cuffs with you ;
I'd ten times rather any day
Go twenty miles another way ;
I verily believe Old Scratch
Himself would hardly be your match ;
But can we bring about the plan ?
For G—d knows whether your good man
Will like the Trojan folks should couple
And mingle with your Tyrian people ;
Tho' if he's fromple, may be you
Know how to make him buckle to." —

"Who he, my dear ? let me alone ;
He dare not say his soul's his own.
My stars ! should he pretend to preach,
I'll make him scratch where 't does not itch."

It is but justice to own, that we have selected those passages of this work where the parody is tolerably close.

XIV. *The Bard. A Pindaric Poem, by Mr. Gray. Translated into Latin Verse. To which is prefixed a Dedication to the Genius of Antient Britain. 4to. 1s. Wallis.*

MR. Gray's Ode is animated with an uncommon spirit of lyric enthusiasm. The transitions are sudden and impetuous ; the language full of fire and force ; and the imagery carried, without impropriety, to the most daring height. His translator has therefore undertaken a very difficult task : how he has performed it, the reader will perceive by his copy of the following terrific image of the Bard.

On a rock, whose haughty brow
Frowns o'er old Conway's foaming flood,
Rob'd in the sable garb of woe,
With haggard eyes the poet stood ;
(Loose his beard, and hoary hair
Stream'd, like a meteor, to the troubled air)
And with a master's hand, and prophet's fire,
Struck the deep sorrows of his lyre.
Hark, how each giant-oak, and desert cave
Sighs to the torrent's awful voice beneath !
O'er thee, oh king ! their hundred arms they wave,
Revenge on thee in hoarser murmurs breathe ;
Vocal no more, since Cambria's fatal day,
To high born Hoel's harp, or soft Llewelyn's lay.

Jugo

- Jugo, feroci quod minax caetuminae,
 Amqi sonantis imminet Conovii,
 Vestitus atro tegmine, et torpentibus
 Oculis dolore, vates adstitit senex,
 (Impexa barba, canitiesque horrida
 Fluxère inane turbinis ludibrium)
 Animoque præfago, et furore magico
 Querulam repercutit lyram.
 • Pallor, an illa comis latè frondentibus illex,
 • Hæc resonans spelunca cavis, miserabile quiddam
 • Ad vada suspirant? tibi centum hæc brackia jactat
 • Indignata, tibi pœnas, Rex improbe, postit.
 • Amplius haud Hoëli numeros, haud dulce, Llewellyn,
 • Barbiton illa tuum patriis imitabitur antris.

The following imagery in the original—

• Stream'd, like a meteor, to the troubled air—is very faintly and imperfectly expressed by, fluxère inane turbinis ludibrium. The 'giant oak' suggests no-idea, but what is consistent with every attendant circumstance, the frowning rocks, the desart cave, the sighing trees, the awful voice of the torrent, the mourning mountains, &c. *Comis latè frondentibus* is therefore too pleasing a picture to be admitted into this scene of horror, misery, and desolation.

Yet, notwithstanding these, and some other imperfections of this nature, there is great merit in this translation.

XV. *The Latin Odes of Mr. Gray, in English Verse, with An Ode on the Death of a favourite Spaniel.* 4to. 1s. Ridley.

THIS pamphlet contains translations of the following odes, published in the Memoirs of Mr. Gray: An Ode occasioned by Mr. West's Removal from the University to the Temple, in 1738; an Alcaic Stanza on the Sympathetic Tear; an Ode 'Ad C. Favonium Zephyrinum,' [Mr. West] written from Rome, after the author's return from the cascades of Tivoli; an Ode written at the Grande Chartreuse; and, lastly, an Ode by the Translator on a favourite Spaniel, belonging to Mr. Walpole, which was killed by a wolf. See Gray's Memoirs, Sect. 2. Let. 10.

The Alcaic Stanza, which the reader will find in our Review for June 1775, is thus translated:

Fountain of tears, whose softer mine
 Treasures the soul of source divine,
 He, pious maid, is ever blest'd,
 Who feels thee flowing through his breast.

• Vide Camden's Britannia.

This

There is a confusion of images in the first line; and an absurdity in the idea of a 'maid flowing through the breast.' The translator has indeed followed the original: but, if we are right in our conjecture, the word should not have been *nympha*, but *lympba*. See the Review abovementioned.

A Latin version of Gray's Welch Bard was published some time since by the translator. These pieces are intended as testimonies of respect for the memory of the late Mr. Gray. In general they are tolerable copies of the original compositions. But in some instances, we apprehend, the former and the latter convey different ideas. We submit the following stanza to the author's consideration.

Sæpe enim curis vago expeditâ
Mente; dum, blandam meditans Camœnam,
Vix malo rori, meminisse seræ
Cedere nocti.

Malo rori seems to mean the dews of the evening: those of the morning are never perhaps called *mali*.

Our author thus renders the stanza:

Full oft with sleep devoid of care,
I brush the dew, to meet the fair,
To meet her ere Aurora's light,
Nor quit her 'mid the gloom of night.*

The translator distinguishes himself by these initials, E. B. G.

XVII *Dissertations Moral and Philosophical, on natural and revealed Religion. To which are added, Expositions on select Passages of Scripture; and other Discourses. By the rev. Dan. Turner, A. M.*
8vo. 4s. sewed. Hay.

THIS work consists of theological essays, expositions, and sermons. In the essays the learned and ingenious author endeavours to demonstrate the existence, the unity, and the providence of God, the immortality of the soul, the necessity of a divine revelation, the truth of the Mosaic and Christian dispensations, &c.

These Dissertations are intended to give the reader a general view of the principles and evidences of natural and revealed religion. The author seems to have written them for the immediate instruction of his congregation; and probably delivered them, in separate discourses, from the pulpit; as he has rather endeavoured to give a concise representation of the arguments, which have been advanced by others, than to throw any new light upon the subject.

* See Crit. Rev. vol. xxxviii. p. 474.

