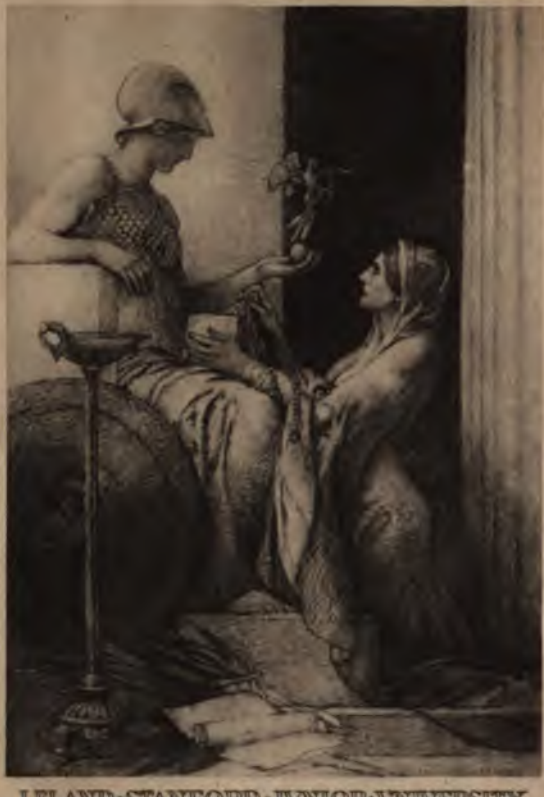

THE

MONTHLY REVIEW;

OR,

LITERARY JOURNAL,

ENLARGED:

From MAY to AUGUST, *inclusive*,

M,DCC,XCIII.

With an APPENDIX.

"Be niggards of advice on no pretence,
"For the worst avarice is that of Sense.
"With mean complacence ne'er betray your trust,
"Nor be so civil as to prove unjust.
"Fear not the anger of the Wise to raise;
"They best can bear reproof, who merit praise." POPE.

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MDCCXCIII.

TABLE

OF THE

TITLES, AUTHORS' NAMES, &c. of the Publications reviewed in this Volume.

N. B. For REMARKABLE PASSAGES, in the *Criticisms* and *Extracts*, see the INDEX, at the End of the Volume.

☞ For the Names, also, of those learned Foreigners who are the Authors of new Dissertations, or other curious Papers, published in the MEMOIRS and TRANSACTIONS of the Royal and other Scientific ACADEMIES on the Continent, and also for the Titles of those Dissertations, &c. of which Accounts are given in the Review,—see the *Index*, printed at the End of this Volume.

CONTENTS.

Electricity

History

Savery's

THE

MONTHLY REVIEW,

For MAY, 1793.

ART. I. *The Chart and Scale of Truth, by which to find the Cause of Error.* Lectures read before the University of Oxford, at the Lecture founded by the Rev. John Bampton, M. A. By Edward Tatham, D. D. 8vo. 2 vols. 11s. boards. Rivingtons.

WHAT is truth? and by what means may it be certainly distinguished from error? are questions which every reflecting mind must be disposed to ask, but to which all the wisdom of philosophers has never yet been able to afford a perfectly satisfactory answer. The history of ancient philosophy affords us little encouragement to have recourse to the school of Greece for the solution of this difficulty. The opinions of the philosophers, on the subject of truth, were almost as various as their sects. If we consult Plato, we are instructed that knowlege is only to be found by exercising the intellect in the abstract contemplation of intelligible forms, or *ideas*, which alone are permanent and immutable; and that the most diligent study of the perpetually fluctuating visible world can yield nothing better than opinion. If the *ideas* of Plato appear somewhat mysterious, and we have recourse to his successors in the middle *academy*, we are told that, though in the nature of things there be real certainty, yet every thing is uncertain to the human understanding. If we descend to a form lower in the same school,—instead of approaching, as might be hoped after farther investigation, nearer to satisfaction, we learn that we must not rely either on the sense, the imagination, or the understanding; and that our most perfect knowlege rises no higher than bare probability. If, from the academy, we step over to the *lyceum*, though the Stagyrite will meet us with a grand apparatus of categories, syllogisms, and topics, we must not be sanguine in our expectations; for we shall find that Aristotle was not able, with all his tools, to build any system either of physics, or meta-

 physics,

physics, which has conveyed to posterity the clear illumination and full conviction of truth. If we take a turn in the *porch*, we hear of preconceptions, or universal principles, which are to be employed as measures of judgment, but we meet with no one who is able to inform us how to distinguish true preconceptions from prejudices. Nor do we fare better in the Italic than in the Ionic school; as we may without hesitation conclude, from the endless diversity of opinions which, after all the debates of these schools, still remained. Had any of these wise men been possessed of the master-key to the temple of knowlege, it would have been in their power to open the door to all posterity.

The learned author of the work now before us, though he pays a respectful attention to the ancients, and well knows how to profit by what is valuable in their works, is by no means inclined to yield implicit subjection to their authority. In an university, in which the name of Aristotle has been for ages revered, and where his logic is still taught, Dr. Tatham has the rare merit of opposing established forms, and of recommending a radical improvement in the public discipline of the school. With respect to Aristotle, he seems indeed to be of opinion that he himself had access to the temple of knowlege, but he confesses that he locked it up, and threw away the key; which, in the absurd and superstitious veneration for his authority, was lost for many ages. The topical part of the Organon of Aristotle, which undertakes to establish the principles of all the parts of learning excepting the demonstrative, and to enact the laws of all probable reasoning, is, in Dr. T.'s opinion, weak in its foundation, and consequently infirm in all its parts. In short, he thinks that the logic of Aristotle, instead of being the instrument of all truth and learning, has, on the whole, been the instrument of ignorance and error, by which the Stagyrite has manacled the philosophy of succeeding times. This charge Dr. T. fully substantiates, by an appeal to facts in the history of scholastic learning; whence it appears that, from age to age, this weak and antiquated discipline has retarded, instead of advancing, the improvement of science. The effect of this prejudice in favour of Aristotle is thus forcibly represented:

« This was a prejudice, which, however weak and impious, took and kept possession of the minds of men for many ages; and which, growing into a confirmed and inveterate bigotry, prohibited further researches under the pretence of avoiding hurtful innovations. The genuine love of truth, which should burn with a free and ardent flame, was smothered by this prohibition, and the exercise of the understanding in its pursuit shackled and confined. The merit of the

the ſtudent was made to conſiſt not in advancing knowledge by adding to its ſtock, or in rectifying and correcting what was falſe and imperfect; but in remembering and preſerving what was already only ſuppoſed to be known, and confirmed by an implicit and ignorant conſent: and learned men, inſtead of roaming at large through the field of knowledge in the queſt and acquiſition of truth from every quarter, were like a flock of ſheep running after each other in the ſame beaten track of ignorance and error.

'Under the cloud of this prejudice and intolerant bigotry the public diſcipline of the ſchools was erected upon the model of Ariſtotle, and ſanctioned by his authority, which was made abſolute and unchangeable, in a dark and ſuperſtitious age, long before the birth of our Engliſh philoſopher and reformer of ſcience. And, though both our univerſities were invited by that great legal, political, and literary character, in terms of the pureſt friendſhip and condeſcenſion, to change and to improve their diſcipline, and to purſue a method of ſtudy leſs contracted and more liberal, leſs verboſe and contentious, and more rational and philoſophical; it is a truth we have at this day to lament, that this falſe and feeble plan of ſtudy and education has not been publicly expelled, and ſupplanted by a better: that Ariſtotle, who exploded all the philoſophers before him, is not made to ſubmit, in his turn, to the viciſſitude of times and things, and removed from the high ſeat of penal authority which he has ſo long and ſo unjuſtly held in our univerſities.

'Abſurd and imperfect as it is, the ancient diſcipline has ſtill its advocates. To remove prejudices which have been early imbibed, and to diſpoſſeſs inveterate prepoſſeſſions, has always been found a taſk of difficulty: and ſome think, that to change a conſtitution literary as well as civil, may be a work of danger. The greateſt impediment to a reform is, however, that they, who are convinced of its propriety, are not willing to advance, and that, what ſhould be the work of all, is the buſineſs of none. Hence, in the midſt of an enlightened and improving age, this dark diſcipline remains in uſe, revered by ſome, contemned by many, and neglected by all: and the uſeleſs and unwieldy fabric is left to ſtand an antiquated pile, diſhonoured and diſgraced; over which, as over a venerable ruin, it becomes us rather to lament than triumph, and to conceal its particular defects by removing it out of the way, rather than to expoſe them to public view.'

A laudable zeal for *academical reformation*, and for the general advancement of knowlege, appears to have been the ground-work of the preſent publication; the leading object of which is to aſſiſt the philoſophical inquirer in diſtinguiſhing what he can know, from what he cannot know; and, by marking the modes and degrees of human knowlege, to furniſh a general ſcale, or common meaſure, by which we may aſcertain the particular nature and relative force of every kind of truth. We ſhall endeavour to give our readers a general idea of the manner in which the plan is executed.

The human mind being, after Ariſtotle, contemplated as *theoretic*, *practic*, and *poetic*, (that is, as poſſeſſing the powers of intellect, will, and imagination,) truth is conſidered as divided into three branches correſponding to theſe faculties. The ſeveral kinds of truth are deduced from certain principles, which are primary, the evidence of ſenſe, conſciouſneſs, and memory; or ſecondary, axioms, or univerſal propoſitions derived from theſe evidences. A comprehenſive view is taken of the exerciſe of reaſon, as it is employed in the direct inveſtigation of truth, aſcending by induction from particulars to generals, and deſcending by ſyllogiſm from generals to particulars, and, in the indirect method, by ſimilitude or analogy.

This preliminary point being diſcuſſed with great logical accuracy, it is propoſed, as the general plan of theſe lectures, 1. To trace the diſtinct and proper principles of knowlege, to point out the right method of reaſoning, and to mark that juſt aſſent, which appertains to the different kinds of truth; 2. To ſhew how all the other kinds of truth are ſubſervient to theological; and 3. To diſcover in the different modes of abuſe of the ſeveral kinds of truth, the cauſes of heretical and ſyſtematical errors. The firſt part of this plan is executed in the firſt volume.

A logical eſtimate, in the firſt place, is taken of mathematical ſcience. Its primary and ſecondary principles are inveſtigated, and its method of reaſoning and the grounds of its certainty are explained, with great perſpicuity. The logic of phyſics is next unfolded; and the proceſs by which general truths are gained in this branch of ſcience, is clearly deſcribed. The compariſon, which the author draws between the uſe of ſyllogiſms and of mathematics in natural philoſophy, will at once afford our readers a proof of the ingenuity with which he proſecutes his inveſtigation, and of the freedom with which he occaſionally ventures to depart from the ancient maſters:

'When the SECONDARY PRINCIPLES, which conſtitute the *laws* of phyſics, are thus inductively and analogically eſtabliſhed, the proper uſe of SYLLOGISM, in ſubjects of natural philoſophy, is very ſimple, and confined within a narrow circuit. This is only to reduce the *particular phenomena* that occur under the *general propoſitions*, for the truth of which they will account by communicating their own, and preſent us at once with new and uſeful inventions*: All which is, indeed, properly and effectually done by a mere *ſubſumption* of the principle, or by the application of the general law to the particular inſtances to which it belongs; and that without

* Axiomata recte inventa tota agmina operum ſecum trahunt: atque opera non ſparſim ſed confuſim exhibent. Baconus de Augm. Sc.'

the

the formality of a single syllogism, which, in the opinion of the father of philosophers, is not only useless but injurious in subjects of philosophical disquisition *.

'After the *general propositions* are constructed, men who are born with *definitions* in their mouths, and bred up in the formalities of *mode* and *figure*, may, indeed, entertain themselves and others by playing at *sophisms* and *syllogisms*, as children do at *hide* and *seek*: but, as from the latter we do not expect much useful work, so from the former we may despair of receiving either additional principles or new inventions. This idle game has been uselessly played for many ages †. Their master of the lycæum syllogized before them to little purpose, besides that of promoting perpetual disputation ‡, and that of checking all useful and experimental enquiry, arrogating an implicit obedience to a false philosophy by a species of tyranny hitherto unexampled in the annals of mankind. And, if it would not spoil their diversion by shocking their devotion to the logic of that gratuitous and hypothetical reasoner, I would beg leave to lay before them what a true philosopher and logician thought of their employment. "Let men know this as a certain truth, that all subtlety of disputation and discourse of reason, if it be only applied after axioms are invented, is too late and indeed preposterous; and that the true and proper time for subtlety, or at least the principal time, is that which is employed in making experiments, and from them in forming axioms. For that other subtlety only mocks and catches at nature, but can never seize or lay hold of it ‖." When they dispute however

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'* Nos demonstrationem per syllogismum rejicimus, quod confusius agat et naturam emittit e manibus. Tametsi enim nemini dubium esse possit, quin, quæ in medio termino conveniunt, ea et inter se conveniant; (quod est mathematicæ cujusdam certitudinis:) nihilominus hoc subest fraudis, quod syllogismus ex propositionibus constet, propositiones ex verbis, verba autem notionem tesseræ et signa sint. Itaque, si notiones ipsæ mentis (quæ verborum quasi anima sunt et totius hujusmodi structuræ ac fabricæ basis) male ac temere a rebus abstractæ et vagæ, nec satis definitæ et circumscriptæ, denique multis modis vitiosæ fuerint, omnia ruunt. Baconus De Augm. Sc. Præf.'

'† Si quis in omnem illam librorum varietatem, qua artes et scientiæ exultant, diligentius introspiciat, ubique inveniet ejusdem rei repetitiones infinitas, tractandi modis diversas, inventione præoccupatas; ut omnia primo intuitu numerosa, facto examine, pauca reperiantur. De Augm. Sc. Præf.'

'‡ Et de utilitate aperte dicendum est; sapientiam istam, quam a Græcis potissimum hausimus, pueritiam quandam scientiæ videri, atque habere quod proprium est puerorum; ut ad garriendum prompta, ad generandum invalida et immatura sit. Controversiarum enim ferax, operum effœta est. Ibid, in eodum loco.'

'‖ Hoc vero sciant homines pro certo, omnem subtilitatem disputationum et discursuum mentis, si adhibeatur tantum post axiomata inventa, seram esse et præposteram; et subtilitatis tempus verum ac

ever from principles which are better founded than the dreams and hypotheses of Aristotle, logicians would do well to recollect that in physical syllogisms the minor propositions are not *general* but *particular*, a circumstance which, philosophically weighed, might put a short period to their disputations, however tenacious men attached to forms and disciplines may be of their ancient privileges, and however willing to wrest every thing to them and them to every thing, and to consider their use and application as universal.

'But, though the common syllogistic logic can lend no useful assistance to physical learning, either in its advancement or communication; as there is, perhaps, nothing in nature without rule and measure, if philosophers can find them out, MATHEMATICS is its most useful friend and handmaid.

'The subject of *pure* mathematics are the *ideal forms* of quantity separated from body by an act of mind. The subject of physics are the *qualities*, *causes*, and *affections* of things as they exist in body, and produce, by that existence, various *phænomena* and *effects*. To account for these phænomena and effects, as a science, by reducing them under the general laws of nature, physics from experiments by induction derives its general *forms*, and from them erects philosophical *axioms*: and it is in the application of the *forms* of quantity to the *forms* of quality, wherever they are capable of accurate mensuration, that mathematical so advantageously applies to the elucidation and promotion of physical learning. In all these cases it is of most essential use both in the act of deriving the general *laws* and *principles* of physics from experiments and phænomena; and also, after they are established, it is equally useful in calculating all their particular *operations* and *effects*, which are the other phænomena, and in adapting them, with the utmost address and ingenuity, to the use as well as elegance of civil, social, and domestic life.

'Motion is a general *form* of great influence and extent in the wonderful mechanism and œconomy of nature, to which the *forms* of number and figure apply, as an affection of various subjects, and capable of various mensuration. They begin with the moving power considered as a *second cause*, (for which the first stupendous cause, natural philosophy, has no direct concern:) or, if the physical cause cannot be properly ascertained from experiment and observation, which too often happens, they take a general phænomenon* established on their authority, which will sufficiently supply its place. Upon this experimental foundation, they calculated the *force*, or the

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proprium, aut saltem præcipuam, versari in penetrandis experientia, et inde constituendis axiomatibus: Nam illa altera subtilitas naturam prensat et captat, sed nunquam apprehendit aut capit. Nov. Org. lib. i. Aph. 121.'

'* Naturæ vires legesque virium simpliciores ex selectis quibusdam *phænomenis* per analysin deducunt, ex quibus deinde per Synthesin reliquorum constitutionem tradunt. Cotesii Præf. in Newtonii Princip.'

quantity

quantity of motion produced*; they account for the different *kinds* of that motion; they shew how they are *mixed* and *compounded*, what *direction* and *velocity* they will consequently have; and they demonstrate the *times* and *periods* in which they are respectively performed.

'From this application of geometry and numbers to the motion of bodies on the surface of the earth, we derive the philosophy of *mechanics*: by their application to the motion of the heavenly bodies we rise to the philosophy of *astronomy*: and to their application to the motion of various sounds, we are indebted for the fundamental part of the philosophy of *music* †—All which useful and liberal departments of learning, with some others, so far as the *forms* of quantity are concerned, may be allowed to partake of the nature and precision of mathematical science ‡.'

These remarks are succeeded by a very accurate investigation of the means by which Newton was enabled to make such wonderful advances in the philosophy of nature.

The next subject, on which the lecturer treats, is the logic of facts; concerning which, as in the former case, he traces its first principles to the external sense; explains its indirect mode of reasoning from analogy; and remarks that the species of truth, which results from it, is instructive and self-evident. To this he adds the logic of history, and examines the grounds of historical reasoning from testimony, and the nature and value of historical truth.

Leaving the theoretic division of the subject, he proceeds to practical truth, respecting the will; and, under this head, treats of the logic of ethics. The first principle of this science is maintained to be that internal or moral sense, which is the spring of moral action, and whence is derived our knowlege of a moral law and a moral governor. The general office of reason in the province of morality is shewn to be the formation of general axioms, or secondary principles, in the method of induction; and it is very satisfactorily esta-

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'* *Mechanica rationalis* erit scientia motuum quæ ex viribus quibuscumque resultant, et virium quæ ad motus quoscunque requiruntur, accurate proposita, et demonstrata. Newtoni Præf. in Princip.'

'† Τὰ ὀπτικὰ πρὸς γεωμετρίαν, καὶ τὰ μηχανικὰ πρὸς στερεωμετρίαν, καὶ τὰ ἁρμονικὰ πρὸς ἀριθμητικὴν, καὶ τὰ φαινόμενα πρὸς ἀστρολογικήν. Aristot. Analyt. Post. lib. i. cap. 13.'

'‡ Mixta habet pro subjecto axiomata et portiones physicas: quantitatem autem considerat, quatenus est ad ea elucidanda, et demonstranda, et actuanda, auxiliaris. Multæ siquidem naturæ partes, nec satis subtiliter comprehendi, nec satis perspicue demonstrari, nec satis dextere et certo ad usum accommodari possint, sine ope et interventu mathematicæ. Cujus generis sunt perspectiva, musica, astronomia, cosmographia, architectura, machinaria, et nonnullæ aliæ. Baconus de Augm. Sc. lib. iii. cap. 6.'

bliſhed, that ethical concluſions, though not capable of demonſtration, are always accompanied with a clear and ſtrong conviction.

The laſt ſubject of diſcuſſion in this volume is poetical truth, or that truth which reſpects the imagination; comprehending, under the term poetry, all the elegant arts. Here, as before, the author inquires after the poetic principle, and finds it to be that internal feeling called ſenſibility. The office of reaſon, reſpecting this branch of truth, is ſhewn to be, to inveſtigate the cauſes of impreſſions produced on the internal feelings, and to aſſiſt the artiſt in applying them, in the different modes of imitation. From this part of the work, we ſhall ſelect the following elegant remarks on reaſoning, as applied to the ſubject of *poetic truth:*

'The truth of both *facts* and *hiſtory* reſults from the apprehenſion or inveſtigation of *particulars*, independently of their cauſes; whereas that of *poetry* ſprings from the application of *cauſes*, and theſe *general* * ones. The firſt act of reaſoning is, therefore, from a number of particulars, by collateral judgments of effects produced by them upon the internal feeling, to collect theſe general cauſes; and the ſecond, to apply them, by the different modes of imitation, in order to produce the poetical effect. Hence poetry is ſaid to be more philoſophical †. *Experience* is the foundation, *induction* is the firſt, and a *judicious application of generals*, is the ſecond, act. And if theſe generals are well formed in the firſt place, and well applied in the ſecond, the poetical truth will diſcover itſelf in the effect by a proportionable operation on the ſenſibility of all according to its powers.

'Thus POETRY ſtands high in the eye of philoſophy. It is founded in *abſtraction* which is the ſublimeſt operation of the mind, by which its ideas are not only generalized, but corrected and improved by an act of intellect, and rendered more perfect and complete than the archetypes themſelves. Theſe are the materials with which the imagination works, and which it moulds into forms of beauty ſuperior to any that appear in the face of nature. And hence it is, that the imitative arts derive that excellence and ſuperiority in which they glory. As by this power of abſtraction the mathematician conceives the idea of a perfect circle or a perfect ſphere, which in nature has no exiſtence; and the moraliſt that of a faultleſs character: ſo from archetypes that exiſt in nature, the artiſt derives ideas ſo corrected and ſublimed, that they become *tranſcendent*, that is *above*, though *not contrary* to, nature.

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* Ἡ μὲν ἱστορία τὰ καθ' ἕκαστα λέγει, ἡ δὲ ποίησις τὰ καθόλου. Ariſtot. Metaph. lib. i. cap. i.'

† Καὶ διὰ τοῦτο φιλοσοφωτέρα καὶ σπουδαιοτέρα ἡ ποίησις ἱστορίας ἐστίν. Ἡ μὲν γὰρ ποίησις μᾶλλον τὰ καθόλου, ἡ δὲ ἱστορία τὰ καθ' ἕκαστον λέγει. Ibid. de Poet. cap. 9.'

* Particulars

'Particulars and individuals, with all their deformities and imperfections, are, indeed, often applied by imitation to the production of poetical effect: but, to arrive at the summit of his profession, the artist should employ none but general ideas, with all the advantages which arrangement, disposition, and situation can give them; as did the intelligent statuary, to whose poetical genius the world has been indebted for the Venus de Medicis, or the Apollo Belvidere.

'But the *imitation*, by which these poetical ideas are employed in art, according to good taste (which is only another word for judgment,) is of different kinds, and the just distinction of them is an act of RATIONAL and judicious criticism.

'All imitation is *resemblance*, which differs according to the nature of the *art*: and the nature of the art depends upon the *materials* and *instrument* employed. Imitation is either *direct* or *proper*, or *indirect* and *improper*: and to discriminate its nature and extent in each of the elegant arts, as well as in the different provinces of the same, is a piece of the most refined philosophy.

'In *sculpture* and in *painting* the imitation, from the nature of the means and materials they employ, is *direct* and *proper*, and the resemblance between the statue or picture and what they represent, is both immediate and obvious. *Words* are the means or materials of *poetry*: but words, though as *sounds* they may sometimes *directly* resemble sounds, are not the natural representatives of *ideas*, in which poetry consists; they are only their arbitrary signs, and do not, therefore, admit of any imitation so *proper* and *direct*. That part of poetry, in which the poet personates another, and employs his very words and speeches, is, so far as that personification goes, *directly* imitative. But, with regard to the effect which it produces, poetical imitation is *indirect* in a greater or less degree. The simplest and *least indirect* mode of this imitation, is that representation of *sensible* objects, which is called poetical *description*. From this poetry advances to a sublimer operation in the representation of *mental* objects, of all the passions, emotions, movements, and sensations of the mind*; which it performs two different ways—either by representing

'* Porro ut vehementioribus animæ affectibus originem suam debet poesis, ita in affectibus exprimendis vim suam præcipue exerit, et affectus concitando finem suum optime consequitur.

'Imitatione constare dicitur poesis: quicquid humana mens cogitatione complectitur, id omne imitatur; res, loca, imagines vel naturæ vel artis, actiones, mores, affectus: et cum omni imitatione magnopere delectatur mens humana, fieri vix potest, quin illam et delectet maxime et percellet ea imitatio, quæ ei suam ipsius imaginem exhibet, omnesque eos impulsus, flexiones, perturbationes, motusque secretos exprimit, quos in se agnoscit sentitque. Commendat imprimis hanc imitationem ipsius rei subtilitas et difficultas: habet magnam admirationem, cum cernimus id effectum dari, quod omnino vix effici posse judicamus. Cæterarum rerum descriptiones accuratas esse et naturæ congruere, memoriæ subsidio ac veluti per medium quoddam, mens tardius intelligit: cum exprimitur affectus aliquis,

... *dramatic* poetry, into which every other sp
iced.

And to these is to be added another kind of imitatic
ect, which conveys the thoughts and ideas of the mi
external objects of sense: this is *paraborical* and *allusi*
But, although the imitations of *poetry* be *less direct* and
of the other arts, they surpass them greatly in their
ation upon the mind. *Poetry*, which from this supe
opriated the general name, is the mirrour of all truth
y part of nature, corporeal and mental, is reflected and
physics, facts, actions, and *history* feigned at pleasi
esented, by the different modes of its imitation, in a
d above the common use, and which is peculiarly ap
tself ||. And, whilst it exhibits a beautiful picture of

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rem ipsam quasi nude intuetur; ipsa per se conscia e
m motuum, nec rem perspicit solum, sed et vel idem
lam stamin patitur. Hinc fit, quod ea sublimitatis spec
hementi affectuum impulsu eorumque imitatione orit
im humanum multo maximam vim habet: quicquid ei
chibetur, utcunque grande et magnificum, minus eu
nmovet, quam quod intus percipit, cujus magnitudine
et vehementiam ipse apud se persentit.

tque imitatio affectuum poeseos perfectissimum est opu
lum concitationem maxime ad finem suum et effectum
Lowth Poet. Præl. xvii.'

Ἡ μὲν γὰρ ποίησις μᾶλλον τὰ καθόλου, ἡ δ' ἱστορία τὰ καθ' ἕκ
καθόλου μὲν, τῷ ποίῳ τὰ ποῖ' ἄττα συμβαίνει λέγειν, ἡ πρά
, ἢ τὸ ἀναγκαῖον, ᾧ στοχάζεται ἡ ποίησις. ἐπόιησε

cies of truth, it ſoftens the labour which attends their acquiſition by affording the mind that refined and elegant recreation, which the moſt rigid philoſopher need not bluſh to take*.'

Dr. Tatham has certainly rendered an important ſervice to philoſophy, by giving a ſyſtematic view of the ſeveral kinds of truth, and of the principles of each, and the method of reaſoning by which each is inveſtigated. Had he been able to aſcertain the ſecondary principles or axioms belonging to each department, we might have hoped to have been furniſhed with an inſtrument for drawing up truth from the bottom of the well in which it was left by the ancients.

The ſecond volume of this work, in which the author proſecutes his plan with a more immediate reference to the purpoſe of the Bampton lecture, will be noticed in a future article.

ART. II. *Sermons.* By the late Reverend John Dryſdale, D. D. F. R. S. Edinburgh, one of the Miniſters of Edinburgh, one of his Majeſty's Chaplains, and Principal Clerk to the Church of Scotland. To which is prefixed, an Account of the Author's Life and Character. By Andrew Dalzel, M. A. F. R. S. Edinburgh, Profeſſor of Greek, and Secretary and Librarian in the Univerſity of Edinburgh, and Principal Clerk to the Church of Scotland. 2 Vols. 8vo. pp. 900. 12s. Boards. Cadell. 1793.

ALTHOUGH the literary world knew little of the author of this poſthumous publication during his life-time, the ſermons here publiſhed prove that he was endowed with rare talents; and the narrative prefixed to them ſhews that he poſſeſſed merit which entitles him to an honourable memorial. As we always have pleaſure in contributing our part toward tranſmitting the names of valuable men to poſterity, we ſhall, according to our uſual method, preface this article with an abſtract of the well-written account here given of the Doctor's life and character:

'DR. JOHN DRYSDALE was born at Kirkaldy, in the county of Fife, on the 29th day of April 1718; being the third ſon of the Rev. Mr. John Dryſdale, miniſter of Kirkaldy, and of Anne Ferguſon,

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'Ea eſt omnis poeſeos indoles ut a vulgari ſermonis uſu maxime abhorreat, atque verborum non ſolum delectu, ſed et conſtructione proprium quoddam et exquiſitius dicendi genus affectet. Lowth Poet. Præl. iv.'

'* Equidem præclare nobis conſuluiſſe videtur natura, quæ cum nos ad veri cognitionem longe a nobis remotam, nec ſine magnis laboribus aſſequendam, vehementer impelleret, hæc nobis invenit et paravit oblectamenta, ut haberet mens noſtra, quo defatigata identidem confugeret; ubi conquieſcere, omnemque illum languorum et moleſtiam deponeret. Lowth Poet. Præl. i.'

daughter

daughter of William Ferguſon, Eſq. provoſt or chief magiſtrate of the ſame town. He received the elements of claſſical learning at the pariſh ſchool, under David Miller, a man who had alſo the honour of inſtructing the celebrated Adam Smith, and James Oſwald of Dunikeir, perſons who have reflected ſo much luſtre on their country, the one as a philoſopher and man of letters, and the other as an eminent ſtateſman. Under the ſame maſter, were alſo educated Dr. John Oſwald, Biſhop of Raphoe, in Ireland, and Dr. George Kay, one of the miniſters of Edinburgh, men likewiſe of conſiderable talents and accompliſhments. So that Miller had reaſon to boaſt that few individual maſters of the moſt opulent and celebrated ſchools, had ſent from their tuition a greater number of eminent men, than had been ſent by him from the obſcure ſchool of Kirkaldy.

'While at ſchool, John Dryſdale greatly diſtinguiſhed himſelf as a claſſical ſcholar; and there he contracted that ſtrict friendſhip with the moſt eminent of his ſchoolfellows, particularly Mr. Oſwald and Mr. Smith, which continued unimpaired through life. When he was thought to be ſufficiently prepared for the Univerſity, to which young men go at a much earlier period in this country than in England, he was ſent to college at Edinburgh, in the year 1732. He there proſecuted his ſtudies with great ſucceſs, and ſoon attracted the notice of the profeſſors, by the rapid progreſs he made in the acquiſition of knowledge. After paſſing through the ordinary courſes of languages and philoſophy, he engaged in the ſtudy of divinity, the ultimate object of his repairing to the univerſity; and having proſecuted this the uſual time, he was admitted to trials, according to the forms of the Church of Scotland, before the preſbytery of Kirkaldy; and by them licenſed to preach the goſpel, in the year 1740.'

Having, for ſeveral years, been employed as aſſiſtant miniſter in the college church at Edinburgh,

'He, in the year 1748, obtained a crown-preſentation to the church of Kirkliſton in Weſt Lothian, by the intereſt of the late John Earl of Hopetoun, to whom he had been recommended by William Adam, Eſq. of Maryburgh, architect; whoſe third daughter he afterwards married.

'In entering upon this charge, he met with ſome ſlight oppoſition, owing to an opinion induſtriouſly propagated, that the ſtyle and method of his preaching were not ſufficiently popular, and that his diſcourſes contained too great a proportion of the doctrines of morality. But this objection was ſoon obviated, after the people of the pariſh became better acquainted with him; among whom he had not remained long, till he became the object of a very general regard and eſteem, not only by the kindneſs of his diſpoſition and his unwearied beneficence, but from the intereſting and animated manner in which he inculcated the great truths of religion and morality in his ſermons.' —'Even the loweſt of the people reſpected and revered his character; ſuch was the ſucceſs with which his inſtructions were attended, that it was obſerved of the morals of the inhabitants of the village in particular, which had been formerly noted for irregularity and vice, that they underwent a ſurpriſing change for the better, during the time of Mr.

Mr. Dryſdale's miniſtry;—a ſtrong proof of the great utility of well qualified teachers of pure and undefiled religion in any ſtate!

'Thus he lived for fifteen years, diſcharging, with fidelity, the functions of a country clergyman, enjoying the domeſtic ſociety of his own family, and the converſation of many literary and clerical friends, who occaſionally viſited him.

'At length, in the year 1763, his ſincere and ſtedfaſt friend Mr. Oſwald, found an opportunity of ſerving him, by prevailing with the late Earl of Bute, to uſe his influence with the town-council of Edinbugh, that Mr. Dryſdale might be admitted one of the miniſters of that city.'

Being appointed miniſter of Lady Yeſter's, 'the ſermons which he preached in that church, attracted always a great concourſe of hearers, whom he never failed to delight and inſtruct, by an eloquence of the moſt nervous and intereſting kind. Both his train of thought, and his manner of expreſſion, were evidently ſuch as ſtrongly indicated a vigorous underſtanding, an original genius, and a profound knowledge of the human heart.

'His reputation as a preacher afterwards roſe ſo high, that on occaſion of an excurſion which he made to London, to viſit his friends and relations there, the late Mr. Strahan earneſtly requeſted, that he would furniſh him with a volume of ſermons for publication. His friends preſſed him much to embrace this propoſal; and he ſeemed at length diſpoſed to comply with their wiſhes. For, on his return to Scotland, he began to reviſe his ſermons, with a view to make a ſelection for publication; but he had not proceeded far, till his diffidence induced him to procraſtinate, and at laſt to relinquiſh, every reſolution of that ſort.

'The ſame native diffidence and modeſty were likewiſe the cauſe of his declining to appear as a ſpeaker in the judicatories of the church. While he remained in the country, he ſeemed rather to avoid taking much concern in the management of church affairs; but on his coming to Edinburgh, he found himſelf ſo much connected with Dr. Robertſon, to whom he was always greatly attached as a friend, and to whom he conſidered himſelf as under great obligations, particularly for the earneſt and effectual manner in which he had eſpouſed his intereſt, in his tranſlation to town, that he reſolved to give that eminent leader every aſſiſtance in his power, in ſupport of what was called *the moderate party* in the church.'—

'Without any ſolicitation on his part, and even without his knowledge, the Mariſchal College of Aberdeen conferred on him the degree of Doctor in Divinity, by Diploma bearing date the 15th of April 1765: and the following year, the death of the Reverend Dr. John Jardine having produced a vacancy in the Tron Church, which is collegiate, Dr. Dryſdale was tranſlated thither, from Lady Yeſter's, which is a ſingle charge. He there had the good fortune to have for his colleague the Reverend Dr. George Wiſhart, principal clerk to the church, for whom he had long entertained the higheſt eſteem and reſpect; and Dr. Wiſhart, in his turn, having a moſt ſincere affection for *him*, they found the greateſt comfort in being now ſo nearly connected. Never did two colleagues live together in more

and uninterrupted habits of friendſhip; their conſtant ſtudy
o oblige each other, by a perpetual ſeries of good offices.
the death of Dr. Jardine likewiſe, Dr. Dryſdale now obtained
in the few clerical offices, which the Crown has to beſtow on
gy in Scotland. By royal warrant he was appointed one of
jeſty's chaplains, with one third of the emoluments of the
of the chapel royal. The late Marquis of Rockingham
n prime miniſter; and he was determined in his choice of
yſdale, ſolely by the recommendation of Dr. Robertſon.
this office much improved Dr. Dryſdale's pecuniary circumſtan-
furniſhed him with the means of indulging his inclination for
c hoſpitality, to a much greater extent than he had hitherto
His houſe was open at all times to his numerous friends and
tance; and it was their frequent place of reſort. There, in
lar, many of the younger clergy, and other young men, enjoy-
advantage of his agreeable converſation, and never were hap-
an when in his company. There was ſomething ſo cheerful,
ſuming, ſo benign, and, at the ſame time, ſo upright and de-
n his manner, that he gained the eſteem and good-will of all
d any connection with him, without ever exciting the leaſt de-
envy. Even ſuch as were of different ſentiments in church
eſteemed the man; and with ſeveral of theſe he maintained a
iendly intercourſe. As his turn of thinking on all ſubjects
ar, acute, and judicious, he was very expert in the method of
ing affairs. He had a peculiar facility and elegance of ex-
in the numerous letters he had occaſion to write, in a moſt

lence, and ſoon weakened him ſo much, that he could no longer riſe from his bed. He ſtill, however, retained his wonted endearing manner to his family,—only leſs animated, but affecting in the utmoſt degree. Thus he continued to grow weaker and weaker, until his conſtitution at laſt ſeemed to be quite worn out; and in him the church of Scotland loſt one of her greateſt ornaments, on the 16th of June 1788.

'Such was the concluſion of the well-ſpent life of this excellent perſon; whoſe integrity was inflexible, whoſe amiable converſation and manners were expreſſive of the extreme worth and benevolence of his heart, whoſe reſpectable character adorned his ſacred profeſſion, and who was the delight of his friends, and of his family. Though gentle, unſuſpicious, and candid, in an extraordinary degree, yet, as his ſoul was inſpired with that noble elevation which ariſes from conſcious virtue, and freedom from all deceit, his indignation was excited, whenever he detected in others any duplicity in conduct, or any deviation from the road of honour. As, in his public appearances, the energy and animation with which he delivered and enforced his inſtructions, carried a conviction that they flowed directly from the heart; ſo it was univerſally allowed by all thoſe who were acquainted with his private life, that never any man more ſucceſsfully illuſtrated what he taught, by his own conduct and manners.'

From the preceding biographical ſketch, which, though drawn up by a friend, appears entitled to the fulleſt credit, the reader will be prepared to give Dr. Dryſdale's ſermons a favourable reception; and we will venture to aſſure thoſe who eſtimate the merit of ſermons by their utility, that they will find theſe volumes a very valuable addition to the public ſtock of inſtruction. Though not ſtudiouſly ornamented with the lighter decorations of rhetoric, they excel in manly ſimplicity and energy of ſtyle:—but their greateſt praiſe is, that they abound with good ſenſe, and breathe a warm ſpirit of piety and virtue. Many general topics of practical religion are diſcuſſed, with a variety of matter which diſcovers a mind inured to reflection and obſervation, and frequently with a degree of animation which leaves the reader impreſſed at the ſame time that he is inſtructed. Preſerving a happy medium between inſipid triteneſs, and ſcholaſtic refinement, they will afford young preachers a good pattern for popular addreſs. Though, in doctrinal points, the ſyſtem of the church of Scotland is followed, even controverted ſubjects are treated practically. The method is every where clear, the arrangement is accurate, and a unity of deſign is commonly preſerved. In the words of Mr. Moodie, one of the miniſters of Edinburgh, in a character of theſe ſermons prefixed to the volumes, which we could without much ſcruple have adopted, we add, "Theſe ſermons ſeem admirably calculated to inſpire the mind

with

with high ſentiments of piety to God, truſt in Providence, independence on the world, admiration of virtue, ſteady and reſolute attachment to duty, and contempt of every thing that is baſe and diſhonourable."—As a ſpecimen, we tranſcribe a paſſage from the ſermon on *aſpiring after perfection*; in which the influence of habit in forming a virtuous character is well repreſented:

'The ground-work of this improvement is laid in the conſtitution of our ſouls, which have a power of forming habits in any thing to which they apply themſelves. Hence the ſaying, "That uſe or habit becomes a ſecond nature." The diſpoſitions that are acquired by repeated exerciſe, grow as conſtant and powerful, and as readily exert themſelves, as thoſe that are originally implanted within us. We find, by accuſtoming ourſelves even to things, to which at firſt we had an averſion, that we contract ſuch an inclination and bias toward them, as would coſt labour and pains to overcome. Thus, amongſt the various taſtes and purſuits of mankind, each man has, by reiterated application, got a certain bent to his own courſe of life, ſo ſtrong, that ſhould any obſtacle preſent itſelf to ſtop or divert its current, it would, like a rapid river, ſurmount all, and regain its former channel; and the farther it runs it becomes more rapid and irreſiſtible. A vicious man, by long indulgence of his favourite paſſions, is at length ſo enſlaved to them, that notwithſtanding the frequent and ſharp remonſtrances of his own mind, and the freſh diſappointments he meets with, he cannot extricate himſelf from his bondage, nor ſhake off the chains with which he is fettered. In the ſame manner the righteous man, by the uniform practice of virtue, gains ſo fixed an attachment to it, that death is far leſs the object of his averſion, than wickedneſs. There is this remarkable difference, however, betwixt the good and bad man; that the latter, in turning aſide to vice, does violence to himſelf, and muſt often do ſo through the courſe of his life; whereas the good man, if from the beginning he has not deviated from virtue, but held on ſtrait in its path, has never ſuffered any violence; but with pleaſure, and the conſenting approbation of his own mind, has followed the tendency of his nature. If, indeed, he has been ſo unhappy as at any time to have indulged vicious diſpoſitions, it will coſt him pains to break them off; but the difficulty is great only in the beginning, daily grows leſs and leſs, and at laſt vaniſhes altogether. We firſt try the exerciſe of virtue, we then taſte its pleaſure, take a nearer view of its beauty, diſcern its ſuperior excellency, and grow fond of it; and at laſt we cannot abſtain from exerciſing it. By a conſtant attention to righteouſneſs, and by adding one right action to another, the diſpoſition to do good grows unconquerable, and the practice is made eaſy, uniform, and delightful. Thus has God laid the foundation of improvement in our nature, by giving us the power of forming habits of virtue, whereby we grow to perfection. To be perfect, is to poſſeſs invincible habits in every virtue; and the way to form habits of virtue, is to practiſe it. It is practice alone which gives a maſterly hand in any thing. It is not

not theory, speculation, or revolving any art in our thoughts, that will make us ready and able performers in it; nothing but long trial and exercise can produce this. The same holds true with respect to virtue, which may justly be called, the art of life. Contemplation of its nature, surveying its beauty, even pleasure in beholding it, will not render us virtuous. To acquire this character, and to be able to perform aright the duties of life, we must unweariedly continue in the practice of righteousness. Virtue consists in action. Its real existence can be ascertained and secured by action only. By one kind beneficent action we receive high satisfaction of soul; this pleasure leads us to repeat what caused it; this repetition heightens the self-complacency, and strengthens our eagerness to be kind and useful; and so we contract the habit of doing good. In the same manner, by once overcoming any unreasonable or unnatural passion, we discover its real weakness and deceit, are made sensible of the power of the mind, and are highly pleased with victory; and the consciousness of having acted a noble and worthy part, strengthens us against any after assaults. Thus, by one act of submission to God, and the order he has established in the world, the soul, which is naturally made to conform to its Maker and his determinations, feels the most agreeable self-congratulation from acquiescing in his will; and this invigorates our resolution to consent with cheerfulness, and yield with an equal mind, to all the destinations of our Supreme Father. In like manner also, we acquire habits in every other virtue. Begin, then, my brother; try how satisfying righteousness is to thy soul. Taste the sweetness of temperance, and patience, and brotherly kindness, and charity. Persevere in the practice of these; and soon they will appear lovely and most excellent in thine eyes. Thou wilt prefer them to thy choicest joys in the world, and fix them still deeper in thy mind, that their abode there may be everlasting.'

The subjects of these discourses are principally as follows: *charity*; *education*; *early piety*; *keeping the heart*; *the wretched condition of wicked men*; *the nature of repentance*; *the miserable consequences of sensual pleasure*; *our unfitness to judge of our condition in life*; *the distinction of ranks*; *aspiring after perfection*; *self-examination*; *the real nature of human life*; *immortality of the soul*; *a future judgment*; *the hope of heaven*, *&c. &c.*

Art. III. *Three Essays: on Picturesque Beauty; on Picturesque Travel; on Sketching Landscape:* To which is added a Poem, on Landscape Painting. By William Gilpin, M.A. Prebendary of Salisbury; and Vicar of Boldre in New Forest, near Lymington. 8vo. 10s. 6d. boards. Blamire. 1792.

At the present time, when we hear and read so much concerning *picturesque* beauty, many readers may wish to be informed in what it consists: the public are, therefore, under obligations to Mr. Gilpin for his very ingenious essays on

this subject. He tells us, that, by objects of picturesque beauty, he means 'such beautiful objects as are suited to the pencil.' This is clear, and accurately defined; and we hope that the definition will receive attention from those travellers, who, journeying with their pencils in their hands, have scratched down every scene, however uninteresting, and have obtruded their works on the public under the name, as they chuse to call them, of *picturesque tours*. We hope, also, as the meaning of this newly-manufactured word, this *nescimus quem de grege novitiorum*, is thus ascertained, and limited in its application, that future writers who may adopt it will be exact in their use of it; and we trust that Mr. Gilpin himself will not call us cavillers if we ask him, what he would have us understand by 'a picturesque eye;' and whether, by calling himself and his friend, 'we picturesque people,' he intends us to imagine that they are objects proper to be represented on the canvas?—If so, we certainly have no authority to deny that the gentlemen, to whom we mean no offence, are *picturesque*, for we have not the happiness of knowing the person of either.

On the subject of this species of beauty, Mr. Gilpin thus delivers his sentiments, in an address to William Lock *, Esq.

'A published work is certainly a fair object of criticism: but I think, my dear sir, we picturesque people are a little misunderstood with regard to our *general intention*. I have several times been surprized at finding us represented, as supposing, *all beauty* to consist in *picturesque beauty* – and the face of nature to be examined *only by the rules of painting*. Whereas, in fact, we always speak a different language. We speak of the grand scenes of nature, though uninteresting in a *picturesque light*, as having a strong effect on the imagination—often a stronger, than when they are properly disposed for the pencil. We every where make a distinction between scenes that are *beautiful* and *amusing*; and scenes that are *picturesque*. We examine, and admire both. Even artificial objects we admire, whether in a grand, or in a humble stile, though unconnected with picturesque beauty – the palace and the cottage—the improved garden scene, and the neat homestall. Works of tillage also afford us equal delight—the plough, the mower, the reaper, the hay-field, and the harvest-wane. In a word, we reverence, and admire the works of God; and look with benevolence, and pleasure, on the works of men.

'In what then do we offend? At the expence of no other species of beauty, we merely endeavour to illustrate, and recommend *one* species more; which, though among the most interesting, hath never yet, so far as I know, been made the set object of investigation. From scenes indeed of the *picturesque kind* we exclude the appendages of tillage, and in general the works of men; which too often introduce precisenes and formality. But excluding artificial

* Of Norbury Park, Surrey.

objects

objects from one species of beauty, is not degrading them from all. We leave then the general admirer of the beauties of nature to his own pursuits; nay we admire them with him: all we desire, is, that he would leave us as quietly in the possession of our amusements.'

Having premised this, the author proceeds in his first essay to mark the distinguishing characteristic of picturesque beauty. In the second, he points out 'the mode of amusement, that may arise from viewing the scenes of nature in a picturesque light.' From this essay, we shall select such a part as may enable our readers, who are not initiated into the mysteries of the *picturesque*, to judge of the employment of its admirers:

'From the *objects* of picturesque travel, we consider its *sources of amusement*—or in what way the mind is gratified by these objects.

'We might begin in moral stile; and consider the objects of nature in a higher light, than merely as amusement. We might observe, that a search after beauty should naturally lead the mind to the great origin of all beauty; to the'

——— first good, first perfect, and first fair.

But though in theory this seems a natural climax, we insist the less upon it, as in fact we have scarce ground to hope, that every admirer of *picturesque beauty*, is an admirer also of the *beauty of virtue*; and that every lover of nature reflects, that

Nature is but a name for an *effect*,
Whose *cause* is God. ———

If however the admirer of nature can turn his amusements to a higher purpose; if its great scenes can inspire him with religious awe; or its tranquil scenes with that complacency of mind, which is so nearly allied to benevolence, it is certainly the better. *Apponat lucro.* It is so much into the bargain: for we dare not *promise* him more from picturesque travel, than a rational, and agreeable amusement. Yet even this may be of some use in an age teeming with licentious pleasure; and may in this light at least be considered as having a moral tendency.

'The first source of amusement to the picturesque traveller, is the *pursuit* of his object—the expectation of new scenes continually opening, and arising to his view. We suppose the country to have been unexplored. Under this circumstance the mind is kept constantly in an agreeable suspence. The love of novelty is the foundation of this pleasure. Every distant horizon promises something new; and with this pleasing expectation we follow nature through all her walks. We pursue her from hill to dale; and hunt after those various beauties, with which she every where abounds.

'The pleasures of the chase are universal. A hare started before dogs is enough to set a whole country in an uproar. The plough and the spade are deserted. Care is left behind; and every human faculty is dilated with joy.

'And shall we suppose it a greater pleasure to the sportsman to pursue a trivial animal, than it is to the man of taste to pursue the beauties of nature? to follow her through all her recesses? to obtain a sudden glance, as she flits past him in some airy shape? to trace her

through the mazes of the cover? to wind after her along the vale? or along the reaches of the river?

'After the pursuit we are gratified with the *attainment* of the object. Our amusement, on this head, arises from the employment of the mind in examining the beautiful scenes we have found. Sometimes we examine them under the idea of a *whole:* we admire the composition, the colouring, and the light, in one *comprehensive view.* When we are fortunate enough to fall in with scenes of this kind, we are highly delighted. But as we have less frequent opportunities of being thus gratified, we are more commonly employed in analizing the *parts of scenes*; which may be exquisitely beautiful, though unable to produce a whole. We examine what would amend the composition; how little is wanting to reduce it to the rules of our art; what a trifling circumstance sometimes forms the limit between beauty and deformity. Or we compare the objects before us with other objects of the same kind:—or perhaps we compare them with the imitations of art. From all these operations of the mind results great amusement.

'But it is not from this *scientifical* employment that we derive our chief pleasure. We are most delighted, when some grand scene, though perhaps of incorrect composition, rising before the eye, strikes us beyond the power of thought—when the *vox faucibus hæret*; and every mental operation is suspended. In this pause of intellect, this *deliquium* of the soul, an enthusiastic sensation of pleasure overspreads it, previous to any examination by the rules of art. The general idea of the scenes makes an impression, before any appeal is made to the judgment. We rather *feel*, than *survey* it.

'This high delight is generally indeed produced by the scenes of nature; yet sometimes by artificial objects. Here and there a capital picture will raise these emotions; but oftener the rough sketch of a capital master. This has sometimes an astonishing effect on the mind; giving the imagination an opening into all those glowing ideas which inspired the artist; and which the imagination *only* can translate. In general however the works of art affect us coolly, and allow the eye to criticize at leisure.

'Having gained by a minute examination of incidents a complete idea of an object, our next amusement arises from enlarging, and correcting our general stock of ideas. The variety of nature is such, that *new objects*, and new combinations of them, are continually adding something to our fund, and enlarging our collection: while the *same kind of object* occurring frequently, is seen under various shapes; and makes us, if I may so speak, more learned in nature. We get it more by heart. He who has seen only one oak tree, has no complete idea of an oak in general: but he who has examined thousands of oak-trees, must have seen that beautiful plant in all its varieties; and obtains a full and complete idea of it.

'From this correct knowledge of objects arises another amusement; that of representing, by a few strokes in a sketch, those ideas, which have made the most impression upon us. A few scratches, like a shorthand scrawl of our own, legible at least to ourselves, will serve to raise in our minds the remembrance of the beauties they humbly represent;

represent; and recall to our memory even the splendid colouring, and force of light, which existed in the real scene. Some naturalists suppose, the act of ruminating, in animals, to be attended with more pleasure, than the act of grosser mastication. It may be so in travelling also. There may be more pleasure in recollecting, and recording, from a few transient lines, the scenes we have admired, than in the present enjoyment of them. If the scenes indeed have *peculiar greatness*, this secondary pleasure cannot be attended with those enthusiastic feelings, which accompanied the real exhibition. But, in general, though it may be a calmer species of pleasure, it is more uniform, and uninterrupted. It flatters us too with the idea of a sort of creation of our own; and it is unallyed with that fatigue, which is often a considerable abatement to the pleasures of traversing the wild and savage parts of nature.—After we have amused *ourselves* with our sketches, if we can, in any degree, contribute to the amusement of others also, the pleasure is surely so much enhanced.

'There is still another amusement arising from the correct knowledge of objects; and that is the power of creating, and representing *scenes of fancy*; which is still more a work of creation, than copying from nature. The imagination becomes a camera obscura, only with this difference, that the camera represents objects as they really are; while the imagination, impressed with the most beautiful scenes, and chastened by rules of art, forms its pictures, not only from the most admirable parts of nature; but in the best taste.'—

'We are, in some degree, also amused by the very visions of fancy itself. Often, when slumber has half-closed the eye, and shut out all the objects of sense, especially after the enjoyment of some splendid scene; the imagination, active, and alert, collects its scattered ideas, transposes, combines, and shifts them into a thousand forms, producing such exquisite scenes, such sublime arrangements, such glow, and harmony of colouring, such brilliant lights, such depth, and clearness of shadow, as equally foil description, and every attempt of artificial colouring.'

After having thus pointed out the sources from which the 'picturesque traveller,' as he is called, derives his amusements, Mr. Gilpin, in his third essay, investigates the art of sketching landscape after nature. We here meet with many judicious and useful rules, which deserve the attention of those who wish to attain this elegant and pleasing art.

Concerning the Didactic poem annexed to these essays, Mr. Gilpin thus good-humouredly writes:

'Several years ago, I amused myself with writing a few lines in verse on landscape-painting; and afterwards sent them, as a fragment, (for they were not finished,) to amuse a friend*. I had no other purpose. My friend told me, he could not say much for my *poetry*; but as my *rules*, he thought, were good, he wished me to

* Edward Forster, Esq. of Walthamstow.

y fragment; and if I should not like it as a *poem*, I might into an *essay in prose*.—As this was only what I expected, I was appointed; though not encouraged to proceed. So I troubled d no farther with my verses.

me time after, another friend *, finding fault with my mode ribing the lakes, and mountains of Cumberland, and West- nd, as too poetical, I told him the fate of my fragment; ing the hardship of my case—when I wrote verse, one friend it prose; and when I wrote prose, another friend called it In his next letter he desired to see my verses; and being l with the subject, he offered, if I would finish my poem, ver carelessly as to metrical exactness,) he would adjust the ation. But he found, he had engaged in a more arduous af- han he expected. My rules and technical terms were stubborn, uld not easily glide into verse; and I was as stubborn as they, ould not relinquish the scientific part for the poetry. My s good-nature therefore generally gave way, and suffered many o stand, and many alterations to be made, which his own aste could not approve. I am afraid therefore I must appear to rld, as having spoiled a good poem; and must shelter myself under those learned reasons which have been given for putting *quæ maribus* and *As in præsenti*, into verse.'

th respect to the merits of the poem †, the opinions of blic will probably be similar to those of Mr. Forster and

Mr. Mason: those readers, who peruse it for the rules which it contains, will possibly wish that it had been written in prose; while others, who view it as a piece of poetry, will lament that the muse sometimes moves rather ungracefully amid the roughnesses of technical terms and didactic stumbling blocks.

The washed prints, or *acqua tintas*, with which this work is embellished, are well adapted to illustrate its rules and principles.

ART. IV. *Geometrical and Graphical Essays*, containing a Description of the Mathematical Instruments used in Geometry, Civil and Military Surveying, Levelling and Perspective, with many new Problems illustrative of each Branch. By George Adams, Mathematical Instrument Maker to His Majesty, and Optician to His Royal Highness the Prince of Wales. 8vo. pp. 500, and 33 Plates. 13s. boards. Sold by the Author, Fleet-street.

MR. Adams very justly observes, that 'those who have had much occasion to use the mathematical instruments, constructed to facilitate the arts of drawing, surveying, &c. have long complained that a treatise was wanting to explain their use, describe their adjustments, and give such an idea of their construction, as might enable them to select those which are best adapted to their respective purposes.' M. Bion's treatise, which was translated into English by the late Mr. Stone, and published in 1723, is the only one that has been written on the subject *; and the numerous improvements which have been made in instruments, since that time, have rendered that publication of little use at present. The object of Mr. Adams, in the work before us, is to obviate this complaint; and we think that he has done it with considerable effect.

Mr. Adams begins, very properly, by defining the terms which he must necessarily use. He then states a few of the primary principles on which his work depends; and afterward proceeds to describe the mathematical instruments which are used in drawing. Among these, we find an account of an improved pair of triangular compasses, a small pair of beam compasses with a micrometer, four new parallel-rulers, and several other instruments which had not been hitherto de-

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That to thy taste and science nothing new
Presents, yet humbly hopes from thee to gain
The plaudit, which, if nature first approve,
Then, and then only, thou wilt deign to yield.'

* Mr. Robertson's book, printed in 1747, and again, with some additions, in 1757, is confined wholly to such instruments as are put into a case, and called drawing instruments.

These descriptions are followed by a large collection etrical problems, some of which appear to be new; re useful, inasmuch as they contribute to lessen labour, mote accuracy.

uthor next describes the methods which were used by rality of instrument-makers in dividing quadrants, and ge astronomical instruments, before Mr. Bird published od of dividing, in 1767, at the instance of the board tude. Then follows Mr. Bird's method, extracted s own publications, and Mr. Ludlam's remarks on ublished by Mr. Aubert in 1787.

dams will no doubt excuse us for observing that he has two remarks on Mr. Bird's method of dividing; one m Mr. Smeaton's "Observations on the Graduation onomical Instruments," in the Philosophical Transvol. LXXVI. p. 15 and 16, and the other from Mr. s "Remarks on Mr. Bird's Method of Dividing," th which, notwithstanding they came from the pens of great men, had, in our opinion, been much better The passage which Mr. Adams has extracted from Mr. , shews clearly that the latter did not comprehend Mr. ift in the instructions which he has given for dividing ical instruments. The very circumstances to which

formed all his divisions by bisections; that is, by faint scratches struck with the beam-compasses, from the two ends of the arch which he was bisecting. If these strokes coincided, nothing can be more easy than to see whether the line formed by them bisects the original point, or not: and if they happen not to coincide, it is equally easy to discover whether they fall equally distant from it. In short, Mr. Smeaton has been so eager to find faults in Mr. Bird's method of dividing, that he seems to have been led into something very like a contradiction of himself. He first allows that the bisections may fall into the original points, *without sensible error*, because they communicate with, and take their departure from, those points: but adds, immediately afterward, that these original points are of an heterogeneous nature to the bisections, inasmuch as they are not derived from the same source with them, but from the property of the chord of 60° being equal to the radius of the circle; and, therefore, improper to be mixed with them. If the bisections communicate with, and take their departure from, the original points, these points cannot be heterogeneous; if they do not take their departure from these points, the points and bisections are real checks on each other; and this last is the case; the bisections taking their departure only from o, and the point of 85° 20′, which is laid down in a different manner from the rest, though it be derived from them.

Let it not be supposed that we mean, by what we have here said, to detract from the merit of Mr. Smeaton. We knew Mr. Smeaton well; and we know that the industry, skill, and resolution which he exerted in rebuilding the light-house on the Eddy-stone; the prodigious improvement that he made in mill-work, and, indeed, in engines of every kind; and the many masterly performances which he has left behind him in hydraulics and inland navigations; shed a lustre round his name, from which we are as unable as unwilling to detract: but it is nevertheless true, at least in our opinion, that the great veneration which he entertained for every thing that came from Mr. Hindley, a veneration which was not, altogether, without reason, has led him to think better of *his* method of dividing than it deserved, and worse of Mr. Bird's than he ought to have done.

The animadversion which is copied from Mr. Ludlam, is this: "It appears, also, that Mr. Bird, notwithstanding all his objections to, and declamations against, the practice of *stepping*, sometimes used it himself." Before we give our reasons for dissenting from this remark, we must be allowed to say that it appears in a much more exceptionable point of view in Mr.

Adams's

's book than it does in Mr. Ludlam's work; because Mr. has left us to find out *how it appears that Mr. Bird not allow in others what he practised himself*; while Mr. n, by referring to the page in Mr. Bird's publication, the passage in question occurs, has enabled us to shew has not done that of which he is here accused.

Bird, in page 12 of his "Method of dividing Astrono- Instruments," informs us, that, in order to lay off an ex- 153,6 inches, which he wanted in constructing his scale al parts, he took 51,2 inches, the longest distance ad- g of continual bisection, that he could take, from such a s he had before him, *and laid it off three times*; and then l each of these three lengths by continual bisection,—the d which he always used, and every where recommends. impossible to observe, without some degree of surprize, eminent a mechanic as the late Mr. Ludlam should not uish between a matter of necessity, and a matter of : between the act of setting off a certain length which vanted, and the act of dividing that length into equal after it was set off. Mr. Bird might, with equal pro- be accused of *stepping*, on account of his manner of off the total arch on the limb of a quadrant: but we affirm that Mr. Bird, as far as appears from any thing

vius *, the jesuit, who first published it in 1611, in a treatise on the construction of a dialing instrument. As this treatise of Clavius, at least of the date which Mr. Adams assigns to it, is not within our reach at present, we cannot controvert what he has advanced, nor have we any inclination to question the accuracy of his translation †. The construction which Mr. Adams has given is certainly on the same principle on which Vernier's method of division is founded; and the publication was prior to that of Vernier by twenty years: —but, granting all this, it by no means proves that Peter Vernier was not the first man who applied this mode of sub-division to instruments; much less is it a proof that it was done by Nonius, and that the device ought to be called by his name: for, in the first place, as far as appears from what is given by Mr. Adams, Clavius has only shewn how some certain arc of a circle may be divided into any number of equal parts by the compasses: he has not shewn how to effect this on the limb of an instrument by the application of a separate piece, which, being attached to the alidade, or index, of the instrument, may be brought to a coincidence with any part of the limb where the sub-division may be required to be made; which is the thing effected by Vernier, and to which invention the modern astronomers have ventured to give his name. It must nevertheless be acknowleged that, if this construction of Clavius were known to Vernier, as it most likely was, it takes from him much of the honour of discovery; leaving him only that of having applied to an useful practical purpose the speculative invention of another person:—but, we may ask, in the second place, what concern this has with Nonius?

* Clavius was born at Bamberg, in Franconia, in the year 1537; and died, at Rome, in 1612. He was a most indefatigable mathematician; and is said to have been remarkable for his great piety, modesty, and humility.

† It may not, however, be foreign to the purpose, if we remark that Clavius had given the construction and use of a dialing instrument in 1586, and had there also shown how to divide the arch of a circle into any number of equal parts: but the method given there is very different from that given by Mr. Adams; being, literally, Curtius's method, by concentric circles; which was an improvement on that invented by Nonius. It may be added, that Clavius has given, in the same tract, a variation from the method of Curtius; where he proposes that the several concentric arcs shall each of them be divided into 128 equal parts, instead of 60, as Curtius had directed, for the express purpose of forming all the divisions by the simple method of continual bisections only: the mode now universally allowed to be the best; and, indeed, the *only one that* can be executed with certainty.

what

ight it gives any person to call the device by his name? ell the world that "whoever has paid any attention to life will find as much affectation among astronomers, as among fops and beaux; and as much *enthusiasm, combined igotry*, among philosophers, as in the sectarian spirit of a reacher *," because they have left off calling a device by me, which they have discovered was not known till long e was dead, and have called it by the name of *Vernier*, e, for any thing which is yet shewn to the contrary, he e person who first brought it into use.

suing the order in which Mr. Adams has arranged his , we next meet with the description of a very curious nent for describing arcs of circles of any radius what- which is followed by Dr. Hook's description of a similar ment invented by him for the same purpose; and also Dr. s method of making it describe circles, the centres of shall be in any point, provided that point be visible, it may not be accessible. Next follows a very inge- ssay on the several 'methods of describing arcs of cir- of large magnitude,' by Joseph Priestley, Esq. of Brad- in Yorkshire; and then a description of *Suardi*'s netric pen;' which, on account of the great number of that it will describe, is undoubtedly a most curious in-

the time of the birth of Dr. Blair. We remember to have seen an instrument, made by Mr. Bird, about the year 1758 or 59, with a spring under the head of the screw that binds in the centre pin, to prevent that screw from being screwed up too tight; and, on inquiring of Mr. Bird the reason of it, we were told that the late Admiral Campbell had discovered, "long ago," that if the centre work was not perfectly free, the index would bend in the direction of the plane of the quadrant, notwithstanding the index of his quadrant was of brass, and nearly two inches broad:—but this is not all: we have seen it noticed by several writers on the subject of Hadley's quadrant, and remedies offered for obviating it; some of which are of nearly twenty years standing.

Another remark, from Mr. Nicholson's Navigation, is, that observers at sea generally chuse to stand in the ship's waist, when they take altitudes, because the height of the eye above the water is not so much altered by the motion of the ship. The writer of this article has been at sea for many years, both in king's ships and merchantmen, and he declares that the remark is new to him. We ought to have premised that this observation occurs under the article of Astronomical Observations *at land* with the Hadley's Octant and Sextant; which follow surveying, and include, also, the methods of making observations at sea with that instrument, for finding the latitude and longitude of the ship, the variation of the compass, and several other articles, necessary to be understood by every mariner.

We are next presented with 'A Course of Practical Geometry on the Ground,' by Isaac Landman, Professor of Fortification and Artillery to the Royal Military Academy at Woolwich: of which, if we may judge from the compliments paid to the author of it in the preface, Mr. Adams thinks very differently from us.

The volume concludes with 'An Essay on Perspective, and a Description of some Instrument for facilitating that useful Art;' and here Mr. Adams has laid down a great number of elementary principles, in a manner which, we conceive, will be very useful to many persons. On the whole, though we dissent from the opinion of Mr. Adams in some points, we can nevertheless give it as our unbiassed judgment that his work has unquestionable merit, and will be found of great use in a very considerable variety of respects.

ART. V. *Antiquities of Ireland:* By Edward Ledwich, LL.B. M. R. I. A. and F. A. S. of London and Scotland. 4to. pp. 484. 2l. 2s. boards. Dublin, Grueber; London, Dilly.

WHEN we meet with a professed antiquary, who is, at the same time, a man of general learning, cultivated taste, liberality of sentiment, and a correct and elegant writer, (instances of which, in such happy union, are not very common,) we accompany him in his literary and scientific excursions, with rare and peculiar satisfaction. Such a man, such a writer, is Mr. Ledwich,—whose entertaining and instructive performance we now, without farther preamble or ceremony, but with sincere pleasure, introduce to the acquaintance of our readers. —His valuable work ought to have been sooner noticed in our Review: but interruptions, with the unpleasant detail of which we shall not trouble our readers, or ourselves, have retarded its appearance.

Mr. Ledwich is very sensible that he has powerful prejudices and great names to combat: he knows that it would have been a more easy and more popular task, had he applied to a confirmation and elucidation of the Irish mythologic history: 'but then, (he adds,) I should have proclaimed my ignorance of its fictitious origin, of the low estimation in which it is held by the learned and inquisitive of every country; and what would have been infinitely more blameable, I should have written against the conviction of my own mind.' He therefore courageously opposes, and not unfrequently censures and ridicules, the strange assertions and puerile absurdities which have been advanced and maintained on the subject.

Mr. Ledwich's work is divided into nineteen essays; perhaps the most proper method of reviewing it may be, to offer a short account of each.

The *colonization of the country in early ages*, is naturally the first topic which falls under Mr. Ledwich's view. What will our old friend Mr. O'Halloran * say to the utter and contemptuous rejection, not only of the tale of Noah's granddaughter and Partholanus, but also of the Milesian colony, on which that gentleman descants with so much enthusiasm and confidence, and, as it must be allowed, with considerable ingenuity?—To a mind, zealous like his for the glory of his country, and enamoured with its ancient honours, how ungrateful must be these humiliating accounts!—Of the four grand classes by whom ancient Europe was possessed, Mr. Ledwich fixes on the first, the *Celtes*, who extended themselves from the Bosphorus Cimmerius on the Euxine to the Cimbric

* See M. Rev. for Jan. 1779, vol. lx. p. 4.

Cherfonefe of Denmark, difperfing themfelves over Weftern Europe and her ifles. This tribe, having colonized England and Scotland, paffed from the latter country into Ireland. Thefe were difturbed by the *Firbolgs*, a branch of the fecond clafs, or great Scythian fwarm, which, iffuing from Perfia, difperfed into every part of Europe. Under the name of Belgæ, they came from the northern coafts of Gaul, and are faid to have occupied no inconfiderable portion of Britain and of Ireland, long before the arrival of the Romans: but the age in which they thus fettled is alike uncertain with that of their predeceffors the Celtes. The Picts and Scots from Scandinavia, and with them the Saxons, claiming the fame Scythian origin, are apprehended to have made their incurfions, and to have fixed their abode in fome part of the Iland, about, and after the time of, the Chriftian æra. Thefe different emigrants, as they arrived, intermixed with the Celtes; and their intrufions, under various names, feem not to have ceafed till about the 12th century.—This is an outline, and a very brief one, of Mr. Ledwich's fyftem of colonization; not founded, he fays, on hypothefis and etymology, but on the furer bafe of written authorities, compared with and illuftrating each other; and which, while it difpels obfcurities, cafts a fteady and bright light on every branch of Irifh antiquities.

The fucceeding chapter contains *The Hiftory and Antiquities of Glendaloch, in the County of Wicklow:* This place feems to have been a favourite feat of fuperftition from the earlieft ages; and Chriftian miffionaries, remarks this writer, *were forced* to adopt the high pretenfions and conjuring tricks of their heathen predeceffors. 'They found it indifpenfably neceffary to procure fome *faint*, under whofe protection the inhabitants might live fecure from temporal and fpiritual evils. At a lofs for a patron, they adopted a practice common throughout Europe in the dark ages, that of perfonifying rivers, mountains, and places. This cuftom had reached Ireland: and now the mountain *Kevn* at Glendaloch, was to be metamorphofed into Saint Kevn. Kevn is the name of many mountains in Wales, noticed by Camden. This is an original Celtic word, for which the Irifh in after ages fubftituted the Teutonic *drum*, introduced by the Belgic colonies.'—Glendaloch was once a city, with feveral churches, the remains of which are here defcribed; and though Mr. Ledwich acknowleges it 'a pofitive fact that few of the faints, who adorn the legends of this country, ever had exiftence,' yet, left his work fhould be reckoned defective, he proceeds to detail fome of the monkifh tales concerning St. Kevn, alias, St. Coemgene: but he recounts chiefly to expofe.

The

hiſtory of the Iriſh Culdees forms an inſtructive and en-
ing eſſay: the name *Culdee*, which has given riſe to fan-
onjectures, is derived, no doubt, from *Cole Deum*, ſig-
g that they were worſhippers and ſervants of the true
This monaſtic order commenced in this remote part of
orld, in the 6th century. Columba is known to have
ts founder: he was eminent, and ſo were his followers,
more rational piety, and uſeful knowlege, although not
y free from ſuperſtition. 'Diſtinguiſhed (ſays this
,) for letters and an inviolable attachment to religion,
dverſaries, devoted to the Romiſh ſee, have conſigned
ame and tenets to oblivion; while others of inferior me-
pompouſly brought forward, and extolled for virtues
they never poſſeſſed, and for actions which they never
med.' Very few writers have done juſtice to the Cul-
They were too much attached to ſimple truth and pure
ianity, to find favour with thoſe who aimed at wealth and
, and enjoyed the temporary benefit of human impoſitions
evailing ignorance. Even Bede, venerable as he was,
h he allots them great and juſt commendation, cannot
paſſing ſome cenſure on them, and ſeems to have re-
them as ſchiſmatics, in the worſt ſenſe of that word.—
ſtore them to deſerved reſpect is the object of this diſ-
on.—Hy, Hu, or Iona, (ſo called from its oval or egg-
ape,) one of the Hebrides, has been rendered famous

It was natural, in this ſhort hiſtory, to take notice of two celebrated monks, Aidan and Finan, who, on application to the king of the Picts or Scots, were ſent from the little Iriſh fraternity at Hy, to re-eſtabliſh ſome chriſtian churches in England. This has been conſidered as a fact militating againſt Engliſh epiſcopacy, or unfavourable to that hierarchical ſucceſſion, of which ſome perſons have been diſpoſed to boaſt. Mr. Ledwich does not view the fact as hoſtile to the claims of biſhops, but he expreſſes himſelf briefly and rather obſcurely on the ſubject.

This eſſay concludes with an account of Mondincha in the county of Tipperary, and its antiquities. In this iſland ſtood a Culdean abbey and church, where ſeveral of the order reſided; and it appears, that in 1185 they 'had not conformed to the reigning ſuperſtition: they devoutly ſerved God, (ſays our hiſtorian,) in this wild and dreary retreat, ſacrificing all the flattering proſpects of the world for their ancient doctrine and diſcipline.'—We have ſome entertaining particulars relative to this iſland, with ſenſible remarks concerning Columba, and the particular office (of late years) appointed for celebrating his feſtival: for it appears that he was not ſupplicated in Ireland as a patron-ſaint before the year 1741. Our author, for the ſake of the more enlightened Roman catholics, expoſes ſome wilful miſtakes committed by the compiler of this office.—'The detection, (ſays he,) of theſe errors, and many more that will be brought forward in the courſe of this work, cannot but have a happy influence in opening the eyes of every rational man, who muſt ſee with concern, the unjuſtifiable attempts that have been made to enthral the underſtanding by bold fictions, and groſs untruths.'

The chapter which next occurs, is ingenious and learned: it treats of *the Ogham characters, and alphabetic elements of the Iriſh language.* The famous inſcription on Callan mountain, an account of which was preſented to the Society of Antiquaries, a few years ago, by Colonel Vallancey *, here finds its overthrow; at leaſt the imaginations about it are attributed to credulity, or to a deſire of advancing ſomething ſurprizing and marvellous. Concerning the Ogham characters, we can only remark that they appear to be Runic (ſecret) marks, borrowed from the Roman notes uſed in divinations, &c. and afterward employed to magical and deceitful purpoſes by the chiefs and prieſts of the barbarians.—With reſpect to the alphabetic elements of the ancient Iriſh, it is probable that they were received from the Britons and Saxons, who, in their

* See Archaeologia, vol. vii. p. 276. and M. Rev. vol. lxxiv. p. 269.

lerived them from the Romans.—For the illuſtration and of this conjecture, the reader muſt at his leiſure conſult ompendious eſſay.

nnected with the foregoing ſubject is the diſſertation on *Iriſh coins.* Here, as in other inſtances, this ſenſible and ate writer lowers the towering ambition and mortifies the of ſeveral of his countrymen:

he date (ſays he) of the earlieſt Grecian coins is about 800 before the incarnation, and that of the Roman five centuries we muſt then be at a loſs to diſcover by what rules Iriſh anti- s conduct their inquiries concerning Iriſh money, for they are tly not thoſe of learning and good ſenſe, as then they would roduced ſomething rational and ſober on the ſubject; whereas nothing but the wildeſt whimſies, and all the exorbitance of tic and licentious aſſertion.—Our writers, with unbluſhing con- , aſſure us, gold was found and refined here a thouſand years Chriſt; and mints erected, and ſilver coined five hundred before the ſame event:—but in vain we inquire for the coins of deal mints.'

e barbariſm of the natives, to a late period, furniſhes ſuf- reaſon to conſider the above as idle dreams. Diodorus s, Strabo, Solinus, &c. agree in this deſcription; nor t appear that any different inference is to be drawn from eertain and obſcure paſſage in Tacitus, which has ſome- been oppoſed to the former, and which is here carefully

all confess to be a fictitious king of Scotland, minted gold and silver, A. D. 199. A story rejected with just contempt by the antiquaries of that kingdom.

'Edward III. in the 5th year of his reign, directed a new coinage for Ireland, as he did for England; but as there are no specimens of the former, it is likely his intentions were never carried into execution. That the Irish did not adopt money as a standard for estimating the value of things about 70 years after, we have evidence in Mac Murrogh the prince of Leinster's horse being rated at 400 cows.'

Having farther remarked, that an account of the priory of Athassel, in the county of Tipperary, is attached to this article, it is more than time that we proceed to,

Observations on the stone-roofed Chapels of the ancient Irish:

'If Vitruvius, Strabo, Pliny, Tacitus, Dion Cassius, and Herodian, who professedly or incidentally treat of the domestication of the Irish in their several ages, record nothing but traits of barbarism, incivility, and a total want of architecture, where could the Irish acquire ideas of the Egyptian and Grecian styles of building? There must be either a strange conspiracy among ancient writers to misrepresent the truth, and deceive mankind, or what is delivered by Stukely and Irish antiquaries of the wonderful proficiency of the Druids in the arts and sciences, is destitute of reality. The latter had absurd systems to support, the former stated matters of fact and notoriety. Impartiality and truth are ever found among those who have no inducement to swerve from them.

'*Vix equidem credar sed cum sint præmia falsi*
Nulla, ratam testis debet habere fidem.

'Mr. O'Conor grants our buildings in the 6th century were mean, and yet he speaks of magnificent ones many ages before, without condescending to explain the occult causes of this degradation, and at length final extinction of architecture among us.'——

'From every evidence supplied by antiquity, it is certain, the Irish had neither domestic edifices or religious structures of lime and stone, antecedent to the great northern invasion in the 9th century.'

The Ostmen who came over at that time then also embraced Christianity; and they did this, in agreement with the tenets and forms of their countrymen in England. The first structures of the Ostmen, and the first buildings with mortar in Ireland, were *stone-roofed* chapels for reliques.—This account our author endeavours to support, and accompanies it with a description of some of these chapels; the largest and best of which seems to be Cormac's chapel at Cashel.

A Review of the Irish Literature in the middle Ages.—Mr. Ledwich, while he rejects the tales of craft and superstition, with the pretensions of folly, is not indifferent to the honour of his country, so far as it can be supported by reason and truth:—

Ledwich's *Antiquities of Ireland.*

I confine myſelf ſolely (he ſays,) to the ſtate of learning in in the middle and dark ages, I am the better able to pay an led attention to this intereſting ſubject, yet, without pre- to think I have exhauſted or even exhibited in the extent, or e erudition that others might have done. The lives and mi- of ſaints, monaſtic rules, and all the ſuppoſititious and apocryphal hat crowd the pages of Ware's writers and Harris's additions, I to the credulity and illuſtration of others, dwelling only on arts of ſolid learning worthy of rational inquiry, and which he only true grounds of national fame and honour.'

he fifth century, at which he begins his inquiries, he can er no other adequate cauſe of the quick advances made rature, but the emigration of the Britiſh clergy: they om the invaſions of the Anglo-Saxons. The ſame ac- is given of the ſixth age; and of the ſeventh it is ſaid,

he religious eſtabliſhments in this and the preceding century, e ſecurity that letters enjoyed in our iſle from the convulſions rounding nations, made her the ſchool of learning to the Weſt- rld. But a cauſe, hitherto unobſerved and equally powerful in eration, tended to fill Ireland with learned men, and that was *ouragement of literature by the Roman pontiffs.* Hence the libe- ingenious were neceſſarily driven to this iſle to acquire the ru- s of knowlege, as papal injunctions had no force here. And the ſuperiority of the Britiſh and Iriſh clergy in all their diſputes eir antagoniſts about baptiſm, Eaſter, the tonſure, and other nies and rites. A ſuperiority which ſeverely galled the Romiſh

tation, though ſhe could not eſcape the contagion and infelicity of the times:

'We ſee (our hiſtorian remarks,) the viciſſitudes of human affairs had not, for many ages, obſcured our literature, or drawn over this favoured iſle the dark veil of ignorance or illiteracy. But what neither domeſtic convulſions, the cruel ravages of barbarians, or all-devouring time, could effect, was quickly accompliſhed by the eſtabliſhment of a corrupt religion. We no ſooner embraced that of Rome than we loſt our genius and ſuperiority. *Rien de plus funeſte pour le progrès de l'eſprit humain, que la religion mal-entendue, & pouſſée juſqu' à la ſuperſtition, au fanatiſme, et à la tyrannie* *.'

Moſheim, to whom we have referred above, ſpeaks favourably in this reſpect alſo of the Iriſh, "known in the eighth century by the name of Scots, as the only divines who refuſed to diſhonour their reaſon by ſubmitting it implicitly to the dictates of authority. They viewed, with contempt, the pitiful compendiums of theology, extracted from the fathers, and which the unlearned eccleſiaſtics of other countries accepted as oracles."

Antiquities of Devenish, in the County of Fermanagh, are very briefly noticed at the end of this eſſay: our antiquary ſeems principally to intend a correction of ſome miſtake which has been made concerning it: he informs us, that it was 'originally a Culdean eſtabliſhment, where the diſciples of Saint Columba continued to exerciſe their piety and virtue, till overborne by ſuperſtition and an intolerant religion.'

Antient Forts and Caſtles conſtitute another informing article: the antient Iriſh, or Celtes, had no caſtles; their woods ſerved them for camps, and their marſhes for ditches. The Firbolgs ſeem to have introduced the *rath*, or hill, otherwiſe *lios*, the court, or *mote*, all ſignifying a place where they aſſembled: the dun, or din, the ſame as the Welſh dinas, was alſo a kind of fort introduced by theſe people: but Turgeſius and his Oſtmen are ſuppoſed to have formed the great number of earthen forts and caſtles made of lime and ſtone, the remains of which are ſo numerous. More regular ſtructures of this kind were raiſed by the Engliſh under Edward I. and Henry II. when they conquered the country. In after-times,

'Theſe caſtles multiplied prodigiouſly; there were more in this iſland than perhaps on an equal ſurface in any other part of the world.—All theſe are exiſting monuments of the infelicity of former ages, when cruel and domeſtic wars convulſed and deſolated the iſland, leaving little more than one million of wretched miſerable beings to occupy this beautiful and fertile country. The final ſettlement

* Bielfeld—*l'érudit. comp.* tom. iii. p. 334.'

kingdom at the revolution, and the cheriſhing care of the il-
s houſe of Brunſwick, gave us a regular government, and juſt
al laws; emancipated us from commercial reſtraints, and pro-
a ſpirit of induſtry. Four millions of ſouls now gratefully ac-
dge ſuch ſignal bleſſings, and devoutly pray for a continuance
m.'

e, for the preſent, we take our leave of Mr. Ledwich;
remarking, that, at the end of this eſſay, he acknow-
his obligation to Colonel Hayes of Avondale, for his
ous countenance of this work, and for ſome views here
d. In the preface, he alſo confeſſes himſelf largely in-
to the Reverend Dean Coote, whoſe public-ſpirited
ons on ſeveral accounts appear to entitle him to the
eſt praiſe.

[*To be continued.*]

VI. *A ſhort View of the Riſe and Progreſs of Freedom in Mo-*
Europe, as connected with the Cauſes which led to the French
olution. To which is added, a Refutation of certain erroneous
inflammatory Doctrines newly propagated, for the dangerous
poſes of miſleading the People, and ſubverting the eſtabliſhed
er of Society. Addreſſed to the Aſſociated Friends of the
iſh Conſtitution. By Thomas Hearn, M.D. late Phyſician to
British Factory at Cadiz. 8vo. pp. 122. 2s. 6d. Richard-

plans of political reformation and improvement ought to follow the ſtate of public information.

' May it not, (Dr. H. aſks,) with perfect confidence, be aſſerted, that an inſtructed and enlightened nation are incapable of ſubmitting to the groſs oppreſſions of an arbitrary government, and that when this meaſure of public knowledge has been once attained, the government muſt either become more moderate, juſt, and conformable to the impreſſions made on the mind of the community, or a revolution muſt unavoidably enſue; and that the degree of information of the whole people muſt be ever conſidered as the univerſal ſtandard, by which the moderation, or ſeverity, of the government muſt be regulated; this is the leading feature, the great criterion, by which the operations of the ruling powers muſt be always determined; without it, all is confuſion, all is error, and muſt tend to diſorder and anarchy.

By this rule, the author examines the governments of Europe, and ſhews that the eſſential and radical error, which has pervaded almoſt all of them, has been ' a neglect of the moſt important of all conſiderations in the formation of a government, namely, the ſtrong and irreſiſtible influence which popular opinion, comprehending in the idea the general ſtate of information of the community at large, muſt have upon the ſteadineſs, energy, and duration of ſuch government.' Having enumerated ſeveral unſucceſsful efforts for freedom in the days of ignorance, he mentions, with exultation, its glorious triumph in the Netherlands over Spaniſh pride and tyranny:

' Feebleneſs and degeneracy are ever the characteriſtics of ſlaves; in this degraded ſtate of man his faculties became ſuſpended and enervated: that energy of mind, that ſoul-inſpiring enthuſiaſm which fires the breaſt of the patriot, and urges him on to acts of public beneficence, cannot be felt by the wretch who is a tyrant's tool, and groans in ſervitude.

' However, for the honour of human nature, we muſt not omit to mention the noble, the immortal ſtruggle of the Netherlands. The haughty, the imperious Philip was forced to ſwallow the bitter draught, and was taught to know, that neither the armed hoſts of extenſive empire, nor the united treaſures of two hemiſpheres, could ſubdue the hardy minds and undaunted valour of what may be called a few naked fiſhermen: aſhamed and abaſhed, he was obliged to retire from the inglorious conteſt, and left to poſterity this great, this awful leſſon, that whilſt conquerors and tyrants periſh and paſs away from the records of time, the public ſoul of freedom is invincible and immortal.'

This brief hiſtorical ſketch is cloſed with the following judicious remark:

' Thus it is that civil and political eſtabliſhments muſt always keep pace with the illumination of the public mind, and change according to the variations of the ſtate of man. Power has been conſtantly conferred by, and wreſted from, the people, and as conſtantly abuſed. Uncontrouled authority ſeems to have a baneful influence on the human heart, and few are the examples of permanent virtue, or ſtrict

tion, in that dangerous ſtation. The hiſtory of mankind, and
erience of ages, ſtrongly enforce a belief that the multitude are
le of governing themſelves, and hence are reduced to the ne-
of confiding that important truſt, which cannot be exerciſed by
le, to the virtue of one, or of a few; this delegation cannot, or,
nately for mankind, has not hitherto been conferred, without
up at the ſame time ſuch a proportion of power as precludes a
ty of revoking the grant; ſhould the delegate become corrupt
trary, he is already poſſeſſed of the means of ſupporting his
ty by uſurpation; for authority maintained againſt the conſent
whole body of the people is virtually uſurpation; and againſt
uſe, when eſtabliſhed by military force, there is no remedy, no
, other than inſurrection.

though the truth of this propoſition cannot be denied, and that
people have a right to oppoſe a ſimilar ſtate of tyranny, it muſt
ſeſſed that the experiment has been ſometimes fatal, is always
ous, and moſt frequently unſucceſsful.

ch nearly has been the ſtate of all the nations on the Continent,
w excepted; the people had not, from almoſt time immemorial,
admitted to that rank and importance which their great pre-
ance entitled them to in the ſcale of public affairs; deſpiſed and
ected by that power, which they themſelves had armed for
defence and ſecurity, they were abandoned to all the inſults of
ng pride and the depredations of inſatiable ſquanderers; but
natural perverſion of the order of things muſt have its limits,
y of retribution was to come, when the irreſiſtible advancement
ature and ſcience was to make the people ſenſible of the enormity

norance which was so indispensably necessary to the existence and exercise of despotic power, when the diffusion of knowledge became more universal, and extended to all ranks of the community, the soldier himself perceived that it was no longer his interest to form part of a body which militated against public freedom, and had been hitherto found inimical to the rights of the people; at length he became sensible that his military appointment was neither irreconcileable with the prior claims of social duty, nor opposite to his obligations as a citizen; and considered the trade of war, as it had been carried on, to be no other than an artful system, established on the ruins of feudal barbarity, formed for the purposes of ambition, the support of tyrants, and the destruction of his fellow-creatures.

'Hence it is evident, that governments must become more equitable and mild, according to the progress of knowledge and a more enlightened state of civil society. An ignorant and unlettered people can patiently submit to the most outrageous acts of violence and oppression, and sleep over their chains with an indifference bordering on brutal stupidity; the most fertile and favoured regions of the earth, where freedom, joined hand in hand with liberal knowledge, had once brought forth, nurtured, and matured, the faculties of man, where genius smiled, and civil life had gained its ultimate perfection, where polished Greece had reared the empire of refinement and of reason, have for ages languished in decay and hopeless servitude, and bend beneath the iron sway of haughty Ottoman; the plains, where Tyre and Carthage stood, are now the prey of rude barbarians, and the sport of ruffian power; the peaceful Hindoo has, from the remotest time, submitted calmly to the yoke of successive tyrants, and seems to have taken no interest in the scenes of rapine and slaughter that constantly surrounded him: the influence of a mild climate, an abundant soil, his habits of life, religion, and rigid temperance, together with his contented ignorance, all contribute to enervate his mind, and render him incapable of resistance; yet it would not seem unreasonable to believe, that all these physical and moral causes would not alone be sufficient to retain him in that state of shameful humiliation, were his mind enlightened; were the art of reasoning known in his country; were seminaries, colleges, universities, academies of science and belles lettres, libraries, and a public education established, it may be presumed that even the Hindoo himself would be routed from his lethargic inaction, and stand forth in bold vindication of the rights of humanity.'

After these general observations, Dr. H. proceeds to the consideration of the present state of politics in Europe. The cause of the downfall of the French monarchy, in his opinion, was, that the government did not learn, from the barbarous policy of other despotic governments, that, in order to secure permanency to usurpation, and uncontrouled dominion over the persons and property of the people, it was necessary to preserve the same arbitrary influence over their *intellects*.

With respect to the general principles of government, though Dr. H. strenuously opposes the method of reforming government

vernment by referring all redress of grievances to elementary assemblies of the whole mass of the people; and is of opinion that Mr. Paine's republican system (many parts of which he distinctly examines,) cannot be successfully carried into effect, except where the mass of the people possess extraordinary degrees of wisdom and virtue; yet he admits that men are, or should be, politically equal, and are entitled to the protection and participated advantages of that society of which they are members.

Concerning privileged orders, his opinion is thus expressed:

'Though I find myself obliged to differ with Mr. P—e in some points, I must confess that his ideas concerning the hereditary nobility, such as it is in many countries in Europe, and the influence so inevitably connected therewith, appear to me to merit the particular attention of wise governments; the entailing the honours conferred on a deserving and distinguished citizen, on his undeserving and profligate posterity, takes off that stimulus which excites to public virtue and acts of heroism, and probably has a tendency to debilitate and enervate the human mind—the privileges annexed to that high rank may become dangerous in some forms of government; and, in all, aristocratical ascendancy should be guarded against by some powerful counterpoise.'

On the subject of reform, Dr. H. is an enemy to precipitate and violent innovations, and thinks it unreasonable that the present race should be sacrificed for the convenience of posterity: but he acknowleges that modern governments abound with absurdities and abuses, and that the growth of general knowlege and rational inquiry has been such, as will oblige the ruling powers to lower their tone, and to relax their severity. At the same time that he strongly expresses his disapprobation of the method in which political renovation has of late been attempted in France, he has the candour to own that it would not be inconsistent with the dignity of the English government, to borrow from the French what may be applied to public utility, and to learn wisdom from their extravagance:

'If to remove those baneful distinctions which embitter all the sweets of society, and to unite the subjects of a great empire under the common banner of Christian love and indiscriminate protection—if to blot out for ever the memory of those unhappy feuds, which have divided them into factions, and were the cause why men of the most liberal principles were almost obliged to consider each other with an eye of discontent and jealousy—if to grant an equal participation of the advantages of an unrivalled and envied constitution to all descriptions of men, who discharge the duties of good citizens and loyal subjects, and who look up with an eye of confidence to the liberality of the times and the generosity of their rulers—if to make it the interest as well as duty of every individual to respect, revere, and defend a constitution from the advantages he may obtain by its protection and justice, and not tempt him to curse it as a partial, depraved, and absurd

absurd system of intrigue and monopoly—if to encourage all denominations of Christians, without distinction of sect, to join in the same cause of cultivating philanthropy and social affection, and of thanks and gratitude to that enlightened country, which united all the rights of conscience with the only true rights of man—if, I say, some such wise, some such prudent plan of conciliation be not adopted, no improvement can be attempted.

'This should be the first preliminary step towards reform, as without it no reform can be effectual, just, or permanent; the nation, which is disunited by religious animosity, is ever exposed to faction, as containing within itself the seeds of discontent and political hatred. In a country thus circumstanced, it would be imprudent, it would be madness, to agitate the already unorganized mass of the people by innovations or reforms. Where men cannot possibly be brought to agree about their common interests—where the advantages of one party necessarily include the oppression of others, the government cannot, without danger, relax those springs so necessary for the preservation of public peace and civil order.

'Unhappy the people who are divided amongst themselves, and still more unhappy the government which is reduced to the necessity of fomenting domestic broils, in order to preserve its influence—where the causes of acrimony and discontent are suffered to exist in the state, it becomes the sport of every wind; the smallest spark excited by accidental disgust is sufficient to blow up the torch of sedition, and rouse a flame which can be extinguished only by shedding the blood of thousands.'

Abounding as this pamphlet certainly does with sentiments of freedom, we were surprized to find in it an assertion, that the promulgation of an opinion, acknowleged to be perfectly indifferent in itself, (namely, "that the succession to thrones and empires does not so much depend on old-fashioned statutes, the jargon of the law, or the assumed authority of precedent, as upon the sovereign voice of the elementary assemblies of the nation convened, and constituting the personal social compact,") should, in a just, moderate, and well-regulated government, be considered as wanton, inflammatory, and seditious. Such doctrines are certainly contrary to the general spirit of this liberal pamphlet, and even to its express language. The consent and approbation of the people the author asserts to be the most essential point, the indispensable condition, on which the Kings of England have held their high office; and again, 'In the tenure and hereditary succession of the crown of England, must be ever comprehended the idea of the consent and approbation of the community, which, though not formally, yet virtually implies the election of the people.' Can it, then, ever be seditious for free citizens to assert those principles, to which the British constitution itself owes its existence?

ART.

ART. VII. *Travels round the World*, in the Years 1767,——1771. By M. de Pagés, Captain in the French Navy, &c. &c. Tranſlated from the French. Vol. III. 8vo. pp. 303. 5s. Boards. Murray. 1792.

IN reviewing the firſt two volumes of theſe travels *, we gave ſome account of the author, and offered our reaſons for recommending his publication as authentic. The volume now before us concludes the work. It contains an account of two voyages; the firſt, toward the South Pole, in the years 1773, and 1774; (for the title page is incorrect †;) the ſecond, toward the North Pole in 1776.

The firſt voyage was undertaken by order of the French government, for the purpoſe of making diſcoveries in the South Seas. In this expedition, M. de Pagés had no commiſſion on board the ſhip, but was inveſted with the charge of whatever ſervice on ſhore the circumſtances of the diſcoverers might require. His motive for accepting this charge was the hope of viewing human nature in 'a ſtate hitherto undiſcloſed to the eyes, and unperverted by the notions, of civilized nations.' Accordingly, on the arrival of the ſhip at the Cape of Good Hope, he prepared to make an excurſion into the country of the Hottentots, but was obliged to abandon his plan, for the following reaſons:

'The perſons, to whom I applied for ſuch previous information as was neceſſary to my entering on the expedition, ſeemed to look through a magnifier at every obſtacle in my way; the ordinary method of conſidering undertakings that deviate from the beaten track of common experience. Beſides, the Captain of the ſhip urged many reaſons to diſſuade me from the execution of my plan,—reaſons nevertheleſs, which went upon the ſuppoſition of ſuch a ſtrange and improbable coincidence of circumſtances as might militate againſt any human project whatever. I choſe therefore to ſacrifice to my duty all that intereſting knowledge which I have no doubt might have been obtained on this occaſion without the ſmalleſt inconvenience to the main object of our voyage. From this moment every flattering proſpect with which I had ſet out on this ſervice in a great meaſure vaniſhed; and I ſaw with ſincere concern how little I could count on thoſe intellectual attainments I hoped to have derived from my having a ſhare in the expedition.'

After this honeſt and mortifying confeſſion on the part of M. de Pagés, no candid reader will expect from him ſuch variety of amuſing incidents and inſtructive obſervations as voyages of diſcovery often afford:—but although he had no opportunity of viſiting the country of the Hottentots, he gives the

* See the Review for May 1791, art. 3.

† The date, page 2, is alſo an error of the preſs.

beſt

best account of their manners that he could obtain from report; and particularly with respect to their language, (which he heard daily at the Cape,) he makes the following curious remark:

'The language of the Hottentots is the most singular I have ever met with. Besides innumerable gutturals, it contains many sounds formed by pressing the tongue in a bent state against the palate. It would perhaps be difficult to render what I mean better understood than by the word *clop*, or clep; a sound which seems to precede the main expression, and is repeated once or twice, according as the object to which it is applied is more or less important. I thought, however, I could perceive that this initial flap of the tongue was only introductory to a primitive or original word. This uncouth sound, I observed, preceded likewise their numerals, 1, 2, 3, &c.'

There is more of fancy than of conviction in the latter part of this observation; it being scarcely credible that a man, in merely hearing a language, without understanding it, should distinguish radical from derivative words, or so exactly discover the use of a particle of sound. It serves, however, to shew the author's laudable attention to whatever he thought worthy of notice.

We hope our readers will not blame us for inserting the following extract, because it relates a fact, unconnected indeed with the voyage, but which ought, for the honour of human nature, to be made as public as possible, and to which the author says

'I should have found it difficult to give credit, had it not happened at this place the evening before my arrival; and if, besides the public notoriety of the fact, I had not been an eye-witness of those vehement emotions of sympathy, blended with admiration, which it had justly excited in the mind of every individual at the Cape.

'A violent gale of wind setting in from north north west, a vessel in the road dragged her anchors, was forced upon the rocks and bulged; and while the greater part of the crew fell an immediate sacrifice to the waves, the remainder were seen from the shore struggling for their lives by clinging to different pieces of the wreck. The sea ran dreadfully high, and broke over the sailors with such amazing fury, that no boat whatever would venture off to their assistance. Meanwhile a planter, considerably advanced in life, had come from his farm to be a spectator of the shipwreck; his heart was melted at the sight of the unhappy seamen; but knowing the bold and enterprizing spirit of his horse, and his particular excellence as a swimmer, he instantly determined to make a desperate effort for their deliverance. He alighted and blew a little brandy into his horse's nostrils, when again seating himself firm in his saddle, he instantly rushed into the midst of the breakers. At first both disappeared; but it was not long before they floated on the surface, and swam to the wreck; when taking with him two men, each of whom held by one of his boots, he brought them safe to shore. This perilous experiment he repeated no seldomer than seven times, and saved fourteen lives to the public;

but

his return the eighth time, his horſe being much fatigued, eeting a moſt formidable wave, he loſt his balance, and was elmed in a moment. The horſe ſwam ſafe to land, but his rider, alas, was no more.' pp. 32, and ſeq.

cannot but lament that M. de Pagés has omitted to in- e name of the perſon who performed this aſtoniſhing act oiſm. How few have merited ſo well as this man the tion, *viro immortali!*

the 11th of July, the ſhip left the Cape, and, on the f Auguſt, arrived at the iſle of France; where, and in nd of Bourbon, two months were employed in taking in roviſions, and in repairing ſome damage which the ſhip ffered in a violent ſtorm.

ring his ſtay in theſe parts, M. de Pagés obſerved,

at both population and the productions of the ſoil in the iſle of n are, in a ſurpriſing degree, ſuperior to thoſe of the iſle of . An appearance ſo little expected induced me to make ſome into its cauſe; and after informing myſelf reſpecting the ſuc- fforded to both ſettlements by the mother country, I conſider- fact as a freſh proof of one of my old maxims, that ſimplicity ners, and the diligent cultivation of the ſoil, form the only ſolid f a flouriſhing population. Theſe are the only arts known to py Bourbonnois: whereas the prevalence of vanity and intrigue iſle of France has damped its proſperity, and greatly retarded dvantages expected to flow from this iſland to our poſſeſſions

With respect to the plan for the voyage now under consideration, the author says,

'We resolved to proceed East until we should reach the latitude of 38° or 40°. with the longitude of 35° or 37°. in search of some land supposed to have been visited by M. de Gonneville. But in the event of making no such discovery, we meant to proceed to latitude 50° and as nearly as possible to the place where the Eagle and Mary quitted this parallel, and then to pursue the track of those ships eastward.'

This plan was accordingly pursued until the 14th of December, when land was discovered, consisting of two large and some smaller islands; one of the former was named *Isle de Reunion*, and the other *Isle de Croy*. From the 14th of December, the ships continued to cruize about the several coasts of these islands, until the 6th of January 1774, when a party landed on the *Isle de Reunion*, and took possession of it as a new discovery. This island lies in lat. 48° 21″ S. and 66° 47″ East long. from Paris: the variation of the needle being 30° always toward the South West. This island contains a small port fronting the South East, and a rivulet of very good water; the soil produces grass seemingly of a rich quality, but no trees; nor were there any vestiges of a human habitation.

'On the 18th of January (says our author,) we quitted our cruize, which, from the extreme caution of the commander, we had continued without any voluntary deviation for the space of thirty days; and now set sail for the island of Madagascar.'

It is not surprizing that a man, so ardent in enterprize, and so spirited in exertion, as our author seems to be, and who wished to do so much, should be discontented at seeing so little done: but candor forbids us to acquiesce in the oblique censure of the commander, which is contained in the last citation, unless we were more fully acquainted with his instructions. If he duly pursued these with respect to the time and station of his cruize, he did his duty; and he would have been blameable, as a professional man, if he had even successfully exceeded his orders. After all, this expedition ought not to be considered as useless or unimportant; for, on examining the charts of other voyages, we do not find the exact course of these French ships laid down in any of them. A certain part of the ocean hitherto unknown has therefore been carefully explored; and to have discovered and ascertained the position of a single island, affording a safe harbour and fresh water in those unfrequented

ages performed by the English under the present reign, they will find a clear and compendious account of it in the introduction to Cooke's second voyage published in 1777.

seas,

may prevent the loſs, or remedy the diſtreſs, of future ha-
rs.

their arrival at Madagaſcar, the author ſays,

y chief object was to ſtudy the manners and principles of action
people, whoſe great population and original ſettlement, pro-
xtremely ancient, ſeemed to militate with the notion of find-
nplicity of character in their preſent circumſtances. Some faint
of religion, much ſuperſtition, no public mode of religious
p, gleams of goodneſs, alternate examples of cowardice and
e, a ſtrong propenſity to ſuſpicion, the uſual mark of treachery;
in ſhort in flat contradiction to every thing like delicacy of
ent and good morals among other men, are particulars which,
, well deſerve ſome inveſtigation.'

this purpoſe, M. de Pagés left the ſhip, and went to re-
a village at ſome diſtance from the port, and entirely
om the company of Europeans. Here, principally, he
ted the materials of the account which he gives of the
s; and which, though compendious, cannot but be cu-
and ſatisfactory, becauſe it is given by a man who relates
he actually ſaw, and whoſe mind was habituated to ob-
and to reflect.

e paſſage from Madagaſcar to Breſt affording no remark-
ccurrences, we ſhall now proceed to the conſideration of
uthor's voyage toward the North Pole; the objects of
may be briefly ſtated in his own words:

could find no better method of performing it than by taking his passage on board a Dutch vessel bound to Spitzbergen. On the 16th of April 1776, the ship sailed from the Texel, and on the 16th of May was a little way North of 81°, the highest latitude which she reached:

'Being now (says the author,) less than an hundred and eighty leagues from the pole, the idea of so small a distance served effectually to awaken my curiosity. Had I been able to inspire my fellow-voyagers with sentiments similar to my own, the winds and currents which at this moment carried us fast towards the pole, a region hitherto deemed inaccessible to the eye of mortals, would have been saluted with acclamations of joy. This quarter however is not the most eligible for such an enterprize; here the sea lying in the vicinity of those banks of ice, so frequent a little further to the west, is much too confined. Nevertheless, when I consider the very changeable nature of the shoals under whatever form, even in their most crowded and compact state; their constant changes and concussions which break and detach them from one another, and the various expedients that may be employed for freeing the ship from confinement, as well as for obviating impending danger, I am far from viewing a voyage to the pole as a chimerical idea.'

From this passage, it appears that the master of the Dutch vessel was determined to mind his own business only, and by no means to adopt any of our author's ardor for discovery. The remainder of the book, therefore, contains little more than the usual occurrences of a whaling voyage in the North seas:—but whoever has not perused a recital of these occurrences in some other work, will find them here related in a manner equally clear and interesting.

We shall conclude this article by apprizing our readers of some philosophical and nautical topics, on which M. de Pagés, in different parts of this volume, has given his observations and opinion. The most material of these will be found in the following extracts:

'I had been anxious to ascertain by comparison, whether sea water contains salt in greater quantity under the torrid than under the other zones; and my experiments on this subject served to shew, contrary to what I expected, that sea water is impregnated with salt in less quantity within than without the tropics.'

These experiments were made on a hundred pounds of sea water, taken at the depth of ten fathoms, and weighed in water scales.

M de Pagés has given a table of these experiments, from which it appears that 100 lb. of sea water in 46° 12′ S. lat. gave 4½lb. of salt, and in 1° 16′ only 3½lb.; and that in 74° N. lat. it gave 4¼lb. and in 4° 22′ only 3½lb. these being the highest and lowest latitudes in which the experiments were made, and also the greatest and least quantities of salt.

M. de Pagés' *Travels round the World, Vol. III.*

'ith respect to ascertaining the longitude, the author says, 'un-rising we saw the table of the Cape; and I found from earing of the land that our longitude, as observed by the ameter, erred only about two leagues; while the error of hip's reckoning was no less than fifty-one leagues East. obſervations with the megameter were much more accu- than those taken with the sextant.' p. 7. On their arrival e Isle of France, 'the error of the ship's reckoning with re- to longitude was thirty-four leagues and a half westward, ſt that of the timekeeper (Berthoud's) was next to nothing. n our examination of our timekeeper here and at False- we found it had gained only one minute twenty-four se- s in the space of an hundred and one days.'

n the 11th of August 1773, in 34° 48″ S. lat. and 56° E. long. from Paris, 'a comet was seen from the ship at past six in the evening, in the West North West, at elevation of 4°. The tail was towards the zenith, and quently in opposition to the sun, which was three quarters n hour below the horizon.' The infrequent appearance of ets being the principal reason of our knowing so little of nature, motion, and magnitude, we think it may be of ortance to science to make the appearance of any of these es, in any part of the world, as generally known as possible. 'e know not if the following hypothesis relative to the cli-

gan to appear between the banks.' 'Ever since we entered regions less occupied by the ice, and consequently exposing a greater surface of water, the barometer, even in our longest intervals of fine weather, never rose so high as where the ice was more universal, though accompanied with weather much less serene; an appearance which I regard as almost conclusive of the specific atmosphere of the ice.' p. 264.

If this last publication contain neither such novelty of matter, nor such variety of incident, as the two former volumes; yet it is more scientific, and is by no means an unamusing work.

The translation is sufficiently faithful, and the language is easy, clear, and generally correct.

☞ A *second edition of the* First *and* Second *volumes of this translation of the Travels of* M. de Pagés *has just made its appearance. The title page assures us that, in this edition, the work is 'corrected and enlarged.'*

Art. VIII. *Iphigenia in Tauris.* A Tragedy, written originally in German by J. W. von Goëthe. 8vo. pp. 126. 4s. sewed. Printed at Norwich; sold by Johnson, London. 1793.

As in religion, so in writing, it frequently happens that men *admire* that which they do not chuse to *imitate.* The dignified simplicity of the ancient Greek tragedians is, in modern times, much more frequently applauded by critics than imitated by poets. If it be admitted, as some apology for this inconsistency, that these writers carried their fondness for simplicity so far as in some measure to destroy the interesting effect of their drama; it must be owned, on the other hand, that the modern practice of accumulating incidents, sentiments, and characters, and of loading every part of a tragedy with ornamented diction, deviates as widely, in the contrary extreme, from the true principles of taste. The due medium would perhaps be best attained, not by abandoning altogether these ancient models, but by keeping them before us as successful attempts on which it is our business to improve, rather than as finished productions of which we are only to be servile copyists.

This appears to have been the light in which the German poet Goëthe considers the writings of the ancients; at least, this is the use that he has made of the Greek tragedians in the dramatic performance, an English translation of which is now presented to the public. The piece appears to be an attempt to improve on these great masters, without departing, farther than was deemed necessary, from the general plan and charac-

ter of the Greek tragedies; and, in the tranſlation, the author's meaning and ſpirit are reflected with ſuch clearneſs and ſtrength, that the Engliſh reader will be at no loſs to judge of the degree of ſucceſs with which Goëthe has executed his deſign. The tranſlator has not given any preface, nor any guide by which we might even gueſs at his name.

In order to afford our readers an eaſy opportunity of comparing the plot of this play with that of Euripides, which bears the ſame title, and is founded on the ſame ſtory, we ſhall begin with giving a brief ſummary of each.

Iphigenia, having been reſcued by the power of Diana from the ſacrificial knife, to which ſhe had been doomed by her father in Aulis, became the prieſteſs of her temple in Tauris, and had the charge of the inhuman rites by which thoſe ſtrangers, who were ſeized on the coaſt, were ſacrificed to this goddeſs. Oreſtes, her brother, who, after he had killed his mother, was haunted by the Furies, was commanded by Apollo, as an atonement for his crime, to viſit the ſhrine of Diana in Tauris, to bear away from the temple the ſtatue of the goddeſs, and to convey it to Athens. At the commencement of the play of Euripides, Oreſtes, with his friend Pylades, land in Tauris; and, while Iphigenia is relating to her attendants the ſtory of her griefs, ſhe is informed by a herdſman of the arrival and ſeizure of the Grecian ſtrangers. The priſoners being brought to the temple, Oreſtes, at the requeſt of Iphigenia, relates the fate of Troy, and of the Grecian chiefs, but conceals his own ſtory. Iphigenia propoſes to Oreſtes, as the condition of his eſcape, that he ſhould bear a letter for her to Greece, while Pylades ſhould remain to pay the debt of piety to Diana. After a ſtruggle of friendſhip, Oreſtes accepts this fatal charge. Iphigenia, in communicating the letter to Pylades, diſcovers herſelf; and a pathetic converſation paſſes between her and Oreſtes. To free her brother from his toils, Iphigenia undertakes to aſſiſt him in executing the command of Apollo. In order to delay the ſacrifice, ſhe adviſes Oreſtes to ſay that he fled from Argos after having murdered his mother, that it might become neceſſary for the polluted victim to paſs through ſundry preparatory luſtrations. This pretext is admitted by Thoas the king; and Iphigenia, under pretence of performing an ablution on the image, carries it to the ſea-ſide. Here the Greeks are prepared to receive her; and, after an alarming delay, occaſioned by adverſe winds, they bear away their prize; while, in the mean time, Minerva appears to Thoas, to reconcile him to his loſs.—Such is the outline of the Iphigenia in Tauris of Euripides.

In

In the tragedy of Goëthe, the paſſion of love is introduced by repreſenting Thoas as diſpoſed to make Iphigenia the partner of his throne; and the plot opens with a converſation between Arkas, a Taurian chief, and Iphigenia, in which the latter is entreated to liſten to the king's propoſal. In an interview with Thoas, Iphigenia diſcovers to him her deſcent, and relates the hiſtory of her family, but refuſes to become his queen. Thoas then commands the renewal of the ancient bloody rites on two ſtrangers juſt found on the coaſt. The two ſtrangers, Pylades and Oreſtes, are come to Tauris to execute the mandate of the oracle, whoſe anſwer was,

"When thy pious hand from Tauris
"the unwilling inmate brings
"of the ancient ſanctuary,
"and the ſiſter of my care
"to the Grecian ſhore conveys,
"then thy curſe ſhall terminate."

Iphigenia, being informed of the capture, viſits the grove where the priſoners are confined, and learns from Pylades, as an unknown Greek, the hiſtory of the Grecian chiefs, but receives a fictitious tale concerning himſelf and his companion. In a ſubſequent interview with Oreſtes, they mutually diſcover their true ſtory. Oreſtes abandons himſelf to deſpair and madneſs, till, recalled to reaſon by his friend and his ſiſter, he finds the burthen of his curſe removed, and triumphs in his deliverance. The deſtined ſacrifice having been by theſe circumſtances delayed, Arkas, in the name of the king, urges the immediate celebration of the rites:—but Iphigenia demands a farther delay, while ſhe bears the ſtatue of the Goddeſs to the ſhore, to purify it by luſtration, from the profanation which the viſit of the guilty ſtrangers had occaſioned. Pylades entreats her to ſeize this opportunity of aſſiſting him to fulfil the oracle, by conveying away the ſtatue of the Goddeſs. She conſents, and reſolves: but ſcruples of honour and gratitude riſe in her mind; and, on an interview with Thoas, after a violent ſtruggle between apprehenſion and virtue, ſhe determines to abandon the plan of deceit, and, diſcloſing the whole truth, caſts herſelf and her friends on the king's generoſity and humanity. The noble deſign ſucceeds. Oreſtes and his companions, who were approaching to ſeize the ſtatue, are pardoned, and permitted to fulfil the oracle, by bearing away, not the ſtatue of Diana, but her prieſteſs, 'the unwilling inmate of the ancient ſanctuary.'