The Expositions consist of an explanation of the 23d Psalm, and the 3d chapter of Genesis.

We are sorry to find the author casting the following reflection on the *religious principles* of a man, who has written a more valuable treatise on Original Sin, than all the Calvinists that ever existed.

The celebrated Dr. Taylor has wrote [written] an elaborate treatise, to prove that it was only ejection from the blissful bowers of Paradise, and subjection to temporal death. His arguments have been fully confuted by the learned and pious Mr. Edwards, late principal of Jersey College. The dignity of a Lawgiver must always sink, where neither rewards nor punishments are adequate: the utility of any law much depends upon the propriety and strength of its sanctions. Though the Almighty, therefore, should have preserved man immortal, in case of obedience, yet temporal death, to one formed of the clods of the valley, seems a penalty inadequate to the majesty of the Divine Lawgiver, to the importance of the benefits stipulated, and to the guilt of the offender: in fine, we will venture to declare him not a *true Christian*, who understands it not as also implying death spiritual and eternal.

According to Dr. Taylor's hypothesis, the penalty, our author thinks, was 'inadequate to the majesty of the divine Lawgiver, to the importance of the benefits stipulated, and to the guilt of the offender.' The doctor supposes, that by the first transgression 'Adam and his posterity were subjected to sorrow and labour, and to that death, or loss of life, which might never have been followed with a resurrection, or revival, had not God in Christ provided, that mankind should be made alive again at the last day,' p. 25.—If our author does not think this a sufficient penalty, he must adopt the doctrine maintained by the Assembly of Divines, "that the fall of Adam has made all mankind justly liable to the most grievous torments in soul and body, without intermission, in hell-fire, for ever:" but surely this is a notion, not only destitute of all foundation in scripture, but extremely derogatory to the character of the great and good Parent of the Universe!

These Expositions are followed by two sermons on Rev. iii. 21. "To him that overcometh will I grant to sit with me in my throne, &c.

The author informs us, that if these Dissertations meet with a favourable reception, he intends to publish Expositions on the most interesting passages in the history of Abraham, Jacob, Joseph, Moses, Samuel, and our Saviour.

FOREIGN

FOREIGN ARTICLES.

XVII. *Memoirs of the Laplanders in Finmark, their Language, Manners, Customs, and former Paganism, &c. (continued from p. 397.)*

CHAP. XII. Besides their reindeer herds, the Laplanders keep some cows, goats, and sheep. The wild beasts abounding in Finmark are an immense number of reindeer, hares, bears, wolves, foxes; three species of martens, gluttons, beavers, fish-eaters sometimes domesticated, as it were, and trained to fish for their owners; squirrels, ermines, rats, &c. The mountains and coasts swarm with a great variety of land and water-fowl, and birds, some of them affording good or delicate food, others valuable for their down.

Ch. XIII. Neither is the sea less abounding in amphibious animals, and a variety of large and small fish.

Ch. XIV. The few manufacturers among the Laplanders are employed in providing cloaths and furniture, and display a considerable degree of skill and ingenuity.

Ch. XV. Of their customs, we will only remark, that they are used to present each other, and their magistrates, missionaries, &c. with cheese, butter, hares, fish, meat, down, &c. in return for which they receive beer, mead, tobacco, pepper, ginger, &c. When they feel pains in their arms or feet, they bind the affected part with cords as tight as possible, and hold it to a fire-brand till the skin bursts. Their wealth, especially their cash, they conceal so carefully, that their heirs can never hope to discover the hoard, the place where it is deposited not being revealed, even at the owner's death. The motive for so doing is said to have once been assigned by a wealthy Swedish Laplander, who on his death-bed confessed, that he so carefully concealed his hoard, lest after his death he should want a livelihood.

Ch. XVI. Intermarriages between Laplanders and Norwegians are very rare. When love warms the heart of a Laplandish swain, his nearest relations attend him to the family of his mistress, with offerings of brandy and other trifles, to recommend his vows and proposal to their attention. On arriving at her residence, all his relations enter, except the anxious respectful lover, who at an humble distance waits near the door for the event; with what shiverings, palpitations, and throbbings of heart during this awful crisis, they, whose fate has ever depended on the smile or frown of a mortal goddess, or on the prudence or humours of her friends, will best conceive. Yet their commiseration for the poor Laplander will quickly cease with his anxious suspense; for the arbiters of his destiny are too wise or too good to waste his time in painful uncertainty; his proxy soon brings it to a final determination; by presenting the maid's father with a cup of brandy: as the parent either declines or tastes the brandy, the proposal is understood to be rejected or accepted. In the latter case the proxy hands the cup to the mother and the other relations, begs leave to demand the maid in form for the absent bridegroom; and then addresses the venerable assembly with a speech as pompous and elegant as his language can admit, or his genius suggest, but with the greater confidence, as his auditors have already drank success to his eloquence. We heartily regret that we find no specimen of a Laplandish harangue on this occasion inserted by our author.

The bridegroom is at length called in, and, on finding his suit approved, delivers his presents to the bride, to her parents, and the rest of the assembly; promises them new cloaths, and soon after retires with his retinue. One of their customs, however, seems to have the generous deficiency of Laplandish lovers: if after the espousals the parents of the bride happen to repent, and break off the match, they are to refund all his presents, and even the brandy drunk at the espousal.

On his visiting journeys to his bride, the bridegroom celebrates her charms in extemporary love-songs, that have one merit at least, both their poetry and their music being of his own composing. On meeting her he treats her with brandy; the nuptials are celebrated with great temperance and sobriety: the bridegroom entertains his guests with a soup, roasted mutton, and mead; after which people of property make the bride some present in money, or reindeer, &c. and each retires to his own home. This grandest festival in their life is not accompanied by any music either vocal or instrumental. With all his pains, M. Leem could never succeed to teach them the plain, simple melody of an hymn. Their awkward manner of singing he ascribes to the harsh and uncouth accent of their language. A stranger hearing one of their love-songs, without seeing the enamorado, might possibly mistake it for a caterwauling. After the nuptials, the young couple stay one year with the wife's parents; receive then a small portion, and set up for themselves.