On comparing theſe two plots, it will appear that they are very different from each other, and that the latter is, in ſeveral material reſpects, ſuperior to the former. The alterations

e in the incidents contribute much toward the improvement
ne characters. The Iphigenia of Goëthe is certainly a
h more amiable and meritorious character than that of
ipides. With all the domeſtic affections of the latter, ſhe
eſſes, inſtead of craft and cunning, a generous diſdain of
d, a purity of principle, an ardent love of honour and
h, and a deep ſenſe of gratitude, which prompt her to ha-
l every thing rather than ſubmit to the meanneſs of falſe-
d. The ſecret contrivances of the play are, with great
priety, thrown into the hands of Pylades; who, through-
the piece, appears, like Ulyſſes, calm, cautious, and cun-
g. If the ſtruggle of friendſhip between Oreſtes and Py-
s, which is one of the moſt pleaſing ſcenes in the Greek
edy, be wanting, the defect is in ſome meaſure ſupplied by
intereſting narrative-converſation between theſe friends;
the character of Oreſtes, which is diſtinguiſhed by ſincerity
ardor, is wonderfully heightened, as well as rendered more
ſonant to his previous condition and ſtate of mind, by mak-
the diſcovery of Iphigenia lead him into phrenzy and mad-
s, rather than into the ordinary expreſſions of tenderneſs,
e ſhall extract a part of this animated and highly-finiſhed
ne:

'*Iph.*—Ye gods, remove illuſion from his eye,
leaſt this bright inſtant of the utmoſt joy
ſhould make us trebly wretched. I am the

and yet the dagger pierc'd her.—Mother, come,
and place a troop of furies round thy children:
they'll have a welcome ſight to ſmile upon,
the laſt, moſt horrible, that ſhall befall us.
Nor hate, nor grim revenge hath whet the poignard;
but a fond ſiſter ſhall be forc'd to uſe it.—
Weep not, thou haſt no crimes upon thy ſoul.
From infancy I have not known ſuch love
as I could feel for thee. But, ſpare me not,
lift, lift the glittering ſteel, in kindneſs make
an outlet for the boiling ſtreams within.

' [*Falls exhauſted upon the ground.*

' *Iph.*—Alone I cannot bear this bliſs and woe.
Where art thou, Pylades, to lend me help?

' [*Retires in ſearch of him.*

' Oreſtes, *riſing from his ſwoon.*

' Another—grant me yet from Lethe's wave
one more reviving cup of cool refreſhment—
ſoon ſhall theſe dregs of life be rinc'd away
by calm oblivion's flood. To you, ye ſhades,
to your eternal miſts, eternal ſtillneſs,
a perſecuted wretch would fly for refuge.
I hear the whiſpering of your twilight groves:
round their new gueſt your cloudy forms aſſemble.
What lofty band in ſweet communion met,
like a collected family of princes,
come gliding hither, every ſex and age,
yet all of godlike port in peaceful union.
'Tis they, 'tis they! my anceſtors—With Atreus
Thyeſtes walks in confidential converſe,
the children ſmiling hang upon their ſteps.
And does not enmity pervade your dwellings—
does vengeance wither with the light of day—
then I am welcome, and may hope to join
your ſolemn train, may bid you, hail! my fathers,
Oreſtes—of your race the laſt—arrives:
He reap'd the harveſt that ye ſow'd of curſes.
But here all burdens are more light to bear.
Admit him of your circle. Thee, Thyeſtes,
thee, Atreus, I reſpect: here hate expires.
Show me my father, whom I ſaw on earth
but once—Does he accompany my mother,
and link his arm in her's who plann'd his death?
and may not I approach her—ſay, behold
thy ſon, behold your ſon—and they will greet me.
On earth a ſalutation foreran murder
among the ſons of ancient Tantalus;
after the night of death their joys begin.
Ye welcome me, receive me in your band,
now guide me to the venerable form
of him, who ſat in council with the gods.

'e ſeem to ſhudder and avert your looks.
Vhat! have the mighty faſten'd cruel torment
ith brazen fetters to the hero's breaſt?

' [*Iphigenia and Pylades enter.*

nd are ye come already? Welcome, ſiſter.
ome god of mercy ſend our only remnant,
lectra, hither with a gentle arrow!
pity thee, my friend – my hapleſs friend.
ome, come with me to Pluto's throne—'tis fitting
at the new gueſts ſalute their gloomy hoſt.

' *Iphigenia*, *Oreſtes*, and *Pylades*.

' *Iph.*—Twin-born of Jove, who thro' the ſkiey vaſt
onduct the lovely lights of day and night,
e ſolace of mankind, forbid to ſhine
n the departed, by your mutual fondneſs
ook on a brother's and a ſiſter's woe.
'hou lov'ſt thy gentle brother, O Diana,
ore than all things above, on earth, below,
nd ever turn'ſt in ſilent contemplation
y virgin face to his eternal light.
et not my only, late-found, dear Oreſtes
the dark wilderneſs of madneſs rove;
ut if thy will, when thou didſt hide me here,
e now fulfill'd; if thou, thro' him to me,
ro' me to him, intendeſt bounteous aid;
loſe him from the fetters of the curſe,
aſt we forego the precious hour of flight

and close behind them the far-thundering doors
of Tartarus. The earth steams welcome fragrance,
inviting me upon its smiling brim
to chace the joys of life and meeds of virtue.'

The reader will perceive that the strong feelings, both of the violent and of the tender kind, which belong to this scene, are expressed with suitable energy, and often in those "words of fire" which prove that both the author and the translator are in no inconsiderable degree possessed of the true spirit, and masters of the appropriate language, of poetry. In justification of this opinion we refer particularly to the lines, *Childless and guiltless*, &c. to Iphigenia's beautiful apostrophe to Apollo and Diana; *Twin-born*, &c. and to that passage, so sublimely expressive of a terrific image: *I hear the fleet Eumenides*, &c.— We add the following picture of horror in the mind of Orestes:

'*Orest. to Iphig.*—Would I could tell thee also of his death!
How from his mother's gaping wounds arose
her haughty spirit, and with angry yell
shriek'd to the ancient daughters of the night
"Seize on this parricide, this son of guilt,
"and with implacable revenge pursue him."
They heard her voice; they roll'd their hollow eyes,
like famisht eagles, on their destin'd prey;
in their dark dens they stir'd; their sad companions
Doubt and Remorse from silent corners stole
with knitted hands to earth from their loose locks
dispersing pitchy damps of Acheron.—
Now ceaseless contemplation of the past
rolls in black gyres around his haunted brow.—
The fiends long-banisht from the beauteous earth
renew their all-deforming range with him,
pursue his rovings, hang upon his step,
and only stop to add redoubled horror
to the black hour they overtake his flight.'

It would not be difficult to quote many other passages, in which poetical images and figures are used with peculiarly happy effect: we select the following detached lines.

'*Orest.*— ——— thou, my friend,
my first companion, like a butterfly
round a *dark* flower, wouldst play and sport about me,
transfuse thy cheerfulness into my bosom,
make me forget the sorrows of my soul,
and bask with thee in youth's delightful sunshine.'——

'*Iph.*— ——They live! Lend me, thou golden sun,
thy fairest beams to lay in gratitude
before Jove's throne—for I am poor and mute.'——

'*Iph.*

'*Iph.*—Uncertainty, with many folded wing,
hides in ill-boding gloom my anxious head.'——

After the manner of the ancient tragedians, moral reflections and sentiments are frequently and pertinently introduced: for example;

'*Iph.*—Merely to breathe in freedom is not life.
Is it to live—around this holy spot
like ghosts around their graves, to wander wailing?
Is it a life of conscious happiness,
when all our hours are dream'd away in vain,
and only bring us nearer those dim days,
which on the dull oblivious shore of Lethe
the band of the departed moan away.
A useless life is but an early death.'——

'*Iph.*— ——Falsehood, how I loathe thee!
A lie sets not the soul at liberty,
nor comforts like a truely spoken word,
but it torments the breast that forges it,
returning, like the dart which gods divert
to wound the archer.'

We must farther remark, as a material circumstance in which this play excels the Iphigenia in Tauris of Euripides, that, by changing the response of the oracle from a direct and explicit into an ambiguous order, the poet has enabled himself to render the catastrophe more pleasing, and to improve the moral effect of the piece. Instead of exhibiting an example of fraud and plunder committed under the sanction of one God, and justified by the express authority of another, it presents a pattern of firm and resolute honesty, by which the reader is taught the superiority of openness and generosity over craft and meanness.

The author has not imitated the Greek chorus, but, in its stead, has put into the mouth of Iphigenia, hymns, arising out of the incidents, and written in an elevated strain of poetry. One of these, an ancient household song, prophetic of the fate of the family, sung by the Parcæ when Tantalus was hurled from his throne, is particularly excellent: but for this we must refer to the poem itself. The translator has rendered these hymns in melodious numbers, without the incongruous incumbrance of rhyme.

On the whole, we do not hesitate to give it as our opinion, that Goëthe's Iphigenia in Tauris is superior to that of Euripides. Goëthe, indeed, appears to have made Sophocles, rather than Euripides, his model; and, among all the moderns, perhaps no one has more successfully imitated that great master.

We

We must not omit to mention the happy facility with which the translator passes from the higher diction of poetry to the more easy and familiar language of dialogue.—In a few instances, this has led him into a neglect of melody in the versification, as in the following passage:

' ——— Has not Diana
heard thy mild prayers, so that she forgoes
without a sign of wrath the ancient offering?'

We observe also some novelty in the use of words; as in the following instances:

' When on my hapless bough the curse of fate
blasting *alit*;'

and

' So *wont to murder* in the house of Pelops.'

In one instance, either the author or the translator appears to have fallen into some degree of unintelligibility:

' ——— nor obscure the obvious traces
of our forefathers' earthly drudgery;
but *chase their shadows, which like gods adorn*
a mountain summit on a golden cloud.'

These trifling blemishes are scarcely worth notice in a work that abounds with excellencies, which reflect much honour on the genius and judgment both of the author and the translator; and which, we think, the more they are examined, will be the more admired.

The translation is illustrated by many pertinent references to similar passages in the Greek tragedians; for which the reader is indebted to the translator.

It is a peculiarity in the manner of printing this tragedy, which may deserve to be mentioned, that the editor has not followed the usual practice of beginning every line with a capital, but has used capitals only, as in prose, for proper names and at the beginning of sentences.

ART. IX. *Strictures upon "Primitive Christianity, by the Rev. Dr. Knowles, Prebendary of Ely;"* as also, upon the Theological and Polemical Writings of the Right Rev. the Lord Bishop of St. David's, the Rev. Dr. Priestley, and the late Rev. Mr. Badcock. By James Edward Hamilton, Esq. 8vo. 2 Vols. pp. 373, and 524. 13s. Boards. Johnson.

PARTICULARLY to notice the novelties contained in these very singular strictures, would carry us to a length altogether incompatible with our numerous engagements. Mr. Hamilton's religion is abundantly more *outré* than his politics: (see his Observations on Mr. Burke's Reflections, with an account

count of them, M. R. New Series, vol. v. p. 327.) his faith we believe to be perfectly *unique*; nor has any writer, with whom we are acquainted, more rigorously observed the maxim, *nullius jurare in verba magistri*. Respected authorities he rejects with contempt; he annihilates, at pleasure, apostles and primitive fathers; and he ridicules the belief of the moderns in their existence. According to him, the Bishop of St. David's, Dr. Knowles, Dr. Priestley, Mr. Gibbon, and Mr. Badcock, are very superficial writers; those books, which pass for the works of the fathers of the two first centuries, are unquestionably spurious; and the writings of the learned of the present century, which undertake to exhibit an account of the heresies of the primitive church, are replete with the most egregious blunders. Yet, notwithstanding the *grande supercilium* with which he treats *modern* Christian divines*, he graciously condescends to acknowlege that 'Lardner has fairly laid before the reader the sentiments of the ancients:' but this compliment, contained in the first volume, he entirely destroys in the second, contemptuously calling Lardner's collections, '*hearsays*.' (Vol. ii. p. 191.)

Our author not only modestly refrains from arrogating to himself more learning than is possessed by the generality of learned men, but also acknowleges himself to be but imperfectly acquainted with the writings of the fathers: how, on this ground, he can justify the positiveness as well as the novelty of his assertions, we shall not stay to inquire.

Mr. Hamilton is of no modern sect. He professes himself an *Ebionite*, and prefaces his strictures with informing us, that 'the object of his present publication, as also of an Harmony † of the Evangelists, which he is preparing to lay before the public, is to shew that Jesus was not the Messiah or Christ, and that those writings which go under the appellation of the New Testament are all spurious or adulterated, and have no pretensions whatever to be entitled *the word of God*, and that Christianity in every form, as being founded upon these writings, is a sophistication of the religion taught by Jesus and his messengers.'

Strongly as all this savours of Deism, Mr. Hamilton would be much offended by the imputation; for know, gentle reader!

'* But wherefore reason with Christian divines? It is true, Mr. Gibbon predicates *rationality* of some of them. I think after this he should not be deemed a sceptic.' Strictures, vol. ii. p. 190.

'This shews that the *rabble* in those days were better judges of sound divinity than the most learned of the moderns.' Vol. ii. p. 138.

† *Harmony* is the sense of *lucus à non lucendo*. In this proposed Harmony, the Evangelists, we conclude, are to *go to loggerheads* for the amusement of Mr. Hamilton and infidels.

he

he maintains 'that both Moses and Jesus were persons extraordinarily commissioned by the Deity to declare his will, the first to the Hebrews, and the latter by his apostles to the Gentiles.' If, however, the singular author succeeds in the grand object of the present publication, can it be to us, at this distant period, a matter of any consequence whether Jesus were divinely commissioned or not? for if not only the writings of the primitive fathers of the church, but also those books which are universally received as containing the pure doctrine of Jesus and his apostles, be undoubtedly spurious, what utility can result to us from proving, or rather from asserting, the divine mission and inspiration of Jesus? If the ancients were such egregious liars and forgers of lies, their evidence on any side of the question ought not to be taken; and Mr. Hamilton may be as much mistaken about his favourite Ebionites, as Dr. Horsley and Dr. Priestley about other sects.

It must be observed that, when our author makes his confession of faith in page 1. of the preliminary disquisition, viz. 'that he is an Ebionite; that is, one who believes in *the divine mission of Jesus*—that *he was only a mere man*—that *he was not at all the Christ* or *Messiah*, or *the Anointed foretold by the Jewish prophets, under whose government the Jews were to enjoy that temporal prosperity described by them*—and that he *rejects, or makes little account of, the books of the New Testament*;' he makes an exception in favour of *the gospel of St. Mark:* yet, when he proceeds to notice this gospel of St. Mark, we are told that 'it abounds with a number of groundless interpolations.' Allowing this to be the case, we may surely be permitted to ask this gentleman, who, at this distance of time, can winnow the chaff from the wheat, or separate the dross from the pure evangelical ore?

Jerom says, "*Marcus breve scripsit evangelium*;" on which Mr. H. remarks, 'though Mark's gospel is the shortest, still the true gospel of Mark was much shorter.' This short gospel, he farther says, ought to have been called the Gospel of Peter, who was the author of it, while Mark was only the amanuensis or scribe. It had also another title, according to Mr. H. viz. *the Gospel according to the Hebrews*, and was the only book of the New Testament which the Ebionites used: but it is by no means certain that this *Gospel according to the Hebrews*, which the Ebionites used, was the gospel of Mark; on the contrary, according to Iræneus, it was *that of Matthew*. '*Solo autem eo, quod est secundum Matthæum evangelis utuntur.*' Iræn. l. 1. c. 26. Mr. H. however, perseveres in his opinion, that the Gospel of Peter, the Gospel according to the Hebrews, and the Gospel of Mark, were originally one and the same

as if there had been no oppoſing teſtimony; which is
ing to us, as Lardner has quoted the above paſſage from
s, (ſee Lardner's Works, vol. ii. p. 358. new edition,)
akes it appear that the goſpel uſed by the Ebionites, and
the Goſpel of Matthew, and according to the Hebrews,
not have been that aſcribed to Mark, but muſt have been
ion from the four goſpels.

at curtailments the Goſpel of Mark is to undergo in
.'s Harmony, in order to reduce it to the original *breve*
lium, it is impoſſible for us to divine: but, in its preſent
it certainly does not juſtify him in denying the exiſtence
n the *Evangeliſt* and *John* the *Baptiſt*. Nor do the rea-
hich Mr. H. urges for annihilating Matthew and Luke,
ven Mark too, appear at all ſatisfactory; they reminded
he ſuperficial objections advanced by Voltaire againſt the
ticity of the five books of Moſes, from their modern
titles.

ey are the only Jews, whom I have met with, who were thus
Matthew is a name equally unknown among the Jews,—as for
and Luke, they are evidently Roman and Greek names, totally
vn among the Jews; and when it is conſidered that the apoſtles
f the loweſt claſs of the people, among whom the common
are moſt uſual, it muſt appear ſtrange indeed, that the *four*
elifts ſhould be diſtinguiſhed by names ſcarcely known among
untrymen.' P. 34. Prel. Diſq.

Hebrew; and the political ſtate of the Jews, at the commencement of and ſubſequent to the Chriſtian era, when conſidered, will tend to abate our ſurprize at finding the names of Mark and Luke at the head of two of the goſpels.

We ſhall take no notice of what Mr. H. advances againſt Paul's epiſtles and thoſe of John, and alſo againſt the Acts, from the uſe of the word *hereſy*.

In the PRELIMINARY DISQUISITION, prefixed to the Strictures, an account is given of the principal hereſies which ſprang up among Chriſtians during the firſt three centuries after Chriſt: but if the works attributed to the moſt early Fathers be all ſpurious, the ſubject is indeed wrapped in more than Egyptian darkneſs: in darkneſs which no modern ingenuity can diſſipate.

Mr. H. affirms Tertullian to be the moſt ancient of the fathers: but, as he proceeds, this father ſinks with the reſt into diſrepute.

How, indeed, any writing, whether genuine or ſpurious, can be of uſe in aſcertaining the divinity of the religion of Jeſus, on Mr. H.'s poſition, we are utterly at a loſs to conceive. 'Human teſtimony,' he ſays, 'is an inadequate proof of a divine interference.'

Could this be proved, it muſt at once annihilate goſpels, fathers, and all, and ſupercede the neceſſity of any inquiry either into the doctrines or hereſies of the primitive church.

We muſt paſs on, however, to the 'Strictures;' in which, it muſt be confeſſed, Mr. Hamilton diſcovers ſome learning and ability, and offers remarks and obſervations to which the living polemical writers mentioned in the title ought to attend. With his novelties, the author blends ſome good criticiſm.

He begins his letter to Dr. Knowles, with very properly noticing an *inſinuated* cenſure contained in the "Primitive Chriſtianity," on the honeſt as well as learned Lardner, as if, in his copious collection of materials from the fathers, he had artfully omitted whatever would militate againſt his favourite opinions. On the contrary, Mr. H. ſhews, that as ſtrong paſſages in favour of Chriſt's divinity are adduced by Lardner, as are to be found in the "Primitive Chriſtianity." After thus vindicating Lardner, he proceeds to lay before his readers an obſervation, which he believes to be peculiar to himſelf, reſpecting the origin or the reaſon of the denomination of *Chriſtians* being given to the followers of Jeſus; for as he denies Jeſus to be the Chriſt, or to have been acknowleged as ſuch by the believing Jews, he is forced to ſeek for a different derivation from that which is commonly offered.

appears that Jesus was upon his trial called *Christ*, a term ent, according to Christians, to Messiah, or the Anointed; but ry improbable is it that he should be thus *honourably* distin- by those who held him in abhorrence? Has there ever been ance of a *nick-name* [why must it be a *nick-name?* why not name by which his disciples and followers called him?] a *mposed* by enemies, *implying* honour? and that this name im- onour, is evident from its being derived from a Greek term ng to *anoint*, [it implied honour when used by his disciples, but en used insultingly by enemies,] as if Jesus was anointed by the host: add to this, that the Jews *knew nothing of the Holy Ghost*, re they could not give him this name upon this account. we not therefore seek some other origin for the name? Being by enemies, a *dishonourable* origin should be sought, this being ble to human nature. May I not therefore suppose, that this s its root from the Greek word χρεω, which signifies to *pro-* nd that the words now almost universally found written *Christōs*, riginally written *Chrēstōs* or *Chrēstōr*, *i.e.* Prophecier; to which mans gave their own termination, writing *Christus*; Christiani, *ani*, *i. e.* followers of the prophecier, and that therefore the g of Matt. xxiv. 68. which runs thus, "Prophesy unto us thou who is he that smote thee?" is equivalent to saying, Pro- nto us thou prophecier, &c.' *

give Mr. H. credit for his ingenuity, but it was never nfortunately exerted. He objects to the possibility of the giving Jesus the name of *Christ*, as it is derived from the

cordant opinions which prevailed on this subject during four centuries from the birth of Christ:

'There were four sects who admitted the divine mission of Jesus, namely, the Ebionites, who thought Jesus to be a divine messenger, though not the Christ or Messiah;—the Gnostics, who thought Christ to be totally Deity;—the Humanist, who held Jesus to be the Christ, though a man without any Deity;—and the Orthodox, who esteemed him to be both man and God in union.' P. 21.

The prevalence of the orthodox opinion, Mr. H. attributes to the persecution of the other sects; and, after taking notice that not a single production, prior to the council of Nice, of the Ebionites, of the Sabellians, of the Humanists, nor of the Gnostics, has descended to us, he upbraids Orthodoxy with having been, like Mohammedism, more indebted to the sword and to violence for its propagation, than to argument.

The Bishop of St. David's, as a controversial writer, does not meet with the approbation of Mr. H. who has retorted on him the words *tricks, stratagems, management, and base arts*, of which, our author says, his Lordship is so liberal. He certainly convicts the Bishop of some inaccuracies and inattentions; as translating the word *Nazareni*, sometimes by *Nazaræans*, and at other times by *Nazarenes*, (p. 94;) and, in the passage quoted from Origen, p. 126, of rendering the words πιστευσασιν επι τον Ιησον, believing *in Christ* instead of believing *on Jesus:* but we cannot allow that this latter instance was *a trick*, as the Bishop could not suppose that he should have an Ebionite to contend with him.

On the subject of ancient heresies, Mr. H. does not hesitate to accuse the Bishop of great ignorance; and particularly of inconsistency in his account of the Ebionites or Nazarenes; p. 121. He says of his Lordship, that he appears to have no accurate knowlege on the points in question between himself and Dr. Priestley; that he is always led away by preconceived and groundless notions; and that his entire performance is filled with assertions without proofs; especially he disapproves of the Bishop's making a *distinction* between the Ebionites and Nazarenes.

While, however, he thus attacks the Bishop, he does not invoke the assistance of Dr. Priestley. To this Unitarian also, or *Humanist*, as he would call him, [and perhaps this is the better name,] he extends the charge of ignorance; and he wonders that the facts, brought together by him in his *history*, or, as it may more properly be called, *collection*, of *early opinions*, did not make him suspect the age of the fathers, and incline him to believe that none of them flourished before the third century, and some of them even later.

Mr. H. confines his remarks, relative to Dr. Prieſtley's writings, to three heads; namely, to what the Doctor has ſaid reſpecting Marcellus,—concerning his aſſertion that the doctrine of the Arians, that Jeſus Chriſt had no *intelligent human ſoul, was a novelty*—and reſpecting the Neſtorian hereſy.

On thoſe paſſages which are produced by Dr. P. to eſtabliſh his poſition that the Fathers, till the time of Arius, held the doctrine that Chriſt had an *intelligent* human ſoul united to the Logos, Mr. H. remarks that the words ψυχη and *anima* are uſed, by which the Greeks and Latins meaned the *living* principle or *carnal* ſoul, whoſe union with the body made it a living body, and not νους and *animus*, which were the terms by which they expreſſed the *intellectual* principle or *rational* ſoul, which was held to be diſtinct from the viviſying principle; ſo that Dr. P., by his quotations, has not eſtabliſhed his poſition.

Though, however, our author oppoſes Dr. P. on this and other points, he aſſiſts him in maintaining the juſtice of his cenſure on the Biſhop of St. David's, for tranſlating, in a paſſage cited by him from Tertullian, *idiotæ* by *idiots*; and he affirms, that 'for any writer (eſpecially a perſon of his Lordſhip's abilities and information,) to contend for *idiots* being the true rendering of *idiotæ*, in the paſſage in queſtion, diſplays an hardineſs of aſſurance unparalleled, he believes, in the annals of controverſy.' Part of what Mr. H. has advanced on this topic, we ſhall exhibit in his own words:

'That the common reader may be perfectly maſter of the queſtion, I ſhall firſt lay before him what the *learned* Calepini ſays upon the word *idiota*, firſt premiſing, that my edition (for there are various ones) is of Padua, 1722, and entitled *Septem Linguarum*. "Idiota ſeu Idiotes—[Ital.] *idiota, ignorante*, Ger. *ein ſchlechte perſon*, Gal. *idiot*, Hiſp. *idiota*, ἰδιώτης [Gr.] proprie notat hominem privatum, ſeu nullo munere publico fungentem; ſed quia qui e vulgo ſunt fere imperiti, indoctique eſſe conſueverunt, accipitur fere a Latinis pro illiterato, *indocto*, imperito, ab ἴδιος privatus, proprius, Cic. 7. Ver. Quæ non modo iſtum hominem ingenioſum atque intelligentem, verum etiam quemvis noſtrum, quos iſte idiotas appellat, delectare poſſent. Id. pro Sext. 31. Rem paternam ab idiotarum divitiis ad philoſophorum regulam perduxit." "Idiota properly denotes a private man, or a perſon in no public employment; but, becauſe the vulgar are accuſtomed to be generally unſkilful, and *unlearned*, the term is generally received by the Latins for an illiterate, *unlearned*, unſkilful [perſon], 'from ἴδιος [which ſignifies] one's own. Cic. againſt Verres, 7.' Which things may delight not only "this ingenious, and intelligent man, but alſo ſome of us, whom he calls *idiotæ*." Every one can readily perceive, that the *idiotæ* in this paſſage, were not perſons devoid of underſtanding, but only of *taſte*; which may, with truth, be aſſerted of mankind in general: but *idiots* means perſons, who cannot draw concluſions from premiſes, or that are incapable of arguing, from

from being devoid of common sense: persons very different from the idiotæ mentioned by Cicero. One would think, however, that his Lordship, by adducing the terms *lourdaut, sot, ignorant, fool, idiot*, would have it understood that these terms were the proper rendering of the Latin *idiota*. If this was his Lordship's view, I would not scruple to affirm, that he intended to *impose* upon *ignorant*, or *heedless* readers: for, as Calepini observes, idiota *properly* signifies a *man in a private capacity*; and I will venture to affirm *never* an ideot, in the legal signification of this term in English, in any Latin author, for two centuries after Christ. His Lordship, indeed, acknowledges that he did not use it in this sense: but I can by no means grant to his Lordship that he is justifiable in expounding his author, except with the *strictest* conformity to the original; a liberty which he frequently indulges himself in; for the exposition is generally so contrived, as to efface in *ordinary* readers the impression which the original passage should naturally produce.'

The *simplices enim quique, ne dixerim imprudentes et idiotæ, quæ major semper credentium pars est*, of Tertullian, Mr. H. renders "For some open [unguarded] people, I would not call them imprudent, and persons not employed in the service of the church, who are always the majority of believers;" and observes on it, that the Bishop's *simplices*, or simple people, *never* yet constituted the majority of any society. This is obvious. The *major semper credentium pars* determines the word *idiotæ* to mean *persons in a private capacity*.

At the beginning of the second volume, we are informed that not one of the moderns (except Johannes Garnerius, the learned editor of Marius Mercator, and, perhaps, Montfaucon,) appears to understand the precise theological import of the terms *Essentia, Substantia*, &c. which are employed in the Trinitarian controversy. To elucidate these terms, Mr. H. desires the reader to suppose *a dead snail* to be put before him. On this dead snail, he thus lectures:

'This is a *subsistence*, &c. Let him afterwards suppose it to be endued with a reasonable soul; it will then be both a *subsistence* and a *person*. Let him then suppose the Deity to be comprehended under the figure of this animated snail. Sabellius held, that the Deity made himself known to the Jews in the time of Moses as the Father; and in the time of Jesus Christ by means of a *protension* (which may be well conceived as resembling the horn of a snail, when it puts it forth,) which possessed the man Jesus Christ; and that the Holy Spirit was *another protension*, similar to that which possessed Jesus Christ, but which took possession of the apostles at the feast of Penticost succeeding the crucifixion.'

It will, doubtless, be thought unnecessary for us to offer any comment on this *familiar* illustration. How unfortunate is it that divines, after torturing their brains during nearly 1800 years for similes, should never have thought of *a snail!*

. H. accuſes Dr. Prieſtley of not knowing, in his account
anifm, where the *jet* of the queſtion lay between him and
ntroverſialiſts, and explains this hereſy to have conſiſted
irming one God, and in deviſing ſubterfuges by which
would *apparently* predicate the ſame of the Son and Holy
. In ſupport of this interpretation, he quotes Socrates,
nen, and Theodoret.

e account here given of the Neſtorian hereſy is at variance
with Dr. Prieſtley and Mr. Gibbon. Indeed, Mr. H.
that the former writer's Hiſtory of Early Opinions con-
more errors than pages, at leaſt where the hereſies are the
t.

e muſt leave it to Dr. Prieſtley to notice, if he thinks
r, the ſtrictures here offered to the public, and to vindi-
imſelf againſt a writer who accuſes him of not having an
ate idea of the term *nature*. Though Mr. H. does it
uſly, yet, in ſome places, he points out inaccuracies both
. P. and Mr. Gibbon.

r author having declared war againſt Chriſtianity, he
vours to remove every evidence on which it reſts, and this
es in a very expeditious manner, viz. by denying the
nce of its ancient advocates, and the genuineneſs of thoſe
ngs which bear their names. He ſweeps from the cata-
of entities not only Cerinthus and Ebion, but Iræneus,

His observations on the Hebrew Bible are far from being accurate; and his notion that 'the ancient prophecies have been interpolated by Jews to amuse themselves at the expence of Christian credulity,' is absurd in the extreme.

We have waited in hope of seeing Mr. H. arrive at the end of his labours, but hitherto in vain, as he purposes in a third volume to enter on a series of new adventures.

The two volumes, now under our notice, are written with no attention to method and arrangement: the author passes from one subject to another with little ceremony, and, by the visible confusion in the work, has unnecessarily increased its length. We do not deny to Mr. H. the merit of learning and application: but we must own that to us he makes a very lame attempt to prove his favorite position, viz. that 'Christianity is a human imposture moulded on the object of Jesus's mission.' Though we have no objection to be enlightened, we cannot admire new opinions merely because they are new, nor swallow every crude hypothesis.—Neither, on the other hand, would we be thought to take fright at the appearance of a new doctrine *on account of its novelty*, for that would tend to the rejection of all improvement, and the prevention of every valuable discovery. We have ever regarded, with reverence, the honest advice of one of our poets, who says,

> "Fly no opinion, Friend, because 'tis new:
> "Reject if false, embrace it if 'tis true."

ART. X. *Memoir of a Map of the Peninsula of India*; from the latest Authorities: exhibiting its natural and political Divisions: the latter, conformable to the Treaty of Seringapatam, in March 1792. With observations on the political and military Advantages that may be derived from the new cessions: And an Account of the Site and Remains of the ancient City of Beejanuggur. By Major Rennell. 4to. pp. 51. with a large folio Sheet Map; 7s. 6d. Nicol. 1793.

THE geographical materials, lately brought to light, which may be numbered among the least equivocal advantages of the recent war with Tippoo, are considerable enough to warrant an entirely new construction of the map of the Peninsula of India. This has therefore taken place; and the present memoir accompanies a new and elegant map of the country, from the Kistnah river to Cape Comorin, exhibiting a distinct view of the Table land, of Tippoo Sultan's boundaries, and those of the allied powers.

The Memoir is divided into four sections; the first gives an account of the construction of the map; the second explains

l important particulars, hitherto little known, relating to
tural and political division of the peninsula; the third
ns some observations on the advantages that may be de-
from the cessions made by Tippoo to Great Britain and
lies; and the fourth describes the scite and remains of the
t city of Beejanuggur, once the capital and residence of
ndoo kings of the country known also by the name of the
uggar, comprehending all that part of the peninsula
lies south of the river Kistnah. From this valuable me-
we shall select the following observations on the districts
to the British conquerors:

remains that we should particularize the districts ceded to the
; those to the Mahrattas and Nizam being already mentioned
course of the Memoir. The British acquisitions are in three
e tracts or parcels; but are, in effect, joined, by the interven-
the territories of our allies, the Nabob of Arcot, and the Ra-
Travancore. It would, no doubt, have been more conveni-
us, to have possessed, in addition to the districts actually
all the country of Coimbettore; so as not only to preserve a
communication across the peninsula, but also to deprive Tip-
a granary, and of resources. But it must be considered that
basis of the preliminary treaty, we could take no more than we
We were limited to a certain sum of revenue; and we could
ke such a quantity of land, as produced that amount. The
n then, after the preliminary treaty was made, was only con-

future quarrels with the Myſorean: for, not to mention, that in the firſt inſtance a defenſive war on our part muſt inevitably ruin us; it may be ſaid that a defence that reſts too much on the fortifying of certain paſſes, muſt be nugatory: we may *impede*, but we cannot *prevent*, the irruption of a powerful and active enemy; ſo that the uſe of confining an enemy to a certain paſs, is to know for certain where to find him. On the principle that Tippoo always has made, and if permitted, ever will make, war on us; that is to ſay, by deſolating our country; and whilſt he evades an attack, haraſſes and wears out our troops and reſources; we muſt loſe ground in the conteſt. The late glorious ſucceſſes of our arms, ſhew what the plans of our campaigns ought to be, ſhould Tippoo again feel his ſtrength: we muſt at all events carry the war into *his* country, by attacking his capital, and other principal fortreſſes; to accompliſh the double purpoſes of keeping him at home, and reducing his power, at the ſame time. In the event of a war, therefore, we ſhould find a more direct and eaſy acceſs to the enemy's country by the centre of the Barra-Mahal, than by any route we have hitherto taken: and have our convoys alſo ſecured by a chain of poſts. We ſhall alſo ſet off from a point, five marches nearer to Seringapatam, than in our laſt expedition: and may arrive at it, in 8 or 9 from the head of the paſs, by the way of Ouſſore.

'The immediate ſecurity of our own poſſeſſions, and that of the Coorgs and Nayres, being provided for, the remaining object of conſideration was to poſſeſs the *next uſeful* piece of territory to ourſelves; or what would render the enemy's frontier leſs ſecure to him. Dindigul muſt have immediately occurred; as being the key of Coimbettore, on the ſide of Tritchinopoly: and as having appertaining to it, a territory that projected far into the heart of the ſouthern provinces: by the poſſeſſion of which, we of courſe ſhortened our line of defence. It is an undoubted fact, that the power which preſents a ſtrong frontier, is maſter of the open country of his adjoining neighbour, unleſs an adequate force be ſtationed in it: ſo that, combining the advantages reſulting from the poſſeſſion of both Palicaud and Dindigul, we may conſider the Coimbettore and Daraporam countries as at our mercy, unleſs the enemy divides his force; a meaſure that would give us ſtill greater advantages. I could have wiſhed however, that we had a more direct communication with Palicaud, and the weſtern coaſt, than we now have: for it muſt be remembered, that although the diſtricts on the Malabar coaſt are ſubject to Bombay, yet they will, from ſituation, always call for ſudden aid on Madras: and therefore, perhaps, ſhould be placed under that preſidency in the firſt inſtance.'

For a more particular deſcription of theſe countries, we refer to the work, which cannot be completely underſtood without frequently conſulting the map. Tippoo's ceſſions to the Britiſh exceed, according to Major Rennell, fifteen thouſand ſquare miles, of which the revenues are computed at 411,450l. The Nizam has acquired a track of 12,750 ſquare miles; and the Mahrattas only 7962, of which the revenues

are taken at 411,450l. each ſquare mile producing 52l. *per ann.* to the ſtate. The land tax of England and Wales is computed at 33l. *per* ſquare mile:—but in England, the land tax is leſs than one eighth of the whole revenue; whereas in India, the tax in land repreſents the revenue in general.

The ruins of Beejanuggur lie on the ſouthern bank of Toombuddra river. Lieutenant Emmit, who viſited them in November laſt, traced ſeveral ſtreets from 30 to 45 yards wide; one of which is nearly entire, having collonades of ſtone on each ſide, and a very large pagoda at one extremity. Cæſar Frederick, who viſited Beejanuggur in 1565, gives it a circuit of 24 miles. Major R. conceives that the reaſon for Tippoo's wiſhing to retain the circar of Annagoondy, inſtead of ceding it with the reſt of the Dooab to the Mahrattas, was his anxiety for the ſafety of the deſcendants of the ancient kings of Beejanuggur, who reſide in the above circar, ſubſiſting on a territorial income of 25,000l.; incluſively of the regalities of a mint at Annagoondy, which they are ſuffered to enjoy through the compaſſionate bounty or policy of the Myſorean king. It is pleaſing to find, at the concluſion of a peace with Tippoo, that he is not ſo totally deſtitute of every virtue, as report had hitherto repreſented him.

ART. XI. *Pieces of Ancient Popular Poetry:* from authentic MSS. and old printed Copies. Adorned with Cuts. Crown 8vo. pp. 152. 4s. Boards. Egertons.

IT is very convenient to the indolence of a critic, when an author ſupplies in his preface the point of view whence his work ſhould be ſurveyed. We tranſcribe.

"The genius which has been ſucceſsfully exerted in contributing to the inſtruction or amuſement of ſociety, in even the rudeſt times, ſeems to have ſome claim upon its gratitude for protection in more enlightened ones. It is a ſuperannuated domeſtic, whoſe paſſed ſervices entitle his old age to a comfortable proviſion and retreat; or, rather, indeed, a humble friend, whoſe attachment in adverſe circumſtances demands the warm and grateful acknowledgements of proſperity. The venerable though nameleſs bards whom the generoſity of the public is now courted to reſcue from oblivion and obſcurity, have been the favorites of the people for ages, and could once boaſt a more numerous train of applauding admirers than the moſt celebrated of our modern poets. Their compoſitions, it may be true, will have few charms in the critical eye of a cultivated age; but it ſhould also be remembered that, without ſuch efforts, humble as they are, [illegible] would never exiſt, and barbariſm and ignorance [illegible] eternal. It is to ſo [illegible] perhaps, that we are indebted for a [illegible] ſuch writers as [illegible] and [illegible], or others ſtill more obſcure, that we owe the admirable dramas of our divine *Shakſpeare*; and

That all the beſt of Arthur's knights
Did him much pleaſure ſhow.

' As good Sir Lancelot of the Lake,
Sir Triſtram, and Sir Guy;
Yet none compar'd with brave Tom Thumb
For knightly chivalry.

' In honour of which noble day,
And for his ladies ſake,
A challenge in king Arthur's court
Tom Thumbe did bravely make.

' Gainſt whom theſe noble knights did run
Sir Chinon, and the reſt,
Yet ſtill Tom Thumbe with matchles might
Did beare away the beſt.

' At laſt Sir Lancelot of the Lake
In manly ſort came in,
And with this ſtout and hardy knight
A battle did begin.

' Which made the courtiers all agaſt,
For there that valiant man
Through Lancelot's ſteed, before them all,
In nimble manner ran.

' Yea horſe and all, with ſpeare and ſhield,
As hardly he was ſeene,
But onely by king Arthur's ſelfe
And his admired queene,

' Who from her finger tooke a ring,
Through which Tom Thumbe made way,
Not touching it, in nimble ſort,
As it was done in play.

' He likewiſe cleft the ſmalleſt haire
From his faire ladies head,
Not hurting her whoſe even hand
Him laſting honors bred.

' Such were his deeds and noble acts
In Arthur's court there ſhowne,
As like in all the world beſide
Was hardly ſeene or knowne.

' Now at theſe ſports he toyl'd himſelfe
That he a ſickneſſe tooke,
Through which all manly exerciſe
He careleſsly forſooke.

' Where lying on his bed ſore ſicke,
King Arthur's doctor came,
With cunning ſkill, by phyſick's art,
To eaſe and cure the ſame.

' His

* His body being ſo ſlender ſmall,
  This cunning doctor tooke
A fine proſpective glaſſe, with which
  He did in ſecret looke

* Into his ſickened body downe,
  And therein ſaw that death
Stood ready in his waſted guts
  To ſeaſe his vitall breath.

* His armes and leggs conſum'd as ſmall
  As was a ſpiders web,
Through which his dying houre grew on,
  For all his limbes grew dead.

* His face no bigger than an ant's,
  Which hardly could be ſeene:
The loſſe of which renowned knight
  Much griev'd the king and queene.

* And ſo with peace and quietneſſe
  He left this earth below;
And vp into the Fayry land
  His ghoſt did fading goe.

* Whereas the Fayry queene receiv'd,
  With heauy mourning cheere,
The body of this valiant knight,
  Whom ſhe eſteemd ſo deere.

minutive size? We know that the name Oberon occurs first in the romance of Sir Huon, translated by Lord or Lady Berners in the time of Henry the Eighth:—but whence the names Mab, and Titania? How is it that Puck is sometimes a giant, who threshes corn as fast as ten men, and sometimes a dwarf, as in Shakspeare. Does Welsh superstition furnish a part, and Danish superstition another part, of the received system? Does King Offa's dyke circle the Elysium of the Elves any where but in Rowley's poems?

The lover's quarrel concludes this small volume, which is ushered into the world with much typographical elegance, and enriched with introductions which betray no common hand. It may be truly said of them in the words of the motto: *To make suche trifels it asketh some connnyng.*

ART. XII. *Philosophical Transactions of the Royal Society of London,* for the Year 1792. Part II.

[*Article concluded from the Review for April,* p. 451.]

PHILOSOPHICAL *and* ASTRONOMICAL PAPERS, *&c.*

Account of the remarkable Effects of a Shipwreck on the Mariners; with Experiments and Observations on the Influence of Immersion in Fresh and Salt Water, hot and cold, on the Powers of the living Body. By James Currie, of Liverpool, M. D.

THE shipwreck, to which the author of this paper refers, happened on the 19th of December 1790, on a sand-bank in the opening of the river Mersey into the Irish channel. The number of persons on board was fourteen; of whom three died, and eleven escaped and recovered, after having remained in the wreck during 23 hours. The two persons, who first died during this period, were in the flower of life, early inured to cold and hardships, and vigorous both in body and mind. The other was of a much more feeble constitution, and yet lived till within a few hours of the rescue of his shipmates. Several of the survivors had been accustomed to warm climates; and he who seemed to have suffered least was a negroe. In order to account for the extraordinary circumstances that occur in this narrative, it was suggested that the two persons, who first died, had eaten freely of cherries that had been steeped in brandy, and that their death had been precipitated by intoxication. This fact was at first generally admitted; and it was thought to confirm a doctrine, which had been ably supported by Dr. Aiken and others, that spirituous liquors, though they may fortify the body against the effects of heat combined with moisture, and probably sustain it for a short

time under great fatigue, are uniformly hurtful when taken under severe and continued cold. In this solution Dr. Currie was inclined to acquiesce: but, with the true spirit of philosophy, he determined to examine the various circumstances of this melancholy event more accurately. One of the survivors, who was the mate of the vessel,—an intelligent young man, informed him of every particular which he wished to know. He said, that the keg containing the cherry brandy was staved, and that *all the cherries had been washed into the sea*; that there was no liquor of any kind saved, nor any sort of food; and that the whole crew were in every respect alike circumstanced, except that some were deeper in the water than others, and that his two deceased companions had the advantage, by sitting on the only part of the wreck that was out of the sea, while the poor negroe, who escaped almost unhurt, was perhaps deeper in the sea than any other person: the part of the wreck, on which they were lashed, was held by the anchor, and floated in the water; so that a small portion of the after-part of the quarter deck was above the surface. On this part, the two persons, whose more sudden death is considered as singular, were situated; and they were therefore generally out of the sea, but frequently overwhelmed by the surge, and at other times exposed to heavy showers of sleet and snow, and to a high and piercing wind. The temperature of the air was conjectured to be from 30° to 33° of Fahrenheit, and that of the sea from 38° to 40°. Next to the two persons whose situation has been already mentioned, was the mate; and as the slope of the deck was considerable, he was generally up to the middle in the water. The others were more deeply immersed, and some of them were so low that the water rose to their shoulders.

The first person who died was the master of the vessel. The mate was first alarmed by hearing him talk incoherently, like one in the delirium of a fever: but his voice gradually sunk into a mutter, and his hearing seemed to fail. At length, he raised himself up in a sort of convulsive motion, in which he continued a few seconds, and then fell back dead on the deck. This happened about eight in the evening, four hours after the ship went aground. About eleven at night, his companion died with similar symptoms, but after longer struggling. The third person died in the forenoon of the succeeding day. All the rest, after suffering severely both from cold and hunger, survived till they were taken up about three in the afternoon. The mate informed Dr. C. that his hands and feet were swelled and numb, though not absolutely senseless: he felt a tightness at the pit of his stomach; and his mouth and lips were parched: but he was most distressed by cramps in the muscles

muscles of his sides and hips, which were drawn into knots. Though immersed in the sea, they were all very thirsty; and though exposed to such severe cold, they were not drowsy, nor did sleep precede death in those that died.

It is very natural to infer from the preceding recital, that the death of the first two victims was owing to their peculiar position on the wreck:

'Exposed to heavy showers of sleet and snow, they might suffer from being wet with fresh rather than salt water: they might also suffer from being exposed to the cold of the atmosphere, probably 7° or 8° greater than that of the sea. The chilling effects of evaporation might operate against them, promoted as these must have been by the high wind: or they might receive injury from their frequent immersions in the sea, producing an *alternation* in the media surrounding.'

The fundamental power of animation seems to be the capacity which the living body possesses of preserving the same heat in various degrees of temperature of the same medium, and in media of different density and pressure. To seamen, it is well known that, in the same temperature, pure water is much more injurious to the body than water in which salt is dissolved. The saline impregnation, Dr. Currie suggests, may stimulate the vessels of the skin in some way that counteracts the sedative or debilitating action of the cold. With a view of throwing some light on this curious subject, he pursued a series of experiments which afforded an opportunity of observing the effects of immersion in fresh and salt water, of equal temperature, in the animal heat. We can only select a few, and mention some of the leading circumstances.

Dr. C. having filled a vessel, containing 170 gallons of salt water, impregnated in the proportion of 1 to 24, and placing it in the open air, observed the temperature of the air and of the water to be 44°. The subject of his experiment was a healthy man about 28 years of age. Before he began to undress himself, his heat was 98°, and his pulse 100 in a minute. In the room where he was undressed, the mercury was at 56°: but when the man had stood naked for some time before the fire, his heat and pulse were found to be as before. After having been exposed for a minute in an open court to a sharp North-East wind, he was plunged suddenly into the water up to the shoulders. A thermometer, which had been kept in a jug of warm water at the heat of 100° was introduced into his mouth with the bulb under his tongue, as soon as the effect of the shock subsided; it was found that the mercury sunk rapidly; and, in 1¼ minute after immersion, it stood at 87°. While he continued motionless in the water, the mercury

ally rose, and, at the end of 12 minutes, it stood at 93½°. ting on the power that must be employed to preserve the heat in a medium so dense as water, and supposing that ower might continue its operation some time after the rdinary stimulus or the pressure of the water was removed. . expected to see the mercury rise by the accumulation of at on changing the medium of water for air; and there- kept him exposed, naked, to the wind two minutes after taken out of the bath:—but the mercury fell rapidly, h, in the mean while, his attendants were rubbing him ith towels. When he was put into a warm bed, his when examined under the tongue, was 87°, and at the 89°. Frictions were used, and brandy mixed with was administered: but it was found, on this as well as on occasions, that the best mode of counteracting the cold o apply a bladder with hot water to the pit of the stomach. this was done, his shiverings, which were before severe, eased. Three hours afterward he had not recovered his for- eat: but, before eight at night, the process now recited g commenced at four in the afternoon, he was in all ts as usual. On the next day, this experiment was re- with similar results.—In another experiment, Dr. Currie ed to try the methods of heating as well as of cooling the With this view, the same person was immersed on the

The wind was North East and brisk. In one minute after immersion the heat was 90°, and it rose during 30 minutes to 94°, having at three different periods been at 94½°. During this process, the man, on being plunged into the water, felt an extreme cold, which he ascribed partly to his being before exposed, naked, to the wind. In a little while, however, he felt himself comfortable:—but, after some time, the sense of coldness returned, though in a less degree than at first; and it diminished again, but in a less degree. At length his sensations became permanent. In this state, while the water was at rest, he should not have known by his feelings, from the upper part of his chest to the pubes, that he was in water at all. His feet and legs were very cold; and so were his hands and arms, the penis and scrotum. He likewise occasionally felt a cold circle round the upper part of his body, which was greatest at first, and extended over the space which, from the undulations occasioned by immersion into the water, was alternately above and under the surface of the water. When the bath settled, this sensation was little felt, but might be easily reproduced by agitating the fluid.—This circumstance accounts for the cramps which were severely felt by the mate of the wrecked ship in the muscles of his hips and sides, which, from his situation on the wreck, must have been alternately above and under the surge.—When the man was exposed naked to the wind, the mercury sunk as usual five or six degrees, and his shiverings were great. In order to restore his heat as speedily as possible, the hot bath was incautiously heated to 104°: but, after he had been in it for half a minute, he screamed out with pain, especially in the extremities and about the scrotum. When taken out, his shiverings were almost convulsive. The heat of the bath was lowered to 88°, and the man replaced in it; and its temperature was then, with a pretty rapid progress, raised to 100°. His shivering, however, continued, and his heat remained about 90°: but a bladder of very hot water being applied, under the surface of the bath, to his stomach, it instantaneously produced beneficial effects; so that his shivering ceased, and his heat mounted rapidly to 98°. This experiment was again repeated on the same subject, and on a different person, with some little variation both as to the temperature of the baths and the duration of the process, but with little difference as to the general result. In one case, however, the mercury sunk very rapidly in a cold salt-water bath, the temperature of which was 40°, from 94° (the heat at immersion,) to about 83°, and then rose by irregular gradations, till, at the end of 13′ it stood at 92°. Here it remained for 19′ with little variation: it then

to fall rapidly, and, in 3′, sunk to 85°. At the end of
the man was hurried into a warm bath heated to 96°,
he shivered much. The bath was gradually heated to
and in this heat he recovered his proper temperature in
28′. When he was removed into a warm bed, he per-
profusely and regained his usual health.

e natural pulse of one of the subjects of these experiments
bout 70 in a minute: but, on account of the agitation
preceded the experiments, it was never slower than 85
immersion, and generally more. It invariably sunk to
r from that to 68, in the water, and became firm, regu-
nd small. After long continuance in the bath, it could
be felt at the wrist, but the heart beat with great steadi-
nd due force. In the experiment which we have last re-
when the heat sunk rapidly, the subject of it complained
e felt a coldness and faintness at his stomach, which he
ot perceived before, and the motion of his heart was
and languid. In other trials of the effects of immersion
sh water, the same coldness at the stomach preceded a
fall of the mercury; and hence, as well as from other
nstances, Dr. Currie infers, that there is some peculiar
ction of the stomach, or of the diaphragm, or of both,
the process of animal heat:

hese experiments (he says,) furnish irrefragable proofs of the

striking, and not sufficiently explained by any of the common suppositions. The loss of heat, by a change of media, appears to depend very much on the rapidity of the change; for the plastic powers of *life*, in varying the process of animal heat so as to accommodate it to the external changes, acts for a time with great celerity, though this celerity seems to diminish with the strength. The influence of the application of cold water to the surface of the body on the heat, is, in some respects, regulated by the animal vigour; as the author has evinced by a particular experiment: and he observes that, in fevers, where the heat is generally increased from 2 to 6 degrees above the standard of health, pouring a bucket of cold water on the head always reduces the pulse in frequency, and commonly lowers the heat from 2 to 4 or 5 degrees. This salutary practice he proposes to discuss at large on some future occasion. He also adds, that the power of the body, in preserving its heat under the impressions of cold, and the changes of temperature and of media, seems to be in some measure regulated by the condition of the mind; and there are also particular states of the atmosphere not perfectly understood, that seem to have an influence in depriving us more speedily of an animal heat, than others where the cold is greater.

The only experiment which the author relates with regard to the effects of immersion in fresh water in the animal powers, and particularly in the heat, is the following: The subject of the preceding experiments was immersed at the same hour of the day in the same vessel containing an equal bulk of fresh water. His previous heat was 98°, and his pulse beat 92 in the minute. The heat of the air was 41½°, and that of the water 40°. The wind was westerly; and, in the court where the vessel stood, a perfect calm prevailed. As Dr. C. was fearful of the issue of this experiment, instead of exposing the man naked to the wind before immersion, he was secured from the air by a flannel dress, till the instant of his descending into the water; and he was suffered to sink himself slowly into it, with the bulb of the thermometer under his tongue. The result of the experiment is exhibited in a table; whence it appears that his heat, which, on immersion, was 98°, gradually declined with some small irregularity, till, at the end of 34′, it stood at 92½°. The man was removed slowly into the air, and stood in it for three minutes, the wind not blowing on him. He lost one degree of heat at first, which he recovered. He was then put into a warm bath at 90°, which at first *he felt* warm, and his feet and hands were in pain; but, in 2′, a violent shivering commenced, and his heat fell two degrees. The bath was then heated to 95° and 96°, but he still felt cold.

eated to 99°, in which he continued 5′, and his heat . The heat was gradually raiſed to 106°, when the coldneſs, of which he had complained at the pit of the , gradually went off. After being half an hour in this s own heat was ſtill 93°. He now became ſick and guid; a cold ſweat covered his face, and his pulſe was nd feeble. He was removed into bed, paſſed a night, and, on the next day, had wandering pains over , with great debility, reſembling the incipient ſtage of By cordials and reſt, the ſymptoms went off.

experiment confirms the notion that it is more danger- e wet with freſh than with ſalt water: but it is too ha- to be raſhly repeated. The author propoſes to make rials on the brute creation, when he is provided with hermometers.

he ſubject which led the author to this courſe of curi- well-conducted experiments, he ſubjoins the following . As it is more deſirable to be wet with ſalt water ſh, it is recommended to ſailors, who are expoſed to owers of rain, hail, or ſnow, to wring their clothes alt water. This practice was ſucceſsfully adopted by ant Bligh and his crew. In all caſes, where, by ſhip- r otherwiſe, men are reduced to the neceſſity of either ing their limbs in the ſea, or of expoſing them to the it rains or ſnows, or when the ſea is at times waſhing

thirst, yet there is no doubt that it was an alleviation, and that it thus contributed to the preservation of life.

Dr. Currie remarks that the most accurate method of estimating heat by introducing the bulb of the thermometer into the mouth, is to place it under the tongue with the lips shut. In this way, the cooling effect of respiration will be in a very considerable degree prevented. Thermometers, that are best adapted for this purpose, are curved at the end to which the bulb is affixed; and the bulb is introduced at the corner of the mouth.

Observations on the Atmospheres of Venus and the Moon, their respective Densities, perpendicular Heights, and the Twilight occasioned by them. By John Jerome Schroeter, Esq. of Lilienthal, Bremen. Translated from the German.

We had occasion not long ago (App. to vol. vii. N.S. p. 481,) to speak with respect of the indefatigable assiduity, with which the ingenious author of this paper pursues his celestial observations. Whether they will warrant all the conclusions which he deduces from them, we shall not presume to determine. They will at least serve the important and useful purpose of leading others, who have opportunity, and who are furnished with the necessary instruments, either to verify them, or to discover the defects and errors that attend them. As far as we can judge, they seem to have been conducted with attention and accuracy; and they are reported so much in detail, that no material circumstance is omitted.