Ch. XVII. Their pastimes, games, and exercises are wrestling, a kind of ball-playing, &c. all of them harmless, and chiefly calculated for strengthening their bodies, or keeping them warm.

Ch. XVIII. The most fatal of their diseases is the small-pox, which has of late years been imported by a foreigner to Bergen, and thence spread to the farthest North. Their internal diseases they are said to cure by a draught of warm blood of wild reindeer, or of sea-dogs. Their dead are without any ceremony buried by their nearest relations; and among them the greatest miser might die without grudging the expence of his funeral.

Their boys are at their birth presented with a reindeer cow, and all her calves are reared for his benefit. Thus his property increases with his years; and is after the parent's death consigned to him before the inheritance is shared among the children.

Ch. XIX. & seq. contain a tedious account of the idolatry and superstition of the ancient Laplanders: and the work concludes with an account of the settlement, instructions, sufferings, and success of the missionaries in Lapland. Their first apostle here recorded was Eric Bredal, bishop of Drontheim in 1643—1672. The continuation of his labours was afterwards neglected till 1714, when the government settled a few missionaries among all the Danish Laplanders, whose instructions are pious and plain, and whose success is answerable to their piety. As to the author's repeated lamentations on their dreadful sufferings from cold and smoke in the Laplandish cottages, we hope, that as, by Mr. Leem's own account, the country abounds in wood for rafters, planks, and fuel; and as its inhabitants have time and hands, and industry and docility enough to construct cabins, funnels, and doors, incomparably more healthy, snug, convenient, and equally fit to be transported on sledges; some more active missionary has since found means to remedy or alleviate those evils which M. Leem has contented himself with suffering and lamenting.

XVII. *Traité des Injures dans l'Ordre judiciaire: Ouvrage qui renferme particulièrement la Jurisprudence du petit Criminel, par M. Darcau, avocat au Parlement, &c. 12mo. Paris.*

UNDER "Injures" Mr. Darcau comprises all the various sorts of insults, whether oral or written, and offered by action or by omissions. In this comprehensive sense, this subject, so generally and constantly interesting, had never yet been professedly treated by French writers; his plan has, therefore, the merit of originality, and in its execution he has contrived to join useful and judicious precepts with striking examples, curious and agreeable anecdotes, of variety of matter, and a sprightliness of diction seldom to be met with in jurisprudential works.

In his preliminary discourse he observes, how very happy mankind would be, if they could banish insults from their mutual intercourse. Yet moral as well as physical evils are permitted for wise reasons. By banishing insults, and brutality, the practice of many of the noblest, hardest, and most amiable virtues, patience, magnanimity, &c. would be precluded.—When he considers a good reputation as the *most precious and valuable of all goods*; we are at a loss what rank he would assign to a good conscience, to mental and corporeal health, &c. and think it as dangerous an error to over as to under-rate the real value of an enjoyment so precarious as to depend upon the variable opinions of men, influenced by numerous selfish prejudices and passions.

From a striking delineation of the various evils produced by insults, Mr. Darcau proceeds to the care incumbent on magistrates to repress and punish them.

This work is methodically divided into chapters, and subdivided into sections and paragraphs. He first treats of the various species of insults; of these offered to the public at large by violating principles and offending good manners; and then comes to insults offered to individuals; to clergymen, gentlemen, lawyers, magistrates, and men of learning, to whom, like Plato, he assigns the first rank, after magistrates, in the state, since laws alone are by no means sufficient for procuring, insuring, and improving the happiness of society; and since it is to be learned by whom we are taught the rights of humanity, the love of virtue, our true and real interests; and to artists that mankind are indebted for all the pleasures and all the conveniences of life. He, therefore, observes that magistrates and learned men ought to be peculiarly protected from insults; laments the public hostilities by which the latter are unfortunately, but too frequently, harassed and degraded; wishes for peculiar tribunals to judge of literary offences; but, as such an establishment will hardly ever be made, he advises insulted writers to bring their complaints before the ordinary magistrates, and relates a variety of curious literary anecdotes and instances of law-suits between writers.

Another species of insults that attract his peculiar attention, are those offered to the character of the fair sex, who, "excluded as they are from dignities, employments, &c. confine all their ambition to an husband, who is to be both their honour and happiness, &c."

After treating insults, according to the quality of the persons to whom they are offered; he considers them according to the relation by which they bear to each other; and hence takes occasion for speaking of insults between husband and wife, parents and children, lords and vassals, &c.—remarks the characteristic difference of a grave or slight offence; the several species of law-suits by which

they may be tried; points out who is or is not allowed the remedy of the law; and what excuses may be made by the defendant.

This useful and entertaining book concludes with an account of the reparation of forced or wanton insults; of the order of proceedings, and of the execution of the sentence.

FOREIGN LITERARY INTELLIGENCE.

19. *Nouveau Dictionnaire raisonné de Physique, et des Sciences Naturelles. Par une Société des Physiciens. 2 Vols. 8vo. Paris.*

ONE of the most valuable of the many Dictionaries published in France.

20. *Histoire des Papes, ou Souverains Pontifes qui ont Siégé à Avignon pendant 119 Années, aux Treizieme & Quatorzieme Siecles. 4to. Paris.*

This work appears to be interesting both for the ecclesiastical and civil history of the 13th and 14th century.

21. *Experiences et Observations sur les desfrichemens. Par M. le Docteur, des Sociétés d'Agriculture de Rennes, &c. 4to. Lambaldé.*

Mr. de Docteur was, by a learned magistrate, entrusted with the care of improving large tracts of waste lands; and in the present practical and useful account of experiments, continued, varied, considered, and compared, for eight years, he appears worthy of the confidence of his employer.