Our astronomical readers will recollect that the transits of Venus in the years 1761 and 1765 exhibited some phenomena, which seemed to favour the hypothesis of an atmosphere belonging to this planet. They were, however, of such a nature, and were particularly noticed by so few of the numerous observers on those occasions, that they afforded no satisfactory evidence for ascertaining the validity of such an atmosphere. One of the observers, indeed, intimated his apprehension, that, to be able to discern an atmosphere about a planet at so great a distance as Venus, might be regarded as chimerical. The argument from analogy, which some have urged, will be generally deemed insufficient without the concurrence of actual observations; and these have been so few and so inconclusive, that several of the most celebrated astronomers have thought themselves authorized to doubt the existence of the atmosphere of this planet. M. Schroeter is of a very different opinion; and he is not only convinced that it has an atmosphere of considerable extent, but that he has been able to point out many inferences concerning its nature and properties, which are new and interesting. About 12 years ago, he began to observe

with a good three-feet achromatic telescope; and he ered a striking diminution of light on the planet in its s phases, from its exterior limb toward the interior of its illuminated surface, and especially near the This appearance induced him to pursue his ob- ons; and he found that the phenomenon recurred as s he looked at the planet with an HERSCHELIAN four ven feet reflector, armed with the higher magnifying s. This diminution of light naturally shews itself be- the greater eastern and western elongations and the in- conjunction, when Venus appears about half full, or fal- and still of sufficient breadth: but it is not equally sen- n all the phases of the planet, and varies at different Its appearances depend on the favourable state of our here, the proper construction of the telescope, and the us disposition of the eye of the spectator. After ac- ng for some peculiar circumstances that attend this phe- non, when observed at the farther extremities of the cusps more falcated phases of the planet, and illustrating them ures, the author remarks that,

a clear and calm atmosphere, and with a high magnifying it is truely pleasing to see, after the eye is accustomed to it, e whole of the terminating border, even to the further extre-

clination; and though approaching to its inferior conjunction on the 18th of March, was so far above the horizon, that it might be seen with great advantage. On the 9th, the southern cusp did not appear precisely of its usual circular form, but somewhat inflected in the shape of a hook, beyond the luminous semicircle, into the dark hemisphere of the planet. This appearance was not new: but another phenomenon, which the author had never seen before, excited his particular attention. The northern cusp terminated in the same narrow tapering manner with the southern, but did not extend its bright luminous appearance into the dark hemisphere. From its point, however, the light of which, though gradually fading, was yet of sufficient brightness, a streak of glimmering bluish light proceeded into the dark hemisphere; which, though intermittent as to its intensity, was permanent in its duration, and, though very faint, could be plainly seen with the above-mentioned magnifying powers:

'Like the luminous line then seen in Saturn, its light seemed to twinkle in various detached points, and appeared throughout not only very faint, when compared with the light at the point of the cusp, but also of a very peculiar kind of faintness, verging towards a pale greenish hue. The limb of the planet at this small part of its dark moiety appeared with as faint a light, and, compared with the extremity of the southern cusp, as pale as the dark limb of the moon three days before and after the new moon, when it is faintly illuminated by the reflected rays from the earth: and it appeared to me, that towards the farther extremity, where it was actually inflected, according to the circular limb of the dark hemisphere, its light vanished into a pale bluish tint, in the same manner as the more vivid light of the luminous hemisphere dwindles away towards the terminating bordes and the extremities of the cusps.'

This appearance the author has endeavoured to exhibit in a figure. The apparent diameter of Venus at this time measured 59″: but the greatest breadth of the illuminated part did not exceed 2″.6.

On the following evening, the observation was repeated with the four-feet instrument, and with powers magnifying 134 and 70 times.

'The southern cusp had its luminous prolongation, but not quite so distinct as the preceding night: but what was more remarkable, each cusp, but chiefly the northern one, had now most evidently a faint tapering prolongation of a bluish grey cast, which, gradually fading, extended along the dark hemisphere, so that the luminous part of the limb was considerably more than a semi-circle.'

On the next night, being the 11th of March, M. Schroeter, with his seven-feet reflecter, and a power magnifying 95 times, found Venus before sun-set. He saw distinctly the southern

terminating in a luminous ſtreak, which now, as in the ng of the 9th, was longer and narrower than the bright nation of the northern cuſp. The apparent diameter of s was 60″, and the greateſt breadth of the illuminated which could not be exactly aſcertained on account of undulations in the air, was thought not to exceed 2″. On ccaſion, the author obſerved very diſtinctly, and for a con- ble time, the faint bluiſh luminous ſtreak, ſenſibly extend- an inflected direction beyond the bright ſemi-circle. On ening of the 12th, the planet was again obſerved with the eleſcope, magnifying 95 and 74 times.

appeared (ſays the author,) very diſtinct, and I aſcertained, be- he poſſibility of doubt, that the ſouthern cuſp projected ſome- nto the dark hemiſphere; and that from the point of the nor- one, the very faint narrow ſtreak of pale bluiſh light, intermit- n intenſity on account of its faintneſs, but yet permanent as to on, extended ſeveral degrees along the limb of the dark hemiſ- of the planet. I ſtrained all my viſual powers, but could actu- e this appearance only at the northern point. As the planet ded towards the horizon, the light of the very ſharp ſouthern, as that of the bright part of the northern point, began to glim- ith gradual diminution, the latter more faintly than the former; t the leaſt appearance of a pale bluiſh prolongation could be at the ſouthern cuſp.'

tions, which it is not possible for us to explain without the diagrams, and without far exceeding the limits of this article, the author concludes that the perpendicular height of the inferior and more dense part of the atmosphere of Venus, which has the power of reflecting the solar light to such a degree as, under favourable circumstances, to be visible on our globe, where, with a good telescope, it assumes the appearance of a faint ash-coloured light, measures 2526 toises, or 15,156 Paris feet; that, at this height, it is so dense as to reflect such a light on a zone extending 67 geographical miles into the dark hemisphere, that we, at a distance of only 12° 47′ 45″ from the sun, and when this luminary is only from 3 to 4 degrees below the horizon, can see it so distinctly as to be able to compare it with our common twilight, measuring 6° 23¼′; and that, therefore, the twilight of Venus extends, at least in a considerable proportion, as far as ours; that its atmosphere rises, like ours, far above the highest mountains; and that, though we ascribe to it the greatest possible transparency, it must be more opake than that of the moon.

'The simple fact, that Venus in its different phases, and especially at the times of its greatest elongations, shews a much greater diminution of light at its terminating border than the moon, is, no doubt, sufficient to point out a much denser atmosphere than that of this satellite. And this is, moreover, fully evinced by the observation on its twilight. The circumstance also, that there are seen on this planet none of the flat spherical forms which are conspicuous on Jupiter and Saturn, none of the stripes or longitudinal spots parallel to the equator which are seen on these planets and the sun, aud which point out a certain stretch of atmosphere, gives room to infer, that the globe of Venus, with reference to its diameter, and other circumstances of physical arrangement in its construction, performs its rotation round its axis in a much longer space of time than those planets, or the nearly similar ones of our earth and Mars; and this is actually confirmed by my observations on the diurnal period of Venus.'

By similar observations on the moon, the author conceives, that he has confirmed, beyond reasonable contradiction, the arguments adduced by him in his Selenotopographic Fragments, in proof of the real existence of a lunar atmosphere. These observations are recited in the sequel of this paper. We have also the process by which the height of the moon's atmosphere is ascertained; and the result of the whole is, that the lower and more dense part of it, or that part which has the power of reflecting a bright crepuscular light, is only 1356 Paris feet in height. Hence the author takes occasion to suggest that, according to the different librations of the moon, ridges of mountains, even of a moderate height, situated at or near the terminating border, may partially, or sometimes wholly

revent this crepuſcular light, either at one or the other
d occaſionally at both. The lunar atmoſphere, ac-
to M. Schroeter's principles and calculations, is ſuffi-
lenſe to reflect a twilight over a zone of the dark he-
e 2° 34′ or 10¼ geographical miles in breadth, which is
tenſe than the light reflected on the dark hemiſphere by
oſt wholly illuminated diſk of our earth; and allowing
enſe part an altitude of 1356 feet, the more rarefied part
ſe, at leaſt, above the higheſt mountains in the moon.
moſphere of the moon, though conſiderably denſe, is
ore rare than that of our earth; and, as we have already
, than that of Venus. Hence it is inferred that the in-
of light produced by it cannot be very great, agreeably
omputation of M. du Sejour, who ſtates the inflection
olar rays which touch the moon, at no more than 4½″.
thor eſtimates the duration of the brighteſt twilight of
n, when it is in the nodes, at 5ʰ 3′; and obſerves that
e longer in other parts of the orbit, according to the
of the nodes.

der to account for the ſudden occultations of the fixed
their approach to the moon, which admit of a diminu-
ſplendour, at the moſt, only for a few ſeconds, and, in a
rted by the author from his own obſervation, only of
ſuppoſes the breadth of the lunar twilight as far as the

On the Civil Year of the Hindoos, and its Divisions. With an Account of Three Hindoo Almanacs belonging to Charles Wilkins, Esq. By Henry Cavendish, Esq. F. R. S.

This is a curious paper, and contains information that may be of considerable use to those who wish to acquaint themselves with the method of computing time in the different parts of India. In order to clear up the difficulties that involve this subject, Mr. C. had recourse to some of the principal *patras*, or almanacs, published by the Hindoos; and, availing himself of the assistance which they afforded him, he has explained the mode of regulating the civil year by the astronomical in different provinces, and of estimating its subordinate divisions into months and days. The almanacs in common use are computed at Benares, Tirhut, and Nadeea, the three principal seminaries of Hindoo learning in the company's provinces; and hence they are annually dispersed through the adjacent country. Every Brahmin who has the charge of a temple, and who announces the time for observing religious ceremonies, is furnished with one of these almanacs; and, if he be an astronomer, he introduces those corrections which a difference of latitude and longitude may require. The Benares almanac is used in the upper part of India: that computed at Nadeea, in Bengal; and the Tirhut, in Bahar.

To these almanacs the Hindoos are obliged to recur, in order to know what day of the month it is; because the several months, both solar and lunar, consist neither of a determinate number of days, nor are regulated by any cycle, but depend solely on the motions of the sun and moon; and their months sometimes begin on different days in various places, on account of the difference of latitude and longitude, as well as of the difference which arises from error in computation. The civil day in all parts of India begins at sun-rise, and is divided into 60 parts, called dandas, which are sub-divided into 60 palas. Wherever the Benares patra is used, the civil year is lunisolar, consisting of 12 lunar months, with an intercalary month occasionally introduced. It begins at the day after the new moon next before the beginning of the solar year. The lunar month is divided into 30 parts called teethees, each of which is equal to the time in which the true motion of the moon from the sun is 12°. The method of computing the days by these teethees, and also of counting their months, is extremely intricate. Mr. C. has bestowed great pains on the explanation of it; and to his paper we must refer.—The Nadeea almanac begins with the day after that on which the astronomical year commences; this is called the first of the month, the next day is denominated

ſecond, and ſo on to the end; and therefore the number
s in the month varies from 29 to 32. The names of
nths are the ſame with thoſe of the lunar months in the
s almanac: but the lunar months begin, not as thoſe do
full, but at the new moon, and are called by the name of
ar month which ends during the courſe of them. From
mmencement of the Nadeea almanac, and from its giving
of the ſolar month, which that of Benares does not, Mr.
led to infer that it is cuſtomary, in thoſe parts of India
the Nadeea almanac is uſed, to date by the ſolar month,
begin the year on the next day to the aſtronomical year.
spurpoſe, he is informed, the Hindoos of Bengal, in all their
on tranſactions, date according to ſolar time, and uſe what
monly called the Bengal era: but, in the correſpondence of
ahmins, in dating books, and in regulating feaſts and faſts,
enerally note the teethee. Of the Tirhut almanac, Mr.
obtained no information: but there is reaſon to conjec-
at it agrees with that of Nadeea more than with that of
s.

*rative of the Earthquake felt in Lincolnſhire, and the neigh-
ing Counties, on the* 25*th of February* 1792. *In a Letter
n Edmund Turner*, Eſq. F. R. S. to Sir Joſeph Banks,
t. P. R. S.

do not find any thing that deſerves peculiar notice

city of the atmosphere, which he has brought to so great a degree of perfection, that he is enabled to collect the electric fluid in sufficient quantity for ascertaining the kind which predominates in the atmosphere, even in its weakest state. Of his attention and accuracy in the use of it, the journal affords ample evidence.

'From repeated observations and long experience, (says Mr. Read,) I am perfectly satisfied that the aqueous vapours, suspended in the air, are constantly electrified; requiring only the aid of a proper collector, to render the effects of their electricity at all times sensible. And for this reason, there may be justly said to be an electrical atmosphere within our ærial atmosphere. During a course of moderate weather, the electricity of the atmosphere is invariably positive; and exhibits a flux and reflux, which generally causes it to encrease and decrease twice in every 24 hours. The moments of its greatest force are about 2 or 3 hours after the rising, and some time before and after the setting of the sun: those when it is weakest are from mid-day to about 4 o'clock. The periodical electricity of the atmosphere seems to be manifestly influenced by *heat* and *cold*. Hence it plainly appears, why we always find warm small rain to be but weakly electrified: when cold rain, which falls in large drops, is the most intensely electrified of any.'

Abstract of a Register of the Barometer, Thermometer, and Rain, at Lyndon in Rutland. By Thomas Barker, Esq. *With the Rain in Surrey and Hampshire. For the Year* 1791.

To this twenty-first annual register, communicated by Mr. Barker to the Royal Society, he has added, beside his customary account of the seasons, observations on the practice of milking ewes, which formerly prevailed in England, but which is now generally, if not altogether, discontinued. In some parts of the island, the practice, we believe, is still preserved.

Observations on the remarkable Failure of Haddocks, on the Coasts of Northumberland, Durham, and Yorkshire. In Two Letters, from the Rev. Cooper Abbs, *to* Dr. Blagden, Sec. R. S.

The shoal of haddocks, which visited these seas, generally lay about a league from the shore. It was about three miles in breadth, and extended along the whole coast, and the succession was uninterrupted for three months. The poor were thus regularly supplied for many years with the means of employment and subsistence:—but, during the seasons of 1789, 1790, and 1791, the failure was so considerable, that, by a moderate estimate, there was not a ten-thousandth part of the usual quantity taken. The cause of this failure has been variously assigned.

It is certain that an astonishing number were destroyed in the summer of 1789. Some sailors, on their return from Archan-

gel,

bſerved, near the North Cape, a prodigious multitude ly-
n the ſurface of the ocean. Of theſe ſome were dead, and
s in ſo feeble a ſtate as to be unable to ſink in the water.
al of them were examined, and the *ſound* was found to be
inflated. Mr. Abbs obſerves that, about this time, an
on happened in Mount Hecla; and he conjectures that
nic matter of a noxious quality might have burſt out in the
nd have occaſioned the deſtruction, to which the ſubſequent
e was owing.

e volume concludes with the uſual liſt of preſents, and
dex.

XIII. *The Freedom of Human Action explained and vindicated.* which the Opinions of Dr. Prieſtley on the Subject are particu-
y conſidered. 8vo. pp. 148. 4s. Boards. Nicol.

E author, who has here revived our attention to the per-
plexing debate concerning liberty and neceſſity, under-
what he calls a *new* effort on the ſide of liberty, in which
s a confidence that moſt of his readers will wiſh him ſuc-
for he obſerves, that 'we have ſomething within us
n would rejoice to ſee the deciſion in favour of liberty.'
epoſſeſſion, however, in favour of freedom muſt not be
as argument. Philoſophy rejects prejudice, and appeals
ts, and to ſound reaſon. How ſtands the matter in this

motive of the number which may exist in a case of deliberation and choice; or, in other words, that the will is endowed with a property of so varying and fixing its volitions, as entitles it to be deemed strictly free.

Prop. IV. That whether the will be free, or not free, a definite volition will always be formed in definite circumstances; or, that, from the truth of a definite volition being formed in definite circumstances, no proof can be drawn either that the will is free or necessary.

These propositions do not hang well together, especially the 3d and 4th; and the reasoning and explanations subjoined leave the great question far from being decided. The author considers the mind as having what he calls *a self-power*, whereby motive-influence is not incompatible with free volition; so that a *necessary* cause may have a *free* effect. On this the theory rests; and he owns that, to a philosopher who thinks that no cause can have a free effect, his reasoning will seem impertinent.

Sometimes, this advocate for freedom writes like a necessitarian: indeed, in his reasoning on the prescience of the Deity, the doctrine of necessity is requisite to his argument.

Page 70 and 71, he says: 'With us, on account of our many imperfections, what is called *moral* certainty will ever have in it some degree of *contingency*; but with the Deity, who sees the minutest particular which *can* influence the will in its determinations, this certainty is no longer of a *moral* but of an absolute kind.'

For *can*, in this extract, the reasoning of the writer requires the substitution of *must*; otherwise, he makes a distinction without a difference between human moral certainty and divine absolute certainty *. When the advocates for freedom argue after this manner, we are not suprized at their allowing, as our author does, farther on, that 'human liberty must be placed near the confines of necessity;' he might have added, on the strength of his own theory, *and thin partitions do their bounds divide.*

We do not undertake to offer any thing decisive in the debate between the champions for liberty and for necessity, but only to detect that reasoning, on both sides, which appears to us weak and inconclusive.

We shall no doubt be required to notice other efforts by writers both for and against human freedom; and when we perceive each party loading the tenets, which they oppose, with pernicious consequences, and contending for the moral tendency of

* The necessitarian may ask this writer, whether that which is absolutely contingent can become a matter of absolute certainty?

their

wn doctrines; when we find Dr. Prieſtley aſſerting, ning *predeſtination*, "that if any ſyſtem of ſpeculative les can operate as an axe to the root of all virtue and ſs, it is this," and affirming of the doctrine of philoſophi- ceſſity, "that it is ſingularly propitious to virtue, as, in ſt proper ſenſe of the word, every man is the maker of n fortune;" and find, on the other hand, this writer de- his inability to perceive the connection of *neceſſity* with , and arguing for the freedom of the will as the ſoul of the great principle of life, and the baſis of conſcience; y fairly conclude that they miſunderſtand each other; ere is a greater ſimilarity of ſentiment than their language ; and that, however the queſtion may be decided, mo- has nothing to apprehend.

XIV. *Deſcription of the Plain of Troy:* with a Map of that on, delineated from an actual Survey. Read in French before Royal Society of Edinburgh in 1791, by the Author, M. Che- r, Fellow of that Society, and of the Academies of Metz, l, and Rome. Tranſlated from the Original not yet publiſh- and the Verſion accompanied with Notes and Illuſtrations, by rew Dalzel, M. A. F. R. S, Edinburgh, Profeſſor of Greek Principal Librarian in the Univerſity of Edinburgh. 4to. 54. 10s. 6d. Boards. Cadell.

that Mr. Pope's own map, (he having been ill served by his engraver, which sometimes happens to authors,) by no means corresponds with the text.

'With respect to the tomb of Ilus, (says M. Chevalier,) Pope has evidently interpreted Homer's meaning too strictly, when he places it half way betwixt the camp of the Greeks and the city of Troy. That was not the spot which Homer meant to point out, when he tells us that the tomb of Ilus was in the *middle of the plain.* Strabo explains his meaning, by telling us, that Ilus was buried in the *middle of the plain*, because he was the first who had ventured to inhabit it.

'As to the rest, his notion is perfectly right respecting the situation of the Grecian camp betwixt the two promontories, the confluence of the two rivers at no great distance from the ships, the general shape of the plain, the course of the Simois of greater extent than that of the Scamander, the distance of the city from the sea, and the two sources of the Scamander in the neighbourhood of the city. But what could be his motive for placing these last on the side opposite to that where they are found in reality? I bestowed a good deal of reflection on this circumstance, and with the greater anxiety that, among all those who have written any thing on the subject of the Troad, few are so interesting as Pope.

'Might not we suppose that this eminent author, having remarked somewhere in the Iliad, that the sources of the Scamander were to the west; and accustomed, moreover, to consider the left side of the map as the west, as is usually the case, did thus adjust every other situation, such as that of Sigéum, that of the Simois, *&c.* so as to agree with this fundamental principle? It is thus (if I may be allowed to suppose an eminent poet to be but an indifferent geographer) that the errors of the map in question may perhaps be accounted for, which, however, with all its imperfections, must have cost Pope an infinite deal of pains, and required on his part an uncommon power of arrangement. This at least is the most satisfactory way I can discover of explaining how the same person might produce an erroneous map, and a most complete and accurate *Essay on Homer's Battles.*'

Mr. Pope's essay, and M. Chevalier's map, ought therefore to go together, composing between them an accurate and agreeable account of the Troade.

The city of Troy, according to the present writer, stood on the present scite of the modern village of Bounarbachi, distant four leagues from the sea, and which is the residence of an Aga, ruling with absolute sway the inhabitants of the Trojan plain, and the inferior Agas, to whom they are immediately subject. Bounarbachi is situated on the side of an eminence, exposed to every wind, at the termination of a spacious plain, the soil of which is rich and of a blackish colour. Close to the village is to be seen a marsh, covered with *tall reeds*; and the situation is impregnable on all sides, except at Erin (Homer's ερινεος) the *hill of wild fig-trees*, which extended between the Scæan gate, and the sources of the Scamander. These cir-

ances, agreeing with Homer's deſcriptions, ſtrongly rt M. Chevalier's opinion concerning the ſituation of ; which he thinks proper to confirm by what he calls the ing ſtrict mathematical demonſtration:

he Scæan or weſtern gate *, was that which faced the plain. this gate the Trojans iſſued forth, in order to engage on that ; near this gate Hector ſtood, when Priam and Hecuba wanted ade him from entering the liſts with Achilles ‡; and, laſtly, from the top of this gate that theſe unfortunate parents beheld on periſh near the ſources of the Scamander ‖.—The ſources of amander then lay in front and in view of the Scæan gate. This as therefore on the weſt of the city. When it is once granted that xact with reſpect to the poſition of the ſources of the Scamander, t be allowed that I am right as to the ſituation of the city of That this is to the eaſt of the ſources, is ſtrictly and unnably demonſtrated.'

very intereſting part of this work, is the account of the l mounds, or barrows, ſeveral of them 100 feet in diame- the baſe; and which the author maintains to be the iden- tombs raiſed over the aſhes of the heroes of the Trojan ſome of them he deems more ancient. He deſcribes ularly the tombs of Eſyetes, Ilus, Ajax, Hector, Achilles, clus, and Antilochus. We will extract, as a ſpecimen, ſervations concerning the tomb of Achilles:

his curious maſs of earth, raiſed by the hands of the Greeks, iſts. It is not now ſurrounded with elms, as it once was;

'Full of this idea, and induced moreover by the magnitude of the barrow, which is the nearest to the sea; as well as by the singular name of *Dios-Tapé, the divine Tomb*, still given to it by the Greek inhabitants of the Sigéan promontory, I previously pitched upon this as the most proper subject for the operation of digging which I advised.

'After my departure from Constantinople, means were found, by the help of some presents made to the commanding officers of the neighbouring fort, to accomplish this undertaking, in spite of the vigilance of the Turks. Towards the centre of the monument, two large stones were found leaning at an angle the one against the other, and forming a sort of tent, under which was presently discovered a small statue of Minerva, seated in a chariot with four horses; and an urn of metal filled with ashes, charcoal, and human bones. This urn, which is now in the possession of the Comte de Choiseul, is encircled in sculpture with a vine branch, from which are suspended bunches of grapes done with exquisite art.

'Whether these are the ashes of Achilles, I pretend not to say; but most certainly they are the relics of some personage who paid a particular veneration to Minerva, since they are accompanied with a statue of that goddess. Besides, he must have died in an age of the world when it was the practice to burn dead bodies, since here are to be seen ashes, charcoal, and bones, still very distinguishable. When therefore I behold the urn of metal adorned with vine branches, I own I find it very difficult to prevent myself from thinking of that famous urn, the gift of Bacchus, and the workmanship of Vulcan, which Thetis gave to her son, and in which the Greeks deposited the ashes of their hero.

'But how, it will be asked, have these ashes been so long preserved? how have they resisted the inclemency of the seasons for more than three thousand years? It may be answered, because they were not exposed to the influence of the weather. The vault under which they were found, was covered with an immense stratum of sand sand, upon which there was spread another still thicker of clay, and over all a high hill was reared. By these means, the urn was secured against all humidity and contact with the air, which are the two great causes of dissolution.'

We have only to add, that Professor Dalzel seems to have done great justice to his original, which he has enriched with many learned annotations.

ART. XV. *An entire and complete History*, political and personal, of the Boroughs of Great Britain; to which is prefixed, an original Sketch of Constitutional Rights, from the earliest Period until the present Time; and the Principles of our ancient Representation traced from the most authentic Records, supported by undeniable Testimonies, and illustrated by a Variety of Notes and References; collected from the most respectable, legal, political, and historical Authorities. 8vo. 3 Vols. pp. 550 in each. 1l. 1s. Boards. Riley, &c. 1792.

THE object of this important undertaking is to collect, into one view, the abuses that exist in the present state repre-

on, and thereby to awaken the public to a juſt ſenſe of magnitude. The author has arranged, under diſtinct all that relate to each borough. 1. Political character. cient ſtate and repreſentation. 3. Corporation. 4. Right ction. 5. Number of voters. 6. Returning officer. ron. He thus explains more fully what he means to ize under theſe titles:

he firſt head contains thoſe circumſtances of independence or on which characterizes every borough, from its being preſcrip- corporate, free, or dependent on ariſtocracy, or having its franchiſes limited to a few, or extended to the community.

he ſecond contains the original ſtate and ſituation of the county, r town, and thoſe ancient circumſtances that may ſerve to ac- for its preſent political eſtabliſhment. To this is added, the time rſt ſending members to parliament, after cities, &c. were ſum- by Edward I. and thus reſtored a repreſentation which had been, me few exceptions, ſuſpended from the conqueſt until the 23d above king.

he third contains the date and conſtitution of every charter, by every corporate city and borough were veſted with theſe ex- privileges. The municipal officers are particulariſed, and any entary deciſion ſtated, that materially relates to the privileges he eſtabliſhment in any of the ſaid cities or boroughs.

he fourth contains all the reſolutions, and the moſt important hat have paſſed the houſe, or committees, relative to the right ng. Where no reſolution has paſſed the houſe reſpecting elec- nchiſe, the right, as practiſed and acknowledged, is inſerted.

peers, he has thought it proper to include county representation in his work.

Prefixed to this history, we find a very elaborate discussion of constitutional rights, in which the following positions are asserted and enforced:

'First.—That, as our constitution was, from the earliest periods, founded on liberty, it should not be destroyed, as if it were the government of despotism.

'Secondly.—That, as all our political evils arise from the abuse of the practice, and not from defect of principle, the original purity of its spirit may be restored without violence to the body.

'Thirdly.—That, as the corrupt state of representation originates with all parties, its ancient purity is only to be revived by the unanimous and disinterested efforts of every rank and degree in the kingdom.

'Fourthly.—That, as nothing but a patriotic and disinterested resolution, in all, to recur to the first principles of our constitution can restore us to the entire possession of our ancient liberties, it is not the fall of one party, or the rise of another, that should be the object of public pursuit. And,

'Fifthly.—That, as the restoration of our liberties is equally due to all, no difference of opinion, situation, or circumstances, should prevent every individual peaceably uniting in the attainment of this invaluable blessing.'

This dissertation concludes with Mr. Granville Sharpe's plan for reforming the representation.

MONTHLY CATALOGUE,

For MAY, 1793.

LAW.

Art. 16. *Decisions of the Court of King's Bench,* upon the Laws relating to the Poor. Originally published by Edmund Bott, Esq. of the Inner Temple, Barrister at Law. Now revised, corrected, and considerably enlarged; with Tables of the Cases; and a complete Digest of the principal Matters; the third Edition; in which the Statutes; the reported Decisions, from the Reign of Queen Elizabeth to Michaelmas Term the Thirty-third of George the Third; and many Cases never before published upon this Subject, are properly arranged; and the whole System of the Poor Laws placed in a clear and perspicuous Point of View; by Francis Const, Esq. of the Middle Temple, Barrister at Law. 8vo. 2 Vols. About 900 Pages in each. 1l. 5s. Boards. Butterworth. 1793.

THIS edition of the late Mr. Bott's Poor Laws has long been expected with anxiety by the profession. Mr. Const might have fulfilled the duties of an editor by adding the new decisions to those before published, but, finding that many of them could not be included under the former arrangement, he has been at the labour of re-com-

the work. The extent of this undertaking may be in ſome
e judged from the following account:

ie caſes have been compared with the original reports, where
ports are publiſhed, and the errors, where any errors occurred,
ed.

ie acts of parliament have alſo been collated with the Statutes;
ch the laſt edition, by *Mr. Serjeant Rumington*, has been re-
to, as well as the former one, by *Mr. Ruffhead.*

he general titles of the former edition are ſtill preſerved; but
eral diviſions of the chapters have been changed, and many
apters added: if, however, any caſe ſhould, on inſpection,
to be miſplaced, the editor truſts that the difficulty of arranging
multiplicity of caſes, frequently confuſed and ſometimes con-
ory, will be recollected.

o obviate any difficulty which might ariſe reſpecting references
former edition, a table is prefixed to each volume, ſhewing
the caſes before publiſhed are to be found in this work, and
g out the ſeveral tranſpoſitions which the editor has made. By
ables it will be perceived that ſome of the old caſes are omitted;
a reference to the body of the work, it will be ſeen that they
application to the ſubject; that the point in queſtion was left
ded; or that caſes of better authority ſupply their place.

lthough in this edition there are nearly one thouſand caſes more
ere before publiſhed, yet there are ſome to be found in the
which, from their want of correctneſs and authenticity, have

abound, have been deemed sufficient to deter young men from entering on the pursuit, and from prosecuting their studies with cheerfulness. To these Mr. Preston's advice is, in the words of Virgil, "*Ne cede malis, sed contra audentior ito.*"

Art. 18. *An Explanation of the Practice of Law:* containing the Elements of Special Pleading, reduced to the Comprehension of every one. Also, Elements of a Plan for a Reform: shewing that the Plaintiff's Costs in a Common Action, which at present amount to from 25l. to 35l. need not exceed 10l.; and those of the Defendant, which are now from 12l. to 20l. need not exceed 6l. By John Frederic Schiefer, Esq. of Lincoln's Inn. 8vo. pp. 340. 6s. Boards. Pheney. 1792.

This gentleman points out, in a lively manner, many abuses existing in the practice of the law, and proposes a plan to lessen the heavy expences now attendant on legal proceedings.

IRELAND.

Art. 19. *An accurate Report of the Speech delivered by the Right Hon. John Foster*, Speaker of the House of Commons of Ireland, Feb. 27th, 1793, in a Committee of the whole House, on the Bill for allowing Roman Catholics to vote at the Elections of Members of Parliament in that Kingdom, to prove that this Bill has a direct Tendency to subvert the Protestant Establishment in Ireland, and to separate that Kingdom for ever from Great Britain. 8vo. pp. 52. 1s. 6d. Debrett.

The application of the Irish Roman Catholics to Government, for the redress of their grievances, and for the enlargement of their franchises, having so happily terminated in their favour, it is wholly unnecessary for us to take farther notice of this speech against the bill, than merely to announce its publication.

MEDICAL.

Art. 20. *Treatise on the Gout*, wherein is delivered a new Idea of its proximate Cause, and consequent Means of Relief; written with a View to excite further Researches into the Nature, and to lessen present Reserve in the Treatment, of that Disease. By Thomas Jeans, M. D. 8vo. pp. 108. 2s. Cadell. 1792.

'The pre-disposition to gout,' in the author's own words, 'consists in a general debility, with an excess of this debility prevalent in the alimentary canal, from the stomach to the anus, and a predominant sympathy or consent betwixt this great officinal organ of the body and the joints.'—If our readers be farther desirous of knowing why different joints are affected with gout, they are to be informed that this arises from different parts of the intestinal tube being affected: that the large intestines sympathize with the little joints, and the less intestines with the greater joints: that gout mounts regularly from joint to joint, and from gut to gut; that the *sphincter ani & intestinum rectum*, being constricted, avenge themselves on the great toes; while the colon and cœcum naturally look to the ankle; and so on, till the stomach directs its attack against the trunk itself.—With respect to the 'new idea of the proximate cause,' we are told that 'the proximate

epending on the nervous ſyſtem, puzzles us with all that nt ſubtilty of that inexplicable part of the machine, and, , it will, at the end of all reſearch, be found a phaſm, not man to embrace and retain ;'—and then, as to the new relief conſequent on this new idea of the proximate cauſe, , as far as regards us, are *evaneſcent ſubtilties and phaſms*, e have neither *embraced*, nor *retained*.

A practical Treatiſe on the Efficacy of Stizolobium, or Cow- (the *Dolichos pruriens* of Linnæus,) internally adminiſtered, in ſes occaſioned by Worms. To which are added Obſervations er Anthelmintics of the Weſt Indies. By William Chamber- Surgeon. 5th edit. 8vo. pp. 92. Printed for the Author.

efficacy of this medicine, (cowhage,) and the ſafety of ad- ng it, are here aſſerted on the faith of ſeveral caſes, which ner occurred in Mr. Chamberlaine's practice, or have been icated to him by others.—The medicine, next in point of as a vermifuge, is ſaid to be a ſtrong decoction of the bark aſtard cabbage tree, deſcribed by Mr. Robins, of St. Mary's, , under the name *Geoffrea, Inermis*.

An Addreſs to the Faculty, and the Public, on the Expediency ablishing a Fund for the Benefit of Widows and Orphans of Me- Men, in the Counties of Durham and Northumberland, and own of Newcaſtle upon Tyne By Frederick Glenton, Sur- 8vo. pp. 36. Hall and Elliot, Newcaſtle. 1792.

uthor of this little addreſs writes with a degree of earneſtneſs

'The proper idea to be formed of the disease which I have described, and have endeavoured to treat, is, that it originates and consists in a *sudden*, a *strong*, and *extensive spasm*. That, from the whole of its phenomena, and from the analogies and facts to which I have appealed, there is reason to apprehend the spasm to be connected with a gouty diathesis: that a combination of debility and irritation, accompanied by an inflammatory temperament, may be its *proximate cause*: that by the prevalence of one or the other of these tendencies, the employment of bleeding is to be cautiously regulated: and lastly, that as we have sufficient ground for presuming, that the *eruption* is salutary and critical, it must be proper to encourage it, in the conduct of a rational practice.'

POETRY *and* DRAMATIC.

Art. 25. *The Adventures of Telemachus.* In Blank Verse, from the French of M. Fenelon, Archbishop of Cambray. By J. Y. *A. M.* and formerly Fellow of St. John's College, Cambridge. 12mo. 3 Vols. pp. 1047. 10s. 6d.—boards. Sael.

Though Fenelon's Adventures of Telemachus be written in prose, the work is universally allowed to have no small share of poetical merit. It may not perhaps, in strict propriety of language, deserve the name of an epic poem: but it possesses so many of the leading characters of the epic, and is so rich in the higher excellencies of fine writing, invention, imagery, and sentiment, that the want of *numerous* melody is scarcely to be regretted. At least it may be confidently presumed, that no attempt to reduce it to the measure of verse, whether in its original or in any other language, will ever be an improvement on this justly-admired production.

With respect to the present translation, the author of which is the Rev. Mr. Youde, we readily allow it considerable merit for its closeness of adherence to the meaning of the original; and much ingenuity is manifested by Mr. Y. in bringing so exact a translation under the restriction of numbers:—but, after all the pains which this performance must have cost, we cannot think the general effect more pleasing than that of a prose translation. The verses have not a sufficient portion of poetical diction, to compensate for the want of the ease and freedom of prose; and the reader, in perusing the work, is perpetually sensible of the artificial stiffness, while he is seldom gratified by the peculiar graces, of poetry. In justification of this general criticism, we shall transcribe a part of Mentor's instructions to Idomeneus, concerning the encouragement of agriculture.

'Almost all men to marriage are inclin'd;
There's nothing hinders it but poverty.
If you oppress them not with taxes, they
Their wives and children will with ease maintain;
For still the earth, the ever-grateful earth,
On those who cultivate her with due care,
Largely bestows her fruits: to those alone,
Who grudge their labour, she makes no return.
But the laborious and industrious part,
Still, the more numerous their children are,
The wealthier are, provided that the prince

Impoveriſh them not. From earlieſt years
Their little ones begin to be a help.
The youngeſt take the ſheep to paſture; thoſe
Further advanced in years, have now the care
Of num'rous flocks; the eldeſt in the field
Aſſiſt their father in his work. Mean-while
The mother, with the family at home,
For her dear children, who muſt needs return
Fatigued with toil, and for her ſpouſe, prepares
A plain repaſt. Her's is the care to milk
The cows and ſheep; and milk in plenteous ſtreams
Is ſeen to flow. She makes a cheerful fire,
Round which the family each evening chant,
Well pleas'd, the ſongs of innocence and peace,
Till ſummon'd by the gentle call of ſleep.
Cheeſe, cheſnuts, ſhe prepares, and fruits preſerv'd,
All freſh as if juſt gather'd from the tree.

'The ſhepherd with his pipe returns, and chants,
To th' aſſembled family, the ſongs
He from the neighb'ring village-ſwains hath learnt.
The ploughman homeward with his plough returns,
His weary'd oxen, with their necks bow'd down,
Move ſlowly on, regardleſs of the goad.
With the day's work all toil and trouble ends.
Sleep, with his poppies, which at Heaven's command

Art. 26. *The Irishman in London*; or, The Happy African. A Farce in two Acts, performed at the Theatre Royal, Covent Garden. By William Macready. 8vo. 1s. Longman. 1793.

When a man professedly writes a farce and calls it a farce, we know what we have to expect; and we neither feel the disappointment nor the disgust of reading *comedy* in the title page, and finding *farce* in the piece. Those who, in their boyish days, have been diverted at Bartholomew fair, and who have perused this farce, will recollect in it incidents which formerly excited their laughter. If they can laugh again, changing the scene from a booth to the dignified boards of a Theatre Royal, or even if they find the majority of their neighbours laughing around them, so be it; let the laugh be innocent, and we have no wish to see it interrupted.

An Irishman is almost as dear to the English stage as Harlequin is to the Italian; and we do not find that the Irishman in this farce is deficient in family features. As a specimen, which will probably make our readers smile, we will insert what the author himself calls (without inquiring what he means, for his meaning is beyond us,) *a bit of a planxty*.

' Song. *Murtock.*

' If you'd travel the wide world all over,
And sail across quite round the globe,
You must set out on horseback from Dover,
And sail unto sweet Balinrobe.
'Tis there you'll see Ireland so famous,
That was built before Adam was breech'd,
Who liv'd in the reign of king Shamus,
Ere he was at the Boyne over-reach'd.

Chorus.

With my whack, fal de ral, &c. &c. &c.
Oh the land of Shillelah for me.

' There you'll see Ulster, and Munster, and Leinster,
Connaught, and sweet Kilkenny likewise,
That city where first, as a spinster,
I open'd these pair of black eyes.
In this town there is fire without smoaking,
For a penny you'll buy fifty eggs,
And then there's such wit, without joking,
And rabbits without any legs.

With my whack, &c.

' There you'll see my ancestors glorious,
The sons of the brave O's and Macs,
Who died whene'er they were victorious,
And after that ne'er turn'd their backs,
Our heads are stout and full of valour,
Our hearts are wise and full of brains,
In love we ne'er blush nor change colour,
And the ladies reward all our pains,

With my whack, &c.

' Saint Patrick is still our protector,
He made us an island of saints,

Drove

Drove out ſnakes and toads like an Hector,
And ne'er ſhut his eyes to complaints.
Then if you would live, and be friſky,
And never die when you're in bed,
Come to Ireland, and tipple the whiſkey,
And drink ten years after you're dead.
With my whack fal de ral, &c. &c. &c.
The land of Shillelah for me.'

27. *Too Learned by Half*; or, The Philoſopher Outwitted. A arce of one Act. By J. Sharpe. 12mo. 6d. Robinſons. nay be no more than a mere act of juſtice to the friends of Mr. e, to believe that their requeſt had no concern in this publica- unleſs perhaps in unavailing endeavours to withhold it from the

28. *Miſcellanies in Proſe and Verſe.* Crown 8vo. pp. 240. s. ſewed. Printed at Edinburgh. London, Richardſon. ong the multitude of little poems which compoſe this miſcellany, d the following, entitled,

'An Epitaph.

'Mute here a merry poet lies;
He only made pretence
To ſimple, limping, laughing lines,
Which never gave offence.

'Himſelf was peaceful, like his muſe,

' For almoſt nobody has taſte or time
To feel or cultivate the ſweets of rhime,'——
: couplets which would diſgrace the poet's corner of a newſpaper. ıd we not ſeen the word Edinburgh in the title, we ſhould have pected the author to have been a North Briton from his making *won'd* rhime to *band*; and from his *almoſt nobody*."

In this miſcellany are to be found ſhort Remarks on Engliſh Plays d Farces, tranſcribed, we are told in the preface, from the library a country gentleman. They ſcarcely merit publication. That mirable farce "The Citizen," written by Mr. Murphy, is thus ily and ill-naturedly criticized: ' When our moderns try to write the ſtyle of natural character and converſation, they fall into a med- r of inſipidity and affectation. They can bear no compariſon *to* e old poets, Shakeſpeare, Johnſon, and Fletcher, whom they mean imitate.' p. 188. *Ex uno diſce omnes.*

POLITICAL *and* COMMERCIAL.

rt. 29. *Conſiderations on the Advantage of Free Ports*, under certain Regulations, to the Navigation and Commerce of this Country. By Robert Peckham, Eſq. Lord Mayor of London in 1784. 4to. pp. 30. 2s. Nicol. 1792.

The author of this pamphlet recommends the expediting commer- al tranſactions, and ſhortening the delays of cuſtom-houſe forms, by lowing the products of all countries brought hither agreeably to our ıvigation laws, to be landed free; to be entered and depoſited in ·oper warehouſes; and transferable warrants to be granted to the nporters; that ſuch as are admiſſible for home conſumption may be ken out on payment of duties; and ſuch as are for exportation, be -ſhipped on payment of the charges of depoſit. This is, in ſome eaſure, the mode of managing the imports of our Eaſt India Com- any; and the writer is very ſanguine in the tendency of its general ttenſion, to render this iſland (favoured by its immediate ſituation etween the northern and ſouthern countries of Europe,) the general *pot* (to adopt a modiſh term,) for the productions of all other coun- ies. It may be obſerved, in general, that trade is more befriended y releaſing it, as prudence may dictate, from exiſting reſtrictions, an by ſtriving to bend its operations to the views of legiſlators.

Art. 30. *A ſhort Anſwer to the Declaration of the Perſons calling themſelves the Friends of the Liberty of the Preſs.* By John Bowles, Eſq. of the Inner Temple, Barriſter at Law. 8vo. 6d. Downes. 1793.

It reflects no diſcredit on the *Friends of the Liberty of the Preſs*, hat they have an antagoniſt in an ingenious and learned advocate for he *aſſociations*; ſince all his ingenuity and learning have only enabled im, in reply to their declaration, to aſſert the *right* of individuals to roſecute for public as well as private offences; to extol the impar- iality of Britiſh juries; and to accuſe the friends of the liberty of he preſs of having aſſembled in direct and inſolent defiance of the oneſt verdict of twelve jurors, and in ſupport of the licentious and nconſtitutional freedom of the preſs. Perſonal invective, and ge-

neral

nd irrelevant aſſertions, can never injure a cauſe which reſts on a baſis as that of the right of Britons to the free uſe of the without fear of being puniſhed for any exerciſe of this freedom *licitly* prohibited by the law of the land.

. *The real Grounds of the preſent war with France.* By John owles, Eſq. 8vo. pp. 74. 1s. 6d. Debrett. 1793.

rder to juſtify the preſent war with France, Mr. Bowles, after al view of the principles and ſpirit which at preſent govern the of that nation, compares the decree of fraternity, of No- r 19, 1792, with the explanation afterward given of it French miniſter, which confined its operation to the ſole which the general will of a nation, clearly and unequivocally ed, ſhould call the French nation to its aſſiſtance and fraternity; concludes that the dignity, the welfare, and the independ- of this country, rendered it impoſſible to accept an explanation, ſtill maintains a right of France to interfere in the internal af- other countries. Mr. B. next quotes ſeveral articles of the of December 15th, which lays down a plan by which the ope- of beſtowing liberty was to be performed; and he then makes xtracts from addreſſes preſented to the convention from Eng- d Iriſh ſubjects: he alſo quotes ſome French documents, to he exiſtence of ſedition in this country, and that it has been ed by members of the French convention. On theſe grounds, ntains that, for the ſafety as well as the dignity of Great Bri- war with France was become neceſſary; and, on a general re- f the whole caſe, he concludes that it is much more difficult to ate the lengthened moderation, than the tardy energy, of the government.—The neceſſity of the war, after all Mr.

the will of the majority of the members of any nation is the law, and with representing it as an erroneous and dangerous position, that no laws have any efficacy nor obligation, nor government a just or legal duration, after the majority of the governed have chosen to withdraw their consent and allegiance, or to supersede them by other institutions. The majority may, it is true, judge weakly, and may act foolishly or unjustly: but if there be any such thing as a political axiom, it is surely this, that all power and law must originate in the will of the majority. If the power of a state is to be delegated, who shall determine to whom, and in what manner, it shall be delegated? surely, the majority. This writer takes much pains to prove, that the present heavy burthen of taxes could not be relieved by any change of government; and that even, if the taxes were reduced, the burthens of the lower classes of society would not be diminished. The people are even told that, in taxes, what is taken from them returns again on them like the dew in showers. After all that is here advanced, it is not quite certain that, if, without any violent concussion, but by the mild operation of a reform, the expences of government were materially lessened, and consequently the taxes reduced, the landholder and manufacturer could not afford to give the labourer better wages; nor, even on the supposition that wages remained the same, that the condition of the lower classes of the people would not be essentially meliorated. In one thing, we perfectly agree with this writer, that taxes are not more likely to be diminished by war, than by the peaceable operation of government; and because we are not convinced by any thing here advanced, that heavy taxes are beneficial to trade, we must deprecate a war which will necessarily increase them.

It would be injustice to the writer of this pamphlet, to overlook the singular expressions of piety contained in the following paragraph. Speaking of Mr. Paine, he says,

'I am tempted to believe, that Providence reserved the calamities of his doctrine for a guiltier people, and the scourge was averted from our backs by the Supreme interference; and surely, if we be permitted to believe that any nation is still its care, or any system entitled to its protection, it will be pardonable to suppose that it may be the freest people and the sublimest constitution.

'We have read that Hampden, in despair of liberty, had once embarked for America, but was detained by an order of council; and thus was the soul of freedom prevented from migrating from Britain, by the very tyranny it was destined to destroy. Alas! why does the corruption of our manners and the general depravation forbid us to believe, that the same superintending care averted Paine from our coasts, which would not suffer Hampden to leave them?'

We are surprized to find such a tribute of respect to the memory of Hampden, in a work which breathes so little of Hampden's free spirit.

Art. 33. *The Example of France, a Warning to Britain.* By Arthur Young, Esq. F. R. S. 8vo. pp. 146. 2s. 6d. Richardson. 1793.

The ground, on which all the reasoning and all the declamation of this pamphlet are erected, is the paradoxical opinion of the late Mr. Soame

Jenyns; that, " in politics, all principles that are ſpecu-
right are practically wrong " Ancient doctrines, which have
eceived as axioms by all the advocates for Britiſh freedom, for
han a century paſt, Mr. Young refutes —— no *ambi-*
y one daſh of his pen; and he ſubſtitutes in their room a word,
in his hands, performs all the wonders of political necro-
—— *experiment.* Appealing to the French revolution as an
entum crucis againſt popular government, he decides on the beſt
of governing men with a degree of precipitation, with which
uld probably never have thought himſelf warranted to decide
beſt method of cultivating lucerne or madder.

he opening of this work, he boldly pronounces that the applica-
theory to matters of government is a ſurprizing imbecility [he
ly means a ſurprizing *proof of* imbecility,] in the human mind:
he ſoon after aſſiſts us to account for the extravagance of this
n, by informing us that he has a conſtitutional abhorrence of
, of all truſt in abſtract reaſoning, and conſequently a reliance
on experience. Experiments are certainly very commenda-
ngs, provided that they be obſerved accurately, and that only
d legitimate concluſions be drawn from them. Let us ſee what
s writer, who has been ſo long in the habit of experimenting,
of the experiment in which he has ſuch entire confidence.

Young's firſt attempt is to give a view of the real ſtate of
, under the ſeveral heads of government, perſonal liberty, and
y of property. Under theſe heads, he ſtates facts, which we
diſpoſed either to controvert, or to palliate, and which cer-
prove that government is not ſettled in France, that law is not
d by the Pariſian mob, and that, under the plea of public ne-
perſonal ſecurity and perſonal property have been [illegible]

ause the fact, on which Mr. Y. lays so much stress, may be con-
ted by others, in which the doctrine of personal representation has
n tried with success; particularly by the grand experiment in
erica; to which the only objection that our author is able to ad-
ce, is that America has not, what it ought to be one of the first
cts of all governments to prevent, a numerous and indigent
r:—Yet, on these slight grounds, does the author proceed to raise
stem of doctrines, which goes to the entire annihilation of political
tence in the general body of the people; and consequently to the
mited establishment of despotism.

The positions, which Mr. Y. asserts with an air of confidence, as if
y were demonstrated truths, and urges with a degree of vehe-
ce, which would seem to imply that the prosperity and the very
tence of his country depend on their universal reception, are such
hese; that to suppose that the House of Commons purports to be
representatives of the people is mere theory, and to call them
is a very inaccurate mode of expression;——That the electors of
nbers of parliament do not delegate powers, nor entrust privileges,
merely exercise a privilege, which the constitution has given to
n, of chusing a third branch of the legislature;——That the mem-
, when elected, and in *combination* with the other branches of the
slature, *assume and possess and give themselves* such powers and pri-
s as those did not possess who sent them;——That the prosperity
happiness, which we have enjoyed for a century, is owing pre-
y to the House of Commons NOT speaking the will of the people;
—That if parliament act from the immediate impulse of the people,
wisdom of the community is governed by the folly of it;——That,
he present circumstances, moderate reform, or any reform at all
inciple, would be a sure step to all that followed reform in France,
acobinism, anarchy, and blood;—That the best method of taming
many-headed monster, would be by a *militia rank and file of property*,
isting of a regiment of a thousand cavalry in every county of mo-
te extent;——That the licentiousness of the press, permitted to
ameful and destructive a length as we have of late years experienced
ngland, ought to be restrained; for where this is *in any degree* al-
d, the *general instruction* of the lower classes must become the seed
volt;—in fine, that the friends of reform are strenuous for *Sunday*
charity schools, because they prepare the people for revolt; and
, to teach, is to bewilder—to enlighten, is to destroy.

'e trust that our beloved country, whose genuine constitution,
ded on the good old principle that all civil power must ori-
te with the people, we have always revered, is not yet so far
doned to political infatuation as to adopt the maxims of this
r. We dread anarchy, and we abhor massacre and plunder, as
h as Mr. Young, or any one: but we cannot be convinced, by all
he has advanced concerning the affairs of France, that, in order
revent these evils, it is necessary to relinquish every idea of re-
entative government, to admit the despotic sway of *self-assumed*
er, and place the *merit* of a legislative body *precisely* in *not* speak-
the will of the people whom they govern; to arm the rich against
poor; and to consign the lower classes of society to perpetual ig-
nce and slavery. We, above all, enter our earnest protest against
injustice of construing every effort toward the reformation of

nd corruptions, into a deliberate purpose to overturn the state; holding up the character of an advocate for reformation as ject of as much jealousy and distrust as that of a professed '

4. *Remarks on the Hon. Thomas Erskine's Defence of Thomas* , and on his Assertion that the Monarchy of Great Britain is ive. 8vo. 6d. Bell, Oxford-street. 1793.

author declares himself desirous of moving in the middle path n the opposite parties whose rage and intemperance have of roduced such division into the political world. He professes to oderate man: but we see no evidence of moderation in him, t be in his abilities, and even there we doubt whether he be much *under par* to rank with middling writers.

5. *Sentiments on a War with France.* 8vo. pp. 36. 1s. Flexney. 1793.

r the numerous apologies for the present war, which have ap- , this writer's *sentiments* have not sufficient novelty to require lar notice. Some readers may ask why he did not himself ob- hat silence on political subjects, 'which to him always appeared y of individuals in a representative government?'

6. *Truth and Reason against Place and Pension.* Being a candid mination of the Pretensions and Assertions of the Society held he Crown and Anchor, and of similar Associations in various s of the Metropolis. Addressed to John Reeves, Esq. and his ciates. 8vo. 6d. Ridgway. 1793.

executive government in its stead; they aim at an alteration, not only in the forms, but in the rationale and principles of the English law. And to sum up all, they look for a total equality with respect to the rank, order, and pretensions of every individual, except what arises from property; which they would equalize as far as it is practicable, by abolishing the right of primogeniture. It is in a view of these two subjects or one of them, that I apprehend the difference of opinion is supposed to exist; and as to the first, it is probably thought by some, that many of the alterations are highly desirable, some impracticable, and the whole dangerous, as it supposes a degree of integrity in the persons composing the government, which the truth of human nature will not permit us to expect. By others, it is probably thought, that they are highly desirable, but that they cannot be obtained in our present circumstances, unless through the medium of a revolution; the hazard and misery of which, the value and necessity of these projected improvements will not in their opinion justify. Others, perhaps, may think that they are in themselves fit to be considered; that they are both wise and practicable, at least in a degree, and that if obtained they would tend to prevent the very consideration of the other set of alterations; which I believe, there are none who really belong to the whig party but consider as leading to immediate anarchy, and as calculated only to scatter a nation like the sand of the sea-shore, when it is beat about by the billows of a tempestuous ocean.'

The mischiefs apprehended from a revolution, are admitted by the author in their full extent; and the most probable means of preventing it he apprehends to be, immediately beginning a temperate reform, according to the second plan mentioned in the preceding extract. The ultimate drift of this pamphlet is to persuade the people that their only remedy against threatening anarchy or despotism, is a whig administration.

MISCELLANEOUS.

Art. 40. *A Congratulatory Address to the Rev. John Cross*, Vicar of Bradford, on the Prospect of his Recovery from a dangerous Disease, to a State of Spiritual Health and Salvation. To which is added, A *Letter* to the Rev. James Wood, of Leeds, an *Eloge* to the Memory of John Wesley, and an *Address* to the Inhabitants of Bradford; with diverting Incidents, Anecdotes, *Bons Mots*, &c. 8vo. pp. 197. 2s. 6d. sewed. No Bookseller's Name. 1791.

Will the heart of this witty and formidable antagonist to the Vicar of Bradford never relent! For goodness sake, friend Trim*, as you are mighty, be merciful! As you have gotten your antagonist under, do not thus continue to pummel the poor man while he is down!

For our brief notices of the former publications relative to this literary squabble, see Rev. vol. lxxviii. p. 354. also New Series, vol. i. p. 339; vol. iv. p. 114; and vol. v. p. 473.

N. B. *This little article has been for some time accidentally mislaid.*

THEOLOGY, POLEMICS, *and* ECCLESIASTICAL AFFAIRS.

Art. 41. *A Charge delivered to the Clergy of the Diocese of Durham*, at the Primary Visitation of that Diocese, in the Year 1792. By Shute, Lord Bishop of Durham. 4to. pp. 37. 1s. 6d. Payne. 1792.

* A name assumed by the Rev. Mr. Edward Balewyn.

were to confider this charge merely as a literary production, ld be inclined to afcribe to it a high degree of merit. It is y written with great accuracy and elegance, and it difcovers genuity and ability :—but it chiefly demands attention on ac- its political principles and fpirit; and on this ground we ege ourfelves incapable of giving it our entire approbation. ght reverend author is of opinion, that the peaceful and prof- tate of this country is fuch as ought to preclude all difcontent; represents the prefent fpirit of reform as pregnant with an in- mifchief. Much is faid on the danger of feditious princi- d on the neceffity of the interpofition of the magiftrates in g feditious offences: but no precife explanation is given of ciples themfelves, nor of the offences which are fuppofed to from them.

ng the dangerous innovations which are deprecated, is the re- the ftatutes, enacted for protecting the fundamental doctrines tianity from blafphemy and corruption. Thefe laws are con- s neceffary to the very exiftence of the eftablifhment, and con- y of the conftitution; and it is feriouffy urged, in vindication laws from the charge of perfecution, that they 'reftrain no rivate fentiments; pretend to no controul over the mind; e no other limit to public profeffions, but fuch as is calculated ore peace and charity among all parties; fuch as was due to onal religion, and to the honour of God and his revelation, untenancing the rancour of uncharitable afperities, by for- the indecency of fcandalous invectives againft the national and the outrages of infidelity and blafphemy.'

dalous invectives againft any body of men are certainly griev-

doctrine of some ancient sects, and the declared opinions of a a Spinoza, or a Hammon, in modern times, have seemed to ne question in the affirmative, such philosophers as these have garded as phenomena in the moral world little less wonderful nsters in the natural. What credit, then, can be given to the that the doctrine of atheism is on a sudden generally pro- y the legislative body of a great nation, consisting of up- f seven hundred persons? We have too much confidence in ngth and clearness of the evidence on which the first principle ion is founded, not to conceive it in the highest degree im- e that this should be the case; and we cannot but regret, for e of the cause of religion as well as that of freedom, that nion should have been taken up by the ingenious authoress of phlet now before us, on grounds which can fairly bring e charge of atheism only to a single individual. We still gret, that a writer of Mrs. More's talents and merit should in the present cry against the French nation, as to give it as sion, that atheism will be the favoured and the popular tenet ce, and to draw a conclusion from this supposed fact against dom of the press. Can it be necessary, after all the experi- past ages, to repeat, that violent restrictions on the freedom lation are as injudicious with respect to society, as they are s to the individual?

meet with several just remarks, and much elegance of lan- in this pamphlet: but we cannot add that it has served to raise is of the liberality or the candour of the writer.

e profits of this publication are to be given to the French emi- lergy.'