22. *Traité de la Connoissance générale des Grains et de la Mouture. par Economie, &c. Par M. Beguillet. 2 Vols. 8vo. Paris.*

This work was originally undertaken by Mr. Bertin's orders, and is a very instructive and capital performance.

23. *Elémens de Fortification contenant la Construction raisonnée des Ouvrages de la Fortification, &c. avec un Plan des principales Instructions pour former les jeunes Officiers dans la Science Militaire. Par M. le Blond. Septième Edition, &c. 8vo. with 37 Cuts. Paris.*

This edition of these classic Elements of Fortifications has been considerably improved. It contains, first, the mathematical institution of the late duke of Burgundy: a preface; an account of the several subjects that ought to be taught in a mathematical academy calculated for the instruction of young military gentlemen; a discourse on the usefulness of fortresses. The elements themselves, are divided into four parts; of which the first treats of whatever belongs to the compass of fortresses: the second, of the out-works constructed beyond the ditch for the increase of the defence: the third gives an account of the principal systems of fortification from Errard, an engineer under Henry VIII. to baron de Coehorn: the fourth part is entirely taken up with irregular fortification. The work concludes with a concise dictionary of technical terms, and a very judicious and useful index.

24. *Abrégé Chronologique de l'Histoire de Lorraine. 2 Vols 8vo. Paris.*

This abstract of the history of Lorrain is written on the same plan as president Henault's Abstract of the History of France; and one of the best imitations of that celebrated work. The first volume contains the history; the second, a topographical dictionary of the places, rivers, &c. of the dukedoms of Lorrain and Bar.

25. *Beschreibung des Herzogthums Steyermark, von Aquilin Julius Caesar. A Description of the Duchy of Styria.* 2 Vols. 8vo. Grätz. German.

The first volume contains an indifferent and tedious account of the city of Grätz; the second, a minute description of the whole duchy of Styria in general. In the whole country the author enumerates 20 towns, 95 boroughs, 212,000 houses, and its actual ordinary revenues are said to amount to 1,100,000 florins.

26. *Institutiones Still Historici, Curtii et Livii.—Auctore R. P. Anselmo Desing, Ord. S. Benedicti. Editio Quinta.* 8vo. Augustæ Vindelicorum. (Augsburg.)

A formal treatise of rhetoric, chiefly illustrated by examples drawn from Q. Curtius and Livy; designed for the use of grammar-schools.

27. *Entwurf wie eine Geschichte nach gründlichen Regeln zu schreiben. A Plan for writing History, according to solid Principles.* 8vo. Augsburg. German,

— In digested, and indifferently written.

28. *Anacréon, Citoyen.* 8vo. Paris.

To this easy and agreeable poem are subjoined, *Reponse de Ninon à un Comte Russe*; and an Epistle to the Moon, which seems to be none of the best sublimary performances.

29. *Essai sur l'Histoire Naturelle de Saint Domingue, avec des Figures en Taille douce. Par le P. Nicolson, Religieux Dominicain.* 8vo. Paris.

The subjects of this useful work are plac'd in their alphabetical order. Its merits are, truth, plainness, accuracy, and perspicuity.

30. *Table générale des Recherches Critiques, Historiques et Topographiques sur la Ville de Paris, depuis ses commencemens jusqu'à présent.* Par M. Jaillot, Géographe Ordinaire du Roi, &c. 8vo. Paris.

As the work itself has several times been mentioned in our Review, we take notice of its general index, to which the author has subjoined his corrections and improvements, to all the preceding numbers; and his answers to some critical letters on his works; which already contains the completest and most accurate account of the city of Paris, and will be yet more agreeable to its readers, when the corrections and improvements will, in a future edition, be inserted in their proper places.

31. *Lettre et Reflexions sur la Fureur du Jeu, aux quelles on a joint une autre Lettre Morale.* Par M. Du Sauly, &c. 8vo. Paris.

The dangers, misfortunes, injustice, and baseness inseparable from a passion for gaming, are here expos'd and display'd with zeal and energy. The second moral letter gives a pathetic description of the death of an honest man; and this small and useful collection concludes with advices to a young man dissatisfied with his first entrance into the world.

32. *Fragmens de Tactique.* 4to. Paris. With Cuts.

Containing instructive memoirs on artillery; on military technical terms; and a scheme of instructions for the evolutions of infantry.

33. *Güßlaume; en X. Chants.* Par M. Bitauhé, 8vo. Amsterdam.

An epic poem on the founder of the Dutch republick, written in prose, in the manner of Gessner's death of Abel; but rather overlaid with poetical pictures.

34. *Exposition de l'Histoire de France depuis le Commencement de la Monarchie jusqu'à la Paix d'Aix la Chapelle, sous Louis XV. en 1748.* Par M. Cavaillon. 12mo. Paris.

The author of this new abstract of the history of France, for the use of youth, has given a recapitulation of the history begun by Messrs. Velly, Villaret, and Garnier; of Mezeray, Daniel, and Voltaire. Its contents are well chosen, and its diction correct and elegant.

MONTHLY CATALOGUE.

P O L I T I C A L .

35. *Septennial Parliaments justified.* 8vo. 1s. Wilkie.

THE advantages alledged by this writer to result from septennial parliaments, in preference to triennial, may be reduced to the following three heads; viz. a great saving of time and labour to the people, the loss of which, occasioned by the avocations attending more frequent elections, would prove detrimental to commerce; a saving of expence to the candidates and constituents; a less embarrassment to government than if the democratical part of the constitution exercised greater influence than at present. Political theorists admit with difficulty a sufficient degree of demonstration, and different opinions will therefore always be entertained on subjects of this nature. The most unerring rule of determination is the testimony of experience, when such can be clearly attained.

36. *Considerations upon the Question, What should be an honest Englishman's Endeavour in this present Controversy between Great Britain and the Colonies?* 8vo. 1s. Wilkie.

To the question expressed in the title-page, the author's reply is, 'that Great Britain may prevail.' That his readers may be induced to join with him in this opinion, he enters upon a particular consideration of the subject; first specifying the reasons on which his own answer is founded, and afterwards examining the validity of those that may be urged in support of a different determination. It cannot be expected that we should meet with new arguments in a dispute which has been so minutely contested; tho' the author conducts his enquiry in a sensible, candid, and perspicuous manner, and fully evinces the propriety of the answer given to the interrogation.

37. *A View of the several Schemes with Respect to America.* 8vo. 1s. Owen.

After enumerating the various schemes that have been proposed for terminating the dispute with America, which are no less than sixteen in number, the author of the pamphlet proceeds to examine their several merits, and determines in favour of the plan suggested by Mr. Burke, as the most simple, comprehensive, and effectual. The View which he takes of those schemes is wide, and clearly delineated; but his objections have not

not always such a degree of validity as to acquit him of predilection in favour of that which he would adopt.

38. *Some Reasons for approving the Dean of Gloucester's Plan of separating from the Colonies.* 8vo. 6d. Conant.

An ironical amplification on the advantages which would accrue to Great Britain by a total separation from her colonies, according to the proposal of Dr. Tucker; to which the author subjoins, in the same strain, the additional proposal of a separation likewise from Ireland.

39. *A Short Hint, addressed to the Candid and Dispassionate on both Sides the Atlantic.* 8vo. 6d. Almon.

It is almost sufficient to observe of these few pages, that the author acknowledges them to be 'the result of a young imagination.' That faculty of the mind can have no authority in the determination of political controversies. But the truth is, we meet not here with any sentiment that seems to be derived either from the imagination or judgment. This *Hint*, if such it may be called, contains nothing more than a summary recital of the transactions respecting the stamp-act, and an exhortation to both parties to adopt conciliatory measures.

40. *Seasonable Advice to the Members of the British Parliament concerning conciliatory Measures with America, and an Act of perpetual Insolvency for the Relief of Debtors.* 8vo. 1s. Bayn.

This author endeavours to persuade to conciliatory measures with America upon the principles of policy, humanity, and necessity; and to an act of insolvency upon the two former of these considerations. He appears from the style of the production to be a juvenile writer, and though on that account his admonitions may be regarded as of little weight, the benevolent sentiments on which they are founded entitle them to a candid reception.

41. *Considerations upon the different Modes of finding Recruits for the Army.* 8vo. 6d. Cadell.

Two modes of finding recruits for the army are here considered. The one is, by additional companies to the old regiments, and the other, by new corps to be commanded by men of family and estate, who have great influence in the parts of the country where they reside. The author endeavours to shew, from various reasons, that the latter of these modes is by far the most advantageous to government, and afterwards answers some objections which may be made to his opinion.

42. *Address to the Public, setting forth, amongst other Things, a Case of unlawful Imprisonment, &c.* 4to. 1s. Bayn.

In November 1774, we reviewed a pamphlet entitled, 'The Necessity of limiting the Power of the Practitioners in the several Courts of Justice; and of making effectual the Law for taxing the Bills of Attorneys and Solicitors.' It was, we are now informed, the production of Mr. Mawhood, the author of the present Address, and the person whose imprisonment is here

represented as a violation of public liberty. In cases of this kind, the legislature are properly the tribunal to which the appeal is made; and to them therefore we submit the consideration of Mr. Mansfield's complaint.

P. O E T R Y.

43. *Poetical Essays on several Occasions.* By the rev. William Cooke, A. M. 4to. 5s. sewed. Smith.

These Essays consist of a variety of original pieces, with a few translations from Bion, Moschus, and Anacreon, and the Luckow and Nightingale, modernized from Chaucer. Those derived from Mr. Cooke's own invention are chiefly inscribed to one or other in the family of the marquis of Tweeddale, for whom the author appears to have a particular attachment and esteem. The compositions in general are in a moral, congratulatory, or elegiac strain, abounding with sentiments that cherish the love of virtue, and flowing in agreeable versification.

44. *On Illicit Love. Written among the Ruins of Godstow Nunnery.* By John Brand, A. B. 4to. 1s. 6d. Wilkie.

The spot where this poem is said to have been written is the burial-place of the famous Rosamond, mistress of Henry II. whose history has afforded subject for various productions both of the amorous and elegiac kind, but never any in which the criminality of an unlawful passion is more forcibly exposed, or chastity recommended in a warmer strain of poetry, than what now lies before us. The author appears to be inspired with all the enthusiastic ardour which the scenes of memorable transactions are apt to excite in the imagination. The sentiments are glowing and just, the imagery is animated, and the poem is in general beautiful, pathetic, and moral.

45. *Elegiac Verses to a young Lady on the Death of her Brother.* By M. M. Robinson. 4to. 1s. Johnson.

"We are told, in an advertisement, 'should this first essay of an early muse escape the severity of censure, it will, probably stimulate the author, on a future occasion, to submit something to the public; which, he flatters himself, may more justifiably attract their attention.'" "After so ingenuous a deprecation of criticism, to exercise it with rigour would be uncandid. It affords his pleasure, however, to acknowledge, that, in granting the author's request, we are influenced by a consideration more honourable to his fame, and our own justice, than if we were actuated by a regard to lenity alone. As 'the first essay of an early muse,' these verses are not void of merit.

46. *Duelling: a Poem.* By Samuel Hayes, M. A. 4to. 1s. Dodley.

This Poem obtained Mr. Seaton's reward for the year 1775, in the University of Cambridge: The several productions of those who are candidates for prizes of this kind being judged of comparatively, the determination of the tribunal by which they

they are examined, cannot be construed into a positive approbation of that to which they assign the superiority. This poem, however, possesses, as well as relative merit, its own merit, in blank verse, and exposes the folly and vanity of duelling, in a style both pathetic and elevated.

47. *Almodens.* 4to. 1s. Wilkie.