SINGLE SERMON.

. *Silent Submission to the Will of God.* Preached at Brentford, 17, 1793, on Account of the Death of Mr. William Aiton, his sty's Principal Gardener at Kew. By W. Smith. 8vo. pp. 32. sold.

is discourse, the pious preacher has done ample, but not more ict, justice to the character and memory of Mr. Aiton; whose tise was that which he derived from his great skill in his botani- fession. We, who knew the man, have good reason to believe e testimony here borne to his worth—his genuine piety, his ary morality, and his extensive benevolence,—is no more than due. Real merit is sometimes exaggerated in funeral pane- but this is not the case in the present instance.

he biographical part of this encomium may be acceptable to f our readers, who have witnessed the happy effects of Mr. care and skill in the management of the royal botanic garden , we shall transcribe the following particulars:

r. Aiton was a native of Hamilton, in Scotland. He was born year 1731, and came to this country in the summer of 1754. tonishment, I have heard him relate his early industry and un- application to business.

' these means, and the blessing of heaven accompanying them, lities and usefulness were soon perceived, acknowledged, and ed. In the year 1759, he was pointed out to the Princess ter of Wales, and his present Majesty, as a man the best quali- nd most *proper to arrange and form* a botanical garden at Kew. *their successive protection* and encouragement, he studied and laboured

ed for these last thirty-four years; collecting from every corner country, and procuring from the remotest climes, the most rare luable productions of the vegetable creation. How far he has ded in this arduous, this useful, and laudable pursuit, the present f that place, the accurate and elegant description, lately pub- of it by himself, with the unanimous approbation and praise of oficients in the science of botany, are, and I trust shall continue es to be, the most undeniable and ample testimonies.

Ir. Aiton's character as a man, considering our present fallen was honourable for human nature. Without controversy, it be said of him, what it were to be wished could be said of more, his rising in the world went hand in hand with the good will and rtable subsistence of all around him. To the meanest labourer him, he behaved with affability and gentleness.

o him the poor man, who could, and would work, seldom or sued for bread in vain. Multitudes in the same line of business, patronage and recommendation, are now comfortably settled in orld, with their families—In a word, as he had for a considerable f his life been placed in the highest sphere of his profession, so tracted the notice and acquired the approbation of many, from vest to the very highest rank: for I am permitted to say, That often enjoyed very particular marks of the bounty and favour moft amiable Sovereign. Allow me to add farther, that not as our friend universally known and esteemed in his own coun- ut his name and fame have extended to distant kingdoms, and ry quarter of the globe. I myself have found them passports

THE

MONTHLY REVIEW,

For JUNE, 1793.

ART. I. *Travels through Switzerland, Italy, Sicily, the Greek Islands, to Constantinople*; through Part of Greece, Ragusa, and the Dalmatian Isles; in a Series of Letters to Pennoyre Watkins, Esquire, from Thomas Watkins, A.M. In the Years 1787, 1788, 1789. 8vo. 2 Vols. pp. 451. 365. 12s. Boards. Cadell. 1792.

DURING the ages of ignorance, and while the intercourse between different countries was little cultivated, so many strange things presented themselves to the view of the earliest travellers, the reason of which they could not comprehend, that every object assumed, under their pens, a wonderful appearance. These wonders, however, gradually diminished as savage antipathies wore out, and as men of distant lands grew more familiar with each other; and they at length sunk down to ordinary occurrences, by the discovery that the specific characters of human nature are the same every where; and that observable varieties are impressed chiefly by climate and local circumstances, which influence education, religious notions, and modes of government. We are therefore much better pleased—at least for the sake of novelty—in attending a sensible observer from stage to stage, to pick up these varieties, and to trace the sources of them, than in suffering our attention to be wholly employed, at the most celebrated places, on forms of government, descriptions of courts, palaces, galleries of pictures, and statues. These subjects have been thoroughly exhausted; while, till of late years, the people have been in a great measure overlooked; and every object, when well described, is anticipated, and circumscribes the labours of those travellers who undertake the detail of new tours.

Mr. Watkins is an agreeable companion; and journeying with him on paper is so easy a mode of conveyance, that we regretted the parting with him at the last stage. It is an old observation, that every book should be complete in itself, with-

ferring to other works; if Mr. W. therefore gives a brief
n of the government of the countries through which he
, perſons of confined reading, and who have not eaſy acceſs
ner authorities, will ſee no reaſon to complain of the in-
tion. A few ſpecimens will bring our readers better ac-
ted with Mr. W. than any thing which we can add.

e have the following letter dated from Neufchatel:

Iad we found between Baſil and Bienne a country abounding in
ich landſkip as we have ſeen on the greater part of our Swiſs
we ſhould have been ſurfeited with delicacies; but fortunately
et with ſcenes, which from their variety were calculated to re-
and ſtrengthen, not cloy our appetites, being ſimilar to thoſe
d left behind us in the deſcent of Urſeren, ſuch as mountains,
precipices, and water-falls. We lay the firſt night at Mun-
place too ſmall for a town, and too large for a village, and the
morning arrived at Bienne, the capital of its republic, and an
f the cantons. We found it well built, and well kept, or, in
words, as clean as any town we had viſited in Swiſſerland. It
ated at the foot of Mount Jura, in a fine country, rich in paſture,
and vines, but the wine is not much eſteemed. Of the go-
ent of theſe ſmaller republics, I ſhall not enter into a detail, as
already put your patience to a ſevere trial, in writing thoſe of
ntons. Let me only obſerve, that this of Bienne is ariſtocratic,
ing of a great and leſſer council; the latter was for ſome time
abſolute, and even now indeed enjoys much the greater ſhare of

erally silent, thoughtful, and melancholy. He was for some tin
ie inhabitant of this island, which belongs to the states of Berne; an
iey (to their disgrace be it spoken) were prevailed upon by the go
ernment of Geneva to drive him from an asylum, in which other-
ise he probably would have continued to his death.

' We crossed over from this island to the little town of Neuville,
here we lay that night, and the next morning travelled through a
ountry of vineyards along the lake, which here takes its name from
leufchatel, where we arrived in a few hours after our departure from
Neuville. This town is most pleasantly situated on the side of a steep
ill that rises from the water, and is much the best built of any
iat we have hitherto seen in Swisserland. Its situation, together with
ie abundance, the excellence, and the moderate price of provisions,
iake it a place of great resort for foreigners, and consequently its im-
rovement is progressive. We saw several workmen busily employed
i the construction of some handsome dwelling houses, and a public
all; which, though small, being proportioned to the size of the
wn, displays much taste in architecture.

' Neufchatel was originally governed by its own Counts, the de-
endants of Amo, who lived at the beginning of the eleventh cen-
ry. After the extinction of this family and its successors, the last of
hich was Mary of Orleans, duchess of Nemours, who died in 1707,
veral princes laid claim to the sovereignty, and agreed that their
etensions should be decided by the states of Neufchatel. These ac-
dingly assembled, and having resolved on certain preliminary con-
ons of government for the maintenance of all their former privi-
s, rights, and immunities, the observation of which was sworn to
he different pretenders before the determination of the states; they
led in favour of the king of Prussia, as heir to the House of
lons, the family of some of their former Counts; and to him
allegiance, after having administered the proper oaths. He is
ented by a governor, who under his direction disposes of the
nd military employments, the principal of which are those of the
unsellors: of the chancellor: of the attorney and solicitor gene-
the chief commissary: of the castellans: of the mayors and
it of the court of justice: neither of which can, according to
tution, be offered to any but a burgher or subject, originally
chatel. Indeed the only public charge, that can be given to
ier, is that of governor.

constitution is composed of three estates, represented by
embers, four nobles, four high officers called castellans, and
sellors of the town. In them and the governor (whose con-
essary to make valid every law and resolution) the supreme
des. The most important conditions proposed to and ac-
the House of Brandenburg before its succession were, that
d authority of the state can exist no where but *in* the state,
y that the prince in his absence can only speak to the people
ernor and state council: that no subject can be judged
an in the principality, and by the constitutional judges:
rests of the people are separate from those of the prince's
unions: or, in other words, that Neufchatel should not

nto any of the king of Pruſſia's wars: and finally, that the in-
nts might engage in any foreign ſervice. Thus this little ſtate
conſidered as independent of the Pruſſian territories, and the ally
Swiſs cantons, is not expoſed to the incurſions of an enemy, when
rince is at war with any power on the confines of Swiſſerland.
s the political ſituation of this principality is ſo very ſingular,
in great meaſure free, though ſubject to a prince, whoſe
ity in all his other dominions is abſolute, I ſhall beg leave to
a little longer on the ſubject; and here let me obſerve, that
er expect nor merit your praiſe for what I have written to you
government of the cantons and their allies, as I, *like all modern*
ers, have done little more than tranſlate from the hiſtories of
untry. Do not ſuppoſe that in a few weeks any perſon, how-
nduſtrious, has time, or even inclination, in ſuch a charming
f the world as this is, to aſk many queſtions on government.
d it would in every reſpect be ill judged. In the firſt place, as
much unneceſſary trouble by the inquiry; and again, in pro-
not receiving ſufficient information. What foreigner would
of conſulting an Engliſh gentleman on the Hiſtory and Conſti-
of Great Britain, when there are ſo many excellent books on
bject? But to proceed:—The inhabitants of Neufchatel cannot
ed for any crime without having previous intimation of their
: all puniſhments and fines are determined by law: and in all
al matters the prince has the power of pardoning the culprit.
imilar are thoſe to ſome of the moſt eſſential privileges of our

it. Their imports are considerable, though a frugal people, they being in want of corn, iron, and salt; the latter article they draw from France, and according to the treaties of alliance subsisting between the two countries, they receive annually a certain quantity at a much more reasonable price than it is ever sold by the French government to their own subjects. Nevertheless, even in Swisserland it is a dear article, being retailed by the officers of state, who monopolize, and draw a principal part of the public revenues from its sale. The total receipt of Berne amounts to about 75,000*l.* and of Zurich to a little more than one half. Exclusive of this tax on salt, the revenue is made up by customs and duties on merchandize, the profits of demesne lands, and the tithes of the general produce of the country (the clergy being paid by government) to which might be added the money that the different cantons receive from foreign powers for the hire of their troops. This is a custom that has given rise to a difference of opinion among the Swiss, relative to its advantage or ill consequence. They, who oppose it, maintain that the officers and soldiers of these regiments, acquire the vices of the different countries in which they serve, and on their return to Swisserland, by spreading them, corrupt the purer morals of its inhabitants. In answer to this it is asserted, that as the revenues of the cantons are inadequate to the expences of government and the support of a sufficient army for the national defence, it is necessary to pursue this system laid down by their ancestors, as it gives them all the advantages of a regular army, without the expence of its maintenance, it being stipulated in their treaties that in case of attack from a foreign enemy, these troops, which amount to 30,000, should be at liberty to return home and act in concert with their countrymen. Both of these arguments are plausible; but the question is, if they be admitted as fact, whether the morality of a nation should be sacrificed to its policy; but it may be asserted again, that true policy is inseparable from good morals, and still further, the Swiss cannot be apprehensive of the encroachments of any foreign state, as long as they perceive that the general aim of Europe is to preserve an equilibrium of power: this balance is their best and indeed their only safeguard; for though no soldier, I think I might assert that Swisserland with all its force, could never maintain a defensive war against either France or the Emperor. The Swiss and their allies are supposed to amount to more than two millions of souls. Their manner of living is much more simple than that of their neighbours, as they are more restricted by their respective governments; sumptuary laws being in full force among them, and no amusement, such as games of hazard, plays, operas, or even dancing, except at appointed times, being permitted. As every citizen is a soldier (the clergy excepted) they on Sundays after divine service go through the military exercise; they are careful of the education of their youth, as is evident from their public seminaries or universities; the principal of which are at Basil and Berne.—In giving you a sketch of the national character, I shall confine myself to the popular governments, as I think the people there retain the temper and manner of the ancient Swiss more than the other cantons. Of them I think very favourably, provided I except those of the lower class, who have seen other

es, or have any communication with travellers; as ſuch are y in this, but I believe in every country of the world, deceit- mercenary; with regard to the general inhabitants of theſe they ſeem to be frugal without meanneſs; brave without and hoſpitable without oſtentation: to ſtrangers they are us and polite, without being either deſigning or troubleſome. alue but little thoſe diſtinctions of rank, birth, and fortune, n other countries of Europe, and indeed in the other cantons of and, are ſo obſequiouſly cultivated, as they meaſure the dig- the ſituation by the merit of the individual. Every man here he advantages of his own free government; and as he alſo knows to be a component part of it, is from intereſt as well as prin- real patriot. Such is their attachment to their country, that, wiſs regiments in foreign ſervice, many of the ſoldiers after a ſence pine and ſicken for their return. Should that liberty be them (which never is from experience of the ill conſequence) ath is inevitable; as neither promotion nor emolument can diſ- he melancholy that preys upon them. Home is the only cure ſingular malady, which is called the *Swiſs ſickneſs* *, and that t. In domeſtic life their private virtues flow from their public r; to their parents they are grateful and obedient: to their affectionate and attentive: inflexible in friendſhip: mild as s, and benevolent as men.'

e late occurrences have directed the public attention to and Piedmont;—our readers will find thoſe countries characterized in the following paſſage:

and to prevent the earth from giving way, break the declivity of the mountains by building walls on the side for its support, which frequently assume the appearance of ancient fortification, and are a very pleasing deception to travellers. The Savoyards carry their better sort of cheese into Piedmont, as the flavour is much esteemed there; but they gain more by their skins of bears, chamois, and bouquetins (a species of the wild goat) or by the sale of growse and pheasants, which they carry in great numbers to Turin.

'Piedmont is part of the plains of Lombardy, which extending from the north-west boundaries of Italy to the Lagune of Venice, constitute one of the most fertile and valuable parts of Europe. It abounds in fruits and grain of almost every kind in our quarter of the world, and its pastures are as rich as those of Holland. Novara is celebrated for its fine rice, millefiori for his majesty's tobacco plantations, whilst the vineyards, in every part of Piedmont, produce a sweet red wine of an excellent quality. But what the owners of land most encourage is the feeding of cattle, and culture of the mulberry tree for silk worms; of the former they send annually to foreign markets from ninety to a hundred thousand head, besides great numbers of hogs and mules. The last of these animals are very fine in this country, as I have before observed; but the inhabitants have other beasts, or rather *monsters*, which they find very serviceable, though vicious and obstinate. These are produced by a cow and an ass, or mare and bull, and called Jumarres or Gimerri *; I cannot say that I have ever seen any of them, but I am told they are very common. The silk worm thrives so well, that many peasants make above † 100lbs. of silk annually; and it is not only abundant, but universally known to be stronger and finer than any in Italy. The land-owners divide the profit with their tenants. The duchy of Savoy and principality of Piedmont are, I find, more populous than I thought they were; by the last returns, the number is found to amount to 2,695,727 souls, of which Turin contains about 77,000.'

As Mr. W. advances into Italy and Greece, the sight of every vestige of whatever was famed in ancient story gives his imagination a classical range, and brings the chief heroes of other times into present view. His descriptions are animated, and his illustrations are in point:—but, eager as he always was after objects of curiosity, how were we surprized at his inattention in the following instance! During his excursion to Calabria and Sicily, and while on the former coast, he informs his readers, that

* These equivocal animals (if we may so term them) are so generally mentioned by travellers in this part of Europe, that we have no doubt of their existence; nor of their being found hardy and serviceable, as *labourers*. *Rev.*

† Each pound is valued in Piedmont at 18 shillings. The little village of La Tour, in the valley of Lucerne, makes above 50,000 lb. annually, and the exports every year to the single city of Lyons amount to more than 160,000l.'

n the ſummit of one of the neighbouring hills that commands enſive ſweep of proſpect over the Mediterranean, the Adriatic, e two Calabrias, ſtands an hermitage, whoſe lonely tenant (as onks report) is an Engliſhman. He has reſided there nine and ſubſiſted on the alms of the country people, who are ex- y partial to him from the happy ſuppoſition that he is a ſaint. Vicenzo, the guardian of our little convent, tells me that he ten met him, and that once in a deep wood below the hermitage nd him weeping over a miniature, which, on being ſurprized, haſtily into his boſom, and retired. He ſuppoſes him to be forty years of age, and ſays his appearance is very noble and ting. We have been, as you may imagine, very deſirous of with this melancholy man, but our continual expectation of a able wind has prevented it.'

hing ought to have prevented it. How could he and his anions refrain from ſearching out an unhappy countryman ingular and remote a ſecluſion, when, poſſibly, the ſight em might have ſoothed a wounded heart, and eventually occaſioned more pleaſing recollections to themſelves, ny other occurrence in the whole tour!

might well be imagined that Herculaneum and Pompeii not eſcape our author's notice; in deſcribing the king's at Portici, he ſays,

he moſt intereſting and moſt valuable room, however, is the , from the numerous manuſcript rolls which it contains. What is here for coniecture! what room for hope! Among this in-

We wiſh that his Sicilian Majeſty could be induced (and it may be worth a trial,) to conſign his literary charcoal to his Britiſh Majeſty, that Friar Raggio, if living, might reſume his intereſting labours.

Mr. W. is a thorough antiquary; of which the following paſſage, in his account of the antiquities of old and the curioſities of modern Rome, will be ſufficient evidence. Of the relics of antiquity he obſerves, with true claſſical feeling,

'What ſubjects are theſe for reflection! how fully do they engage the attention, and warm the imagination of the beholder! To me their charms are ſo irreſiſtible, that I viſit them daily, and when there, can hardly perſuade myſelf to leave them. How frequently have I diſcovered the richeſt ornaments of architecture in the ragged walls of a vineyard! and broken columns, which once perhaps ſupported the theatre of Scaurus, uſed as props to the humble roof of a cottage! I ſaw them, and lamented their change. But the modern palaces abſolutely excite my indignation, as I know their materials to be the ſpoils of the nobleſt ruins in Rome. You read that this city has been often ſacked and pillaged by the Goths, &c. but, believe me, thoſe Goths who have done it the greateſt injury, were its popes and cardinals. Few of the many pontiffs, who have reſided here, are innocent of this charge. Alexander the VIth, a ſuperſtitious Spaniard, carried this outrage ſo far, as to deſtroy the pyramid of Scipio, for its ſtones to pave the ſtreets. Would that his life for this offence had depended on a jury of antiquarians!'

Really our indignation is not raiſed high enough to join in ſo raſh a wiſh. What! ſubject him to an unjuſt tribunal of enraged accuſers, for ſurrendering up an uſeleſs object of profane veneration, to ſubſerve purpoſes of public utility? Had Scipio, indeed, been one of the primitive Chriſtian ſaints, this ſuperſtition might have changed ſides:—but ſeriouſly, if the city wanted pavement, and a pile of proper ſtone, of magnitude ſufficient to become an object of attention, ſtood in the neighbourhood, what ſhould with-hold the citizens from conſidering it as a magazine of materials by good luck ready at their doors? The antiquary might take all its dimenſions, make his drawings, record his deſcriptions, and then the ſtone, as public property, is due to any uſeful public purpoſe that called for it. The builders of Old Sarum, or of ſome of the neighbouring caſtles or churches, beſt knew what became of the miſſing parts of the preſent imperfect Stonehenge; and ſhould the remainder be wanted, the pleas of antiquaries would be inſufficient objections to ſo convenient a proviſion.

Mr. W. preſents us with the following general view of Sicily:

'I ſhall cloſe this tour of Sicily with ſome general remarks upon the country, which I have reſerved for this letter. Its form is triangular,

he three angles being the promontories of Pelorum, Pachy-
nd Lilybæum, or as they are now called, the Faro, Capo Paſ-
nd Capo Boeo. Its circuit is between five and ſix hundred
When it was conquered by the Saracens, they divided it in
rts or valleys; namely, the Val di Demona, Val di Noto, and
Mazzàra. From the earlieſt periods of antiquity, that is, as
as we have any written memorial of things, it was remark-
its fertility, and thence called by Homer the Iſland Τριγκρία
.
e time of its greateſt proſperity was from the ſiege of Syracuſe
Athenians to the Carthaginian conqueſts. Then, and long
ſupplied with grain in years of ſcarcity all the countries upon
diterranean, except Egypt and the coaſts of Aſia, and Rome
rthage continually. Even now, under all the impediments of
ion and bad government, its productions are, in quantity and
the beſt in Europe. Of the vegetable are grain, wines, oil,
obacco, mulberry trees for the ſilkworm, cotton, medicinal
nd ſugar canes. The laſt of theſe flouriſh near Avola and
They are of an inferior quality to thoſe of the Weſt Indies,
r ſugar is ſweeter than any other. The animal production is
o that of Italy, but the horned cattle are a ſmaller breed. The
ound with fiſh, particularly with tunney and anchovies; the
f which forms a very lucrative branch of commerce. There are
ſilver, copper, and lead, but none are worked. Near Palma
s of the beſt ſulphur: at the mouth of the river Giaretta is
yellow amber, preferable to that of the Baltic; and in every
he iſland quarries of marbles, that have furniſhed materials
he noble edifices of Sicily. The moſt beautiful are in the

brute animals, or I should rather say the abuse of it, is productive of the greatest nuisance in Constantinople which swarms with dogs. These animals are not the property of individuals but nourished by all, and their litters are never destroyed. I remember to have seen a man at Basil in Swisserland whose only occupation was to feed the cats of the town, a considerable income being left by a *charitable* old lady for that purpose. Last week as I stood on a wharf of Tophannah, a Turk came up to an Italian sailor who had a Canary bird in a cage for sale, and having considered it attentively, enquired the price. The Italian saw that he intended an act of charity and in consequence, *all Italiana*, made a most exorbitant demand. The Mussulman was indignant and left it, but he had not proceeded far ere he stopped and reflected; turned suddenly about, gave the sailor the money and the bird its liberty.

'I was not altogether convinced of the utter barbarism of this people until I found they had no music among them. That sweet science, which bears such irresistible dominion over the passions of most men, is to them unknown. They abhor Italian harmony, and have no other instruments than a pipe and great drum, the sounds of which are most discordant and noisy. Painting and statuary are forbidden by their law, and you will suppose how little poetry, or indeed any other literary composition is cultivated among a nation in which learning is thought of so little consequence that the Capoudan-Pasha can neither read nor write. When I first beheld the Turks sitting at their doors inattentive to every thing but their coffee and pipe, I considered them an indolent people; but soon found that in employment no men could be more active. They are a nation of good horsemen, but not so good as the Arabians, who teach them the art of riding. In their mock combats between two on horseback called *Jerid*, the greatest address is displayed in wheeling on full gallop, retreating, pursuing, and darting their sticks at each other. I really think that in a skirmish of cavalry they would vanquish any troops in the world. Their religion, which commands them to abstain from wine, and to wash themselves before prayers, has made them temperate and clean. The predestinarian faith it inculcates inspires them with contempt of danger, insomuch that the true Mussulman is at all times ready to rush into battle, or to carry in his arms one infected with the plague, believing that an hour is appointed, before which his existence cannot terminate. Every Turk has an idea that fate may make him Vizier, and indeed when you recollect that there are no hereditary honours but in the Sultan line, and that ministers are often taken from the lowest classes, the probability of the event makes the supposition not unreasonable. They have little or no society but their women. Every man may have as many wives and mistresses as he can maintain. I was much surprised at the appearance of their females who seem stuffed in bags of green cloth. To conceal their faces they wear two white handkerchiefs, one tied round their heads from the chin to the eyes, and another to cover their foreheads &c. When they pass a Frank they often pinch and call him *Jaour*. Of this I was previously advertised, and cautioned not to look at them. The other day however, having followed a poor creature in the plague to the doors of the hospital, I walked

into one of the burying grounds (of which there are ſo many, e environs of the city are covered with tomb ſtones). As I here enjoying the incomparable proſpect, two Turkiſh women p to look at me, and having gazed ſome time, took off and ex- my hat. One of them was young, and by her eyes ſeemed ul. They talked to me, but I made ſigns that their language intelligible, and fearful of my ſituation from the jealouſy of the , bowed and haſtily retired. You will readily believe that the of a nation, ſo unenlightened, ſo bigotted, and ſo prejudiced as urks, are loaded with thoſe bad qualities which debaſe human , particularly pride, contempt of foreigners, oppreſſion, and ; the laſt of theſe ſurpriſed me more than any other, becauſe I the people opulent, and poſſeſſed of Greek ſlaves to do all their work; but ſo it is, that every one of them from the higheſt to weſt may be corrupted by money. I lament theſe evils the becauſe they are the effects of religion and ignorance. Were ible to annihilate their faith, and introduce a ſpirit of enquiry e love of learning among them, they would become as great owerful in theſe enlightened times, as they were in the fifteenth y. They would new model their government, mix in the po- f Europe, ſend ambaſſadors to foreign courts, and give diſcipline r fleets and armies, inſtead of being as they are the ſlaves of a and his miniſters, ignorant of all tranſactions but their own, ed and betrayed by ſtrangers, and vanquiſhed by their enemies, m they in vain oppoſe numbers without order, and valour with- udence.'

this character of the Ottomans, may properly be added

with them on the ſame points, but may be aſſiſted with new conceptions. We have to add that the printer has not done his author proper juſtice, as the work is typographically incorrect; for which Mr. W. apologizes by declaring that his neceſſary reſidence, at a conſiderable diſtance from London, obliged him to truſt to the correction of an ignorant amanuenſis:—but ought ſuch a perſon to have been thus entruſted? Theſe apologies are too frequently made, but ſhould very rarely, if ever, be allowed.

ART. II. *Travels in India*, during the Years 1780, 1781, 1782, 1783. By William Hodges, R. A. 4to. pp. 156. 14 Plates. 1l. 1s. Boards. J. Edwards. 1793.

WHEN a traveller is not only a man of reflection and genius, but can alſo uſe his pencil with ſucceſs, we reap the full benefit of his obſervations; his deſcriptions and his repreſentations reciprocally heighten their effects; and he not only communicates his ideas of places and manners, but he faithfully exhibits their appearances to the eye. Such is the ingenious artiſt whoſe travels are now before us, and whoſe profeſſional abilities have been frequently admired by the diſcerning public*. He now appears with great advantage as a writer; eſpecially as he offers this work to the public with that modeſty, which, though it may not always accompany acknowleged merit, ever becomes an individual in a public addreſs, and diſpoſes a reader to give it a cordial reception, and a ready allowance.

Theſe travels have a cloſe connection with Mr. Hodges's former elegant work, intitled, *Select Views in India*, mentioned in the note below; they being members of one body. Mr. H. remarks in his preface—

"It is only matter of ſurpriſe, that, of a country ſo nearly allied to us, ſo little ſhould be known. The public is, indeed, greatly indebted to the learned labours of gentlemen, who have reſided there, for the information which they have afforded concerning the laws and the religion of the Hindoo tribes; as well as for correct and well-digeſted details of the tranſactions of the Mogul government. But of the face of the country, of its arts, and natural productions, little has yet been ſaid. Gentlemen who have reſided long in India loſe the idea of the firſt impreſſion which that very curious country makes upon an entire

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* Mr. Hodges was firſt publicly diſtinguiſhed as an artiſt, by the many excellent drawings which he made in his voyage round the world, with Captain Cook, in the years 1772—1775; ſee Monthly Review, vol. 57; and, ſince, by his *Views* taken in India, which he publiſhed in two volumes imperial folio: of which we gave ſome account in the eightieth volume of our Review, p. 271.

ſtranger:

er: the novelty is ſoon effaced, and the mind, by a common and l operation, ſoon directs its views to more abſtract ſpeculation: ing aſſumes the place of obſervation, and the traveller is loſt in ilofopher.'

eping this idea in view, Mr. H. gives a lively repreſenta- of the novelties which muſt ſtrike an Engliſh mind on the er's firſt arrival on the coaſt of India:

me time before the ſhip arrives at her anchoring ground, ſhe is by the boats of the country filled with people of buſineſs, who n crowds on board. This is the moment in which an European he great diſtinction between Aſia and his own country. The g of fine linen, and the general hum of unuſual converſation, t to his mind for a moment the idea of an aſſembly of females. he aſcends upon the deck, he is ſtruck with the long muſlin s *, and black faces † adorned with very large gold ear-rings hite turbans. The firſt ſalutation he receives from theſe ſtran- s by bending their bodies very low, touching the deck with the f the hand and the forehead, three times.

he natives firſt ſeen in India by an European voyager, are Hin- , the original inhabitants of the peninſula. In this part of India re delicately framed, their hands § in particular are more like f tender females; and do not appear to be, what is conſidered a proportion to the reſt of the perſon, which is uſually above iddle ſize. Correſpondent to this delicacy of appearance are nanners, mild, tranquil, and ſeduloufly attentive: in this laſt re- hey are indeed remarkable, as they never interrupt any perſon

'The appearance of the country on the entrance of the Ganges, or Houghly river, (this being only a branch of the great Ganges,) is rather unpromising; a few bushes at the water's edge, forming a dark line, just marking the distinction between sky and water, are the only objects to be seen. As the ship approaches Calcutta, the river narrows; that which is called the Garden Reach, presents a view of handsome buildings on a flat surrounded by gardens: these are villas belonging to the opulent inhabitants of Calcutta. The vessel has no sooner gained one other reach of the river, than the whole city of Calcutta bursts upon the eye. This capital of the British dominions in the East is marked by a considerable fortress on the south side of the river, which is allowed to be, in strength and correctness of design, superior to any in India. On the fore-ground of the picture is the water gate of the fort, which reflects great honour on the talents of the engineer the ingenious Colonel Polier. The glacis and esplanade are seen in perspective, bounded by a range of beautiful and regular buildings; and a considerable reach of the river, with vessels of various classes and sizes, from the largest Indiaman to the smallest boat of the country, closes the scene. A plate representing this view, from a picture taken on the spot, and admirably engraved by Mr. Byrne, an artist whose reputation is not be raised by any eulogium in this place, is annexed.'

We will now just look into the city; where, Mr. H. remarks,

'The mixture of European and Asiatic manners, which may be observed in Calcutta, is curious: coaches, phætons, single horse chaises, with the palankeens and hackeries of the natives, the passing ceremonies of the Hindoos, the different appearances of the fakirs, form a sight perhaps more novel and extraordinary than any city in the world can present to a stranger. Some views in the city of Calcutta, published by Mr. Daniel, are highly to be commended for their accuracy.'

As we cannot propose to wander far into this remote country, we shall just cite Mr. H.'s general view of the present state of Bengal:

'From the apparent state of a country, a just estimate may generally be formed of the happiness or misery of a people. Where there is neatness in the cultivation of the land, and that land tilled to the utmost of its boundaries, it may reasonably be supposed that the government is the protector and not the oppressor of the people. Throughout the kingdom of Bengal, it appears highly flourishing in tillage of every kind, and abounding in cattle. The villages are neat and clean, and filled with swarms of people.' p. 17.

As Mr. H.'s experience is but a corroboration of many other unexceptionable testimonies to the same pleasing effect, we must rank among the whimsical occurrences of the present age, the long, solemn, and laboured, endeavours to convict a man of ruining this very country! Indeed the writer finds several occasions to remark the good conduct and popularity of Mr. Hastings, throughout his journies. Among the rest, he went in the governor's retinue in his progress to Benares, at the time when the unhappy

ection took place there, which has ſince proved the ſubject much fruitleſs diſquiſition; and though Mr. Hodges, with prudence, declines entering into political inquiries, he de-, that 'it is merely an act of common juſtice to ſtate, that, my whole reſidence in India, I never ſo much as heard ilt and perfidy of Chevt Sing once called in queſtion.'

hares is particularly diſtinguiſhed as the ſeat of Bramin ng; and, in examining one of the temples there, Mr. H. urpriſed to obſerve moſt of the ornamental parts of the an architecture in a building erected in the plains of Hin-n! He gives an engraving of one of the rich columns, dds an ingenious eſſay on the different ſtyles of architec-in which he traces the characteriſtics of each, back to the tive ſavage dwellings of the firſt inventors; who, in all improvements, ſtill adhered to their firſt models, the ca-the rock, and the hut; objects continually brought to by the vault, the cupola, the ſpire, the column, the flat g, and the pediment.

. H.'s travels extended to the city of Agra, about 900 N. W. from Calcutta; and he viſited, in the way, Coſ-zar, Moorſhedabad, Bauglepoor, Mongheir, Patna, Be-, Bidjegur, Allahabad, Cawnpoor, Lucknow, Fyzabad, Etaya, Fyrozabad, Etamadpoor, and the ſtrong fortreſs walior. Beſide ſeveral excellent engravings, the author

therefore, have left the princes of India at more liberty to indulge themſelves in this elegant art.

'In ſculpture there are no inſtances of excellence among the Moors, except in the Taje Mahad * at Agra, upon which there are flowers carved with conſiderable ability.

'The Hindoos appear to me to riſe ſuperior to the Mahommedans in the ornamental parts of architecture. Some of the ſculptures in their buildings are very highly to be commended for the beauty of the execution; they may, indeed, be ſaid to be very finely drawn, and cut with a peculiar ſharpneſs. The inſtance which is produced in this work of a column from the temple of Vis Viſha, at Benares, will prove it, although cut in freeſtone. A ſimilar inſtance cut in black baſalt, in the collection of Charles Townley, Eſq. (on which are ornaments ſimilar to thoſe which *is* referred to above,) is a ſtriking proof of their power in this art. This column was brought from Gour, an ancient city, (now totally demoliſhed,) ſituated on the eaſtern ſhore of the Ganges, nearly oppoſite to Rajemahel. I have ſeen many inſtances of caſt metal ſtatues, relative to Hindoo mythology, that prove their perfect knowledge in the art of caſting. Theſe works, as they apply to the religion of Bramah, are both curious and valuable; but, as they are purely mythological, the artiſts have only conſidered the ſymbolical character, without the proper attention, and perhaps without a power, of giving a perfect beautiful form, ſuch as we ſee in the Grecian ſtatues.

'The paintings of the Hindoos, as they are, like their ſculpture, chiefly applied to repreſent the objects of their religious worſhip, are certainly not ſo perfect as the Mooriſh pictures, which are all portraits. A conſtant ſtudy of ſimple nature, it is well known, will produce a reſemblance which is ſometimes aſtoniſhing, and which the painter of ideal objects never can arrive at.'

This advantage Mr. H. has enjoyed to an extent beyond moſt, if not all, other gentlemen of the pencil. It is uſual for painters to ſtudy the works of the beſt maſters of the Italian ſchool, as the laſt ſtage of their education: but is not this ſtudying nature *at ſecond hand*, under the peculiarities of manner? After a ſtudent is well grounded in the principles of deſign, and in the management of colours, would he not be more original in ſtudying nature herſelf, in the line beſt ſuited to his genius, than in imitating copies, however excellent?

Painters are moreover too ready to adopt the licentious example of poets, in making truth at all times yield to grace and embelliſhment: but this is the indulgence of a vicious imagination, tending to the perverſion of the art. The concluding ſentence of the work before us is deciſive on the ſubject, as being the judgment of a diſtinguiſhed profeſſor:

* A beautiful monument erected by the Emperor Shah Jehan to the memory of his favourite wife, by whoſe name the building is diſtinguiſhed. *Rev.*

tures are collected from their value as ſpecimens of human ex- and genius exerciſed in a fine art; and juſtly are they ſo: but t help thinking that they would riſe ſtill higher in eſtimation, ey connected with the hiſtory of the various countries, and did *ithfully* repreſent the manners of mankind.'

e, however, is room for ſome doubt, if we may borrow rds of the poet, and, applying them to the preſent ſub- y,

'Ten cenſure wrong, for one who paints amiſs.'

III. *The Works of Callimachus*, tranſlated into Engliſh e. The Hymns and Epigrams from the Greek; with the a Berenices from the Latin of Catullus. With the original t, and Notes carefully ſelected from former Commentators, additional Obſervations, by H. W. Tytler, M. D. 4to. 268. 15s. boards. Dilly. 1793.

LLIMACHUS was one of the brighteſt ornaments of an ge that was illuſtrious in arts and arms; and of which w monuments that remain have increaſed in value, in tion as they have diminiſhed in quantity. The deſtructive of time has proved peculiarly fatal to the glory of the nies; and the friends of literature and the arts cannot h cheriſh thoſe ſcanty remains, which ſtill perpetuate emory of princes, in whom Merit of every kind found

dress, nor that dignity and simplicity abated which belongs to the ages of antiquity, when the poet was not distracted by the multitude of figures connected with artificial refinements.

'With a view to prepare himself for the translation of Callimachus, Dr. Tytler compared every line of the Iliad with Mr. Pope's translation, whereby he put himself in a congenial train for undertaking to do justice to Callimachus, and meditating a translation of Lucretius; he meant to have done the same by the Georgics of Virgil and Mr. Dryden.

'Whatever may be said upon these subjects, it is evident to every person of learning and taste, that the style of ancient, is greatly superior to that of modern, poetry; and that those who can enable the unlearned to taste of the beauties of the Greek and Roman poets of eminence in modern languages, are entitled to no vulgar praise.

'With respect to Callimachus himself, every man of learning knows, that he was one of the keepers of the Alexandrian library, and a favourite of Ptolemy Philadelphus King of Egypt, whose praises he celebrates in a beautiful hymn which almost infinitely degrades our modern "Joys to great Cæsar;" not on account of its superior veracity, but the beauty and simplicity of its construction, devoid of that cumbersome and nauseous machinery of extravagant encomium; which a modern man of taste cannot help wishing to fall down and bury the laureates and the laurelled in obscurity.'

To the foregoing observations, we shall only add a few specimens from the work, in order to illustrate the substantial justice of his lordship's criticism. The first *excerpt* shall be taken from the Hymn to Diana, containing the visit of the Goddess and her Nymphs to the cave of the Cyclops:

'—— Thence to Meligunis' isle in haste
(Now Lipara) the sylvan Goddess pass'd,
Her nymphs attending, and with wondering eyes
Saw the brown Cyclops of enormous size,
Deep in their darksome dwelling under ground,
On Vulcan's mighty anvil turning round
A mass of metal hissing from the flame:
The sea-god urges, and for him they frame
A wond'rous vase, the liquor to contain
That fills his coursers on the stormy main.

'With horror chill'd, the tim'rous virgins eye,
Stupendous giants rear their heads on high,
Like cloud-capt Ossa rising o'er the field;
One eye, that blaz'd like some refulgent shield,

'Αὐτὰρ ὁ Κυκλωπας μετεκιαθε· τοὺς μὲν ἐτέτμε
Νήσῳ ἐν Λιπάρῃ (Λιπάρη νέον, ἀλλὰ τότ' ἴσκεν
Οὐνομα οἱ Μελίγουνις) ἐπ' ἄκμοσιν Ἡφαίστοιο
Ἑσταότας περὶ μυδρὸν· ἐπειγέτο γὰρ μέγα ἔργον.
Ἱππείῃ τετύκοντο Ποσειδάωνι ποτίστρῃ·
Αἱ δ' ἐδείσαν ὅπως ἐν κείνῳ πέλωρα,
Πρηστῆρ' Οὐσσαίοισιν ἐοικότα· (πᾶσι δ' ὑπ' ὀφρύσι

rom each ſtern forehead glar'd pernicious fire.
ghaſt they gaze, when now the monſters dire
'ith ſtubborn ſtrokes ſhake the reſounding ſhore,
nd the huge bellows thro' the caverns roar.
ut when from fiercer flames the metal glows,
nd the fix'd anvil rings with heavier blows,
'hen pond'rous hammers break the tortur'd maſs,
lternate thund'ring on the burning braſs,
he nymphs no more endure the dreadful ſight,
heir ears grow deaf, their dim eyes loſe the light;
deeper groan through lab'ring Ætna runs,
ppals the hearts of old Sicania's ſons,
edoubles from Heſperia's coaſt around,
nd diſtant Cyrnus thunders back the ſound.
o wonder that Diana's tender maids
hould ſink with terror in theſe gloomy ſhades;
or when the daughters of th' immortal gods
'ith infant clamours fill the bleſt abodes,
rges or Steropes the mother calls
Two Cyclops grim) from their infernal halls
o ſeize the froward child; no Cyclops come,
ut, loudly threatn'ing, from ſome inner room
bſequious Hermes ſwift before her ſtands,
'ith blacken'd face, and with extended hands:
he frighted infant, thus compos'd to reſt,
orgets its cries, and ſinks upon her breaſt.'

ειε μουνογληνε, σακεα ἰσα τετραβοειαν,

'*To* Ceres *.

'The basket swift-descending from the skies, †
Thus, thus, ye matrons, let your voices rise:
"Hail! Ceres, hail! by thee, from fertile ground
Swift springs the corn, and plenty flows around."
Ye crouds, yet uninstructed, stand aloof,
Nor view the pageant from the lofty roof,
But on the ground below; nor matrons fair,
Nor youth, nor virgins, with dishevell'd hair,
Dare here approach: nor let the moisture flow
From fasting mouths to stain the mystic show.
But radiant Hesper, from the starry skies,
Beholds the sacred basket as it flies:
Bright Hesper ‡ only could persuade the pow'r
To quench her thirst, in that unhappy hour,

When

'* Among the religious solemnities transported from Greece to Alexandria, Ptolemy could not fail to introduce the famous Eleusinian festival, celebrated with such pomp at Athens, in honour of Ceres; the great benefactress of that city; and through it, as Isocrates relates, of the other republics of Greece, and of all the rest of mankind. "When Ceres wandered over Greece in quest of her daughter Proserpine, she received in Attica the most hospitable treatment, and those particular good offices which it is lawful to make known only to the initiated. The goddess was not ungrateful for those favours, but, in return, conferred on our ancestors, the two most valuable presents which mankind can receive or even Heaven can bestow:—the art of agriculture, which delivered us from the fierce and precarious manner of life common to us with wild animals; and the knowledge of those sacred mysteries which fortify the initiated against the terrors of death, and inspire them with the pleasing hopes of an happy immortality. Our ancestors discovered as much benevolence in diffusing those advantages as piety in obtaining them—Their humanity communicated what their virtue had acquired. The mysteries were annually unveiled to all desirous and worthy of receiving them: and the practice, the means, and advantages of agriculture were speedily extended over all Greece." Isocrates, in panegyric Athen, Gillies' translation. Such is the Athenian legend: and if Ceres, as is generally supposed, denote the fertilizing power of nature, her worship must have been one of the most ancient. For Aristotle in his Ethicks (ad Nicomach. VIII. 9.) tells us that the ancient sacrifices and religious solemnities appear to have taken place after the gathering in of the grain, and consisted in a sort of first-fruit-offerings to the gods; men having most leisure at that season.'

'† The procession of the basket, a proper emblem of Ceres, was on the fourth day of the festival. This holy basket, or καλαθίσκος, was carried on a consecrated vehicle, crouds of people shouting as it went along χαῖρε Δημητρος, Hail Ceres.'

'‡ Bright Hesper only would persuade the power to quench her thirst.] This passage has given rise to innumerable conjectures; of

which

en full of grief, ſhe roam'd from place to place,
ravifh'd daughter's latent ſteps to trace.
w could thy tender feet, O goddeſs, bear
e painful journey to the weſtern ſphere?
w couldſt thou tread black Æthiop's burning climes;
that fair ſcil, in theſe diſtreſsful times,
ere, on the tree, the golden apple beams,
r eat, nor drink, nor bathe in cooling ſtreams?
Thrice Achelous flood her ſteps divide,
d ev'ry ſtream that rolls a ceaſeleſs tide.
ree times ſhe preſs'd the center of that iſle *,
here Enna's flow'ry fields with beauty ſmile.
ree times, by dark Challichorus, ſhe ſate,
d call'd the yawning gulph to mourn her fate:
ere, faint with hunger, laid her weary'd limbs,
r eat, nor drank, nor bath'd in cooling ſtreams.
But ceaſe, my muſe, in theſe unhallow'd ſtrains,
ſing of Ceres' woes, and Ceres' pains †;

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he moſt probable is, that this is only a poetical mode of fay-
t Ceres was ſo eager to diſcover her daughter, that ſhe
othing all day, nor quenched her thirſt till the riſing of the
ſtar.'
icily. Enna was called the umbilicus Siciliæ.'
hat the ſtory of Ceres ſeeking her daughter Proſerpine con-

Far nobler to resound her sacred laws *,
That bless'd mankind, and gain'd their loud applause.

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* Far nobler to resound her sacred laws] so Virgil.

Mactant lectas de more bidentes
Legiferae Cereri.

Laws are most naturally ascribed to Ceres, the inventress of agriculture, since agriculture occasioned the division or appropriation of lands, and the appropriation of land produced the necessity of laws. The festival of Ceres called θεσμοφορια denotes this characteristic of the goddess, meaning the festival in honour of the establishment of laws. Spanheim observes that the feast of penticost, or of wheat harvest, has exactly the same appellation in Hebrew, in memory of the law-giver from mount Sinai; and that laws engraven on tables of brass were hung up in the temples of Ceres in Greece; the institution of the Gentile nations thus concurring with the evidence of sacred scripture in referring the benefits of legislation to a divine original. He might have added that before these written laws of Ceres, there existed others, not less sacred, the κρονιοι νομοι, the laws of Saturn, and particularly the θεμιστες διος the laws of Jupiter, so named from θεμις, his minister or messenger, a most important personage in the polity as well as in the religion of antiquity, being nothing less than a personification of distributive justice. In all ages and nations, and under every form of society, θεμις, or justice, is equally worthy of veneration, the great bon and center of attraction, or, as it were, the key stone of the arch that supports the fabrick of social life, and distinguishes a state of civilization, that is, *properly*, a state of subjection to just government, from a state of savageness, that is a state of subjection to rude violence and brutal force. That these θεμιστες διος formed during the heroic ages the nature, the principle, the very essence of government, is fully proved in the history of ancient Greece, vol. I. c. 2. It appears that kings were nothing more than mere instruments in the hands of Jupiter, and that under the name of royalty, the government was really theocratic. While they dispensed faithfully the θεμιστες, they were to be respected and obeyed, but when they perverted or infringed these sacred laws, they at the same moment disgraced and deposed themselves; and the sceptre, the external badge of their authority, dropped from their hands. See the Iliad and Odyssey passim—particularly Odyss. ii. 68—69. Il. IX. 98, 99. Il. XII. 310, and seq. Kings were called διεμιστοτολοι, the ministers or servants of the θεμιστες, which they were to defend, and as Aristotle tells us in his Politicks, the form of the oath consisted in stretching forth the sceptre. Aristot. Polit. L. iii. c. XIV. See also Dyonys. Halicarn. Ant. Rom. L. ii. and L. v. p. 337. ex Edit. Sylburgii. The only personages in those days who disregarded the θεμιστας were the Cyclopes: they indeed were, each in his own family, arbitrary princes, and made their will law—

τοισιν ουτ' αγοραι βουληφοροι, ουτε θεμιστες.'

nobler to declare how firſt ſhe bound
e ſacred ſheathes, and cut the corn around,
w firſt the grain beneath the ſteer ſhe laid,
d taught Triptolemus the rural trade.'

Tytler, we think, has been very happy in transfuſing
gliſh the ſimplicity of the Greek epigram. We quote
owing examples:

'Epigram VII.

A pious youth approaching where
His ſtepdame's body lay,
Officious crown'd her ſtatue there
With flow'rets freſh and gay.

Nor thought his father's wife, when dead,
Her malice could retain;
The ſtatue thunder'd on his head
And fix'd him to the plain.

Ye foſter-ſons avoid his doom
Nor hang a flow'ry wreath
Around an envious ſtepdame's tomb,
Leſt ye too ſink in death.'

Στηλην μητρυιης, μικραι λιθοι, ἐστεφε κουρος,
Ως βιον, ηλλαχθαι καὶ τροπον οἰομενος.
Ἡ δε ταφῳ κλιθεισα κατεκτανε παιδα πεσουσα·
Φευγετε μητρυιης καὶ ταφον οἱ πεζογονοι.'

'Epig. X.

ART. IV. *A Short History of the Persecution of Christians, by Jews, Heathens, and Christians.* To which are added, an Account of the present State of Religion, in the United States of America, and some Observations on Civil Establishments of Religion. By A. Robinson. 8vo. pp. 150. 2s. Johnson.

A Brief sketch is here drawn of the history of persecution, from the commencement of christianity to the present time. The author shews, on the unquestionable authority of fact, that, throughout this long period, persecution has never ceased, first on the part of the heathens against christians, and, after the union of the civil power with the authority of the church, among christians themselves. The facts are judiciously selected, and are represented in colours which are well adapted to produce in the mind of the reader the deepest conviction of the folly of the principle, and of the madness of the practice, which have brought such an accumulation of miseries on mankind. The whole is interspersed with important observations, expressed with great energy. The following extract may be sufficient to give an idea of the spirited manner in which this writer treats his subject:—it relates the persecutions in France and England, in the latter part of the last century:

'The duke of Savoy, A. D. 1655, banished the protestants from Piedmont with the greatest cruelty. In their distress they applied to Cromwell (Protector of England) for relief, and he immediately procured their restoration to their just rights,—the duke trembling at the thunder of his name. The English nation, with great generosity, subscribed for the relief of these worthy protestants, near forty thousand pounds. The celebrated act of uniformity was passed in the year 1661, by which, all who did not conform to the liturgy by St. Bartholomew's day following, August 1662, were to be deprived of their benefices. In consequence of this two thousand clergymen were deprived.—Many were obliged to give up their livings, because they would not swear to what they had not seen. About this time, the respectable people called Quakers, petitioned parliament for a toleration, instead of which, an act was passed, which, after describing that body, enacted, "If any such person refuse to take an oath when tendered to him, after the 24th of March, or persuade others to do it, or maintain the unlawfulness of taking an oath, or if they shall assemble for worship to the number of five or more, of the age of sixteen, they shall forfeit for the first offence, five pounds, for the second, ten pounds, and for the third, shall abjure the realm, or be transported to the plantations."*—Three thousand and sixty-eight, says

* The excellent Dr. Wendeborn laments the decrease of the Quakers in England, and considers it as the decrease of decency, order, and the most valuable virtues. In this I cordially join with this truly

ox, had been impriſoned ſince the reſtoration of Charles II. ſtatements make the impriſoned ſtill more numerous, many died l, and their places of worſhip were broken open and violence d to them.

1668, the famous quaker William Penn wrote a confutation e doctrine of the Athanaſian trinity, and the atonement of , and had the honour of being, for this work, impriſoned ſeven s in the tower. In 1670, Penn was tried at the Old Bailey, with Mr. Mead, for preaching to an aſſembly of Quakers, in e-church-ſtreet, London, after the paſſing of the conventicle They were indicted for preaching to an unlawful and tumult- aſſembly. The jury brought in their verdict *guilty of ſpeaking in -church-ſtreet*; but Mead they acquitted of even this guilt.— jury were treated with the moſt wanton and tyrannical inſult, were urged to condemn the priſoners. They manfully refuſed threatened into injuſtice, and after much faſting and infinite , brought in a final verdict—*not guilty*.*

the reign of Charles II. the following penal perſecuting ſtatutes aſſed —1. Act of uniformity,—2. Corporation act,—3. Conven- ct,—4. Oxford act,—5. Teſt act.—Theſe acts compoſe a complete of perſecution, ſo that had they been all univerſally enforced, rſon but thoſe of the church could have eſcaped ruin, baniſh- or death. Charles was a prophane libertine, of the moſt pt morals, and treated all religion with contempt, yet becauſe of rſecuting meaſures, he was praiſed by the high church clergy iſhops in every pulpit!†

'All the protestant clergy were first banished; and their people who discovered a wish to follow them, were condemned to the gallies, the women were forced into the nunneries. All who remained in the kingdom, of the protestant faith, were prohibited the exercise of their religious worship, either public or private, on *pain of death.* The children of protestants were *taken from their parents*, and given to their catholic relations, or to others, whom the judges chose to charge with their education. A twentieth part of the whole body of the Protestants were soon put to death, and a price set on the heads of the rest, who were hunted like wild beasts of the forest. Thus France, (notwithstanding the prohibition to leave the kingdom,) presently lost *six hundred thousand* valuable citizens, who supplied William III. with courageous soldiers, and England, Holland, and Germany with useful manufacturers *.

'Voltaire says, fifty thousand families, in the first three years, were banished, who carried with them a prodigious quantity of money, and their arts and manufactures enriched the enemies of their cruel country †. This persecution, says the same author, rather increased than diminished the sect it was intended to destroy, and France derived not from it even an ideal advantage. The priests celebrated the praise of Lewis, who expected from them the kingdom of heaven, for such an example of holy zeal.

'When William III. came to the throne of England, he shewed himself the warm friend of the rights of conscience, and in his reign was passed the toleration act, under the influence and protection of which, sectaries of every kind have for one hundred years, slept secure under their own fig tree. The toleration act, however, did not include in its favour, those who denied the doctrine of the Trinity, and about fifty years after the reign of William III. a prosecution was commenced against Mr. Ellwall, who had written on that subject. He was tried at the assizes at Stafford, before judge Denton, for heresy and blasphemy, and was acquitted, though he pleaded *guilty* to the indictment.—The judge conformed to the spirit of the times, rather than to the spirit of the laws, and gave honourable liberty to a man whose only crime was heresy. This is the last legal prosecution for heresy, in England; but laws still against heretics remain unrepealed, though many attempts have lately been made to procure their repeal. The bishops strenuously opposed their repeal, on the motion of Earl Stanhope, and it may fairly be supposed they will continue so to do, till the voice of the nation become irresistible. Though no *legal* prosecution for heresy hath been entered upon since that of Ellwall, the spirit of persecution is not yet evaporated, but hath repeatedly discovered itself since, especially in the infamous and disgraceful riots in London, in the year 1780, and those of Birmingham, in the year 1791 ‡.

'* Russel's History of Modern Europe.'

'† L'Histoire Générale, vol. VIII.'

'‡ These riots afford another proof of the necessity of instructing the *common people* in the principles of religious liberty.'

'The

he reader will here remark, that the charge of perſecution is
rought home, *equally* to the Papiſt, the Proteſtant Epiſcopalian,
e Preſbyterian.—He will draw this wiſe and fair concluſion, that
ver dogmatical ſect is eſtabliſhed by law, that ſect will attempt
tirpation of all other ſects. He will ſmile when he obſerves the
tant perſecuted by the papiſt, and then alleging that to perſe-
s the property of a falſe, but *to be perſecuted* is the character of
church, and then ſees the proteſtant perſecute the papiſt,
he papiſt rejoicing in ſuffering for the truth. He will ſmile
he hears the Epiſcopalian defend the perſecution of the Preſby-
; and the Preſbyterian defend the perſecution of the Epiſcopa-
he will not think perſecution the teſt of a true church, either in
who ſuffer, or in thoſe who inflict it, but he will conſider it as a
proof of one fact,—*That he who ſuffers is not eſtabliſhed, but
o inflicts perſecution is of the eſtabliſhed church, whatever, or
ver that church be.*'

the account of the preſent ſtate of religion in the United
s of America, an act of the aſſembly of Virginia, eſta-
ng univerſal freedom in religion, is inſerted. In the ſe-
the author replies to Mr. Paley's argument for an exclu-
ſtabliſhment of religion, and concludes with enumerating
l important advantages, which are to be expected from
ng religion to be ſupported by its own evidence and au-
y, among an enlightened people:

interest to respect each other, by sympathy they thus respect themselves. America shews this to be true, and Dr. Adam Smith has shewn this to be the natural unvarying consequence of small independent sects.

'It would aid the conversation of good morals; for small sects naturally watch their members closely, and every man thus religiously connected, finds he has a character to lose. But established churches produce no connection amongst their members, and consequently no *obscure person* feels his religious and moral character to be of any importance. This holds especially and universally good, in large towns, and when a man changes the place of his abode. The superior moral character of the dissenters, in every country, may be fairly appealed to, in proof of this fact.