A satirical effusion against the author of a dramatic piece, the representation of which was prohibited last summer by the lord chamberlain. However suitable the motto of the poem (*Stans pede in uno*) may be to the person to whom it is applied, we think it no less descriptive of the present satirist, who, if we may judge of his talents from these verses, bears a striking resemblance of Lucilius.

48. *An heroic Epistle, to the Right Hon. the Lord Craven.* 4to. 1s. Whible.

A satirical reproof to his lordship, said to be written on his delivering the following sentence at a late county-meeting. "I will have it known there is respect due to a Lord." We are sorry that lord Craven should have occasion to demand a tribute which ought rather to be paid voluntarily than arrogated; but if even a nobleman's presence cannot always procure him becoming respect, a polite deference to his rank is yet less to be looked for in anonymous productions from the press; in which an author may indulge his humour for raillery, without incurring the danger of a prosecution for the crime of *scandalum magnatum*.

D R A M A T I C.

49. *Box Ton; or High Life above Stairs, a Comedy, in Two Acts.* 8vo. 1s. Becket.

In this little drama the licentiousness of manners among the more fashionable part of the world is described with peculiar address. While the dialogue is supported with vivacity, and the sentiments are strongly characteristic, the pleasure of the spectator is increased by interesting and natural incidents, and he beholds in Sir John Trebley the portrait of an agreeable, old humourist, full of honest indignation at the prevailing immorality of the times.

50. *May-day; or, the Little Gipsy. A Musical Farce.* 8vo. 1s. Becket.

As an apology for this production, the author informs his readers that it was merely intended to introduce the *Little Gipsy* to the public, whose youth and total inexperience of the stage made it necessary to give as little dialogue to her character as possible, her success depending wholly upon her singing. We very readily make an allowance for the defects of a dramatic piece, when the author's invention has been circumscribed by a regard to any particular circumstance; and notwithstanding this disadvantage, it must be acknowledged that the rural characters

riders delineated in the May-day are calculated to afford entertainment. With respect to the *Theatrical-Candidature*, in which the emblematical personages introduced by Mercury, are, Harlequin, Tragedy, and Comedy, it is a fanciful display of their several pretensions to superiority, exhibited in heroic measure, intermixed with songs.

M E D I C A L.

51. *A Letter to Lord Cathcart, concerning the Recovery of Persons drowned and seemingly dead.* By Dr. William Cullen. 8vo. 11. 6d. Murray.

This Letter appears to have been written in consequence of Lord Cathcart's having asked the author's opinion relative to the recovery of drowned persons. Dr. Cullen sets out with observing, that, from the nature of things, such persons are more generally in a recoverable state than has been imagined. To evince the truth of this proposition he remarks, that in men, and other animals, life does not immediately expire upon the cessation of the action of the lungs and heart, and the consequent stagnation of the blood. That though the functions of the arterial system are necessary to the support of life, the living state of animals depends not upon the exertion of those alone, but principally upon a certain condition in the nerves and muscular fibres, by which they are sensible and irritable, and on which the action of the heart itself is dependent. This condition therefore he considers as the vital principle in animals; observing, that as long as it subsists, or can be restored to its activity and vigour, while the organization of the parts remains entire, there is a possibility of the functions of life being revived, even though they have ceased a considerable time. The precise period, however, to which such a condition may extend, he pretends not to determine; but he concludes from analogy, that it may subsist very long, and appeals, in support of this inference, to the many well-attested facts of the recovery of drowned persons who have been some hours in an apparent state of death.

The author further observes, from the dissection of drowned men, and other animals, that very often the water does not enter into the cavity of the lungs, nor even into the stomach, in such a quantity as to prove prejudicial; and that, in most cases, no hurt is done to the organization of the vital parts. From these considerations he thinks it probable, that the death which ensues, or seems to ensue in drowned persons, is entirely owing to the stopping of respiration, and the consequent cessation of the blood's motion, whereby the body loses its heat, and with that the activity of the vital principle. But as this heat and activity are in many cases recoverable by various means, the endeavours to effectuate a renovation of the functions of life ought never to be too early abandoned.

Dr.

Dr. Colles then enters into a detail of the means to be employed for the recovery of drowned persons, in which he recommends a practice supported by the principles of physiology, and suggests several useful expedients.

Annexed to this letter is the copy of a paper presented to Lord Cathcart, president of the board of police in Scotland, concerning the recovery of drowned persons; accompanied with the plan of an advertisement for introducing to that part of Great Britain the practice of endeavouring to restore them to life; and an extract from the journals of the same board, specifying the several articles that constitute a proper apparatus for the purpose, with the price of each, and the names of the persons by whom they may be furnished. The great attention discovered by the board of police in a matter of so much importance, deserves to be applauded, and it is to be hoped, that their humane endeavours will be productive of salutary effects.

52. *An Essay on Gleets.* By J. P. Marat, M. D. 4to. 1s. Williams.

The author of this Essay, who, from his inacquaintance with the English language, as well as his own acknowledgement, may be known to be a foreigner, disapproves of the usual practice in treating gleets, on various accounts. The first defect he mentions is the hardness of the common suppurative bougies, and the next, a want of degradation in their suppurative virtue. He also condemns the application of desiccative bougies, while the suppuration is still abundant; and the method of applying the remedy to the whole superficies of the urethra, when the ulceration is only in some parts. He afterwards delivers his own mode of administering bougies, which he assures us has proved successful in the space of some weeks, when those of Darran, and others, had been used without any advantage. We entirely agree with this gentleman respecting the propriety of bougies being endowed with different degrees of suppurative virtue, and likewise of abstaining from too early a recourse to those of a desiccative quality; but it is difficult to imagine, that the remedy can be conveyed with certainty to the diseased part, when only a particular portion of the bougie is charged with the topical application.

D I V I N I T Y.

53. *The Scotch Preacher; or, a Collection of Sermons.* By some of the most eminent Clergymen of the Church of Scotland. Vol. I. 12mo. 3s. Cadell.