'It would shew religion to be, what it really is, something superior to the world, and different from its policy. Whoever embraced religion, would be supposed to do it from conviction, and this would excite enquiry, and lead to the hearty reception of its precepts. The case at present is quite otherwise, both in England and on the continent. A general distrust and neglect prevail, and none are supposed to profess religion from a higher principle than fashion or policy. If establishments long exist, infidelity will be general, it is gaining ground apace, and most rapidly in those countries, where establishments are most wealthy and pompous.

'It would favour the general liberties of mankind; for priests have always been the instruments of tyranny in the hands of government, and have preached to the people passive obedience and non-resistance, promising to the man who was willing to be a *slave*, a *future state* of felicity, for a present state of wretchedness. Their craft has been supported by princes, and perhaps the history of the American revolution is the only one which exhibits the clergy, as *friends to the people*, and to *liberty*. The reason is obvious, the American church depended more upon the people, than upon government, they had, therefore, a common interest, and a common cause to defend.

'It would favour the diffusion of knowledge. The clergy, established in their greatest pomp, taught the people that *ignorance* is the *mother of devotion*. They prevented the bible from being read, and endeavoured by every possible means to *confine* knowledge to *themselves*. This is a true corporation spirit, and what will always be favoured by those, who set up to be the masters of mankind. All knowledge has a natural connection, and thus religious knowledge leads to the cultivation of general science. Religious knowledge either is, or is not of itself, of real value and importance. If it be not, then no clergy can be of any use at all; if it be, then an unestablished clergy are of most value; for it is of the nature of small sects, to promote examination, and general enquiry, which issue in the acquisition of religious knowlege. The ignorance of the lowest orders of the people, of religious matters, is so notorious in this kingdom, where two millions a year are paid for their instruction, that none will contend, that the proposed end (if that end be instruction) of an establishment is answered in them. The preaching mechanics, called methodists, have, in the last fifty years, instructed more of the lower orders of the people, in the obligations of christianity, and have called

more from gross vice to piety and virtue, than the church
done since the reformation. Yet the clergy, for their servic
been paid, in that period, by the state, four hundred milli
ling, whilst the methodists have not cost government one
but have been treated with insult and contempt, by both bis
statesmen.'

This publication is a seasonable antidote against e
tempt to revive persecution, whether on the ground of
or civil opinions.

Art. V. *The Old Manor House.* A Novel. By Charlot
12mo. 4 vols. 14s. sewed. Bell, Oxford-street.

Mrs. Smith's talents for novel-writing are alrea
known to the public; and we have had repeat
sions to acknowlege her merit in a species of com
which, when executed with judgment and ability, in
view, is useful, as well as pleasant to those who read
amusement: it is therefore the less necessary for us to
take an elaborate examination of the present work: but
not dismiss it without giving a brief outline of its plan.

The principal scene of the tale is one of those spac
tient halls, or manor houses, which fill the warm imag
with romantic ideas, and which at once invite and fa
venture. The possessor of the mansion is an ancient

This novel particularly contains many very successful imitations of the ordinary language of people in different classes of the inferior ranks, which may in some instances remind the reader of that great painter of manners, Henry Fielding. Several humourous scenes in higher life are also represented; and from these we shall select a part of the account of a public dinner at Rayland Hall:

"The whole house was in a bustle—and Mrs. Rayland not only in unusual health, but as anxious for the splendour and excellence of her entertainment, as if she had a deeper design than merely to outshine the newer elegancies of Carloraine castle. All the operations of Mrs. Lennard and her attendants succeeded happily. By half after two all the guests were assembled: by half after three all the tables groaned under the weight of venison and beef. About seventy people were assembled in the hall. In the dining-parlour the party consisted of General Tracy, who was placed at Mrs. Lennard's right hand; on her left Mrs. Hollybourn, the wife of the archdeacon of that district, a lady of a most precise, and indeed formidable demeanour: opposite to her, and next to Mrs. Somerive, sat the doctor himself, a dignified clergyman, of profound erudition, very severe morals, and very formal manners; who was the most orthodox of men, never spoke but in sentences equally learned and indisputable, and held almost all the rest of the world in as low estimation as he considered highly his own family, and above all himself.

"Between her mother and Mr. Somerive, on the other side, was placed their only daughter and heiress, Miss Ann-Jane-Eliza Hollybourn, who, equally resembling her father and her mother, was the pride and delight of both: possessing something of each of their personal perfections, she was considered by them a model of loveliness; and her mind was adorned with all that money could purchase. The wainscot complexion of her mamma was set off by the yellow eyebrows and hair of the doctor. His little pug nose, divested of its mulberry hue, which, on the countenance of his daughter, was pronounced to be *le petit nez retroussé*, united with the thin lips drawn up to make a little mouth, which were peculiar to "his better half," as he facetiously called his wife. The worthy archdeacon's short legs detracted less from the height of his amiable daughter, as she had the long waist of her mother, fine sugar-loaf shoulders that were pronounced to be *extremely genteel*, and a head which looked as if the back of it had by some accident been flattened, since it formed a perpendicular line with her back. To dignify with mental acquirements this epitome of human loveliness, all that education could do had been lavished; masters for drawing, painting, music, French, and dancing, had been assembled around her as soon as she could speak; she learned Latin from her father at a very early period, and could read any easy sentence in Greek; was learned in astronomy, knew something of the mathematics, and, in relief of these more abstruse studies, read Italian and Spanish. Having never heard any thing but her own praises, she really believed herself a miracle of knowledge and accomplishments; and it must be owned, that an

ce leſs partial than thoſe before whom ſhe generally perform-
ight have allowed that ſhe performed very long concertos, and
without end, with infinite correctneſs, and much execution.
ſhe made moſt inveterate likeneſſes of many of her acquaint-
and painted landſcapes, where very green trees were reflected
y blue water. Her French was moſt grammatically correct,
h the accent was ſomewhat defective; and ſhe knew all manner
ory—could tell the dates of the moſt execrable actions of the
xecrable of human beings—and never had occaſion to conſult,
ppy was her memory, Truſler's Chronology. As it was be-
, ſo it was aſſerted by the doctor and his wife, that their
ter was the moſt accompliſhed woman of her age and country;
y moſt of their acquaintance it was taken for granted. The
men, however, whom all theſe elegancies were probably de-
to attract, ſeemed by no means ſtruck with them: ſome of
who had approached her on the ſuggeſtion of her being an
s, had declared that her fortune made no amends for her want of
; and others had been alarmed by the acquiſitions which went
ch beyond thoſe they had made themſelves. Thus, at ſix-and-
(though the lady and her parents, for ſome reaſons of their own,
her no more than twenty-two,) Miſs Hollybourn was yet unmarri-
r, of thoſe lovers who had offered, ſome had been rejected by the
, and ſome by herſelf. She affected a great indifference, and
of the pleaſures of purſuing knowledge in an elegant retire-
But it was obſerved, that whenever any young men of pre-
ortune, or future expectation, were in the country, Dr. Holly-
's family returned the viſits of the ladies to whom theſe gentle-

of Rayland. The Doctor, while he did justice to the ex-
dishes before him, launched out in very sincere praise of the
which produced them: the beautiful park which, he averred,
very best venison in the country; the woods abounding in
the extensive ponds, whose living streams contained all man-
fish; the rich meadows below, that fatted such exquisite beef;
sheep-walks on the downs above, which sent to table mutton
illed the Welch mutton itself!—then, such gardens for fruit!
nvenient poultry yards!—Mrs. Rayland, who loved to hear
e praised, could have listened to such eulogiums for ever;
med totally to have forgotten that, according to the course of
she should be mistress of these good things but a very little time
and that, when a little space in the chancel of the adjoining
would be all she could occupy, they must pass into the pos-
f another.'

reader is not to infer, from this specimen, that the novel
rely, nor chiefly, of the humorous kind. In many parts it
mental; sometimes, though not frequently, it becomes pa-
and once or twice, but very sparingly, political ideas
inions are introduced, and the author takes occasion to
that generous spirit of freedom, which is displayed
t large in her "*Desmond.*" In fine, though we cannot
at we think the present novel *superior* to those which
has formerly produced, yet it discovers, in a confi-
degree, facility of invention, knowlege of life, and
and of language.

VI. *Arabian Tales*; or, a Continuation of the Arabian Nights
rtainments. Consisting of Stories related by the Sultana
he Indies, to divert her Husband from the Performance of
h Vow; exhibiting a most interesting View of the Religion,
, Manners, Customs, Arts, and Literature, of the Nations of
East; and affording a rich Fund of the most pleasing Amuse-
, which fictitious Writings can supply. Newly translated
the original Arabic into French, by Dom Chavis, a Native
, and M. Cazotte, Member of the Academy of Dijon. And
lated from the French into English, by Robert Heron. 12mo.
ds. 10s. sewed. Bell and Bradfute, &c. Edinburgh; Robin-
London. 1792.

ING the questions which are most interesting to the pro-
ress of morals and the cause of truth, is the utility of that
of fiction which is supported by supernatural aid; and, if
been, or may hereafter be, useful, what ought to be its
? That fables or tales of this kind seize, hurry forward,
rapture, the undisciplined imagination of youth, there
no doubt; and that they therefore tend to awaken cu-
, which otherwise might continue dormant, is highly
. JUNE 1793. M probable:

ole:—but it is no less certain that they likewise have a
icy to accustom the mind rather to wonder than to in-
; and to seek a solution of difficulties in occult causes, in-
of seriously resorting to facts. The true answer to this diffi-
uestion seems to be, that in the progress of mind, ignorance
ontinually find cause to wonder; and will therefore be
intly impelled to utter its admiration, and to relate its
conjectures. To blame it for not being more enlighten-
ould perhaps be as absurd as to reproach an infant for
eing able to demonstrate a theorem in Euclid. Such
consequently, must be written, and will be read. Between
ioral utility, however, of fables built on the marvellous,
f those which originate in true pictures of life and man-
there can be no comparison. It is indeed so necessary to
e resemblances of man as he really is, in every fabulous
tive, that the wildness of romance has only become attrac-
n consequence of this mixture. Accustomed as we are
nsider the Arabians frequently as a wandering and wild,
ut seldom as a schooled and scientific, people, we receive
tales from them as the genuine produce of the partial ad-
s which they have made in knowlege: though, were they
orks of Europeans, we should regard them as the indolent
rces of authors, who were either unwilling, or unable, to
en attention and excite applause, by exhibiting accurate

woman of pleasure: and something was therefore wanted for the entertainment of those, who chose to withdraw the mind occasionally from the realities of life, yet were unwilling to debase imagination, by turning it to dwell on the brutal grossness of sensual indulgence.

'If those Eastern tales were presented to the European public, at a season which seems to have been peculiarly favourable for their reception; there was, however, still more in their character than in the circumstances of the time, to recommend them to that eager and general interest which they immediately commanded among all classes of readers. The style in which they were written, and the artifice by which they were interwoven together, were, if not absolutely new, yet strange and uncommon. For although the stories in Ovid's books of Metamorphoses be connected by means which, at least in slightness and insufficiency for the purpose of compacting parts into a whole, bear some resemblance to the slender thread by which the narratives of the *Thousand and One Nights* are feebly and awkwardly held together; and although Chaucer's Canterbury tales, the multiplicity of broken adventures strangely jumbled together in the Orlando Furioso, and, almost equally, the half Gothic, half-classical fabric of Spencer's Fairy Queen, betray a *truly oriental unskilfulness* in the art of arrangement: yet, with these works, the more passionate readers of the *Arabian Nights Entertainments* were, for the most part, little acquainted; and, where there was so much novelty in so many other respects, a small difference in structure was, by the effect of association, naturally increased greatly above its real magnitude.

'The *manners* and *customs* exhibited in those tales, were at the same time much more strange and singular, than the artlessness of their connexion, or the tedious copiousness of narrative which distinguished them. Beauties, cooped up together by scores, or perhaps hundreds, in a haram, all for the amusement of one man; and he often indifferent, feeble, old, and fitter to repose in the grave or the hospital, than to riot on the nuptial couch: festive entertainments, unenlivened by the sprightly gaieties of the fair sex, or the cheering influence of wine: wives wearing drawers and trousers like their husbands, and men arrayed in loose robes like their wives, yet at the same time cherishing, as so many goats, each a venerable length of beard: pastry-cooks making such a figure in society, as if the perfection of human art were displayed in the composition of a cream-tart or a pye: the art of writing esteemed, singly, a qualification fitting those skilled in it for the most dignified offices in civil life, as if the smallest possible portion of intellect were not adequate to the formation of the letters in the alphabet, and the joining of these into words and lines: ablutions performed, many times a day, and, at every different time, as scrupulously as Swift's *Strephon* washed himself, when he was to mount the bed of his angel-Chloe: prayers repeated by all ranks, with serious devotion, almost as often in the day, as our men of fashion call upon their Maker in contemptuous scorn, or in idle merriment: the code of religion almost as frequently and fondly quoted, as our professed wits introduce slily into their conversation *fresh* repartees from Joe Miller, or *original* anecdotes from the Tell-tale: judicial astrology constituting the great rule of human life, and every man and woman, as surely as they

nto the world, having their fortunes ſubjected to the capricious
ce of this or that ſtar :—all theſe phænomena are ſo remote from
ſtoms and manners of Europe, that, when exhibited as entering
e ordinary ſyſtem of human affairs, they could not fail to con-
our eyes, a conſiderable ſhare of amuſive novelty on the cha-
and events with which they are connected.

et, it is probable that the *machinery* contributed, more than any
particular in their character, to obtain to the *Arabian Nights*
ainments, the preference over moſt of the other works of imagina-
hich were common in Europe at the time of their firſt appearance.
ians, Genies, Fairies, Lamps, Rings, and other Taliſmans,
in ſuch profuſion through thoſe volumes, as could not but make
ader wonder and ſtare, who was acquainted only with witches
ed on broomſticks,—and with little viewleſs elves, dancing oc-
ally by moon-light, in ſmall circles on the green, or, in their
ſt ſplendour and feſtivity, only lighting up, for their midnight
, the deſerted hall of ſome ruinous caſtle. It has been obſerved,
, by Dr. Hawkeſworth, in ſome one of the firſt numbers of the
nturer, [No. IV.] that theſe tales pleaſe, becauſe, even their
nery, wild and wonderful as it is, has its laws, and the magicians
nchanters perform nothing but what was to be naturally expect-
m ſuch beings, after we had once granted them exiſtence, and
ed them with power. But, I ſhould rather ſuppoſe that the
ontrary is the truth of the fact. It is ſurely the ſtrangeneſs, the
wn nature, the anomalous character of the ſupernatural agents
employed, that enables them to operate ſo powerfully on our
, fears, curioſity, ſympathies, and, in ſhort, on all the feelings of

times, even amid the florid verbosity conspicuous in them, as in other oriental compositions, they afford pleasing descriptions of the scenes of external nature. The most agitated workings of the human heart are often displayed in them, with a masterly hand. Being a collection, they contain a medley of comic, tragic, and heroic adventures, the very number and variety of which must necessarily give them considerable power to please. And, I know not if even the gold, jewels, pearls, rubies, emeralds, the bales of rich stuffs, and superb pellices, the crouded kans, luxurious gardens, and apartments *beyond description sumptuous*, which are so liberally lavished through those tales, and so ostentatiously described wherever they occur, have not insensibly a greater influence in dazzling and amusing the mind of the reader, than perhaps the pupil of taste will be willing to allow.—Such are the tales which I remember to have eagerly preferred, in the days of childish credulity, to the Seven Wonders of the World, the Adventures of Jack the Giant-killer, the Story of the Seven Wise Masters, and even to the History of the Nine Worthies:—and such seem to be the more striking peculiarities in their character, by which they have pleased, and still continue to please, almost all ages, all ranks, and all different capacities.'

After these pertinent and generally well-founded remarks on the Arabian tales, the translator proceeds to examine their authenticity; and, as he executes his task with every mark of candour and fidelity, we cannot do better than cite his own words:

'Literary imposition has been frequently attempted with great success; and it was doubted by many, for some time after the publication of the *Arabian Nights Entertainments*, that, although represented as compositions of the East, they had been actually fabricated in Europe. Instances have not been wanting, to justify this suspicion. It was usual among the classical scholars who flourished about the æra of the revival of letters, to try their proficiency, by producing forgeries in the names of their favourite Greek or Roman authors, with which they now and then actually deceived one another. It had been usual, too, among the sophists of antiquity, to compose declamations and epistles in the names of celebrated personages, the incidents of whose lives afforded them suitable materials: and it is well known what critical hardiness and acumen the doughty Bentley displayed, in detecting the forgery of the epistles of Phalaris. The letters of the Turkish Spy, the Castle of Otranto, the poems of Rowley, not to name innumerable other works of the same cast, are good proofs, that the literati of the present age, have not lost either the spirit or the power of literary imposition. But the character of the Arabian tales is so truly Eastern, they bear so many marks which no European hand could have impressed, and carry in them so much of that internal evidence which enforces conviction, still more powerfully than the strongest external testimony, that one could hardly have thought it possible for men of learning to remain long in doubt about their authenticity, had not a writer of no less eminence than Dr. Beattie, even within these last eight or ten years, expressed himself uncertain whether they were

ed or fabricated by M. Galland. However, the Doctor's have probably been satisfied by this time; for, independently King of France's library, in which the originals have been posited, the authenticity of these tales has been fully proved onel Capper; and an Arabic copy of them is at this very time, ve, in the hands of the learned Dr. Joseph White of Oxford. once even talked, that the British public might sooner or later oured with a translation of them from the original language by octor's pen; in which they would display more of a genuine al cast, and retain more of their native graces, than in the ver- Galland; who, as is common with his countrymen upon simi- afions, has given too much of a Frenchified air to the Eastern rs and modes of address. But, as Major Davy has returned East, Mr. Badcock is dead, and Dr. Parr now immersed in and preface-writing; there is some reason to fear, that good hite, thus deprived of the assistants of his former studies, and d by the laborious activity of a college life, may be deterred ccomplishing so arduous a task.

he following volumes come indeed in a questionable shape. hy, it may be asked, have not Dom Dennis Chavis and M. e, stood forward personally to state the circumstances of their aking? Why has it been left to nameless editors to assert the ticity of these Tales, and explain their connexion with the *nd and One Nights?*—But, this notwithstanding, these addi- ales are undoubtedly genuine. I have not been informed whe- ey make a part of Dr. White's copy; but I believe they are own to be in the King of France's library, as is represented in

writing in an assumed character and manner. I have even remarked, singular as the circumstance may appear, that while every thing is correctly oriental in the text, the two translators have sometimes committed errors of ignorance in their attempts to explain difficulties and peculiarities in the notes. Upon the whole, were I to hazard a conjecture, I should suppose that advantage may have been taken of the popularity of the *Arabian Nights Entertainments*, and these new stories interwoven into the same texture, in order to give them the same currency; but Eastern they undoubtedly are.'

As reviewers, labourers for the public, it is here our duty to state, in support of the translator's arguments, that we have carefully read through the four volumes, purposely to discover what were the probabilities concerning their being original or forged tales; and, as far as internal evidence can assist us; which we too consider in reality as the best of evidence, we are inclined to believe that they are authentic.

Of their merit, to those who have read the Arabian Nights' Entertainments, we need only say that we consider them as nearly, if not as wholly, equal to that work. As the translator remarks, 'they are a medley of comic, tragic, and heroic tales.' The story of Habib, in particular, possesses beauties rarely to be found in this kind of composition; it charms by its poetry, rivets attention by its interest, and elevates by its morality. The infancy and education of the hero are admirably conceived for the purpose of giving probability to the astonishing prowess of his manhood: but the characteristic feature in him which most delights and most instructs us, is his fortitude; a virtue of such high importance to man, that it never should be forgotten, nor neglected by the writer of fiction, who intends by his fables to benefit his species.

The translator, a writer of no mean talents, apologizes for errors, by pleading the impatience of his booksellers, who obliged him to hurry through the work. He has, however, executed his task with spirit: but had he not told us so, we should have discovered that it had been done with haste. It is perhaps a duty to him, and to our readers, to point out some of the passages which we conceive to be most offensive to the English idiom. Anxious as we are to be just, yet to notice every trip made in a work of four volumes, written under such circumstances, would perhaps be invidious, and certainly too fatiguing even for reviewers.

Vol. I.—(p 4.) Tell my benefactor that I *shall* [will] offer, &c.—(p. 74.) Passed *near by* its walls.—(p. 79.) The place which is first *opened up*.—(p. 81.) *Happen you here*.—(p. 82.) The *opening up* of the adventure.—(p. 84.) That Chebib *whose example* teaches generosity and [who] *is* a model.—(p. 86.)

s which already *embalm* the apartment.—(p. 88.) Come *a refreshment.*—(p. 106.) Never *saw I so* beautiful eyes. 29.) He *was* already married *and lain with* his wife.— .) Received him in *so* open and affectionate a manner *as* ade him easy.

II.—(p. 199.) Sinkarib's officers were not in *a* haste.—) Low rabble *that* [as] they are.—(p. 265.) *In a little* I wife to an emir.—(p. 268.) You have guessed *the way of* heaven.—*A notion strikes my head.*—Your son is *making g progress.—Improved by a rapid progress.*

III.—(p. 165.) To take the utmost pains *of* her edu- —(p. 298.) How dearly must it cost *myself* [me]—The *low* that *pierces.*

fourth volume, which, as the preface informs us, is ed by another hand, has one peculiarly offensive blemish , which is frequently repeated; that of mingling the persons singular and plural in the same sentence, and indiscriminately thou, or you. We consider this prac- almost unpardonable in poetry: but in prose it has cuse: it is a degree of carelessness that insults the

have before allowed, but, in order to leave no false impres- n our readers' minds, we repeat, that the translation, it must be said to have faults, is, on the whole, spirited asing.

imagination of the illiterate, that is of the majority, is much more attentive to the present than to the past; and that, if it be gratified with new incidents, each in itself animating and diverting, it seldom has the strength or the patience to inquire into what connection any or all of them may or ought to have with preceding or future events. Considered as a whole, the comedy of the Dramatist is little better than a farrago of incongruities: but many of its individual scenes are spirited, and frequently display an acute degree of observation on life and manners. It has likewise one species of unity, which is indeed its chief attraction; and this consists in the incessant propensity of Vapid to render every word, act, and person, subservient to his scheme of writing comedies. The author seems luckily to have recollected his own situation; and he has painted it, some few farcical strokes excepted, with considerable force and accuracy. We consider this as a striking example, highly worthy the attention of dramatic writers, of the effects which may be produced by a strong conception of, and unvaried attention to, character: for these circumstances, and these alone, gave popularity to this comedy on the stage; although, in the closet, it will much more frequently excite disgust than produce pleasure.

The following scene is one of those which most contributed to make the play successful; and though it be an animated display of the character of Vapid, yet it will afford the reader, who is possessed of taste and judgment, sufficient proofs of the farcical and incongruous spirit that pervades the whole:

'Act V. Scene—*Lady* Waitfor't's *Apartment*—*Lady* Waitfor't *discovered at her Toilette*, Letty *waiting*.

'*Lady*. Mr. Vapid not come yet, Letty!

'*Letty*. No, Ma'am—but the servant who found him at the tavern said he would be here immediately.

'*Lady*. I protest, I am almost weary of them all; *(noise without)* see who's there. [*Letty listens and returns.*

'*Letty*. Mr. Vapid at last; now, pray your Ladyship, insist on his explaining every thing to my Lord.

'*Lady*. Yes; but vilely as he has treated me, I must still be calm.

'[Vapid, *putting his head in.*]

'*Lady*. Walk in, Sir, walk in.

'*Vapid*. No, Ma'am—I'd rather stay here.

'*Lady*. I beg you'll be seated, Mr. Vapid—I have something of consequence to impart to you.

'[Vapid, *gently coming in.*]

'*Vapid*. I'd never have ventured, but in hopes of seeing my dear Marianne.

'*Lady*. Indeed, I will not detain you a moment.

'*Vapid*. Very well, Ma'am, if that's the case—*(slowly seating himself.)* It's very alarming. [*Aside.*

'*Lady*.

ady. Letty, leave the room, and faſten the door. [*Letty exit.*
apid. No—no—don't do that, I beſeech you.
ady. You're very much fright'ned, Mr. Vapid—I hope you ſuppoſe I have any deſign againſt you.
apid. I don't know, really, Ma'am——ſuch things are perfectly tic.
ady. Well, but to releaſe you from your fears, I'll tell you why : given you this trouble—my buſineſs, Mr. Vapid, was to con- with you on the farcical affair that happened at Neville's.
apid. Farcical!
ady. Yes, Sir, the farcical affair that happened at Mr. Neville's.
apid. Farcical! what, my epilogue, Ma'am—I hope you don't to reflect on that.
ady. No, Sir—far from it—I have no doubt but it is a very ele- :compoſition.
apid. Doubt! here it is!—read it!—the very firſt production of e! a regular climax of poetic beauty!—the laſt line the ne plus of genius.
ady. But to be ſerious, Mr. Vapid.
apid. Why, I *am* ſerious—and I'll tell you, Lady Waitfor't—'tis the e of an epilogue, and the laſt ſcene of a comedy that always diſtracts 'tis the reconciliation of lovers—there's the difficulty!—You ſo in real life, I dare ſay.
ady. Yes—but, Mr. Vapid, this affair concerns us exceſſively, wiſh to know what is to be done.
apid. I'll tell you—write a play, and bad as it may poſſibly be, s a tranſlation from the French, and interweave a few compli-

'*Vapid.* Indeed, Ma'am, I am not.

'*Marianne.* There now—I told you so—upon my word you rely too much on your time of life—you do indeed—you think because you're a little the worse for wear, you may trust yourself any where—but you're mistaken—you're not near so bad as you imagine—nay, I don't flatter, do I, Mr. Vapid?

'*Vapid.* Indeed, Ma'am, you do not.

'*Lady.* Look'ye, Miss—your insolence is not to be borne—you have been the chief cause of all my perplexities.

'*Marianne.* Nay, aunt, don't say that.

'*Lady.* No matter—your behaviour is shameless, and it is high time I exerted the authority of a relation—you are a disgrace to me—to yourself, and your friends—therefore I am determined to put into execution a scheme I have long thought of.

'*Marianne.* What is it? Something pleasant, I hope.

'*Lady.* No, you shall retire to a convent, till you take possession of your fortune.

'*Marianne.* A convent! Oh Lord! I can't make up my mind to it, now don't, pray don't think of it—I declare it's quite shocking.

'*Lady.* It is a far better place than you deserve; my resolution is fixed, and we shall see whether a life of solitude and austerity will not awaken some sense of shame in you.

'*Marianne.* Indeed, I can't bear the thoughts of it.—Oh, do speak to her, Mr. Vapid—tell her about the nasty monks, now do. A convent! mercy! what a check to the passions? Oh! I can't bear it. [*Weeping.*

'*Vapid.* Gad, here's a sudden touch of tragedy—pray, Lady Waitfor't, reflect—you can't send a lady to a convent when the theatres are open—see, it will break the poor girl's heart—don't weep so, Marianne.

'*Marianne.* I can't help it—it will be the death of me! Pray, my dear aunt.

'*Lady.* Not a word—I am determined—to-morrow you shall leave this country, and then I have done with you for ever.

'*Marianne.* Oh! my poor heart!

'*Vapid.* See! She'll faint!

'*Marianne.* Oh! Oh! Oh!

'Marianne *faints into Lady* Waitfor't's *arms.*

'*Lady.* Oh! I have gone too far, what's to be done!

'*Vapid.* Some relief immediately, or she'll expire—where shall I fly,—I'll call the servants.

'*Lady.* No, 'twill be too late—I have some drops in this closet may recover her—hold her for a moment, and for Heaven's sake, take care of her. [*Exit.*

'Marianne *lays in* Vapid's *arms.*

'*Vapid.* Here's a situation!—Poor girl! how I pity her! I really loved her.

'*Marianne.* Did you really love me, Mr. Vapid?

'*Vapid.* Hey-day! recovered! here's incident!

'*Marianne.* But did you really love me, Mr. Vapid?

'*Vapid.* Yes, I did—here's stage effect!

'*Marianne.*

arianne. And would you have really run away with me, Mr. ?

pid. Yes, I really would.

arianne. Then come along this moment.

pid. Huſh!—here's the old lady! keep dying as before, and ffect the buſineſs—more equivoque!

' *Re-enter Lady* Waitfor't.

dy. Well, Mr. Vapid, how does ſhe do? Lord! ſhe's in ſtrong ſions.

pid. Yes, Ma'am, ſhe's dying, where are the drops?

dy. Here, Sir.

pid. There are very few—are there any more of the ſame

dy. Yes, plenty.

pid. Fetch them—'tis the only hope—if you have any hartſhorn ing a little of that—our feelings all need it.

dy. Very true, Mr. Vapid, I declare to you I am quite ſhocked. [*Exit.*

arianne. Well, Mr. Vapid, now let's run away—come—why, re you thinking of?

pid. My laſt act, and I fear——

arianne. What do you fear?

pid. That it can't be managed—let me ſee—we certainly run and ſhe returns—faith! I muſt ſee her return.

arianne. No, no, pray let us be gone, think of this another

particular day's work. His notes having acquired a certain extent, he printed them under different titles; and, at last, under that of *Institutes of Moral Philosophy* *. Since his health obliged him to retire from the fatigue of collegiate instruction, he employed himself in recalling labours that were past, and in filling up general titles already investigated; some of which, though necessary in the first introduction of youth to the study of ethics, are very properly omitted in a performance which is intended for public inspection.

The present work is divided into two parts; the first of which states historically 'the most general appearances in the nature and state of man;' the second deduces from these appearances the specific excellencies of which he is susceptible, and the laws by which his conduct, both as an individual, and a member of society, ought to be regulated.

The historical part is divided into three chapters. The first treats of 'man's place and description in the scale of being;' the second examines the 'characteristics of his intelligence;' and the third traces the steps of 'this progressive nature.'

Having laid this foundation in history, the author proceeds, in the second part of his work, (vol. 2d.) to examine the 'specific good, incident to human nature;' and to treat of moral law, or the distinction of good and evil, and its systematic application; which he explains under the heads of ethics, jurisprudence, and politics.

In discussing questions which, since the age of Socrates, have formed the main subject of philosophy, the author disclaims all pretensions to originality. 'There is not perhaps in this collection,' he observes, 'any leading thoughts, or principle of moment, which may not be found in the writings of others; and if the author knew *where*, he might have been as well employed in pointing them out, as in composing his book: the object is not novelty, but benefit to the student.' This confession was not necessary for the information of those who are acquainted with the writings of the Stoic philosophers; which Dr. F. has followed throughout, with the exception that does honour to his judgment, of rejecting or softening their paradoxes: but the stoical philosophy, stripped of its paradoxes, will be found to coincide in all essential points, respecting the nature, the duties, and the happiness, of man, considered as an individual, or as a member of society, with the doctrines so clearly explained, and so powerfully enforced, in Aristotle's Ethics and Politics. Dr. F., therefore, may be considered as a Peripatetic with a strong bias toward Stoicism; and it must

* See Review, vol. xiiii. p. 237.

be

:knowleged that he could not have followed, in his pre-
ıns, any ſchool better calculated to enlarge the views and
alt the ſentiments of youth; to inſpire them with a juſt
of their duty, and to animate them with a firm reſolution
rform it.

the metaphyſical part of this work (for Mind, which is the
t of metaphyſics, forms the principal branch of the hiſtory
ın,) Dr. F. declares himſelf an enemy to the ſcepticiſm of
rn times; the foundation of which, he thinks, with Dr.
has been laid in the doctrine of ideas as maintained by
es, Locke, and others. Though the obſervations of Dr.
ıſon, and of Dr. Reid himſelf, perfectly coincide on this
t with the metaphyſical doctrines of Ariſtotle, yet the
ıgs of that philoſopher are ſo much confined to the learned,
he revival of his opinions, in oppoſition to thoſe of Locke
Berkley, has in ſome meaſure the effect of novelty.

a ſpecimen of the manner in which Dr. F. treats
ıhyſical ſubjects, we ſhall inſert the following paſſage
e ſubject of ideas; which, we think, will very well re-
the reader's attention:

lan, though in ſome inſtances he may be found to act in the
r of a mere animal, yet, in moſt inſtances, he proceeds upon
owledge of an end, and upon his choice of means for the attain-
of it: He ſometimes acts upon the conception of an object that

'Such were the images, or little models of things, which, according to Democritus, and Epicurus, were continually flying off from their substances; floating in space; entering the organs of animals; and, by their assemblage in the brain, producing all the modifications of sensation, thought, and volition:

'*Nunc agere incipiam tibi, quod vehementer ad has res*
Attinet, esse ea quæ rerum simulacra vocamus,
Quæ quasi membranæ summo de corpore rerum
Dirептæ volitant ultro citroque per auras. Luc. lib. 3. ver. 33.

'And Cicero, in stating this Epicurean hypothesis, has the following words: "Imagines quæ idola nominant quorum incursione non solum videamus, sed etiam cogitemus." *De finibus, lib.* 1. *c.* 6.

'According to this system, the thoughts and conceptions, of which the mind is conscious, are in reality a mere collection of little images, obtruded upon it from abroad.

'A similar language has been adopted in modern times, and repeated without sufficient intimation whether it be meant in a figurative or literal sense. Thus, Mr. Hobbes, so prone to materialism, and to the use of corporeal images, has led the way, and been followed with little variation, though perhaps with more respect to the distinction between mind and matter, by Des Cartes, Malebranche, Locke, and others.

'These authors differ somewhat in the methods they have pursued; but all agree, in resting their theories on the substitution of images, or, as they term them, ideas, for the simple apprehension of things.

'In this train Hobbes sets out with the following assumption, which he seems to think so evident, as not to need any proof: "We must remember and acknowledge," says he, "that there be in our minds continually certain images or conceptions of things without us. Insomuch that, if a man could be alive, and all the rest of the world annihilated, he should, nevertheless retain the image thereof, and all those which he had before seen or perceived in it."

'Upon this hypothesis, the phenomena of memory and imagination, according to him, are fully explicable; "for, as the motion of the water," he says, "continues after the stone struck in it, or the wind by which it is agitated, has ceased; so these images continue in the mind, after the external cause is removed, and are termed Memory."

'So far there appears to be little difference between the images of Hobbes and the *idolæ* or *simulacra* of Democritus and Epicurus. Others have exchanged the term image for that of idea, a term borrowed from Plato, but in which he expressed not any particular perception or apprehension; but the standard model or conception of genus or species, *(the one in many* *) after which individuals are formed: But, under the term Idea, as it it now employed, we are left to understand some type, image, or representation, on the one hand, or mere notion and mental apprehension on the other, as best suits the purpose of argument on the subject.

'* Ἓν ἐν Πολλοῖς.'

'In

n common language, our idea of a ſubject is the ſame as our or conception of it: But Mr. Locke frequently ſeems to intend ſing different from this, as, when he ſtates that we cannot have edge, where we have not ideas. This is undoubtedly true; idea mean the ſame thing as notion, it were certainly nugatory erve, that we cannot have knowledge of a ſubject, if we have y notion of it.

he ſubſtitution of corporeal for mental attributes, with a view lain the latter, is curiouſly exemplified in the following paſſage ted from Malebranche: "We are accuſtomed," he ſays, "to uiſh in the mind two faculties, Underſtanding and Will. Theſe ſt explain in the outſet; for, it does not appear that our notions s of them are ſufficiently clear and diſtinct: But, becauſe theſe are abſtract, and do not enter into the imagination, it ſeems to expreſs them under ſome image of the properties that be- o matter, which being eaſily imagined, will render the mean- theſe terms, Underſtanding and Will, more diſtinct, and even familiar." After ſome caution, not to think the mental and eal qualities the ſame, this author proceeds to obſerve, "that, lies are ſuſceptible of figure and motion, ſo mind is ſuſceptible s and diſpoſitions. The firſt," he ſays, "are its figure; the its motions," &c. &c.

heſe allegorical ſubſtitutions are not mentioned with a view to their applications, or to take any benefit from the facility they pposed to give in the ſtudy of the mind. It were, indeed, diffi- conceive what benefit they ſhould yield; if, on the pretence of ning a ſubject, they only divert the attention away from it, or

tanted to deny it altogether *. And hence the scepticism of ingenious men, who, not seeing a proper access to knowledge, through the medium of ideas, without considering whether the road they had been directed to take was the true, or a false one, denied the possibility of arriving at the end.

'The reality of knowledge, nevertheless, however little to be explained by any corporeal analogy, may be safely assumed, and the facts which relate to the attainment of it, be considered as an important part in the history of mind.

'There was little progress of knowledge, so long as men of ingenuity supposed science to consist in explaining the primary facts of which nature has given us the use, but not the theory: Such, in the material system of nature, are the laws of gravitation and motion. It was vain to think of explaining them; but, so soon [as soon] as they were considered as fundamental in nature, to be considered, not in respect to their origin, but in respect to their applications and consequences, science has made a rapid progress in explaining the phenomena of that system in which they prevail.'

[*To be continued.*]

ART. IX. *Arius slain and Socinus mortally wounded*; by scripturally proving a Plurality of Persons in the Godhead; that Jesus Christ has all the Divine Names applied to him; and that he is essentially Christ, the Wisdom and the Power of the Godhead. Addressed to Joseph Priestley, LL.D. F.R.S. By An Old Seaman. 8vo. pp. 242. 2s. 6d. sewed. Jordan. 1792.

GROTIUS wrote divinity for the Dutch sailors,—satisfied, no doubt, that it would be acceptable to them: but we had no conception that this was in any respect the taste of our English tars, nor that a single cabin was devoted to its study. On reading, therefore, the signature of this work, we at first had our suspicions of its reality; nor was the professional language, with which the preface commences, of Dr. Priestley's 'artillery being only single-cast, and honey-combed with rust,' sufficient to remove them: but when the author assures us that he is not only an old but a *grey-headed* seaman, and that he has used the seas for forty years, we are bound to give him full credit. He will allow us, nevertheless, to observe that we apprehend there is scarcely a seaman in the navy who has given so much attention to the subject of theology, or who is so intimately acquainted with the Hebrew and Greek scriptures. Great has been the pleasure that this study has evidently afforded him; and no man, we are persuaded, can be more confident of the truth of the system which he espouses; we much question, however, his ability to carry conviction to the minds of his readers. As he purposes to tread on new

* See the writings of Dr. Berkley and Mr. Hume.'

d, and to convince by new arguments, it will be un-
ary for us to take any notice of the great ſtreſs which he
on the plural termination of the Hebrew word אלהים
, as denoting a plurality in the divine nature, ſince moſt
ous Trinitarians, we believe, are ready to abandon this
id; we ſhall therefore proceed to notice his obſervations
e *Cherubim*, which the Old Seaman conceives to have
'hieroglyphic emblems of the divine *Trinity*, with the
ood comprized.' An entire chapter is devoted to this
ct, in which he maintains that 'Ezekiel's cherubim con-
an intelligible repreſentation of the Trinity;' and after
g what he calls his explanation of this intelligible repre-
tion, he adds, 'whoever duly conſiders what has been
unleſs he wilfully ſhuts the eyes of his intellectual faculties
ſt truth, and what ought to be deemed demonſtrative
ony, muſt, from what has been advanced, be con-
ed to acknowledge, that the Cherubim led to a clear un-
ocal idea, if not to a demonſtration, that there are three
ns in the Godhead:' yet, in his clear demonſtration, he
mitted to explain how *two* Cherubim, or *four* faces, can
ſent *three* perſons, and how Ezekiel's deſcription, which
nter would find great difficulty to expreſs on the canvas,
onvey to the reader an intelligible repreſentation. The

Jehovah! I have gotten a person of the Essence existing!" And why this ecstasy? Because she had experienced a state of holiness, and had also felt the bitter evil and baleful consequences of sin.' P. 62.

Hutchinsonians and Swedenborgians have a knack at discovering important doctrines in almost every text of scripture. These gentlemen may esteem themselves *gifted:* but it is an endowment which we cannot admire. Infidels must smile at such solemn trifling: it is certain that they can never be converted to the faith by making the scripture *a nose of wax.* The Old Seaman's comment is as *ingenious*, and as little to the purpose, as that of Emanuel Swedenborg on Gen. i. 1. *In the beginning, God created the heavens and the earth*, which he explains to signify, "In the beginning, God created truth and goodness." In spite of the good intention of such writers, we cannot avoid condemning them as taking unwarrantable liberties with the sacred records.

The admirers of such expositions will be delighted with the Old Seaman, who abounds in them. 'Exod. iii. 14. God says I AM THAT I AM, and, John xviii. 5. Christ says, I AM THAT I AM.' Thus he demonstrates that Christ is Jehovah: let any person, however, turn to the passage in John, and read to the 8th verse, he will find the text to contain nothing more than Christ's acknowlegement of his being *Jesus of Nazareth*, and that he does not in the smallest degree refer to his divinity.

When the common reading will not answer the Seaman's purpose, or he is apprehensive that it may be quoted against him, he boldly undertakes a new version; thus, in chap. ii. p. 179. he translates 1 Cor. i. 30. "who has been made unto us *the wisdom of God*," which is surely a very strange rendering of σοφία απο Θεου. Coloss. i. 15. he chuses with equal boldness to translate "*The first cause of the whole creation.*"

In a postscript, the author makes an apology for a Seaman's writing on a subject so foreign from the line of his profession; in doing which he favours his readers with farther proofs of his learning, in comments on the scriptures of the New Testament, which he quotes in the original Greek: at the same time that he styles Jesus Christ our *High Admiral*, in plain honest English:—but this allusion is not new:—we meet with it on almost every tombstone in the churchyards at Brighthelmstone, Margate, &c. &c.

The learned among our orthodox readers will coincide with us in our opinion of the Old Seaman, who had been much more employed on the quarter-deck, ordering his men to *haul the braces*, &c. than in writing some parts of this book: though he is entitled to the praise of having read, studied, and taken pains, he evidently betrays a want of sound judgment, confidence, and candour.

ART. X. *Scotiſh Poems*, reprinted from ſcarce Editions. lected by John Pinkerton, F. S. A. Perth, &c. 8vo. 3 Vol Boards. Dilly. 1792.

WITH laudable zeal has the Scotiſh nation lately re from oblivion a great number of thoſe poets who trated the dawn of their literature. Among their printers, Moriſons of Perth have deſerved well of the public, by ele pocket editions of Dunbar, and other verſifiers, whoſe w merited preſervation; and among their editors none more Mr. Pinkerton ſeems induſtriouſly to have ſearched and w to have gleaned among their remnants of antiquity. We already followed him through three ſimilar publications.

The preſent collection is dedicated to the Earl of Buc in a letter which is very characteriſtic of the writer; a uſhered in by thirty pages of valuable *preliminaries*; for ſ author quaintly but not unfi ly ſtyles them. In theſe prel naries, he corrects a former error reſpecting Lady Culro, another concerning the antiquity of Philotus: he brings to l an original letter of Sir David Lindſay, written at Antwer 1531; and he enlarges on the firſt ſpecimens of Scotiſh t graphy, bearing the date of 1508, from which ſome En

'The Nigromancie thais saw I eik anone,
Of Benytas, Bongo, and Frier Bacone,
With many subtill point of juglairie;
Of Flanders piis made many precious stone,
Ane greit laid sadill of a siching bone,
Of ane nutmug thay made a Monk in hy
Ane paroche kirk of ane penny pye:
And Benytas of an mussel made an aip,
With many other subtil mow and jaip.'

The history of Robin Hood is well known. Those of Gilbert and of Benytas are, we believe, also English; as well as the legends of Friar Bungay, and Friar Bacon.

'Squire Meldrum is an historical romance, chiefly interesting in Scotland. The morality in eight interludes, by the same author, is, on account of the form and of the matter, highly curious: it is a satirical drama, the construction of which may furnish many hints to some future Aristophanes. We shall subjoin part of the act entitled the Parliament of Correction:

'Reformation.

'Syrs, stand abak, and hald yow coy;
I am the king Correction's boy,
Cum heir to dreiss his place.
Se that ye mak obedience
Unto his nobill Excellence,
Fra time ye se his face.

'For he makkis reformationnis
Out thruch all Cristin nationis,
Quhair he findis greit debaitis.
And, sa far as I undirstand,
He sall reforme into this land
All the three estaitis,' &c.

* * *

'Dissait, Flattry, Falset.

'Dissait. Bruder, hard ye yon proclamatioun?
I dreid full sair for reformatioun,
Yone message makis me mangit.
Quhat is your counsale to me tell?
Remane we heir, be God himsell,
We will all thre be hangit.

'Flattry. I will ga to spiritualitie,
And preiche out thruche his dyocie,
Quhar I will be unknawin;
Or keip me cloise into sum closter,
With manie petions paternoster,
Till all the boist be blawin.

'Dissait. I will be trettit as ye ken
With all my maisters the marchand men
Qhilk can mak small debait.
Ye ken rycht few of thame that thryves,
Or can begyle the landwart wyves,

But me thair man Diffait.
Now Falfat quhar fall be thy chift?
fat. Na cair thou not, man, for my thrift;
Trow thou that I be daft?
Na, I will leif a lufty lyfe
Witthouttyn ony fturt or ftryfe,
Amang the men of craft.
try. I will remane na mair befyde yow,
I counfal yow richt weil to gyde yow,
Byd nocht upoun Correctioun.
Fairweill, I will na langar tary.
I pray the alreche Quene of Fary
To be your protectioun.'

* * *

Heir fall the thre Eftaities compeir to the Parliament; and the fall fay:

'My prudent lordis of the thre eftaitis,
It is our will, aboif all oydir thing,
For to reforme all thay that makkis debaitis;
Contrair the richt quhilk daily dois maling.
And thay that dois the commoun weill doun thring
With help and counfall of king Correctioun,
It is our will for to mak puniffing,
And plane oppreffonis put to fubjectioun.
igence. All mener of men I warne, that bene oppreft,
Cum and complene, and thay fall be redreft;
For quhy it is yone nobill princis willis

Behald as the loin lurkis even lyk a thieff;
Mony wicht workmen ye haif brocht to mischieff,
My soverane lord Correctioun, I mak yow supplicatioun,
Put thir tryit traitouris from Christis congregatioun.
orrectioun. As ye haif devysit, but dowt it sall be done.
Cum heir anone, my serjandis, and do your det sone.
Put first the thre pilouries into the prison strang:
Howbeid ye hang thame hastelly ye do thame na wrong.'

* * *

Sir David Lindsay published other poems, some of which re printed at Rouen.

The comedy of Philotus is contained in Mr. Garrick's collion of old plays now lodged in the British Museum. It apirs to have been written shortly before its first publication 1603, and is chiefly composed in a stanza similar to that ployed by Drayton in his admirable poem, Nymsidia. The ral of the piece is expressed in the motto from Ovid,

Siqua velis apte nubere, nube pari.

e most favourable specimen of the author's talent is to be nd in the Oratioun of the Yonker Flavius to the Madyn: t the whole poem is written with ease, elegance, and smoothss. The conjuration may serve as a specimen:

'First I conjure the be Sanct Marie,
Be alrisch king and quene of Farie,
And be the Trinitie to tarie,
Quhill thow the treuth have taull:
Be Christ and his apostilles twell,
Be sanctis of heaven and hewis of hell,
Be auld Sanct *Tastian himself,
Be Peter and be Paull.

'Be Matthew, Mark, be Luik and Johne,
Be Lethé, Styx, and Acherone,
Be hellische furies everie one,
Quhair Pluto is the prince:
That thou depart and do na wonder,
Be lichtning, quhirlewinde, hayle nor thunder,
That beast nor bodie get na blunder,
Nor harme quhen thow gais hence.

'Throw power I charge the of the paip,
Thow neither girne, gowle, glowme, nor gaip,
Lyke anker, saidell, unse or aip,
Lyke owle nor alrische elfe:

* Mr. Pinkerton mistakenly conjectures Austin to be here the true ding: it appears, from a gothic legend of Saint George, versioned Sandvig, that Tacian was a heathen who scoffed at this pious ight, and was afterward converted by his miracles.

Lyke ſyrie dragon full of feir
Lyke warwolf, lyon, bull, nor beir,
Bot paſs you hence as thow come heir,
In lykenes of thyſelfe.'

irne, which means to gobble, and perhaps to bleat; *er*, which means a goat; and *ſaidell*, which means an aſs; not explained in the gloſſary; which is a deficient, but tolly correct, performance.

he metrical romances, which follow, are a valuable pre-
Many, indeed, are extant in the antient dialect of Eng-
: but thoſe which illuſtrate the achievements of Arthur are liarly intereſting, not only becauſe they chronicle the did adventures of a native king, but becauſe they have me ſo popular in every European language (Sir Lybius beaid to exiſt even in the dialect of the modern Jews,) as to prehend a greater maſs of poetical tradition than even the of the early cruſaders, which furniſhed to Arioſto the e fable, and to Taſſo much of the decoration, of their ortal poems. Robert of Glocester has thrown into rhyme Geoffry of Monmouth relates concerning Arthur; and forms us that Richard Cuer de Lyon, the cotemporary of Macmorne, inherited the famous ſword Caliburn. The Arthurre, Sir Iwayne, and Sir Launfale, have been

'There is a great difference between the actual possession of genius, and that ardent love of its productions, which is apt to excite readers who have any degree of feeling and fondness for imitation, to try the power of youthful fancy in short poetical excursions. The reputation of a poet ought to be the exclusive honour of those who display the effusions of a fervid imagination and a keen sensibility expressed in elegant language, and corrected by a delicate and refined taste. Such weak efforts as the following verses ought of course to be considered rather as the homage, which their admirer pays to the Muses, than as preferring any claim to public notice as their favourite. They were written merely to beguile some lonely hour, or to please some absent friend, and now bring to remembrance those pains and those pleasures, which can return no more. If they should at last have the good fortune to furnish a few readers with slight amusement, the author will enjoy the pleasure of not having published them in vain.'

This must disarm criticism, if inclined to severity.—The poems certainly discover marks of a youthful mind; and had they been written at a later period of life, would no doubt have possessed more of the fire which Mr. Kett manifests in his Bampton Lectures. They are, however, classical, and intimate an acquaintance with poets of the most correct taste, as they have none of those false ornaments which abound so much in the productions of the poetasters of the present day. We give the following as specimens of the author's vigour of fancy, and dexterity in translation:

SONNET I.

'*To the River* WYE.

'O WYE, romantic stream! thy winding way
Invites my lonely steps, what time the night
Smiles with the radiance of the moon's pale light,
That loves upon thy quivering flood to play.
O'er thy steep banks the rocks fantastic tower,
And fling their deepening shadow cross the stream;
To fancy's eye worn battlements they seem,
Which on some beetling cliff tremendous lower.
Hark! ECHO speaks, and from her mazy cave
Sportive returns the sailor's frequent cry,
Ah! how unlike thy old bard's minstrelsy
Warbled in wild notes to the haunted wave!
Unlike as seems the hurricane's rude sweep,
To the light breeze that lulls thy placid deep.'

'INSCRIPTION.

'*For a Coppice near* ELSFIELD.

'HEEDLESS wanderer, come not here
With clamorous voice, or footstep rude;
For Harmony's sweet sake forbear
To violate this solitude.

'For

'For ne'er the Nightingale forſakes
This haunt, where hawthorn bloſſoms ſpring;
Veil'd in the ſhade of tangled brakes,
She calls her neſtlings forth to ſing.

'Hark! catch you not their warbling wild
That ſoftly flows the leaves among?
Now loudly ſhrill, now ſweetly mild,
The deſcant of their thrilling ſong.

'The earlieſt primroſe of the year
Beneath delights its flowers to ſpread;
The cluſtering harebell lingers near
The cowſlip's dew-beſpangled bed.

'And while the weſtern gales allay
The fervour of the noon-tide heat,
They whiſper where, retir'd from day,
The violet ſcents her low retreat.

'See, ſparkling with a tremulous gleam,
The rivulet meand'ring flows;
While on the ſurface of the ſtream,
The ſilver lily quivering blows.

* * * * *

'But, heedleſs wanderer, come not here,
This feaſt was not prepar'd for thee;
Unleſs thy heart feels nought more dear,
Than NATURE and SIMPLICITY.'

K. remarks that there is a ſimilar caſt of compoſition in

Mr. Kett has given a translation of Jortin's poem *on the nature of the soul*, which we were tempted to transcribe, but we find ourselves too much narrowed in our limits. The present translator modestly 'wishes, by this imperfect version, to give the English reader some idea of Jortin's elegance of fancy, and to excite the scholar to peruse the original verses, which are remarkable for their classical purity of style.'—We are always delighted when we meet with any proper tribute of respect to the memory of a man whom we well knew, and could not too much esteem.

ART. XII. *A Journal during a Residence in France,* from the Beginning of August to the Middle of December 1792. To which is added, an Account of the most remarkable Events that happened at Paris from that Time to the Death of the late King of France. By John Moore, M. D. In 2 Vols. Vol. I. 8vo. pp. 502. 7s. Boards. Robinsons. 1793.

THE works of Dr. Moore are so well and so advantageously known to the public, that it may, perhaps, be deemed sufficient information, concerning the present performance, to say, that its principal features resemble those of his preceding publications. In ordinary hands, such a journal of the proceedings in France, during the time above specified, would have exhibited little better than the occurrences of a stale newspaper: but Dr. Moore's narrative gives us the reflections of his own mind, as well as the history of the transactions that were passing under his eye: his journal forms a connected series of unexampled events, terminating in one dreadful catastrophe; and, from the grotesque characters of many of the actors, it may be considered as a sort of tragic-comedy, in which the incidents are described with shrewd observation of the wickedness and follies of men, alternately impressed by the pathetic, and enlivened and seasoned by the humourous.

In his road to Paris, August 5th, 1792, Dr. Moore found the inhabitants of Abbeville as gay as ever. They discovered no fear of the Austrians and Prussians; nor did care of any kind seem to disturb their minds:

'I thought them (says he,) equally chearful and rather better dressed than I ever observed the peasants of this part of France before; it is Sunday, and of course they are all in their best cloaths. In the higher ranks, in every country, it is not uncommon to see people richly dressed with very sorrowful countenances. I do not recollect to have ever met with any French people of the lower order, male or female, in town or country, with a sorrowful face, when they imagined themselves well dressed.'

When

en the Doctor, and his fellow-traveller, Lord Lauderdale, t ſupper, the landlord of the Inn read to them part of a which he had juſt received from Paris, giving an account tions for declaring the King's forfeiture to the crown. expreſſed ſurpriſe at this, and I aſked the landlord what he t of it.—*Mais—ma foi, Monſieur*, that is, Faith, ſir, ſaid h emphaſis and geſticulation—and then pauſing, he turned ſwer into a queſtion, ſaying, "What would you have me ak?" This was the amount of the landlord's opinion, he never varied, though he ſpoke ſeveral times afterwards ſame ſubject.' Dr. Moore could not have better deſcribed, ndred pages, the irreſolution which pervaded the greater the French nation.

moſt commendable *trait* of this performance is that f diſcrimination, which, while it arraigns and abominates rocities of a few wicked demagogues and their execrable nents, ſtill compaſſionates the nation at large, and even ds the ſentiments by which it was animated. The fol- paſſage, which we inſert as a ſpecimen of the work, will ith the approbation of all thoſe, whoſe approbation is to Briton deſirable.

idſt the diſorders and ſad events which have taken place in this of late, it is impoſſible not to admire the generous ſpirit which ll over the nation in ſupport of its independency. Before I is, I heard of a lady who had offered to the National Aſſembly,

discriminate with candour—he will envy freedom to no nation; he will praise that public spirit in another people which warms his own breast, and which he admires in his own countrymen; he will not rejoice in the calamities of France, and wish so many millions of his fellow-creatures to be again forced under the yoke of despotism, merely because France has formerly been at war with Great Britain.

'But France may be at war with Great Britain again.

'If that should happen, France will then be the enemy of Great Britain, and every true British subject will be the enemy of France, and do all in his sphere to subdue and bring her to reason.

'But, in the mean time, should a band of wicked men acquire undue influence with the people of France by zealous pretensions to patriotism, or should the expected National Assembly itself, through folly, ambition, or barbarity, or by a combination of all the three, blast the hopes of a free constitution, and ruin the happiness of their country, still the cause for which the revolution was undertaken remains the best in which men can engage; the folly, ambition, and barbarity of individuals, may consign their own names to the execration of mankind, but cannot diminish the intrinsic value of freedom.

'It is, however, when the cause of liberty is in danger of being dishonoured by some who pretend to be its supporters, that those who have a just sense of the blessings it confers will avow their sentiments, and refuse to join the undiscerning herd, who turn that indignation, which is due to the wretches who disgrace the cause of freedom, against freedom itself. It is at such times that their avowed attachment is of most importance, because it is then only that, in a free country, the interested votaries of power dare to preach their slavish doctrines.