This publication contains eight Sermons on the following subjects, by some of the most eminent preachers in Scotland: viz. The Nature and Tendency of the Ecclesiastical Constitution in Scotland, by Mr. Bonar; Times of public Distress in Scotland, by Dr. Withart; the Importance of Religious Knowledge to the Happiness of Mankind, by Dr. Blair; the

Situa-

Situation of the World at the Time of Christ's Appearance, by Dr. Robertson; the Nature, Reasonableness, and Advantages of Prayer, by Dr. Leechman; Ministers of the Gospel, mentioned, against giving Offence, by Dr. Fenton; the Gospel preached to the Poor, by Dr. Comber; the Folly, Infamy, and Misery of unlawful Pleasure, by Dr. Fomycot. These discourses have been separately published some years; and several of them, especially those of Leechman and Robertson, have been received with general approbation.

The plan, which the author says, he has chiefly in view, is to publish annually a Volume of Sermons on Practical Subjects, which have not been printed before, composed by the clergy of the church of Scotland. Manuscripts of this kind, sent to the editor, are to be submitted to the inspection of some judicious divines; and those which receive their approbation will be inserted in this collection.

54. *A Vindication of the Freedom of Pastoral Advice: a Sermon, preached at Nantwich, by John Smith, A. B. Rector. Small 4to. 6s. Crowder.*

The text to this discourse is Gal. iv. 16. *Am I therefore become your enemy, because I tell you the truth?* From these words the author takes occasion to shew, that the clergy are under indispensable obligations, arising from the nature of their office, the injunctions of scripture, the strictness of their ordination vows, &c. to speak the truth fully and fairly to their hearers. A plain, useful sermon.

55. *The Providence of God manifested in the Rise and Fall of Empires. A Sermon preached before the Judges of Assize and the University of Oxford, July 27, 1775. By George Hooper, D. D. 8vo. 6s. Rivington.*

The author considers the rise and fall of some of the greatest empires; and from thence deduces these and the like observations:

Thus, by going into the sanctuary of God, we see the end of all human glory. There taking our stand, we behold the empires of the world passing swiftly by us, and vanishing away, to give place to that kingdom which shall endure for ever; while the Almighty, by suffering them to continue no longer than they served his designs, affords us sufficient ground to apply to all, his own declaration concerning one of them; "For this cause have I raised thee up, to shew in thee my power, and that my name may be declared through all the earth." The fate of empires being interwoven with that of religion, it pleased God to communicate to his servants the prophets, the secrets of his administration with regard to them; and the view which we have now taken of it demonstrates, that they are so many instruments in the hand of Providence, to execute it's designs of mercy or judgment on those who successively become the objects of

of either, according to the transformation of the divine economy, from the beginning to the end of time.

This is a copious and interesting subject, not indeed very applicable to the occasion on which it was delivered; but highly worthy of contemplation at this crisis.

56. *Sermons on the Evidence of a Future State of Rewards and Punishments; preached before the University of Cambridge; by William Craven, B. D.* 8vo. 1s. 6d. Cadell.

This publication consists of five sermons on the evidence of a future state of rewards and punishments, arising from a view of our nature and condition.

The author treats the subject in a correct and masterly manner: rather in a metaphysical, than a popular strain. His arguments are rational and judicious; but they would have appeared to much greater advantage, if he had deduced them one from another, in a more regular series, drawn them at last to a point, and presented them to the reader in all their united splendor.

57. *British Constitutional Liberty. A Sermon, preached Nov. 5, 1775. By Caleb Evans, M. A.* 8vo. 6d. Buckland.

Mr. Evans endeavours to point out the excellency of the British constitution, and the infinite value and importance of our civil and religious liberty. He then shews, that we should be thankful for this inestimable blessing: that we should preserve it without violation, and guard against any abuse of it to the purposes of licentiousness. This is all extremely proper; but Mr. Evans goes deeper into our political controversies, and says: If any set of men should attempt to despoil those of their liberty, who have an equal right to it with ourselves, I should be ready, with an honest fervour, to expostulate with them, saying, Brethren, ye are called to liberty. Ye are not called to give your voices for the destruction of your brethren, though they should have erred! Ye are not called to appear as the patrons of popery, and absolute power, in any part of the world!—As much may be said, in favour of those measures, which our author condemns, some may think, that what he calls an honest fervor, would, in reality, be false patriotism, and an intemperate zeal.

58. *A Good Character better than a Great Fortune. A Discourse, preached in London, May 28, 1775. By Hugh Warthington, M. A.* Small 8vo. 6d. Buckland.

There are many just sentiments, but, at the same time, an air of juvenility and affectation in this Discourse.

CONTRROVERSIAL.

59. *A Short State of the Reasons for a late Resignation.* By John Jebb, M. A. 8vo. 6d. Crowder.

Mr. Jebb was rector of Homersfield, and vicar of Elyton, in the diocese of Norwich; but resigned these livings in September last. In compliance with the suggestions of some respectable friends, who had seen the letter, he sent to his diocesan, previous to his resignation, he has in this publication stated his opinion more fully, respecting the particular point of doctrine, which occasioned this determination. The motives, upon which he acted, are explained in the following paragraph.

‘While I held preferment, it certainly was my duty to officiate in the service of the church. But conscious that my sentiments were diametrically opposed to her doctrines, respecting the object of devotion, the reading of these addresses was attended with very great disquiet. I therefore embraced that measure which alone seemed to promise me tranquillity. I am happy in finding it has answered my expectation. Having resigned my preferment, and with it having divested myself of the character of a minister of the Church of England, I have recovered that serenity of mind to which I had been long a stranger.’

Mr. Jebb expresses the warmest approbation of the general principle, on which Mr. Lindsey’s plan of a reformed liturgy is founded; and likewise of that specific ceremonial, which he has laid before the public, and continues to conduct with decorum and integrity, at his chapel in Essex-Street.

This pamphlet is sensibly and dispassionately written. The author does not attempt to enter into a controversy; but merely states the reasons, which induced him to relinquish his station in the church.

MISCELLANEOUS.