'There was no need to inculcate the value of liberty when the tyranny of Louis XIV. was dragooning his subjects out of their country, or shutting them up in dungeons, or chaining them to oars: the example of such atrocious deeds rendered precept superfluous. But when shocking crimes are perpetrated under the banners of liberty, by the tools of despotism, it is then necessary to vindicate the purity of the one from the guilt of the other.

'Before I left Paris, I heard a person who was filled with indignation at the recital of the horrors then committing, cry, "D—n liberty, I abhor its very name!"—The indignation was just; but surely it was ill directed.

'If he had been hearing a recital of the cruelties which have been exercised on various occasions under the pretext of zeal for the Christian religion, whose essence is mercy and good-will to man, he might with equal justice and discernment have said, "D—n the Christian religion, I abhor its very name!"

This work, we are told, has been so much retarded by unexpected incidents, that the first volume only could be published at present. The second, we are assured, will appear soon. When it does, it shall meet with early notice; and the result of both volumes shall be laid before the public.

ART.

III. *The Botanic Garden*; a Poem, in Two Parts. Part I. ning the *Economy of Vegetation*. Part II. the *Loves of the* . With Philosophical Notes. 4to. 1l. 1s. Boards. Johnson.

have with pleasure seen the completion (as we suppose,) of Dr. Darwin's plan, respecting this beautiful philosophic by the appearance of the present volume,—which, though the *first* part, was, for reasons assigned in the prelimi- vertisement, preceded by the publication of the *second:* ch we gave some account in the lxxxth vol. of our Re- . 337.

be thought that we have too long deferred our notice of t of the Botanic Garden now before us, we have only rve that this seeming delay has proceeded from causes we hope, will not occur in future. The procrastina- owever, has not been so great as may be imagined from -page; for, though the date be 1791, the book was not d until a considerable part of the year 1792 had elapsed: s kept back, as we are informed, for the execution of the engravings *.

have before observed that the *general* design of this very r production is ' to inlist imagination under the banner nce, and to lead her votaries from the looser analogies, dress out the imagery of poetry, to the stricter ones which

we have already given our general opinion, supported by extracts from Dr. D.'s performance. If, from so much of the poem as was then before the public, the ingenious author obtained no small portion of applause, he will suffer no diminution of it by this second proof of his abilities. The versification is still splendid, the subject still interesting. The present volume, indeed, seems possessed of all the poetic qualities by which the first part is distinguished; and nowhere discovers any abatement of that *furor entheus* which should animate every true son of the Muses.

Before we proceed to our intended extracts from this publication, it will not, we apprehend, be altogether improper to take some little notice of a circumstance that may not be wholly unworthy of the author's attention.

A question has lately been started, whether Dr. D.'s claim to *originality*, independently of poetic merit, in respect of his Loves of the Plants, can be irrefragably established? It has been remarked, that M. de la Croix's beautiful little poem, the *Connubia Florum*, replete with simple and Virgilian Latinity, made its appearance in France more than sixty years ago. Though esteemed by the best judges a gem of the first water, this performance was in danger of falling into obscurity, and, possibly, had been totally lost, but for the good taste of Sir Richard Clayton, who has given a new edition of M. de la Croix's poem, accompanied by his own notes, and pertinent observations: (see our account of this edition, Rev. for Jan. last, p. 22.) — Now it has been considered as somewhat singular, that Dr. D. could pass over in silence a work which may, not improbably, have furnished him not only with the subject, but, in some degree, with the mode of treating it! — We must leave the ingenious Bard of Botany to notice these suggestions, if he chuses to give so much satisfaction to the candid inquirer. For us, we shall only remark that it is difficult to suppose that Dr. D. had never seen nor heard of La Croix's production. Such striking coincidences of imagination may be ranked among the '*possibles* *,' but, surely, not among the *probables*.—*We* do not mean, in the least, to insinuate any thing like a charge of plagiarism against the author of the Loves of the Plants. We have no doubt that, if he pleases to note the circumstance, he can obviate every idea of his having taken freedoms with the Muse of M. de la Croix, not strictly allowable in a court of criticism.

We return now to the merits of the English poem; which we shall endeavour to illustrate by an extract or two:

* See Rev. Jan. p. 23.

The

Darwin's *Botanic Garden; a Poem.*

e Addreſs of the GENIUS of the Place to the BOTANIC
ESS is repreſented in the author's beſt manner:

STAY YOUR RUDE STEPS! whoſe throbbing breaſts infold
he legion-fiends of Glory, or of Gold!
tay! whoſe falſe lips ſeductive ſimpers part,
/hile Cunning neſtles in the harlot-heart!—
or you no Dryads dreſs the roſeate bower,
or you no Nymphs their ſparkling vaſes pour;
nmark'd by you, light Graces ſwim the green,
nd hovering Cupids aim their ſhafts, unſeen.
" But THOU! whoſe mind the well-attemper'd ray
f Taſte and Virtue lights with purer day;
/hoſe finer ſenſe each ſoft vibration owns
'ith ſweet reſponſive ſympathy of tones;
) the fair flower expands it's lucid form
o meet the ſun, and ſhuts it to the ſtorm;—
or thee my borders nurſe the fragrant wreath,
ly fountains murmur, and my zephyrs breathe;
ow ſlides the painted ſnail, the gilded fly
nooths his fine down, to charm thy curious eye;
n twinkling fins my pearly nations play,
r win with ſinuous train their trackleſs way;
y plumy pairs in gay embroidery dreſs'd
orm with ingenious bill the penſile neſt,
o Love's ſweet notes attune the liſtening dell,
nd Echo ſounds her ſoft ſymphonious ſhell.

Hence in dark heaps, ye gathering Clouds, remove!
Disperse, ye Lightnings! and, ye Mists, dissolve!
—Hither, emerging from yon orient skies,
BOTANNIC GODDESS! bend thy radiant eyes;
O'er these soft scenes assume thy gentle reign,
Pomona, Ceres, Flora in thy train;
O'er the still dawn thy placid smile effuse,
And with thy silver sandals print the dews;
In Noon's bright blaze thy vermil vest unfold,
And wave thy emerald banner star'd with gold."

The introduction of the Rosicrucian idea of *Sylphs* and *Gnomes* is well imagined, and adds considerable lustre to the poem*:

'AND NOW THE GODDESS with attention sweet
Turns to the GNOMES, that circle round her feet;
Orb within orb approach the marshal'd trains,
And pigmy legions darken all the plains;
Thrice shout with silver tones the applauding bands,
Bow, ere She speaks, and clap their fairy hands.
So the tall grass, when noon-tide zephyr blows,
Bends it's green blades in undulating rows;
Wide o'er the fields the billowy tumult spreads,
And rustling harvests bow their golden heads.'

The poet's indignant animadversion on the well-known cruelties of the Spaniards, in the Western World, are just, spirited, and philanthropical:

"Heavens! on my sight what sanguine colours blaze!
Spain's deathless shame! the crimes of modern days!
When Avarice, shrouded in Religion's robe,
Sail'd to the West, and slaughter'd half the globe;
While superstition, stalking by his side,
Mock'd the loud groans, and lap'd the bloody tide;

* We think, indeed, that the poet has very happily availed himself of the Rosicrucian doctrine of Gnomes, Sylphs, Nymphs, and Salamanders; which he supposes to have been originally the names of hieroglyphic figures, representing the four elements; or of Genii presiding over their operations; and which, therefore, may be considered as machinery well adapted to a poem of this kind. Thus, obedient to the SPRING,

'Pleased GNOMES, ascending from their earthy beds,
Play round her graceful footsteps, as she treads;
Gay SYLPHS attendant beat the fragrant air
On winnowing wings, and waft her golden hair;
Blue NYMPHS emerging leave their sparkling streams,
And FIERY FORMS alight from orient beams;
Musk'd in the rose's lap fresh dews they shed,
Or breathe celestial lustres round her head.'

r ſacred truths announc'd her frenzied dreams,
d turn'd to night the ſun's meridian beams.—
ar, oh. BRITANNIA! potent Queen of Iſles,
whom fair Art, and meek Religion ſmiles,
w AFRIC's coaſt thy craftier ſons invade
th murder, rapine, theft,—and call it Trade!
The SLAVE, in chains, on ſupplicating knee,
reads his wide arms, and lifts his eyes to Thee;
th hunger pale, with wounds and toil oppreſs'd,
ARE WE NOT BRETHREN?" ſorrow choaks the reſt;—
AIR! bear to heaven upon thy azure flood
eir innocent cries!—EARTH! cover not their blood!'

cannot help noting that the laſt line of this quota-
s a ſyllable too much: *innocent* ſhould never be reduced
Tylable.—Were we inclined to the *minutiæ* of criticiſm,
ld point out other *peccadilloes*, ſuch as the frequent re-
of the uncharacteriſtic epithet *fine*, &c.—*Sed ubi plura*
&c.

the very abundant maſs of entertaining and inſtructive
ions, by which this poem is illuſtrated, and the volume
d, much praiſe is due. It will readily be conceived
ch a plan as the learned writer has formed, will very
y bring under his review the whole ſyſtem of the uni-
The great phenomena of NATURE, the moſt curious
ns of ART, the recent diſcoveries in PHILOSOPHY and

and the primary planets having been thrown out from the sun, the moon from the earth *, and all the satellites from their primary planets, in a semi-fluid state of lava, by the force of volcanos; which, in circumstances that can well be supposed to have existed at an early and remote period, may have been of sufficient force to project them to their present distances; and the velocity of the primary, which they would in course carry with them, might then occasion them to revolve in the same direction with it. Many circumstances are enumerated, which render this idea plausible; and though it be not easily reconcilable to the Newtonian laws of gravitation, it is certainly far less exceptionable than that of M. de Buffon.

We forbear to multiply extracts from this work, as many of our readers have, doubtless, by this time, had the pleasure of perusing the original; and as, after all that has been said, and already extracted, no detached passages can possibly give an adequate idea of a production so uncommonly diversified in its subjects.

ART. XIV. *Mr.* Godwin's *Enquiry concerning Political Justice.*

[*Art. concluded from page* 445, *Vol. X.*]

THE title which this writer has given to his sixth book is—'*Opinion considered as a Subject of Political Institution*,' and its heads of division are—The general effects of the political superintendence of opinion; of religious establishments; of the suppression of erroneous opinion, in religion and government; of tests; of oaths; of libels; of constitutions; of national education; of pensions and salaries; of the modes of deciding a question on the part of the community.

Here again, as we proceed, we frequently find the author in direct opposition to many of the received opinions and common practices of mankind; and, however his readers may be led to doubt, the arguments which he adduces are frequently advanced with such appearance of cogency, that we cannot do better than bring forward such passages as our limits will admit, and earnestly recommend it, as a labour worthy of all inquiring minds, to examine the work itself; in order that they may confute these new doctrines, if in opposition to virtue and truth; or, if in agreement with them, that they may farther elucidate, strengthen, and expand the writer's principles. Opposing the right of society to interfere with any man's speculative opinions, or to retain men in one common opinion

* From that part of it which is now covered by the South Sea.

lictates of authority, Mr. G. has the following among
rguments:

II. p. 599. 'To these considerations it should be added,
at is right under certain circumstances to-day, may by an al-
in those circumstances become wrong to-morrow. Right and
are the result of certain relations, and those relations are
in the respective qualities of the beings to whom they belong.
those qualities, and the relations become altogether different.
atment that I am bound to bestow upon any one depends
capacity and his circumstances. Increase the first, or vary
nd, and I am bound to a different treatment. I am bound at
to subject an individual to forcible restraint, because I am
enough by reason alone to change his vicious propensities.
ment I can render myself wise enough, I ought to confine
o the latter mode. It is perhaps right to suffer the negroes
Vest-Indies to continue in slavery, till they can be gradually
for a state of liberty. Universally it is a fundamental
in sound political science, that a nation is best fitted for the
ent of its civil government by being made to understand and
he advantage of that amendment, and the moment it is so
od and desired it ought to be introduced. But, if there be
h in these views, nothing can be more adverse to reason or in-
t with the nature of man, than positive regulations tending to
a certain mode of proceeding when its utility is gone.
ve would be still more completely aware of the pernicious

In the next chapter, which is a continuation of the same subject, we find this passage:

'It is a mistake to suppose that speculative differences of opinion threaten materially to disturb the peace of society. It is only when they are enabled to arm themselves with the authority of government, to form parties in the state, and to struggle for that political ascendancy which is too frequently exerted in support of or in opposition to some particular creed, that they become dangerous. Wherever government is wise enough to maintain an inflexible neutrality, these *jarring* sects are always found to live together with sufficient *harmony*. The very means that have been employed for the preservation of order, have been the only means that have led to its disturbance. The moment government resolves to admit of no regulations oppressive to either party, controversy finds its level, and appeals to argument and reason, instead of appealing to the sword or the stake. The moment government descends to wear the badge of a sect, religious war is commenced, the world is disgraced with inexpiable broils and deluged with blood.'

A few pages farther, Mr. G. thus reasons:

'Another argument, though it has often been stated to the world, deserves to be mentioned in this place. Governments, no more than individual men, are infallible. The cabinets of princes and the parliaments of kingdoms, if there be any truth in considerations already stated, are often less likely to be right in their conclusions than the theorist in his closet. But, dismissing the estimate of greater and less, it was to be presumed from the principles of human nature, and is found true in fact, that cabinets and parliaments are liable to vary from each other in opinion. What system of religion or government has not in its turn been patronized by national authority? The consequence therefore of admitting this authority is, not merely attributing to government a right to impose some, but any or all opinions upon the community. Are Paganism and Christianity, the religions of Mahomet, Zoroaster, and Confucius, are monarchy and aristocracy in all their forms equally worthy to be perpetuated among mankind? Is it quite certain that the greatest of all human calamities is change? Must we never hope for any advance, any improvement? Have no revolution in government, and no reformation in religion been productive of more benefit than disadvantage? There is no species of reasoning in defence of the suppression of heresy which may not be brought back to this monstrous principle, that the knowledge of truth and the introduction of right principles of policy, are circumstances altogether indifferent to the welfare of mankind.

'The same reasonings that are here employed against the forcible suppression of religious heresy, will be found equally valid with respect to political. The first circumstance that will not fail to suggest itself to every reflecting mind, is, What sort of constitution must that be which must never be examined? whose excellencies must be the constant topic of eulogium, but respecting which we must never permit ourselves to enquire in what they consist? Can it be the in-

of ſociety to proſcribe all inveſtigation reſpecting the wiſdom of ulations? Or muſt our debates be occupied with proviſions of rary convenience; and are we forbid to aſk, whether there ot be ſomething fundamentally wrong in the deſign of the re. Reaſon and good ſenſe will not fail to augur ill of that of things which is too ſacred to be looked into; and to ſuſ- at there muſt be ſomething eſſentially weak that thus ſhrinks e eye of curioſity. Add to which, that, however we may of the importance of religious diſputes, nothing can leſs bly be expoſed to queſtion than that the happineſs of mankind tially connected with the improvement of political ſcience.— ity the duty of government is to be mild and equitable. Ar- ts alone will not have the power, unaſſiſted by the ſenſe or the ction of oppreſſion or treachery, to hurry the people into ex- Exceſſes are never the offſpring of reaſon, are never the off- of miſrepreſentation only, but of power endeavouring to ſtifle and traverſe the common ſenſe of mankind.'

. Godwin is an enemy to all proſecutions for libels, and ats the ſubject with conſiderable attention. We muſt, ver, content ourſelves, on this head, with two ſhort quota-

II. p. 638. 'It would be a moſt tyrannical ſpecies of can- tell me, "You may write againſt the ſyſtem we patroniſe, ed you will write in an imbecil and ineffectual manner; you may and inveſtigate as much as you pleaſe, provided, when you

Again—(p. 649.) 'The modes in which an innocent and a guilty man might repel an accusation against them might be expected to be opposite; but the law of libel confounds them. He that was conscious of his rectitude, and undebauched by ill systems of government, would say to his adversary, "Publish what you please against me, I have truth on my side, and will confound your misrepresentations." His sense of fitness and justice would not permit him to say, "I will have recourse to the only means that are congenial with guilt, I will compel you to be silent." A man, urged by indignation and impatience, may commence a prosecution against his accuser; but he may be assured, the world, that is a disinterested spectator, feels no cordiality for his proceedings. The language of their sentiments upon such occasions is, "What! he dares not even let us hear what can be said against him."—How great must be the difference between him who answers me with a writ of summons or a challenge, and him who employs the sword and the shield of truth alone? He knows that force only is to be encountered with force, and allegation with allegation; and he scorns to change places with the offender by being the first to break the peace. He does that which, were it not for the degenerate habits of society, would scarcely deserve the name of courage, dares to meet upon equal ground, with the sacred armour of truth, an adversary who possesses only the perishable weapons of falshood. He calls upon his understanding; and does not despair of baffling the shallow pretences of calumny; he calls up his firmness; and knows that a plain story, every word of which is marked with the emphasis of sincerity, will carry conviction to every hearer.'

In the chapter of *constitutions*, is the following passage, which seems exceedingly repugnant to the present favourite system of law being the sole governor:

(Vol. II. p. 662.) 'A third consequence sufficiently memorable from the same principle, is the gradual extinction of law. A great assembly, collected from the different provinces of an extensive territory, and constituted the sole legislator of those by whom the territory is inhabited, immediately conjures up to itself an idea of the vast multitude of laws that are necessary for regulating the concerns of those whom it represents. A large city, impelled by the principles of commercial jealousy, is not slow to digest the volume of its by-laws and exclusive privileges. But the inhabitants of a small parish, living with some degree of that simplicity which best corresponds with the real nature and wants of a human being, would soon be led to suspect that general laws were unnecessary, and would adjudge the causes that came before them, not according to certain axioms previously written, but according to the circumstances and demand of each particular cause.—It was proper that this consequence should be mentioned in this place. The benefits that will arise from the abolition of law will come to be considered in detail in the following book.'

Mr. Godwin reasons largely on this topic, and adduces arguments which merit consideration: but we can only point out the subject to inquirers.

national education the author affirms—(p. 667.)

he injuries that result from a ſyſtem of national education are, firſt place, that all public eſtabliſhments include in them the permanence. They endeavour it may be to ſecure and to whatever of advantageous to ſocie'y is already known, but orget that more remains to be known. If they realized the bſtantial benefits at the time of their introduction, they muſt bly become leſs and leſs uſeful as they increaſed in duration. deſcribe them as uſeleſs is a very feeble expreſſion of their de- . They actively reſtrain the flights of mind, and fix it in the of exploded errors. It has commonly been obſerved of uni- s and extenſive eſtabliſhments for the purpoſe of education, e knowledge taught there, is a century behind the knowlege exiſts among the unſhackled and unprejudiced members of the olitical community. The moment any ſcheme of proceeding permanent eſtabliſhment, it becomes impreſſed as one of its eriſtic features with an averſion to change. Some violent ion may oblige its conductors to change an old ſyſtem of phi- for a ſyſtem leſs obſolete ; and they are then as pertinaciouſly d to this ſecond doctrine as they were to the firſt. Real in- ul improvement demands that mind ſhould as ſpeedily as poſ- advanced to the height of knowledge already exiſting among ightened members of the community, and ſtart from thence purſuit of farther acquiſitions. But public education has al- xpended its energies in the ſupport of prejudice ; it teaches its not the fortitude that ſhall bring every propoſition to the

capable of this salutary exercise, to what valuable purpose can he be employed? Hence it appears that no vice can be more destructive than that which teaches us to regard any judgment as final, and not open to review.—It has been alledged that "mere reason may teach me not to strike my neighbour; but will never forbid my sending a sack of wool from England, or printing the French constitution in Spain." This objection leads to the true distinction upon the subject. All real crimes are capable of being discerned without the teaching of law. All supposed crimes, not capable of being so discerned, are truly and unalterably innocent. It is true that my own understanding would never have told me that the exportation of wool was a vice; neither do I believe it is a vice now that a law has been made affirming it. It is a feeble and contemptible remedy for iniquitous punishments, to signify to mankind beforehand that you intend to inflict them. Nay, the remedy is worse than the evil: destroy me if you please; but do not endeavour by a national education to destroy in my understanding the discernment of justice and injustice. The idea of such an education, or even perhaps of the necessity of a written law, would never have occurred, if government and jurisprudence had never attempted the arbitrary conversion of innocence into guilt.'

In the chapter of *pensions and salaries*, to which Mr. Godwin is an enemy, he has a paragraph directly in point to a question at present contested: viz. "How far ought poverty to disqualify a man from voting at elections?"

(P. 681.)—'If we have no salaries, for a still stronger reason we ought to have no pecuniary qualifications, or, in other words, no regulation requiring the possession of a certain property, as a condition to the right of electing, or the capacity of being elected. It is an uncommon strain of tyranny to call upon men to appoint for themselves a delegate, and at the same time forbid them to appoint exactly the man whom they may judge fittest for the office. Qualification in both kinds is the most flagrant injustice. It asserts the man to be of less value than his property. It furnishes to the candidate a new stimulus to the accumulation of wealth; and this passion, when once set in motion, is not easily allayed. It tells him, "Your intellectual and moral qualifications may be of the highest order; but you have not enough of the means of luxury and vice." To the non-elector it holds the most detestable language. It says, "You are poor; you are unfortunate; the institutions of society oblige you to be the perpetual witness of other men's superfluity: because you are sunk thus low, we will trample you yet lower; you shall not even be reckoned in the lists for a man; you shall be passed by as one of whom society makes no account, and whose welfare and moral existence she disdains to recollect."

Book VII. treats of *crimes and punishments*, under the following heads—Limitations of the doctrine of punishment which result from the principles of morality; general disadvantages of coercion; of the purposes of coercion; of the application of coercion;

; of coercion considered as a temporary expedient; scale
rcion; of evidence; of law; of pardons.
soning at large on the pernicious effects of substituting
ment for instruction, and of imprisoning, scourging, and
g men to death, instead of enlightening and reforming
nderstandings, he thus speaks—(p. 698.)
f all human concerns morality is the most interesting. It is the
ual associate of our transactions; there is no situation in which
be placed, no alternative that can be presented to our choice,
ing which duty is silent. "What is the standard of morality
ty?" Justice. Not the arbitrary decrees that are in force in
cular climate; but those laws of eternal reason that are equally
tory wherever man is to be found. "But the rules of justice
ppear to us obscure, doubtful, and contradictory; what crite-
all be applied to deliver us from uncertainty?" There are
o criterions possible, the decisions of other men's wisdom, and
cisions of our own understanding. Which of these is conform-
the nature of man? Can we surrender our own understand-
However we may strain after implicit faith, will not conscience
e of ourselves whisper us, "This decree is equitable, and this
is founded in mistake?" Will there not be in the minds of the
s of superstition, a perpetual dissatisfaction, a desire to believe
s dictated to them, accompanied with a want of that in which
consists, evidence and connection? If we could surrender our
tandings, what sort of beings should we become? By the terms
proposition we should not be rational: the nature of things
prevent us from being moral, for morality is the judgment of

ness or unsubstantialness of the proposition. The direct tendency of coercion is to set our understanding and our fears, our duty and our weakness at variance with each other. And how poor spirited a refuge does coercion afford? If what you require of me is duty, are there no reasons that will prove it to be such? If you understand more of eternal justice than I, and are thereby fitted to instruct me, cannot you convey the superior knowledge you possess from your understanding into mine? Will you *set your wit* against one who is intellectually a child, and because you are better informed than I, assume, not to be my preceptor, but my tyrant? Am I not a rational being? Could I resist your arguments, if they were demonstrative? The odious system of coercion, first annihilates the understanding of the subject, and then of him that adopts it. Dressed in the supine prerogatives of a master, he is excused from cultivating the faculties of a man. What would not man have been, long before this, if the proudest of us had no hopes but in argument, if he knew of no resort beyond, and if he were obliged to sharpen his faculties, and collect his powers, as the only means of effecting his purposes?'

Again, (p. 702.)—

'We first vindicate political coercion, because the criminal has committed an offence against the community at large, and then pretend, while we bring him to the bar of the community, the offended party, that we bring him to the bar of an impartial umpire. Thus in England, the king by his attorney is the prosecutor, and the king by his representative is the judge. How long shall such odious inconsistencies impose on mankind? The pursuit commenced against the supposed offender is the *posse comitatus*, the armed force of the whole, drawn out in such portions as may be judged necessary; and when seven millions of men have got one poor, unassisted individual in their power, they are then at leisure to torture or to kill him, and to make his agonies a spectacle to glut their ferocity.—It is a poor argument of my superior reason, that I am unable to make justice be apprehended and felt in the most necessary cases, without the intervention of blows.'

The argument against punishment, from the uncertainty of evidence, has frequently been repeated: but, as it has never yet been satisfactorily answered, the author has thought it a necessary part of his subject:—

(P. 724.) 'One more argument calculated to prove the absurdity of the attempt to proportion delinquency and suffering to each other may be derived from the imperfection of evidence. The veracity of witnesses will be to an impartial spectator a subject of continual doubt. Their competence, so far as relates to just observation and accuracy of understanding, will be still more doubtful. Absolute impartiality it would be absurd to expect from them. How much will every word and every action come distorted by the medium through which it is transmitted? The guilt of a man, to speak in the phraseology of law, may be proved either by direct or circumstantial evidence. I am found near to the body of a man newly murdered. I come out of his apartment

nent with a bloody knife in my hand or with blood upon my s. If, under theſe circumſtances and unexpectedly charged murder, I falter in my ſpeech or betray perturbation in my coun-ce, this is an additional proof. Who does not know that there a man in England, however blameleſs a life he may lead, who is that he ſhall not end it at the gallows?'

r the ſatisfaction of our readers, and in order to enable to judge, we have thus far made copious extracts from this ; which, be its principles what they may, treats on ſubjects oſt intereſting to the human race. Our limits will admit ore ſelections, and we muſt therefore ſatisfy ourſelves with ing the heads of the eighth book, the ſubject of which is *rty*, and then conclude: they are as follow—' Genuine of property delineated: benefits ariſing from the genuine of property: of the objection to this ſyſtem from the ad-le effects of luxury—from the allurements of ſloth—from npoſſibility of its being rendered permanent—from the in-lity of its reſtrictions—from the principle of its popula-of the means of introducing the genuine ſyſtem of pro-'

ſirous that the public ſhould form their own opinions, on ts concerning which the world is ſo much divided, we generally abſtained from obtruding our ſentiments on this In fact, the ſingularity and novelty of many of its nes, beſide thoſe which our limits would permit us to cite,

ART. XV. *Antiquities of Ireland*; by Edward Ledwich, LL.B.

[*Article concluded from p.* 38.]

MR. LEDWICH offers, in his preface, some apology for the freedom with which he attacks the dangerous absurdities of superstition, or the ostentatious pretensions of minds inflated with a kind of patriotic pride and vanity, viz.

'Some confidence in the cause I was engaged in, which appeared to me that of truth, has probably inspired a temerity of expression and of censure, which on any other subject had better been restrained. I confess I have taken little pains to correct this error, if it be such, because here truths were to be delivered in strong language; the numerous defenders of our bardic fictions and historical romances being ever on the watch, and ready to convert guarded expressions and modest diffidence into strong symptoms of a weak cause. Nor have I been sparing of ridicule; for who in his senses would so egregiously waste his precious moments, as to enter into a serious discussion and confutation of monstrous assertions, and puerile absurdities?'

The reader of this volume will not infrequently find occasion to recollect these remarks, which Mr. Ledwich, with due propriety, offers in his own vindication.

The dissertation, which falls next under our view, is entitled *Specimen of the Natural History of Ireland, and of the Manners of the Irish in the twelfth Century.* A great part of this essay is formed from the Topography of Ireland, written by Giraldus Cambrensis, or Girald Barry, a Welsh ecclesiastic; a man of genius, but of extreme vanity, which urged him to the pursuit of literature, and to such a superiority in its various departments, as would leave him without a rival. He visited Ireland twice: the second voyage was made A. D. 1185, at the request of Henry II. who exhorted him to examine the kingdom minutely, and to propose the best methods of securing and improving this newly-acquired country. Mr. Ledwich remarks, and not, we apprehend, without reason, that this work is perhaps as curious a literary monument as is any where to be found, displaying the natural history and philosophy of the age in which it was written.—Our author desires to appear neither the apologist nor the panegyrist of Girald, but he defends him from the heavy censure with which he has been loaded by other Irish antiquaries.

'Our manner of ploughing, (it is said,) Cambrensis does not describe; it was certainly by the tail, which continues at present to be practised in some places. Mr. Barrington supposes it was embraced for want of proper tackling: but the Irish had at all times what they now use, thongs or straps of raw hides, which serve them for traces. It is likely the custom was introduced by the Picts, for it prevails in the northern parts of Scotland.'

—'In

In 1612, ten ſhillings were levied for every plough ſo
n in Ulſter, and the ſum amounted in one year to 870l.'—
ı is the obſtinacy of man, or ſuch the force of prejudice and
t!—It appears alſo, that, at one period, the Iriſh, like their
hren in the Highlands of North Britain, ' burned, and did
threſh their corn. A woman, ſitting down, took an hand-
of corn in her left hand by the ſtalks, and ſet the ears on
; in her right ſhe held a ſtick, with which ſhe beat off the
n as ſoon as the huſk was burnt; ſo that corn might be
ed, winnowed, ground, and baked in an hour after it was
ed.'—Rice is ſaid to have been ſown in this country in
5.—In 1590 they diſtilled a ſpirit from malt, and imitated
ign *liqueurs* by adding ſeeds and ſpices.—The nectar of the
ı was compoſed of honey, wine, ginger, pepper, and cin-
on. This was called piment. The French poets of the
ı century ſpeak of it with rapture, as being moſt delicious.
'he diſſertation, on *the muſic of the ancient Iriſh, as cultivated
heir Bards*, is written by William Beauford, A.M. It is
nious, and abounds with information. In *vocal* muſic, ac-
ling to this account, the Iriſh appear to have excelled; ' for
le the Scotch, Welſh, Engliſh, and even the eccleſiaſtical
ic kept nearly equal time in all their parts, the Iriſh, at
in the 13th century, are ſaid to have uſed great latitude in

f *the political conſtitution and laws of the ancient Iriſh:* A
s, but difficult ſubject, which he purſues with attention
fidence. He properly obſerves, that an analogy in the
al inſtitutions of all rude nations is obvious.— The *Brehon*
aturally paſs under review, as far as any clear and deter-
: notions can be formed concerning them. The high
ity to which, according to ſome writers, they have pre-
ıs, is here conteſted, and, with ſatisfactory probability,
certainty, rejected. ' I think, (Mr. L. ſays,) that as
ıs the Iriſh began to regulate eccleſiaſtical affairs by
s, political laws were at the ſame time eſtabliſhed, for
lergy and laity ſat together on ſuch occaſions.'—' It ap-
that the *Brehons* (judges) had contrived a technical lan-
or jargon, and contractions, in imitation of the Norman
's, which they called the *Peaunian* or *Phenian* language,
ıed from Peann, a writing pen, becauſe it was different
he Brehonic oral law. From theſe and other anecdotes,
may be relied on, we ſee the great improbability of
ting the Brehon laws of the Seabright collection, and
eater difficulty of rendering the Peannian commentary
ıt proper gloſſaries and keys.'—Our limits will not allow
give a more diſtinct account of this eſſay; which, ſays the
, ' imperfect as it is, may excite farther attention.'
ıd towers, which are numerous in Ireland, cannot fail of
ing the attention of the antiquary. Several conjectures
een formed concerning them: our author, we are in-
to believe, gives us the true account, when he pro-
es on them as intended for ſteeple-houſes or belfries.
rguments in favour of this ſuppoſition are almoſt deciſive.

sometimes found in England: but the round towers* in Scotland, (as the Dun of Dornadilla, &c.) though probably the work of the Danes, appear to have been, some at least, of a different kind and use.—The present judicious antiquary here offers many sensible and learned remarks; and he adds several strictures not very favourable, though somewhat jocular, to the editor of *Collectanea de reb. Hib.* †

Antiquities of New Grange, in the county of Meath. This essay is introduced by some just and scientific remarks on the necessity of distinguishing between *Celtic* and *Scythic* or *Gothic* antiquities, if we would attain real and useful knowlege on the subject. A neglect in this respect has occasioned great confusion. 'Let who will (it is said,) be the leaders of the Scythic or Gothic tribe into Europe, or let the period of their arrival be what it may, the northern chronicles preserve abundant proofs of the introduction of a new superstition some years before the Incarnation.' This new northern superstition is applied to illustrate the stone monuments, &c. of *New Grange*; and it is on the whole inferred, that this was the work of semi-christian Ostmen in the ninth century.—In the course of these inquiries, *Stone henge* falls briefly under notice. Mr. Ledwich is of opinion, with Keysler, &c. that the Anglo-Saxons ‡ were the authors of that wonderful work.

The antient Irish dress is a curious topic, concerning which very little that is worthy of reliance has occurred to this accurate inquirer, antecedently to the 8th century. The most ancient garb of which we have any certain account, was barely a skin mantle, afterward changed for one of woollen, the rest of the body being naked. Cambrensis speaks of the Irish, in the 12th century, as but lightly clad in woollen garments, barbarously shaped, and for the most part black, because the sheep of the country are black.—On this passage it is remarked:

'Naturalists tell us, and with great truth, that the colours of animals are often their greatest security from destruction. Thus the smaller evade the larger insects, and thus hares assuming a white colour in winter where snow abounds, elude their sharp-sighted enemies. What nature thus kindly does for animals, reflection does for man,

* See M. Rev. vol. lxii. p. 273. vol. lxiv. p. 114. New Series, vol. ii. p. 11.

† Col. Vallancey.

‡ The present name, Stone-henge, he traces up to *Hengist's Stones*, supposing their erection to have been the work of the Saxon army under Prince Hengist, in commemoration of a signal victory gained by them over the Britons:—but "whence came the stones, and how were such immense masses conveyed to that spot?" are still questions that puzzle every antiquary.

The

The Highlanders, formerly exercised in perpetual rapine, the better to conceal themselves, gave to their clothes a heath tincture. 'The black clothing of the Irish was for the same purpose, being the colour of their bogs, their constant retreat.'

To the mantle, they had now added the hood, formed into a conical cap, and together with it wore a jacket and trowsers.

Toward the conclusion of this essay, after several very sensible observations, it is added,

'The suppression of monasteries, and the reformation of religion in the reigns of Henry VIII. and Elizabeth, had more powerful operation in reclaiming the Irish from barbarism and evil morals than the severest laws. The settlement of English colonists in different parts of the kingdom, their domestic and personal neatness, their active industry, supplying them with all the conveniencies and comforts of life, their rational religion, looking for happiness from their own exertions, instead of blindly and indolently reposing on the merits of imaginary saints, all conspired to awaken in the minds of the natives, a lively sense of their own wretchedness, groaning beneath the oppression of temporal and spiritual tyranny, from which however they were not completely emancipated, but by the abolition of the Brehon law, in the sixth year of the elder James.'

The four succeeding dissertations are devoted to *antiquities of the Irish church*; a copious topic, reduced by our author into a moderate compass; treated with precision and perspicuity, as far as the subject will admit, and with that just abhorrence of superstition, and of delusion, priestly and political, which will be approved by intelligent and ingenuous minds.—We will not enter into an inquiry, whether Bishop Stillingfleet has 'made it *more* than probable that St. Paul laid the foundation of a Christian church in Britain;' nor how far an ancient MS. is worthy of confidence, which (as the said bishop observes,) informs us, 'that St. John the evangelist first sang the Gallican office, then the blessed Polycarp his disciple, and after him Irenæus, bishop of Lyons.'—Passing this part of the treatise, we proceed to take some notice of Archbishop Usher, a name always mentioned with regard. This industrious primate exhausted great part of his life on the subject of ecclesiastical affairs in Ireland; and, when he reviewed his compilation, 'was obliged (says this writer,) to anticipate a remark, which he knew every man of sense, letters, and penetration, must make, that it contained some things frivolous, many doubtful, and not a few false.'—It is, however, to be remembered, that his intention was not that of writing a history, but chiefly to collect materials which might be employed by others to that purpose. Who is free from human frailty and error?—Although Usher was highly estimable on several accounts, yet there is too much reason to believe that he entertained some unjustifiable preju-

r that he was under ſome reſtraint, reſpecting eſtabliſh-
and ſuch authorities as frequently prevent fair diſcuſſion,
ithful exhibition of the truth. When Dr. Ryves, after
l inveſtigation, expreſſed to Uſher and Camden, in the
18, his doubts concerning the miracles recorded of St.
, neither the primate, nor his friend, appears, from this
count, to have acted with all that impartiality and can-
r indeed that ſtrict veracity, which are always to be de-
nd might naturally have been expected.—Mr. Ledwich
s ſtrong arguments to prove that this famous apoſtle
nd was an ideal perſonage, 'dubbed the patron-ſaint,'
inth century, which was famous for reviving and in-
ting Pagan practices with the Chriſtian ritual.—It is
le to read without amazement the fraudulent arts which,
rent departments, have been employed to cheat and gull
d. The wickedneſs and impudence of thoſe, who, by
eans, triumphed over the ignorance and credulity of
llow-creatures, might ſeem incredible: but fact ſup-
e aſſertion!—One of theſe lying and abandoned monks,
g told that there were no materials to aſſiſt him for the
patron-ſaint, which he was deſired to write, replied,—
ould execute the work juſt as eaſily without them, and
give them a moſt excellent legend, after the manner of
nd of Thomas à Beckett." Chriſtianity, or what has

'The Roman Catholics of Ireland are a liberal and enlightened people, nor is it possible they will be longer amused with fictitious legends, or pay their adoration to ideal personages. The night of ignorance and superstition is passed, and with it the rustic and undiscerning piety of dark ages. A scriptural, rational, and manly religion is alone calculated for their present improvements in science and manners: this alone will establish an empire in the heart of every thinking and well disposed man, which no revolution will be able to shake.'

The volume finishes with *miscellaneous antiquities*; by which may be understood matters of curiosity rather than of importance; unusual appendages to works of this nature, claiming the greater attention in the present case, as they serve to corroborate the idea pursued through this work of a northern colonization.—The Celtes, a rude race of hunters, have left behind them comparatively but few memorials; stone hatchets, and arrows headed with stone, are the chief; which were probably at once military weapons and domestic implements:—but how shall we account for Celts of *brass*, and other more curious metallic works, which Irish bogs have sometimes furnished? These have called forth many an enthusiast to celebrate with rapture the ancient honours of his country:—but the Firbolgs, and their successors, well acquainted with metallurgy, supply an easy answer to the question, and lay these high and fanciful pretensions in the dust.—Here Col. Vallancey receives some farther shafts from the quiver of ridicule and satire.—Mr. Webb's analysis of the history and antiquities of Ireland*, which appeared just before Mr. Ledwich had accomplished his work, also comes under a critical examination and censure in this essay.

Thus have we endeavoured to give our readers a view of this performance, in which we find much to commend, and little to disapprove. If, in an instance or two, we might hesitate, or be inclined to object, our intention is overcome by the good sense, the learning, the judgment, the diligence, the accuracy, and the liberality, which pervade the whole. We consider the public as indebted to this author for so instructive and useful a production; which, we trust, will have its effect, in concurrence with other aids, toward the destruction of bigotry, superstition, and false science, with all their idle fancies and childish chimæras; and thus contribute to the advancement of solid learning, rational religion, and virtue. The value of the volume is still greatly enhanced by the engravings, exact and beautiful, with which it is attended: they are about forty in number.

* This work is now under review, and our account of it will speedily appear.

NTHLY CATALOGUE,

For JUNE, 1793.

EAST *and* WEST INDIES.

5. *Three Letters addressed to a Friend in India*, by a Proprietor. cipally on the Subject of importing Bengal Sugars into England. pp. 88. 2s. 6d. Debrett. 1793.

writer maintains that the equalization of duties between the ſt and Weſt Indies, is ‘ both unneceſſary, and impolitic in the degree—*unneceſſary*, becauſe the Eaſt India Company can ſugars to market with a profit ſubject to the preſent high as long as it can be for the general intereſt of the nation ey ſhould do ſo; and *impolitic*, becauſe the Eaſt India Com- vould totally ruin the Weſt India Iſlands, if they can im- gars *to any extent for which a demand can be found.*’ An ac- of ſugars imported from Bengal is annexed, which ‘ ſhews a of 1270l. 10s. on an invoice of 4663l. 16s. This ſurely is a andſome advantage; it exceeds 27 per cent. and if the Eaſt Company gained as much upon their trade in general, they at this day have a very different ſtatement of their affairs to to the public.’ He treats the current opinion, that Bengal is of ſupplying all Europe with ſugar, as a raſh and chimerical nd enters into a detail of circumſtances to prove it to be ſo.

suffered under their hands, and done them more mischief than good in one capacity or other.' This observation, if well founded, bodes very ill to their future prosperity; and corresponds but too closely with an authority not easily disputed. 'Mr. Anderson, the Accomptant to the Board of Controul, has lately declared to the public, that the India Company have not been able to carry on a trade with India to a profit for some years past.' Territorial sovereigns and traders appear to be too heterogeneous a mixture of characters, to unite in the same persons; it might be well, therefore, if this united company would separate again, so as that the princes and merchants might form distinct bodies; or that they would relinquish the trade altogether, and leave it to be managed in a more prudent manner by others. This writer would have the trade in sugar thrown open.

Art. 17. *The Right in the West India Merchants to a double Monopoly of the Sugar Market of Great Britain, and the Expediency of all Monopolies, examined.* 8vo. pp. 83. 2s. Debrett, &c.

When important questions engage the public attention, the variety of pamphlets exhibit the strength of arguments on each side; and in reading one, we frequently recollect reasons or facts stated in others, which either refute or are refuted:—but as we mention each separately, it will scarcely be expected that we should compare all, and decide on the subject of them summarily. This would, in many cases, not only be deemed extra-judicial, but would prove a labour of too great magnitude. It may therefore suffice to observe, that the publication before us argues well, on liberal principles, against favouring monopolies of any kind; and, from a comparison between the circumstantes of the West India islands, and our Eastern possessions, relatively to Britain, with the natural and political claim of the inhabitants of this country to be supplied with commodities at the cheapest rates, shews the propriety of allowing a free competition between the Eastern and Western importers of sugar.

Art. 18. *Heads of the Speech of the Right Hon. Henry Dundas*, in the House of Commons, February 25, 1793, on stating the Affairs of the East India Company. 8vo. pp. 47. With an Appendix of Estimates, &c. pp. 26. 3s. Debrett.

Parliamentary speeches being immediately retailed in the public papers, at least as to the leading points, the bare mention of their appearance in a separate form, and, as may be supposed, on better authority and with more attention to correctness, will in general be sufficient. It is already well known that the affairs of the Company were represented by the ministerial orator in the most favourable point of view.

Art. 19. *A Letter to the Proprietors of East India Stock*, on the present Crisis of the Company's Affairs. By John Prinsep, Esq. 8vo. pp. 28. 1s. Debrett.

The renewal of the Company's charter gives rise to many new considerations founded on the new distinction of a commercial company becoming territorial sovereigns. Here the supreme power, which confers existence on these commercial princes, steps in, and cries, "Halves!" Power, wherever it resides, is insatiable; and, where

powers interfere, by discussing the matter among them, they
ct each other; when the several pretensions are adjusted, we
nstructed by the event. The present age teems with grand
nts. We have no temptation to enter into the intricacies of
ll-street politics.

LAW.

A Digest of the Laws of England, by the Right Hon. Sir
Comyns, Knight, late Lord Chief Baron of his Majesty's
of Exchequer. The third Edition, considerably enlarged,
ntinued down to the present Time, by Stewart Kyd, Barrister
w of the Middle Temple, Esq. 8vo. 6 Vols. 3l. 15s.
. Longman, &c. 1792.

rst edition of this very useful and comprehensive work
lished in the year 1762;—in 1776, a continuation by a
hand appeared; in 1781 a new edition, in which the conti-
was alphabetically inserted, was found necessary. The pro-
ave thus given an unequivocal testimony to the merit of the
performance, by so frequently requiring editions of so large
ensive a publication.—Mr. Kyd undertook a very laborious
en he engaged to bring the work down to the present time,
rves considerable praise for his resolution in the attempt, and
diligence manifested in the execution of *several* of its parts.
however, sorry to observe, that he has relaxed in his atten-
he titles of *arbitrament* and *merchants*; which, on account of
portance, called for an equal measure of investigation; and
ntion might easily have been given by Mr. Kyd, as he had
y considered the subjects in his two Treatises on the Law of

guilty who differed in their sentiments on religious topics from the law makers, — and points out, in a strong and convincing manner, the gross impropriety of instituting a tribunal for the examination and punishment of *opinion.*—With the justness of the following passage we were much pleased: 'The ecclesiastical court has not only a cognizance, *pro salute animæ*, over religious tenets, but likewise over immoralities unconnected with injuries. How is it that the zeal of this court for promoting man's salvation, has ever been more strongly displayed in extirpating error, rather than vice?' Mr. H. very severely suggests the natural cause for such conduct, when he adds, 'It appears as if pride of understanding was more predominant in the breast of an ecclesiastic, than the love of virtue.'

Art. 23. *Reports of Cases relating to the Duty and Office of a Justice of Peace*; from Michaelmas Term 1791, to the End of Trinity Term 1792. By Michael Nolan, Esq. of Lincoln's Inn, Barrister at Law. 8vo. 4s. Boards. Butterworth. 1793.

Mr. Nolan's preface informs us, that this volume of reports is designed chiefly for the use of those gentlemen who attend the sessions. To them it may prove particularly serviceable, but to the general lawyer it will be unnecessary, as he will find these cases contained in the Term Reports of the same period.—This work is valuable on account of its fidelity and perspicuity.

Art. 24. *The Practice of the Court of Great Sessions for the several Counties of Carmarthen, Pembroke, and Cardigan; the County of the Borough of Carmarthen; and the Town and County of Haverford-west.* By Richard Foley, Secondary of the Circuit. 8vo. pp. 144. 5s. Boards. Williams. 1792.

This volume contains an account of those particulars in which the practice of the Welsh Courts differs from that of Westminster-hall; and will be useful to gentlemen on that circuit.

Art. 25. *The Law of Costs.* By John Hullock, of Gray's Inn. 8vo. pp. 626. 9s. Boards. Nicol. 1792.

Mr. Hullock has here shewn great industry in collecting all the cases, antient and modern, on the subject of costs, and in arranging them under their proper heads.—It appears to us a fuller and more comprehensive treatise than any which has hitherto been published on this useful title of the law.

Art. 26. *Reports of Cases argued and determined in the High Court of Chancery*, beginning in the Sittings after Hilary Term 29 Geo. III. A. D. 1789, and ending in the Sittings after Trinity Term 32 Geo. III. A. D. 1792. By Francis Vesey, jun. Esq. of Lincoln's Inn, Barrister at Law. Folio. pp. 567. 1l. 16s. bound. Dilly. 1793.

These reports are contemporary with those given by Mr. Brown at the end of each term in which they are decided, and therefore will be found less necessary to the profession, on account of the same ground being pre-occupied by another.—On their comparative merit we shall not decide.

Art. 27. *A Charge to the Grand Jury of the Court Leet for the Manor of Manchester*, containing an Account of the internal Government

Town; and of the Nature, Jurisdiction, and Duties of Courts n general. Delivered at the Michaelmas Court, Oct. 15, by William Roberts, Esq. of the Middle Temple, Barrister . 8vo. 1s. Butterworth. 1793.

berts, to whom the public are much indebted for this very vestigation of the constitution and power of courts leet, suc- r. Geo. Lloyd as steward of the court leet for the manor of er. After concisely enumerating the principal offences under the cognizance of this court, Mr. R. proceeds to respectable offices which relate to the police of Manchester, force the necessity of appointing persons who, from their and respectability, derive the best title to preside over the concludes with an admonition to reject all considerations m party or religious prejudices. He observes that

egislature, even in the midst of the zeal that produced the n and Test Acts, in the reign of Charles II. by the latter t is enacted, that all officers, civil and military, should re- Sacrament of the LORD's Supper according to the usage of of England—in the midst of that zeal, I say, the Parlia- ted that this should not extend to Constables, Head- or Tything-men, who may enter into these offices, and em, without that qualification. As these officers were *then* xcepted, it is not easy to conceive, that in this age you uenced by a spirit which the Legislature formally rejected, ime when the rage against non-conformists rose to enthu-

mond Buildings, Soho, Solicitor for the Prisoner. 8vo. 2s. 6d. Johnson. 1792.

The defence set up by the prisoner was *that he was no soldier*, and not amenable to the jurisdiction of a court martial.—His judges, however, declared him to be a soldier; and found him guilty of the offence laid to his charge. Mr. Martin complains heavily in the pamphlet before us, but with what foundation we cannot determine, that, in the course of the proceedings, the judges rejected *proper* and admitted *improper* evidence; and, throughout the business, manifested a great prejudice against the prisoner.—In last Trinity Term, a rule was granted by the Court of Common Pleas to shew cause why a prohibition should not go to prevent the execution of the sentence passed against the prisoner; when the court, after the case had been ably argued, and fully discussed, discharged the rule, but previously determined the following point, on which the motion for the prohibition rested; that the *receiving pay as a soldier*, subjected the receiver to *military jurisdiction*. An excellent report of this case is given in Mr. H. Blackstone's Reports, vol. ii. p. 69.

Art. 29. *A Treatise upon the Law and Proceedings in Cases of High Treason*, &c. By a Barrister at Law. 8vo. pp. 154. 3s. 6d. Boards. Butterworth. 1793.

This performance is ushered into the world by a declamatory and political preface, part of which we understand, but cannot approve; the remainder we cannot censure, because we do not comprehend it. Our readers may perhaps be more fortunate, and may possibly be able to explain satisfactorily to themselves the meaning of the following poetical rhapsody: 'All Europe is in arms, and the happiness of millions depends on the event. This is not a war of conquest, ambition, or aggrandizement; not a war of commerce, or for territorial acquisition: but it is singularly conspicuous for implicating the question, Whether the elements of civil society are to be disorganized, and reduced to a chaos? It is a war undertaken, because the balance of the world trembles on its beam.' Thus far is intelligible to us, but now comes the flight which leaves us at a distance: 'Under these circumstances, the British nation awakes at the early call of danger; while visions of immortal glory, and dreams of victorious rapture swim before the warrior's eyes.' [We sincerely wish that they may not continue in the state of *visions* and *dreams*.] 'Like an eagle she mues her mighty youth, and soaring aloft, kindles her undazzled eyes, at the full mid-day beam—whilst the inferior birds of prey, glutted with rapine, and foul with blood, are scared at the sight, and by discordant and dreadful notes prognosticate their future fall.'

To return, however, to the work, for it had nearly escaped us that we were reviewing *a law essay*, we must allow that the publication is *well-timed*, and that it will be useful to those gentlemen who have not already in their possession the larger treatises of the Pleas of the Crown, from which it is chiefly compiled.

Art. 30. *A Discourse on Laws*, intended to shew that legal Institutions are necessary, not only to the Happiness, but to the very Existence of Man. By the Rev. A. Freston, A. M. 4to. pp. 22. 1s. Deighton. 1792.

This

s is a plain and ſenſible diſcourſe from the following text: " For w was given by Moſes, but grace and truth came by Jeſus ." John, i. 17.—but the author has promiſed in his title-page than the public will diſcover to be performed in the work.

1. *A Letter to the Right Hon. William Windham*, Member for wich, upon the preſent Election Judicature. 8vo. pp. 28. Debrett. 1793.

e author of this pamphlet complains, with warmth, and with , of the extreme reluctance of the Members of the Houſe of ons to be choſen on a Committee to try the election petitions: ſures the mode of trying thoſe petitions ſince Mr. Grenville's act dopted; and he propoſes another, which, in his opinion, is free hoſe inconveniences which now prevail. He writes with judg- ſpirit, and candour.

32. *Summary Hints for remedying various Defects in the Laws of eſt and Impriſonment for Debt.* 8vo. pp. 29. 1s. Ridgway. 2.

e great hardſhip of the laws of impriſonment for debt has been g and juſtly a ſubject of complaint, that parliament have at length ed to the grievance, and a bill is now before the Houſe of for the purpoſe of remedying the evil. The writer of the pre- amphlet confirms the old adage, that " it is eaſier to cenſure o amend;" for his ſtatement of the many and complicated miſ- attending the preſent ſyſtem is correctly given, but his plan for rm appears to us ſuperficial and inexpedient; we muſt, however, from this cenſure what is ſaid on the ſubject of ſomewhat

Art. 35. *A new Abridgment of Cases in Equity*, and of such Cases at Law as relate to Equitable Subjects, from 1735, to the present Time. By Josiah Brown, Esq. Barrister at Law, and Editor of the Cases in Parliament. Vol. I. 4to. pp. 535. 1l. 5s. Boards. Pheney. 1793.

As no manuscript cases are admitted into this collection, the reader will find only such cases as have previously been reported by different authors. The abridgment is executed with accuracy and judgment, and will be useful to those who are unwilling to purchase the works from which it is compiled.

FRANCE.

Art. 36. *Thoughts on the Death of the King of France.* By William Fox. 8vo. 3d. Gurney.

The public commiseration and horror excited by the catastrophe of the king of France being by this time somewhat exhausted, Mr. W. Fox very properly calls on us to view the event, together with its probable consequences, in the light of reason and political wisdom. The absurdity of going to war with the French nation, on account of any internal violation of right, is forcibly argued; and it is even maintained that, in not interposing our friendly offices at the critical moment when the national assembly invited our interference, and hereby not preventing that invasion of France which was the immediate occasion of the horrors that have followed, we have been ourselves in some sort accessary to the king's death. The author writes with his usual sagacity and freedom.

Art. 37. *An Appendix to a Tour through Part of France.* 8vo. 2s. Cadell. 1793.

The work, to which this appendix relates, was reviewed in the 2d volume of our New Series, p. 138*.—The writer was, *then*, in common with every friend to human freedom and social happiness, a well-wisher to the French Revolution, at the time of its laudable commencement: but, *since*, in common with every friend to just government and public order, he has conceived such an abhorrence of many of the proceedings in France, that he is become a warm approver of the conduct of their opponents. For this change of sentiment he now assigns his motives and reasons; and this he has done in such a fair and manly discussion of the subject, as reflects honour on his principles and abilities, both as a politician and as a writer. It shews that candid turn of mind, ever open to conviction, which is one of the most honourable traits of the human character. The review here taken of the conduct of the National Convention, and of the parties which are now desolating France by their horrid measures, is replete with just and striking remarks and conclusions; which cannot fail of meeting with the approbation of every judicious and dispassionate reader.

Art. 38. *Eloge Funèbre de Louis Seize, Roi de France et de Navarre: Prononcé à Londres, en Présence de plusieurs Compagnies respectables,*

* That work is now republished, with the addition of this *Appendix*, price 6s. boards.

le

7 *Mars, le* 2, *le* 11, *et le* 23 *Avril*, 1793; *par M. Lenoir, Pro-*
ur de Langue et de Belles Lettres Françoises. 8vo. pp. 68.
De Boffe, &c.

ring on a former occafion borne our teftimony to the merit of
:noir as a compiler [fee our account of *La Pratique de l'Orateur*
ais, Rev. Oct. 1792.] we now add our acknowlegement of his
s as an orator. Whatever may have been the truth concerning
ojeft of this Eloge, which it muft be the *future office* of the im-
l hiftorian to determine, the author muft be allowed the merit of
g written a pathetic harangue.

NAVIGATION.

59. *Inftructions for Young Mariners*, refpecting the Manage-
it of Ships at fingle Anchor. By Henry Taylor, of North
elds. 8vo. pp. 30. 6d. Phillips. 1792.

is fhort and ufeful manual contains feveral practical cautions,
d as the refult of twenty years' experience in the coal and Bal-
des.—We have juft feen a 2d edition of thefe valuable *Inftru-*
to which is prefixed the following advertifement:

he Owners of about 200 fail of fhips, refident in NORTH
LDS and its environs, did at their Annual Affociated Meeting,
Firft Month 1792, come to the following refolution:

'hat it is the opinion of this Meeting, that many of the loffes
happen at fea, are owing to the caufes mentioned in the Pre-
o *Henry Taylor's* INSTRUCTIONS TO YOUNG MARINERS;
INSTRUCTIONS we approve, and recommend to the attention
ery defcription of feamen: and that a number of faid IN-

Who would believe it! thus circumstanced, this man not only allows himself the most scandalous declamations against the great and he rich, but has also quitted England, and is gone to Paris, where he is become an *affiliate* of the Jacobins, and has enlisted himself under their standard.' We regret, with M. Pictet, the misconduct and ingratitude of Swiss governors, and the lamentable simplicity of their generous English employers: but we apprehend that few persons, except the Genevese, have ever heard that such men as he describes, or even Geneva itself, had any considerable share in producing the French revolution, and the present crisis of Europe. It will not be easy for an impartial political critic to agree entirely with the sentiments of any *partizan*, of any denomination: but we heartily approve the following observations, and think them seasonable at the present juncture:

'I will not say, that the attempt to subjugate a nation, whose inhabitants are all in arms, and ready to shed their blood for its defence, is a chimerical and impracticable enterprise! I shall not insist on the most proper time and the necessary precautions to be taken; on the almost invincible difficulty of preserving union, either between the different commanders of the armies, or between the cabinets from which they receive their orders: but I shall go much farther; I shall say, what, perhaps, your Excellency may consider as a paradox, that even with a certainty of triumphing over all difficulties, and of accomplishing the great purpose of the war, it would be a much wiser and safer policy, to keep the French closely hemmed within the limits of their own territory.