60. *The Royal Standard English Dictionary: in which the words are not only rationally divided into Syllables, accurately accented, their Part of Speech properly distinguished, and their various Significations arranged in one Line; but likewise by a Key to this Work, comprising the various Sounds of the Vowels and Consonants, denoted by typographical Characters, and illustrated by Examples, which render it intelligible to the weakest Capacity, it exhibits their true Pronunciation, according to the present Practice of Men of Letters, eminent Orators, and polite Speakers in London; upon a Plan perfectly plain, and entirely new. To which is prefixed, a comprehensive Grammar of the English Language.* By W. Parish, Author of *the Man of Business, and Gentleman’s Assistant*, 8vo. 3s. Wilkie.

This work is intended to serve the purposes of a spelling-dictionary, an expositor, and a directory in pronunciation.

It is hardly to be conceived what pains, the author has taken to ascertain the pronunciation of every syllable, having employed

ployed on some words twice, and on others three. Discriminating marks, or accentual characters: as, vis i-tā-tō-rī-āl, ün-ih-tē-ih-g-i-bil-i-ty.

Though in many critical cases he has pointed out that pronunciation, which analogy and euphony require, yet in several instances he has countenanced a vulgar mode of pronunciation. For example: *languor* and *languish*, the *u* not founded, *language* pron. *languidge*, by some *languidge*, *myrrh* pron. *mur*, *myrtle* pron. *muttle*, *colonel* pron. *colnel* or *curnel*, *girl* pron. *gari* or *gal*, *pease-cod* pron. also *pefod*; *sociable* pron. *sofshable*, *ferdy*, pron. *Farf* [by the same rule *Germany* must be pronounced *Garmany*] afterwards, always, &c.

This dictionary contains a great number of words, which are not to be found in others. But some of them, it will be said, are barbarous, unnecessary, or vulgar: such as, *accommodately*, *accompanable*, *accompanably*, *accourt*, *accroach*, *action-taking*, *op-pofetels*, *contraregularity*, *overlastingly*, *overmuchness*, *poibetary*, *afeard* [*afraid* omitted] *jiggum-bob*. This however is a fault on the right side.

The labour, which the right position of thirty thousand accents has required, excites our admiration of the author's assiduity, and reminds us of the following epigram.

Si quem dura manet sententia judicis olim.

Damnatum ærumnis supplicisque caput.

Hunc neque fabri lassent ergastula massâ,

Nec rigidas vexent fossa metalla manus:

LEXICA contexat, nam cætera quid moror? omnes

Pœnarum facies hic labor unus habet.

Scaliger.

61. *The Elements of German Grammar. By the rev. Mr. Wende-borne, Minister of the German Chapel on Ludgate-Hill. Dedicated by Permission to his Royal Highness the Prince of Wales. 8vo. 3s. Heydinger.*

“Finding, says the author in his preface, the English German grammars too prolix in the etymological part, and deficient in the syntax, I have endeavoured to abridge the former, and to render the latter more perfect; having for this purpose consulted the best German grammarians.” The present publication being intended for the theoretical part of a practical grammar, is promised where the rules here given are to be elucidated by extracts from the best German writers.

As German literature is at present of much greater consequence than is commonly apprehended, we join with the author in wishing, that it were more attended to, and that this Grammar may be an inducement and a help to the study of it; for at present we know scarce any thing of it, excepting through the medium of French translations. To facilitate the business, it is entirely printed in common characters, only the German words are put in Italics.

62. *An Account of the Arguments of Counsel with the Opinions at large of Mr. Justice Gould, Mr. Justice Ashurst, and Mr. Baron Hotham, upon the Question, Whether Margaret Caroline Rudd ought to be tried?* 4to. 1s. 6d. Gurney.

The question here agitated is the only circumstance relative to Mrs. Rudd's Case, which can be regarded as interesting, or of any importance to the public. It is, Whether she ought to be tried for any forgery committed before the time that she was admitted as a witness by the justices of peace? By Mr. justice Gould this question is positively determined in the negative; but all the other judges have concurred in a different opinion.

63. *Law Observations relating to the Case of Mrs. Rudd.* 8vo. 1s. 6d. Bell.

In these Observations the opinion of Mr. justice Gould is maintained by a variety of arguments, for which, on account of the numerous citations of different statutes, we are obliged to refer our readers to the pamphlet.

64. *The Trial at large of Mrs. Margaret Caroline Rudd, at the Old Bailey, Dec. 8, 1775. Elucidated by such Matter as never before transpired. By Mr. Bailey, Barrister at Law.* 4to. 6d. Bell.

This account of the judicial process respecting Mrs. Rudd, is (said to be) written by the gentleman who was her counsel from her first commitment, and it may therefore be considered as authentic.

65. *The Case of Margaret Caroline Rudd, from her first Commitment to Newgate, to her final Acquittal at the Old Bailey. By a Barrister at Law.* 8vo. 1s. 6d. Bew.

The present narrative commences at a later period than the preceding, but treats more copiously of the trial.—From several circumstances in this publication, it appears that the author is a *very young barrister*, and little acquainted with the art of composition.

66. *The Campaign; or, the Birmingham Theatrical War: with a Review of the Conduct of the Rival Generals, and the Officers under their Command. By Simon Smoke'em, Timothy Touch'em, Christopher Catchpenny.* 12mo. 1s. Baldwin.

Birmingham never produced a counterfeit superior to this—in which the dulness and scurrility of Simon Smoke'em, Timothy Touch'em, and Christopher Catchpenny, are equally conspicuous.

- Mr. Ch. Brand's Letter was omitted this Month merely for want of Room; but it will appear in our next Number.—Our good Friend Philologos, at York, may be assured we have not lost sight of his Hint; and as we have in part discharged the arrears he has placed to our Account, we hope he will indulge us with a little more Time, to strike a Balance.—The Lady's Letter complaining of ill-treatment with respect to a Novel lately published, is received; and will be made a proper use of.

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