'And indeed your Excellency will observe, that it cannot and ought not to be the object of the combined powers to gain new conquests, which would expose them to endless differences: but let me submit it to your consideration, that the great interest which they ought to have in view, is, not merely to put a stop to this epidemical evil, but to give an instructive lesson to their own subjects, on the dangerous tendency of this new philosophy, and of the French maxims. For let us suppose the campaign of the Duke of Brunswick had happily terminated; that, after surmounting every obstacle, he had rendered himself master of Paris, had given new laws, and established a founder constitution; that the terror of his arms, and the dread of his vengeance, had forced the French to unconditional submission; yet, it cannot be doubted that this momentary impression, far from producing a lasting obedience, would have embittered the venom of discontent ever rankling at their heart; and is it not evident, that Europe would have been soon deluged with a multitude of books and pamphlets, tending to encourage the public fermentation, and to create new partizans to the sovereignty of the people, and to democratic principles? If, on the contrary, the allied powers had destined an army of 80,000 men to the defence of the Low Countries, if two armies of 60,000 men each had protected the Upper and Lower Rhine; if the King of Sardinia had been joined by thirty or forty thousand men, destined to cover the frontiers of Italy; if these several troops, cantoned at short distances, could, on the first orders, have immediately assembled; if, on the first appearance of disturbances,

ances, they could have attacked the French in the open without venturing on a war of posts, in which the latter will find a great superiority; is it not evident that such forces ave checked every movement of the French, and kept them in ral awe? If the allied courts had declared, at the same that "they took up arms with no other view than to repel ust aggression; that seeing France become a prey to a most de-le anarchy; though it had been their chief but unavailing wish that unhappy kingdom restored to some form of government, nt they had forborn to interfere in its internal affairs, and that uld wait till the public tranquillity was permanently restored, their own interests should occupy their attention; and that n they would look upon the declaration of war, as the despe-easure of a faction." Would not this conduct have evidently ed noble and generous? Would not every man, who knew all ts that have been practised to effect a democracy, founded on vereignty of the people, and who had penetration enough to ate its consequences, have been struck with the conviction, that French had been abandoned to themselves, they must soon elt all the horrors of their perilous situation.'

Pictet, as we learn from his work, is a man in very advanced —but his performance is written with the fire of youth; and, work of a foreigner, is distinguished by the correctness of his ge, as well as by the animation of his style.

1. *Observations on the Effects of the Coal Duty upon the remote thinly peopled Coasts of Britain*, tending to shew, that if it

prohibition on the use of the article, than any benefit to the revenue." [p. 11.]

'The inconveniences to which the inhabitants are subjected on account of this duty, are thus justly stated by the same committee: "The labour of the inhabitants of those parts where the fisheries would be best carried on, being employed for the greatest part of the summer in providing fuel for themselves or others, it appears to your committee, that a remission of the duty on coal carried coastwise, would enable the people to purchase coal at a moderate price; would remove one of the great obstacles to their collecting themselves together in towns and villages, and allow them to employ the summer in prosecuting the fisheries, and other branches of industry." [Ibid.]

'It did not fall within the object of their inquiry, to ascertain the amount of this tax in different parts of England, or in Wales, whose circumstances nearly resemble those of Scotland, and where I can have no doubt this tax will be equally unproductive and oppressive; but I trust, that when an investigation of this kind shall be attempted by an enlightened minister, he will perceive the very great detriment that accrues to the nation at large, from the operation of this cruel, impolitic, and unproductive tax; and some others that operate in the same manner; and the prodigious defalcation of revenue it has long occasioned: and will of course, at once, abolish it in all places, wherever situated, where it shall appear, from the scantiness of the revenue afforded by it, that it has there operated as a bar to the industry of the people, and by that means has been a cause of general poverty among them. It is by attentions of this sort, to the *real* interests of the lower classes of the people intrusted to his care, that a minister should lay the sure foundations of a lasting fame; and not by aiming at that kind of temporary power which is to be obtained by augmenting the influence of rich and luxurious monopolizers, or by cherishing wealthy communities and corporations, which strive to repress the industry of distant parts of the country, that they themselves may be the greater gainers by that superiority which they have already so decidedly obtained.'

In rectifying political irregularities, one alteration generally renders others necessary; accordingly, our author points out a corresponding regulation, which, accompanying the taking off this oppressive coasting duty on coals, might render it feasible:

'Those who inhabit the west coast of Britain have still farther reason to complain that they have been treated with singular severity in regard to this article; for while the people of Ireland have been permitted to import as many coals as they pleased, from Britain, at the low duty of 9½d *per* ton, they themselves have been debarred from obtaining this necessary of life, unless under a duty of nearly FIVE times that amount. What was the policy which could induce the British parliament to establish such an unnatural distinction, it is hard to say; but certainly it could not be a desire to augment the revenue of Britain; for by allowing the Irish rock salt from Liver-

hich the British are also prohibited from obtaining, together al on this low duty, the Irish are enabled to manufacture salt, easy terms, as to have established a contraband trade in that along all the western coasts of Britain, which no human power, hese circumstances, ever can prevent, to such an extent that venue of Britain has been diminished thereby to the amount ail A HUNDRED THOUSAND POUNDS a year; which the hereof undertakes to substantiate, if ever he shall be properly pon for that purpose.'

re Dr. A. strides to his immediate subject, he (rather needas we apprehend,) takes some pains to convince his readers xes are most productive in the most flourishing parts of the y; in order to make a conclusion, sufficiently obvious, that a tax produces the least, there it bears the hardest on the subf it. We may also add that his wide range of general poli- some long notes, if not wholly foreign to his immediate subhay run the risk of not being altogether agreeable to some s, who might otherwise be cordially disposed to assent to his ng on the coal duty.

2. *Man's best Right*; a solemn Appeal in the Name of Reli-. By the Rev. R. Nares, A. M. Chaplain to His Royal hness the Duke of York, late Student of Christ Church, Oxon, pp. 48. 1s. Stockdale. 1793.

gave a long account of Mr. Nares's former tract on the Prin- of Government, (see Rev. for October last, pages 135, &c.) e, as we then observed, the author exhibited some proofs of

Mr. Nares be grossly deceived by his own prejudices, he must see,—and seeing, unless he be desirous to deceive his readers, he must acknowledge—that there is nothing here said by Mr. Mackintosh, but what is strictly applicable to Jesus Christ himself; who most unquestionably was a friend to humanity, "superior to the creed of any sect, and indifferent to the dogmas of any popular faith;" and there is as little doubt that, in the true meaning of the word, in the meaning in which it is used by Mr. Mackintosh, Jesus was also a philosopher, i.e. a lover of wisdom and truth. Will Mr. Nares therefore come and tell us that Jesus was 'without religion?'

The only part of this pamphlet which wears the appearance of dispassionate argument, is the small portion of it in which Mr. Nares attempts to give an answer to the question, what is a right? 'to the primary intention of which word, or to the general nature of the thing,' he says 'no one has sufficiently adverted' before himself. Whatever others may have done, we are of opinion that Mr. Nares himself has adverted to the meaning of this word but little, or to little purpose: for we cannot but consider him as very unfortunate in his explanation of it. According to him: "I have a right to do this," means the same as, "it is right that I should do it." Now Mr. Nares himself, in page 27, observes, and all history will confirm the observation, that the 'superstition of former ages had heaped excessive gifts upon the clergy.' Here then arises a dilemma. Mr. Nares, we trust, is too good a friend to the church and its possessions, to say that credulous and superstitious individuals in former times *had no right* thus to dispose of their property; and yet we hope he is too good a friend to reason to say that credulity and superstition are right, or that our ancestors *did right* when they thus enormously enriched the priest, at the expence of truth, reason, and virtue; and to the great detriment of their contemporaries, as well as of posterity. Many other cases might be put, to shew that it is one thing "to have a right to do this" and another "to be right in doing it." In a word, when we say that a man "has a right to do so and so," we speak *politically*. We consider only the relation subsisting between man and man as social Beings; and we inquire how far any one man may or may not control or interfere politically with the conduct of any other man. On the contrary, when we say that "it is right to do this or that thing," we speak *morally*. We consider the relation between God and man, and we determine that a particular action is conformable to the laws of morality or to the will of God.

The above-mentioned slight attempt at argument excepted, the present pamphlet is all declamation. The promoters of the revolution in France, in all stages of it, are indiscriminately confounded with the worst of those who have lately gained an ascendancy in that country; and the friends of liberty in England are all included in the same class, and described as men whose wish it is to make the people of this island 'not a great, a rich, a happy or a free people, but a *wilful* people.' They are said to be 'evil counsellors who would wean the heart from God, and, in the place of God, would set up the will of the people and make them worship it however corrupt

olish.' What cause can be served, or what readers are to be
ced, by such misrepresentations as these?
specimen more of the little artifices to which Mr. Nares, in
ner unworthy of himself, we are sorry to see it, has condescend-
stoop for the purpose of gaining proselytes, and we have
He says the present war is 'a new phenomenon, for besides
a necessary war for self-defence, it is *a war of principle*—a
assert our right to do our duty and obey the will of God.'
a petty advantage is here taken of the ambiguity of words!
ar of principle! A new phenomenon!' If Mr. Nares would
ate that all former wars have been unprincipled wars, perhaps
oralist would find few exceptions to urge against his assertion:
he mean to say that the present war is less unprincipled than
rmer, the same moralist would possibly have much to investigate
he could arrive at any thing which would justify Mr. Nares in
g such a statement. The only obvious sense in which, as it ap-
to us, it can be called a war of principle, is this, viz. that it is
undertaken to propagate our own political principles in oppos-
the political principles of another nation—a war for the purpose
iting our enemies till they embrace, or at least avow, tenets, and
a form of government, which we chuse to tell them is better
em than any other. Now before it can be concluded that a
undertaken on this ground, is more justifiable than any pre-
wars, which is what Mr. Nares would imply by calling it a
henomenon as a war of principle, it must be determined whe-
he cutting of our neighbour's throat, because he thinks dif-
ly from us on the subject of civil government, be more justi-

Art. 44. *Letter, Supplicatory and Expostulatory,* to the Rt. Hon. W. Pitt, M. P. on the present War with France. 8vo. 6d. Ridgway.

Though this writer professes himself, and appears in fact to be, a loyal and faithful subject, he ventures to speak to the minister plain truth in a plain way. He calls on him to remember his obligations to the public, and to rescue his country from present burthens, and from impending calamities, by speedily terminating a war, the very success of which can only give a dangerous accession of strength to the despotic powers of Europe.

Art. 45. *A Sailor's Address to his Countrymen*; or, an Adventure of Sam Trueman and his Messmate. 8vo. 3d. Murray. 1793.

An imitation of Jack-Tar humour; tolerably hit off, in some respects,—though, here and there, Jack forgets his professional *lingo*, and adopts the style of an orator in St. Stephen's chapel.—The *adventure* relates *as how* two honest English sailors came *along-side* of an ale-house club of your Frenchified liberty rascals, and how they disputed with the levelling scoundrels till they quarrelled; when the brave Jacks gave 'em a broad-side of oak-stick arguments, and made 'em glad to sheer off:—all for the honour of Old England. 'Huzza! King and Constitution for ever!' and damn all the *Mounsiers*, Tom Paine, and the Rights of Man,—for ever and ever! Huzza! Huzza! Huzza!

Art. 46. *Better Prospects to the Merchants and Manufacturers of Great Britain.* By William Playfair. Dedicated to the Members of the House of Commons. 8vo. pp. 40. 1s. 6d. Stockdale. 1793.

Mr. Playfair is very desirous to persuade the public that the shock, which credit has undergone, has not been owing to the present war; and yet he assigns, as the principal reasons of the present extraordinary embarrassment, that the French have drawn the gold out of this country with their paper, and that the general confusion of Europe has stopped the ordinary demand of our merchandize, and has rendered the people fearful of future events. If the general confusion be one cause of the failure of credit, and if the war has increased the confusion, it is pretty plain that the failure of credit has been in part at least owing to the war. The truth is, as Mr. P. *elegantly* expresses it, '*We are like in a fog at present*:' but we do not expect that the speculations and calculations in this pamphlet will afford us much assistance in getting out of it.

Art. 47. *A short Sketch of the Revolution in* 1688; with Observations on that Event. By Lælius. The Second Edition, much enlarged and illustrated*. 8vo. pp. 48. 1793. No Bookseller,—nor Price.

The writer of this pamphlet has the confidence to utter political heresies respecting the revolution in 1688, and to maintain, [with Mrs. Macaulay,] that the advantages gained by that event were less important than is commonly supposed. The era of the revolution was,

* 'The first edition passed off in a few days without the usual formalities of public advertisements.'

nfesses, infinitely to be preferred to that which it immediately
ded: but, from want of sufficient care to secure the rights of the
, to diminish the exorbitant power of the crown, and to settle
ual and independent representation of the people, the consti-
is, in his opinion, left imperfect, and still requires correction
provement. The origin, progress, and infringement of Bri-
eedom, through the whole period of the English history, are
raced; and it is concluded, that, at the revolution, the prero-
of William and Mary was in every essential circumstance as
ive, when they ascended the throne, as that of the Stuarts had
n any period of their reigns; or at least that they possessed
nt power to exert themselves as arbitrarily. In fine, it is
ined that the only effectual remedy for public grievances is
reform in the constitution, as shall enable the nation at large to
h unanimity, vigour, and perseverance.

8. *Dialogues on the Rights of Britons*, between a Farmer, a
or, and a Manufacturer. 3 Parts. 8vo. pp. 78. 8d.
gman. 1793.

honest farmer, whom, from his ingenuity in dressing out his
ents to the best advantage, we might have mistaken for a
or divine, here kindly undertakes to inform an ignorant
and to correct the mistakes of a conceited manufacturer, on
bject of politics. The dialogues are levelled against the
gs of Mr. Paine, which are represented as a mass of ignorance,
od, and malice. The chief topics on which the farmer ha-
s, are the existence and excellence of the British constitution;

MEDICAL *and* CHEMICAL.

Art. 50. *An Historical Investigation into the first Appearance of the Venereal Disease in Europe.* With Remarks on its particular Nature. To which are added Observations on the Non-necessity of Quarantines being observed against the Plague, by the Vessels arriving from the Mediterranean at British, French, and other Ports. By M. Sanchez, Dr. of the Faculty of Medicine at Paris. Translated from the French, by Joseph Skinner, Surgeon. 8vo. pp. 84. 2s. Johnson.

The principal arguments, which are advanced in this pamphlet, are thus recapitulated by the author:

'The venereal disease was known and examined in Italy, by Pintor and Delphini, under the character and title of a pestilential fever, in the month of March 1493; as is confirmed by the descriptions of the above Pintor, of Helius, Capréoli, and Fracastorius. This disease did not attack all alike in the parts of generation. It was of so pestilential a nature, that it killed in a very short space of time: and its external symptoms consisted most generally of pustules in the face, and ulcers and scabs covering the whole body.

'After Charles the Eighth had entered Italy with his army, during the winter of 1494, this disease was named, both by physicians and historians, *Morbus Gallicus*.

'In perusing the works of medical authors, we find, as far back as these traditions carry us, a mention of several symptoms of the venereal disease. We ought not, however, to conclude, from this circumstance, that such symptoms were positively so many effects produced, by the *lues venerea*, kown in Europe since the years 1493 and 1494.

'If we can repose any confidence in the assertions of Pintor and Delphini, it is clear that the Spaniards communicated the venereal disease to the inhabitants of the American isles called Antilles, which include in their number St. Domingo. It also appears equally certain, from the relations of these authors, that the French soldiery were infected by it, when they traversed Italy as far as Naples, where they found this disease making devastations similar to those it caused amongst themselves.

'The first American navigators, in their journals and relations, which are very numerous, make no mention of having observed this disease amongst the nations of Indians they discovered.

'Notwithstanding the ports of America, Africa, and the East Indies, have been constantly frequented by Europeans, the epidemic and endemic diseases of those countries have not been hitherto communicated to us. Ought we not thence to conclude, if any belief can be placed in history, that the venereal disease was not brought from America by the contagion or infection of the Spaniards; and that this opinion is merely chimerical and destitute of foundation.'

Respecting the use or abuse of quarantines, we get little information from M. Sanchez: we are surprised, however, after reading in one page that the venereal disease was carried to the American islands called Antilles, by the Spaniards, to find in the next, that 'neither the plague, nor any other contagious disease can be brought by sea or land from Asia into Africa, or from America into Europe.'

1. *A Treatise on the regular, irregular, atonic, and flying Gout,* taining many new Reflections on its Causes, and Management r various Circumstances and Constitutions. With the excel- Effects of the Muriatic Acid in the Relief of that Disorder. William Rowley, M. D. 8vo. pp. 98. 2s. 6d. Newbery.

shall pass over Dr. Rowley's 'new reflections,' in order to his account of the use of muriatic acid in relieving gouty pains. e tells us, is the remedy which has been used with extraordinary at Paris, and which was there kept a secret.

or eight drachms of muriatic acid are to be added to each gal- warm water; of which a sufficient quantity is to be used for rpose of making a bath for the feet and legs: when these are in the bath, the thighs and the top of the pan should be covered annel.

he bathing is to be continued longer or shorter, according to lowing circumstances:

If the pulse become quicker, which may be easily ascertained econds watch, an universal or partial perspiration may be ex- , and while this be moderate, it should be encouraged, during ole time of bathing.

If the insensible perspiration should be augmented, and, if e called *sudor*, or sweat, should issue in larger or smaller drops surface of the skin, particularly on the face, then the feet are to en out; for though a gentle perspiration will be certainly bene- yet profuse sweat will leave the patient more relaxed than would

'If these particles should not transude, nor be dissolved or attracted in the bath, yet the legs and feet should be thoroughly wiped with a cloth and gently rubbed, that the pores may be as much liberated from obstruction as possible. Warm stockings of the *fleecy hosiery* should be then put on, and the patient should be conveyed to a warm bed; by which means a mitigation of pain, rest, and insensible perspiration are often procured. If these happy effects should not happen in the first few bathings; yet by a repetition, they frequently are obtained.

'If the bathing should be repeated in the morning, the patient should be put to bed for an hour or two, and after that, if disposed to rise and sit up, he should suffer the perspiration to subside, and the warmth to gradually cool: but all these circumstances should, in some measure, depend on the individual constitution of the patient, the nature of the gouty fit, the temperature of the air, the seasons of the year, &c. &c. all which may be considered by the medical practitioner, or determined by the good sense and experience of the afflicted patient.

'During bathing, patients may use those drinks, that their stomachs have been most accustomed to; but moderation is recommended in all cases.

'In some instances of bathing, the baths, in a few days, have produced a favourable crisis; copious discharges of earthy particles have been deposited in the urine, the fit has soon terminated, and this mostly in inflammatory cases and robust constitutions. In the *flying* and *atonic* gout, ease has been procured immediately, in some patients, in others not; but, in general, the fits have been greatly abridged; by which the digestive and other powers necessary to life have not received such severe shocks, as when the disorder has been left to nature, or treated by any other method; the mind has been more tranquil, and the strength of patients has been restored sooner than otherwise is generally experienced.

'The *number* of times the bath should be repeated depends on circumstances; the sooner the fit terminates, the sooner the baths may be omitted; but after the pains of the fit have ceased, the baths should be repeated three or four times.

'In the intervals of fits, the baths may be used once or twice in a month; they will contribute to soften and remove callous substances about the feet; open the pores without relaxing, and render the extremities less liable to attacks.

'During the fits of the gout, when the parts have been bathed in the intervals, the skin will make less resistance to the inflammation, the swellings of the feet will be attended with less pain; there will be a greater certainty of the gout forming in the extremities, and less probability of its attacking the head, chest, stomach, or other important internal parts, that commonly endanger the patient's life.'

From this extract, our medical readers will see the theory on which is grounded the application of the acid.

NEGRO SLAVERY.

Art. 52. *An Essay on the Abolition, not only of the African Slave Trade, but of Slavery in the British West Indies.* 8vo. 1s. Becket. 1792.

hould think it impossible that a traffic, which has been pronoun-
ust and inhuman by the general voice of the nation, and which
t of the legislature has already determined to abolish, should be
ontinued. Those who are interested in the slave trade may,
r, be more easily persuaded to desist from their disgraceful op-
to a measure dictated by the first principles of morality, if they
persuaded that the West India islands may be cultivated more
ageously than at present, by negroes bred from the present
and gradually emancipated from their state of slavery. This
ter of the present pamphlet undertakes to prove. His opinions
and he offers many sensible remarks to support them,—that if
groes were humanely treated, and encouraged to expect a re-
om slavery after a certain time of faithful service, the importa-
slaves would be wholly unnecessary, and the whole system of
would by degrees be annihilated not only without hazard, but
reat advantage to the proprietor. The hints suggested in this
let are, in our apprehension, both judicious and humane.

POETRY *and* DRAMATIC.

53. *Topsy Turvy.* With Anecdotes and Observations illustra-
of leading Characters in the present Government of France.
the Editor of Salmagundi *. 8vo. pp. 56. 2s. 6d. sewed.
lerson. 1793.

lessed be the man (said Sancho) that invented sleep:"—we say,
lled be the man who invented laughing;" for much are we in-
l in the progress of our labours to this heart-lightening inven-
If we be not altogether without our attachments, yet we can

And green breeches put on; 'tis confess'd
They were fall'n from their pristine perfection:
Then survey us so dauntless and bare,
Nor dispute the perfection we claim—
Who rival the primitive pair,
UNINCUMBERED WITH BREECHES OR SHAME.'

These humourous and sprightly lines may serve as a specimen of the poetry, which merits praise on the whole, but to which the author has not been so uniformly attentive as to the wit and satire of which it is the vehicle. Some of the lines hobble, and of his rhimes he is now and then careless. *Abyssinian* rhiming to *onion* is intolerable.

To justify the characters given of the leading members of the French government, the author has introduced many long notes: but, in reviewing this poem, it will not be expected that we should be such dull *matter-of-fact* men as to descend to examine authorities. There may possibly be some invention in the prose as well as caricature in the verse. Supposing it to be so; what does it prove?—only this, that the prose and the verse are good company for each other.

Art. 54. *An Epistle, supposed to be written by Lord William Russel to Lord William Cavendish*, from the Prison of Newgate, July 20, 1683, the Evening before the Execution of that virtuous and patriotic Nobleman, under the false Pretext of his being concerned in the pretended Rye-house Plot. 4to. 1s. 6d. Westley. 1793.

A new impression of an old publication. We commended it to the notice of our readers, in the year 1763, on its first appearance: see Rev. vol. xxix. p. 401. Its author was Mr. George Canning, an ingenious Templar. It is also inserted in Pearch's collection.

Art. 55. *The Prisoner*; a Musical Romance, in Three Acts. Performed at the Theatre Royal, &c. October 1792. 8vo. 1s. Lowndes.

Something to see, and to hear, at the Theatre;—nothing to read, anywhere.

MISCELLANEOUS.

Art. 56. *Edinburgh Fugitive Pieces.* By William Creech. 8vo. pp. 299. 3s. 6d. Boards. Creech, Edinburgh; Cadell, London. 1791.

This work contains a selection of papers from the Edinburgh Courant, Caledonian Mercury, and Edinburgh Gazette. The object of the ingenious editor is sufficiently explained in the following short preface:

'There has hitherto been no asylum for fugitive pieces, or occasional essays, in Scotland, although many such have been made in England. It is thought that a collection might be furnished from this country, which would prove both entertaining and useful; and the editor, impressed with this idea, has ventured to give the plan a beginning. The periodical publications give a transient existence to many papers that often deserve a better fate; and a collection of the present nature, while it preserves, in part, a view of the manners, opinions, and taste of the times as they rise; may also serve to encourage many

write occasional papers, who are either too indolent or un-
as to appear formally as authors.
editor, by this collection, means to preserve such produc-
ther in prose or verse, as may occasionally appear and deserve
and which do not belong to any other regular collection; and,
ts with encouragement, it will be continued from time to time
tional volumes.'
dy have we expressed our opinion of the utility of such col-
They not only contribute to the preservation of pleasing and
ng papers which must otherwise soon perish, but they facilitate
lent's recourse to them as occasion may require. Fugitive
f this kind serve to mark the manners, the habits of thinking,
oms, fashions, prejudices, and, on the whole, the moral cha-
of a people, during the period in which they appear, and are
e of use in ascertaining the progress or decline of virtue, taste,
wlege. It will not be expected of us to give any extract from
ellaneous a work, where no paper can be a specimen of the
e conceive our duty to the editor and the public will be dis-
by observing that the papers are selected with a view to the
on of virtue in the Northern part of our island, and that those
signature Beelzebub, on *modern education*, may be numbered
those which have the most merit; they abound with much plea-
ry.
Scotticisms occur in this work, which will not be pleasant to
glish reader. They might have been easily corrected with an
pen.

means to be admitted as a proof of *general* prosperity, for there the condition of a vast majority of the people will be found the reverse of prosperous.'—Mankind, he farther observes, do not seem to have been insensible to the importance of moral cultivation, but they have calculated the *means* on wrong *data*, foreign to human nature.—Children, says he, 'have, for ages, been forced to learn precepts, creeds, and catechisms, which are unsuitable to their capacities, and come not home to their bosoms.' Many good books, he allows, have been composed for their use, but the writers, he says, have chiefly held *masters* and *misses* in view. The same good office, he concludes, 'remains to be done for poor children, and, indeed, for the *grown* poor; multitudes of whom have never had a single moral idea put properly into their heads.'

The story of Isaac Jenkins, &c. is professedly intended as a specimen of compositions for this laudable purpose; and it is with pleasure that we learn, from the author's prefatory advertisement, that 'several thousand copies have been distributed among the poor, in different parts of England;' and that 'they have found the performance at least intelligible, and interesting.' In truth *we* have found it highly interesting, both from the circumstances of the narrative, and from the well-adapted, natural, and familiar, yet energetic and forcible turn of the language. A poor, distressed, and even perishing family, compleatly relieved from almost the extremity of disease and want, and a wretched father, who, by his sottishness and negligence, had been the primary cause of those distresses, reclaimed from the error of his ways, and restored, on rational conviction, to sobriety and virtue, are the main objects which here claim the reader's attention;—and all this good is produced, without the least air of romance, or any appearance of fiction, by the wisdom and benevolence of one good man, who is characterized under the name of Mr. Langford, late an apothecary of Ludlow, in Shropshire.

On the whole, we confess that we have been so much struck by the exemplary history now before us of a drunkard reformed, that we cannot but earnestly advise those who can afford it, to distribute this little tract among the lower classes of people; and if, by these means, only one Isaac Jenkins in a thousand, (and many—many thousands of them, we fear, might be found!) be rescued from ruin, the good consequences would far exceed all that ever was effected by most of the *Whole Duties*, *Family Instructors*, *Pious Breathings*, *Beauties of Holiness*, —and *Guides*, and *Helps*, and *Devout Manuals*, &c. &c. &c. under which the presses have been groaning, from the time of their invention, to the time present.

THEOLOGY, POLEMICS, &c.

Art. 59. *An Answer, on their own Principles, to direct and consequential Atheists.* 8vo. pp. 124. 3s. Boards. Ridgway. 1791.

If, at the commencement of our perusal of this performance, we regretted that it remained so long neglected on the table, our regret diminished as we advanced. Laudable as the intention of the writer must have been, we can bestow no great praise on this work. He has *tasted* without *drinking deep* of the metaphysical spring; and those who are profoundly read in the subjects discussed in this essay, will

em the reasoning of this anonymous writer, in several places, rficial as he pronounces that of Dr. Beattie to be, in his on the Nature and Immutability of Truth. We would not be ed to insinuate that he has attacked Dr. Beattie unfairly; on the ry, we think that his strictures on the Common Sense Doctor l founded; and that it is absurd, in an argument addressed to ls, to lay down *the being of a God* as a self-evident principle. mmend our author for avoiding the cavils into which Dr. and others have been betrayed, in their opposition to Athe- heories, and for being desirous of meeting Mr. Hume and emies of religion in the field of calm and temperate discussion: apprehend that few Theists will entirely approve the manner ch he sustains the combat. He undertakes to argue against di- nd *consequential* Atheists; that is, against those who deny the ce of Deity, and against those who, admitting the entity and f the attributes of the Supreme Being, nevertheless reject or do not allow them to be infinite; and yet our author him- erts that 'the Deity has only a general knowledge, and that if foreseen the depravity of human nature, his goodness would hibited the creation of man.' With this, however, another positions seems to be *a little* at variance, when he says that al evil or pain to such a creature as man is absolutely necessary, it power and goodness infinite could not have excluded moral

author contends also for the freedom of human actions against ctrine of necessity: but he does not appear to discern the true e of philosophical necessity: for the power of acting or not

ness. 'If all acknowlege the divine benevolence, we do not perceive how the mere profession of it can be a *distinguishing* tenet. The distinction of the *General* Baptists from other Baptists, if not from some other Christian sects; must consist in the manner by which they evince their belief in the universality of divine love: this, however, Mr. E. has not sufficiently stated.

The address is serious, and is not written with any party spirit, but with the evident design of promoting real virtue, manly piety, and christian charity.

Art. 61. *Letters to the Philosophers and Politicians of France*, on the Subject of Religion. By Joseph Priestley, LL.D. F.R.S. &c. 8vo. 1s. Johnson. 1793.

When we first took up this pamphlet, we could not help thinking of what would occur to the persons to whom it is addressed; and it struck us that, as soon as they read the title, they would feel disposed to reply in the words of the wise man "there is a time for every thing under the sun—a time to be silent and a time to speak,"—a time too (they may add,) to read sermons—but this is not with us the season. In fact, when a nation is occupied, *at home* in forming a constitution and in re-organizing the whole institutions of civil society, and *abroad* in sustaining a war against all Europe, to call its attention to theological inquiries was certainly acting out of season, and could not in the present case have happened to Dr. Priestley, but from the weakness, incident to the greatest men, of magnifying their own objects of pursuit, and of imagining that they will have an equal importance in the eyes of the rest of the world, however they may be otherwise occupied.

We offer these remarks, because we think it was doing injury to the cause for which the Doctor pleads, to bring it forward at the time when this publication took place. The only point on which it was proper, in our apprehension, to have touched, was the entire separation of religion from the state; and even *that* it was scarcely necessary to notice, because the most enlightened statesmen of France are well convinced of the propriety of this measure, and probably will soon * put it in execution:—but when we saw the author addressing his readers on the Being and attributes of the Deity,—on the evidence of Jewish and Christian miracles,—and advising them to peruse his *Institutes of Natural and Revealed Religion*, 2 vol. 8vo. *Letters to a Philosophical Unbeliever*, *History of the Corruptions of Christianity*, 2 vol. 8vo. *History of the Church*, 2 vol. 8vo. and of *Early Opinions concerning Jesus Christ*, 4 vol. 8vo. &c. we could not but smile at the *new* labours which he proposes, at such a period, to the French Philosophers and Politicians. We fancy that we see the National Convention turned into an ecclesiastical council—Condorcet reading a report on the Athanasian creed, and the Committees of Constitution, War, Marine, and Finances, changed into Committees of Revelation, Heresy, Trinitarianism, and Materialism.

* This article was composed above three months ago, but it had the misfortune to be thrust aside, among the croud of materials that pressed for admission, and have been obliged to wait.

We

have objected to the time in which Dr. Priestley has chosen
dress the French nation on the subject of religion; but some
s object also to the manner in which the address is written
men who, as he himself owns, the very term religion will be
give disgust, it was surely necessary to have written with the
st care and precision—with the strongest force of argument, if
f eloquence. Instead of this, we have here only a small
ilet, hastily if not superficially written, containing little that is
ind what, we think, is not well adapted to make the needful im-
n on men indisposed to attend to, or strongly prejudiced
l, the subject. It has been a remark often made, and which is
ten true, that the books in favour of religion were more fit to
ce those who were already believers than to convert the incre-
. We are sorry to add this performance to the number. We
ways happy to render justice to the eminent talents of Dr.
ey, but we have more than once already had reason to regret
e is not more guarded in his application of them. He begins
modestly observing that a consciousness of his not possessing ta-
o discharge the duties of a member of the Convention in-
him to decline that proffered honour, but that he gratefully ac-
that of CITIZENSHIP for himself and his son; and, willing
every thing in his power for a country that had so generously
d him, he had addressed them on a subject, which he conceived
of infinite importance to all mankind, though it appeared to be
over-looked, or greatly misunderstood, by the French nation.
ommend the motive, but we blame the choice of the subject.

exaggerated, in a moment of irresistible feelings and laudable resentment.

Art. 63. *Religion, a Preservative against Barbarism and Anarchy.* From Jeremiah, xiii. 16. Preached at the Hague, February 13, 1793, on the Day of the General Fast. By A. Maclaine, D. D. 4to. pp. 30. 1s. 6d. Cadell.

A vein of good sense and manly eloquence runs through this discourse, which renders it not unworthy of the pen of Dr. Maclaine. The cause of religion is pleaded with a degree of energy which discovers a mind strongly tinctured with its spirit, and deeply sensible of its value both to individuals and to society. The present state of Holland, with respect to religion and morals, is described in a manner which shews that the writer, though not a native of the country, has been an attentive observer of its character, and feels himself much interested in its prosperity.

The depravity of manners which the Doctor deplores, he ascribes, in very strong terms, to the example of the French nation; which, for a century past, he asserts, has been the corrupter of Europe. He styles the philosophy of France a pestilential philosophy, and makes it the parent of three plagues, a spirit of irreligion, of popular commotion, and of war.—Perhaps, if the pedigree of these plagues were fairly traced, it would be found that they are the legitimate offspring of very different parents,—PRIESTCRAFT and DESPOTISM.

FAST SERMONS, APRIL 19.

Art. 64. Preached before the Lords Spiritual and Temporal, in the Abbey Church of St. Peter, Westminster. By Richard Lord Bishop of Gloucester. 4to. 1s. Walter.

An examination into the true state of our national character with respect to religion and morality, and exhortations to reformation of manners, can never be unseasonable. This is commonly understood to be the peculiar business and duty of days of public fasting and humiliation; and as far as the services of these days are confined to this object, they may be of public utility:—but such services have been frequently perverted to purposes which are foreign, and even contrary, to this original design; and have been formed into a part of the great machine of political influence, by which the public mind is to be fashioned to the exigencies of state. Too much of this kind of management we discover in many of the discourses which have been delivered on the late fast; and in none more than in that which, from the high distinction both of the preacher and the audience, claims our first attention. If this prelate's exhortations to repentance be adapted to promote humiliation, his representation of the character of the French nation, and of the light in which we are to consider ourselves with respect to them, is calculated to raise very different feelings. Our enemies are held up as objects of contempt, indignation, and horror; as an infatuated and remorseless people, destitute alike of wisdom and humanity, who have added to their various other enormities the impious folly of disclaiming the belief and acknowledgement of a God who over-rules the world: while we ourselves, with the rest of the confederate powers, are encouraged to entertain the presumptuous imagination, that we are intrusted with the high commission of executing the

of God on their devoted heads. Is not this the language of
l arrogance, and of religious bigotry, rather than of Christian
y?

5. In the Chapel of the Asylum for Female Orphans, before
President and Guardians of that Charity. By Septimus Hodson,
3. Rector of Thrapston; Chaplain of the Asylum, &c. 8vo.
Cadell.

ugh Mr. Hodson declaims, in strong terms, against war in ge-
and thinks it a circumstance which forms the most atrocious na-
crime, and invokes the most awful national judgments, that
ans "have not yet beat their swords into ploughshares, and
pears into pruning hooks;" yet he finds means to exculpate
ntry in the instance of the present war, and to satisfy himself
e national conscience is in this case unpolluted. In proof, he as-
at we have been forced into the present conflict by the conduct
enemies, who have invaded all private property, and have com-
l a war of plunder. Farther to soften the regret which Chris-
ust feel at taking up arms even on the greatest provocation, he
nts the French as a set of wretches, whose daring infidelity,
ferocity, and frightful enormities, have even released us from
igation of *pity*. In what part of that benevolent code, which
s us to love our enemies, does this Christian preacher find the
on, which releases him, *in any case*, from the obligation of com-
?

6. At the Church of St. Mary Magdalen, Taunton. By the
John Gardiner, Curate to the above Church, and Rector of

righteousness. There may perhaps be much reason to question the truth of the position contained in the premises: but the conclusion, that religion is the only sure basis of private and public happiness, is incontrovertible; and this conclusion is strongly enforced at the close of this short, and neatly written, discourse.

Art. 68. *An Estimate of the religious Character and State of Great Britain.* Preached at the Lock Chapel, and St. Mildred's Church, Bread-street. By Thomas Scott, Chaplain of the Lock Hospital, and Afternoon-Lecturer at the said Church. 8vo. 6d. Jordan.

The character of this sermon is sufficiently expressed in the title. It chiefly consists of a long detail of impieties and immoralities, of which the first article is 'daring infidelity and damnable heresy.' Scarcely any thing political is introduced through the discourse, except a prayer, in which all true friends to their country will heartily join, that the best methods may be taken to preserve peace, to promote religion at home, and to extend the same blessings to the nations abroad.

Art. 69. Preached at Kidderminster. By the Rev. G. Butt, A. M. Chaplain in Ordinary to his Majesty, Vicar of Kidderminster, and Rector of Stanford in Worcestershire. 8vo. 6d. Downes.

Mr. Butt is so perfectly satisfied with the present state of this country, that he challenges all the factors of innovation to point out any general evil among us, which may not be traced to the misconduct of individuals, rather than to the constitution in church and state. In France, on the contrary, he sees 'all that is ravenous in rapacity; all that is insolent in vanity; all that is blundering in ignorance; all that is spiteful in envy; and all that is wicked in impiety, let loose upon the world in all their worst forms, with all their worst attendants, and with all their most calamitous effects.' The danger of attempting to leave mankind without the controul of religion; the value of the Christian revelation; and the general propensity of the age toward impiety; are topics very properly introduced in this discourse, but they are treated in a manner which discovers more command of language, than depth of thought, or regularity of method.

Art. 70. *The Duties of Man.* By W. Gilbank, M. A. Rector of St. Ethelburga, London; Reader and Afternoon Preacher at King-street Chapel, St. James's, Westminster; and Chaplain to the Duke of Gloucester. 4to. 1s. Robson.

Diversity of ranks in society is unquestionably necessary, not only to its prosperity, but to its very existence. It is therefore right, that those, who are destined to fill up the lower and more laborious stations, should be instructed in the necessity of subordination, and exhorted to a peaceable acquiescence in their lot. The general arguments upon this subject are very properly stated in this sermon; and several just observations are made, on the value of those public blessings which are enjoyed under the British government. Something, however, should have been added, on the other side,—on the duty of the rich to render the situation of the poor as comfortable as the condition of human nature will permit: the writer, moreover, should not have been so enamoured with the present state of things, as to discourage all at-

toward improvement, and to represent the friends of reform as
o are aiming at confusion and rapine.

. *The Blessings enjoyed by Englishmen, a Motive for their Re-*
nce. Preached in Greenwich Church. By Andrew Burnaby,
. Archdeacon of Leicester, and Vicar of Greenwich. 4to.
Payne.

: the form and constitution of our government is *exhibitive* of
lt incomparable wisdom and excellence; that France presents
ost dreadful spectacle to the world, which must strike horror and
into every, both present and *future*, generation;' and that it
be folly to risk substantial good for imaginary *better*; are among
ding subjects of this discourse, in which we see nothing parti-
forcible in the reasoning, nor elegant in the expression.

z. At Fitzroy Chapel, by Robert Anthony Bromley,
. Minister of that Chapel, and Rector of St. Mildred's in the
try. 4to. 1s. Dilly.

ar as we are able to discover the drift of this writer's reasoning,
ears to be of opinion that no such thing as natural right can exist
ate of society; and that where any form of government has
ettled and sanctioned by many ages, however absurd and mis-
ns it may have proved, it must remain for ever. Whoever
es to demur concerning the truth of this *self-evident* axiom, is,
author's estimation, either unworthy of a serious reply, or inca-
of understanding it. We shall not attempt to argue with a
who treats with so much contempt any political principles

The sole object of this discourse is to prove that we ought to fight id to pray against the French. The preacher, in shewing that we ive not been the aggressors in the war, introduces a handsome com-iment to the Minister, as *uniformly a friend to peace*. He calls the ar an *unpleasant circumstance*, but trusts that England will not feel it calamity. Has the writer eyes to see, or ears to hear?

rt. 75. In the Parish Church of Darlington. By the Rev. James Topham. 8vo. 6d. Printed at Darlington

In this inelegant and incorrect discourse, the preacher talks of the estruction of France *learning* us a very useful lesson; of a constitution *all outward purposes* the envy of the world; and of sentiments which e thought it incumbent *of* him to deliver.

t. 76. Before the University of Oxford. By Ralph Churton, M. A. Fellow of Brazen Nose College, and Rector of Middleton Cheney, Northamptonshire. 4to. 1s. White.

This sermon chiefly contains pious exhortations to personal repent-nce and amendment. Being preached in the university of Oxford, hich the writer, 'after a residence of twenty-one years, is about to ait with sentiments of *devout* esteem and unalienable attachment,' he ists, among other heads of self-examination, on several particulars hich more immediately concern academical life. He includes in is list of college-vices, perhaps somewhat too rigorously, the waste f the academic evenings in social conversation, and the indulgence r satire and caricature. As the best security against the mischiefs of narchy, an early habit of submission to discipline is recommended. There is something singular in the manner in which the author ac-counts for the defeat of the combined armies in their first attack on France.—'He who dwelleth in heaven, and beholdeth all the inha-bitants of the earth, has a right to judge not only of the merits of the cause, but of the demerits of the persons concerned in it, and often punishes, first of all, the wickedness of those, whom finally he pro-poses to employ as instruments of his *vengeance* against blacker guilt and more atrocious enormities.'—The preacher here seems to have lost sight of his text, "Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things?"

Art 77 At St. Margaret's, Lothbury. By Henry Whitfeld, D.D. F.R.S. Rector of that Parish. 4to. 1s. Leigh and Sotheby.

Several of the preachers on this day may not improperly be con-sidered as light auxiliaries to the grand corps of associators; at least this is the case with Dr. Whitfeld, who strenuously asserts the justice and necessity of the present war, and exhorts his hearers to shun the assemblies of those who endeavour, either by their speeches or their writings, to make them dissatisfied with the blessings which they en-joy under our present happy constitution both in church and state; and to leave the management of state affairs to those whose knowlege and abilities are equal to the task, instead of contriving successive systems of general reform, and busying themselves about other such matters of high concern. With the political part of the sermon, however, good practical advice is united on the subject of personal reformation.

8. *Dans la Chapelle Helvétique. Sur ces Paroles, "Si vous lies , vous le serez pour vous-mêmes."* *Par M. Abauzit, P.* 8vo. Richardson.

ery temperate and prudent discourse, inculcating, on the na- f the Helvetic states resident in this country, a zealous attach- o religion, unanimity among themselves, and dutiful respect to vernment and laws under which they live. A copy of their to his Majesty on the 21st of March 1793, is added; with his y's gracious answer.

9. At Gosport By Richard Bingham, B. A. Minister of port Chapel, and late Fellow of New College, Oxford. 8vo. Cadell.

wretched character and state of the French nation, and the un- led blessings enjoyed by Britons under our happy constitution, as usual on this occasion, the burthen of the song in the present se; and the preacher pursues the description through a long of diffuse declamation, in which he spares no pains to exhibit, strongest colours, the contrasted pictures. In one thing, how- he differs from the generality of his brethren; instead of hold- the French as devoted objects of divine vengeance, and our- as honoured with the high privilege of executing it, he says, retend to imagine or assert, that we are sent to brandish the sword ruction, that we are directed to be the instruments of Almighty ince to chastize the crimes of a wicked and offending nation, certainly be the height of arrogance and presumption.' In

the House of Commons, brought a charge against the injured author of this sermon, which he has neither the ability to maintain, nor the virtue to retract.

The sermon is an exhortation to pious confidence in the good providence of God, founded on Psalm xlvi. 1.

Art. 82. *A Discourse on National Fasts*, particularly in reference to that of April 19, 1793, on occasion of the present War. By W. Fox. 8vo. 3d. Gurney.

Mr. W. Fox, already known to the world as a shrewd observer and a down-right speaker, here gives his opinion very freely against the practice of national fasts. Such observances are, he thinks, contrary to the simplicity of the Christian religion, and suppose a combination of religion with national contests, which is totally repugnant to the Christian spirit. The modes of fasting, at present in use both in catholic and reformed churches, he treats as fair objects of ridicule; and the connection of fasting with war, he considers as nothing less than a kind of impiety. When we are required to pray for success to his Majesty's arms, he judges that it cannot be deemed presumptuous to ask, how they are to be employed, and what consequences are likely to result from their success?

'Before we presume,' says he, 'to tell God the war is just and necessary, we ought to have satisfaction as to the specific nature of the war, and that such is its proper description. For, though it is alleged to be so by high authority, yet that authority is human, and consequently fallible. Under such circumstances, the question assumes a more serious form than even an affair of state. The king must now be considered, not as being *hurled* from his throne, but voluntarily descending from it, and leading his subjects into a presence where he and the meanest of them are on a perfect level. Under such circumstances, surely, we may be permitted to pause at the threshold, and respectfully ask for some evidence that the war will be really of that description which we are required to affirm it to be in the presence of *Jehovah*. If, on inquiry, it appears to us not so to be, it then becomes our duty, not only to decline affirming it ourselves, but to urge others to make a similar inquiry, that they may thereby avoid the guilt of asserting a falsehood to God.'

There is certainly some reason in all this, as well as in what is added concerning the necessity of reforming those crimes which are strictly and properly national. Of this subject the reader will hear more in the next article.

Art. 83. *Sins of Government, Sins of the Nation*; or a Discourse for the Fast. By a Volunteer. 8vo. 1s. Johnson.

Though it be a political axiom, not to be controverted, that "the king can do no wrong," it will perhaps be generally admitted that there may be sins of government: but that these sins of government are also sins of the nation, and that these are the sins which ought to be the subject of humiliation on the national fast, was perhaps never so clearly made out, nor so energetically applied, as in this excellent discourse. The writer *, no novice either in the school of

* Mrs. Barbauld, according to report.

politics

or that of literature, with a force of argument only equalled
legance of language in which it is expreſſed, thus explains the
idea on which the diſcourſe is founded :

act as a nation, when, through the organ of the legiſlative
which ſpeaks the will of the nation, and by means of the
ve power which does the will of the nation, we enact laws,
liances, make war or peace, diſpoſe of the public money, or
of thoſe things which belong to us in our collective capacity.
nparatively, few individuals have any immediate ſhare in
ublic acts, we might be tempted to forget the reſponſibility
attaches to the nation at large with regard to them, did not the
and piety of the governing powers, by thus calling us together
y public emergency, remind us that they are all *our own* acts;
t, for every violation of integrity, juſtice, or humanity in pub-
rs, it is incumbent upon every one of us, to humble himſelf
lly before the tribunal of Almighty God.

at this is the true and only rational interpretation of the ſolem-
f this day, is evident from hence, that we are never enjoined
eſs the ſins of other people; but our own ſins. To take upon
s the faults of others, ſavours of preſumption, rather than hu-
There would be an abſurd mockery in pretending to humble
s before God for miſdeeds which we have neither committed,
e any power to amend. Thoſe evils which we could not help,
which we have had no ſhare, are ſubjects of grief indeed, but
remorſe. If an oppreſſive law, or a deſtructive war, were of
ure of a volcano or a hurricane, proceeding from cauſes totally
ident of our operations, all we ſhould have to do, would be to

climate; and when we thank God for it, we rank it with the blessings of the air and of the soil; whereas we ought to thank God for the *wisdom* and *virtue* of living under a good government; for a good government is the first of national duties. It is indeed a happiness, and one which demands our most grateful thanks, to be born under one which spares us the trouble and hazard of changing it; but a people born under a good government, will probably not die under one, if they conceive of it as of an indolent and passive happiness, to be left for its preservation to fortunate conjunctures, and the floating and variable chances of incalculable events;—our second duty is to keep it good.'

A quiet subordination under lawful authority is inculcated on the simple principle, that the will of the minority should ever yield to that of the majority; and attention to this principle is recommended particularly to public functionaries and to reformers. Of the energy and spirit with which national sins are here reproved, we shall give one specimen:

'Amongst our national faults, have we any instances of *cruelty* or *oppression* to repent of? Can we look round from sea to sea, and from east to west, and say, *that our brother hath not aught against us?* If such instances do not exist under our immediate eye, do they exist any where under our influence and jurisdiction? There are some, whose nerves, rather than whose principles, cannot bear cruelty—like other nuisuances, they would not choose it in sight, but they can be well content to know it exists, and that they are indebted for it to the increase of their income, and the luxuries of their table. Are there not some *darker-coloured* children of the same family, over whom we assume a hard and unjust controul? And have not these our brethren *aught against us?* If we *suspect* they have, would it not become us anxiously to enquire into the truth, that we may deliver our souls; but if we know it, and cannot help knowing it, if such enormities have been pressed and forced upon our notice, till they are become flat and stale in the public ear, from fulness and repetition, and satiety of proof; and if they are still sanctioned by our legislators, defended by our princes—deep indeed is the colour of our guilt.—And do we appoint fasts, and make pretences to religion? Do we pretend to be shocked at the principles or the practices of neighbouring nations, and start with affected horror at the name of Atheist? Are our consciences so tender, and our hearts so hard? Is it possible we should meet as a nation, and knowing ourselves to be guilty of these things, have the confidence to implore the blessing of God upon our commerce and our colonies: preface with prayer our legislative meetings, and then deliberate *how long* we shall continue human sacrifices? Rather let us

'Never pray more, abandon all remorse.'

Let us lay aside the grimace of hypocrisy, stand up for what we are, and boldly profess, like the emperor of old, that every thing is sweet from which money is extracted, and that we know better than to deprive ourselves of a gain for the sake of a fellow-creature.'

The violation of sincerity, justice, and good-will, in the conduct of this nation with regard to other states, is forcibly represented; the true features of war are painted with a degree of strength suffi-

CORRESPONDENCE.

o excite univerſal horror; the SERIOUS queſtion, how ividuals are really anſwerable for the guilt of the nation, is diſ- and it is remarked, in concluſion, that ' every good man to his country, and to his own character, to liſt up his voice a ruinous war, an unequal tax, or an edict for perſecution, oppoſe them temperately, but firmly, by all the means in his '

either the ſtrong reaſoning, nor the impreſſive imagery, nor caſtic ſeverity, of this diſcourſe, can find acceſs to the *national ce*, its keeper (whoever he be,) has either guarded it with im- ible locks and bars, or has " ſeared it with a hot iron."

CORRESPONDENCE.

Dr. Tatham's polite letter is received, and is tranſmitted to ntleman to whoſe conſideration his work was more immediately ed.

From the tenor of Mr. Butterworth's note, dated June 11, it ehended that he had not ſeen our notice of his former letter, at d of the Review for *April*. Not conceiving that they have in any iſunderſtood or miſrepreſented Mr. B.'s ſentiments, the Re- s muſt abide by their concluſion that it is unneceſſary, and their tion that they have not room, to inſert his letter; which, were ſe otherwiſe, they would print with the greateſt readineſs.

THE

MONTHLY REVIEW,

For JULY, 1793.

ART. I. Mr. Twining's *Translation of Aristotle's Treatise on Poetry.*

[*Article concluded from Vol. VII. p.* 133.]

To Mr. Twining's valuable labours on Aristotle, our account of which we have long and very unwillingly suspended, we return with pleasure, and not without hopes of being able to gratify our learned readers, by laying before them a summary of his criticisms on the present state of the text in the treatise under our consideration. We have been induced, from reverence to Aristotle's invaluable work, and from respect to Mr. Twining's judgment, not to content ourselves with *selections* from the new readings, which he has adopted or proposed, but to give our readers an abridged representation of *all* that he has done toward reforming the text; referring them to his book for a fuller account of the reasons on which the corrections are founded.

Note 2. Και χρωμασι και σχημασι πολλα μιμουνται τινες ακολουθοντες, οι μεν δια συνηθειας, οι δε δια τεχνης, ἑτεροι δε δια της φωνης.

'I have followed the old and most authentic reading, δια της φωνης; which, though not unexceptionable, has been rejected, I think, without sufficient reason.'—'The only objection to the reading, δια της φωνης, is the improbability that Aristotle should, without any apparent reason, envelop the whole passage in embarrassment and ambiguity, by such a change of phrase:—ΔΙΑ φωνης;—which every reader is naturally led to join, not with the dative, χρωμασι και σχημασι, but with ΔΙΑ τεχνη, and ΔΙΑ συνηθειας: but the word φωνης opposing such a construction, has therefore, probably, been changed to αμφοιν.—This objection has not been solidly answered, I think, either by Victorius, or any other commentator; nor can I think the change of phrase here by any means sufficiently accounted for, merely by assigning, as Victorius does, a passage of Lucian, where the *phrase itself*, (to which no one objects,) occurs. [See Mr. Winstanley's note.] I am much inclined, therefore, to admit the reading said by Madius to have been found in an ancient MS. and confirming the conjecture of Robortelli,—ἑτεροι δε ΤΗΙ ΦΩΝΗΙ. This would clearly mark the bounds of the parenthesis,

 and

x the construction: και χρωμασι, και σχημασι, πολλα μιμουνται (——) ετεροι δε τη φωνη.'*

e 4. Οι των ορχησεων. 'There is great reason to suspect this g. It is generally rendered, "*Some* dancers:" but Victorius, nderstands it in that sense, says—*durus tamen sermo*; and pro-no authority for such a phrase. Heinsius proposed, οι ΠΟΛΛΟΙ νησεων. The learned reader may, perhaps, agree with me, that των ορχησεων would be preferable, as nearer to the text. It is not le, that the degree of imitative skill here described was pos-by *all* dancers, or even by "*the greater part*" of them,' &c. &c.

e 5. Ειθ' ιν τιν γενει ΧΡΩΜΕΝΗ των μερων τυγχανουσα ΜΕΧΡΙ ΝΥΝ—' There is surely something defective in this passage: all this "*or, making use of some kind of metre,* AS IT HAS DONE, *day.*" And this indeed seems the only sense that can be given words as they stand. But it appears to me that the original can-y any fair and warranted elliptical construction, be made to say 'I am not able entirely to repel a suspicion—for I give it as g more—that the words, μεχρι του νυν, may belong to *this* sentence, e whole may have originally stood thus:—ειθ' μιγνυσα μεν αλληλων, ιν γενει χρωμενη των μερων τυγχανουσα. Μεχρι ΓΑΡ του νυν ουδεν ΕΧΟ-&c. *i.e.* "For *we have hitherto* no common appellation," &c.

te 10. Ουκ ηδη και ποιητην προσαγορευτεον. Mr. Twining s the conjecture of Heinsius, who contended, that ουκ ηδη ιητην προσαγορευτεον should be read interrogatively, because nse which it gives to the passage appears to him to be g.—He also rejects the reading of Victorius—ΟΥ ποιοιτο

και μη μεταβαλλοντα, η παντας ως πρατοντας και ενεργουντας τους μιμουμενους. In the common acceptation of this passage, the words *ὅτε μεν απαγγελλοντα, η ἕτερον τι γιγνομενον*, are supposed to express the mixture of *mere narration*, and *dramatic* imitation, in the Epic species; as if *ἕτερον τι γιγνομενον* were opposed to *απαγγελλοντα*. Mr. Twining thinks that *ἕτερον τι γιγνομενον* is not opposed to *απαγγελλοντα*, but to *ὡς τον αυτον και μεταβαλλοντα*; and that *απαγγελλοντα* is opposed to *πρατοντας*. He therefore points the passage thus: *ὅτε μεν* ΑΠΑΓΓΕΛΛΟΝΤΑ (*η ἕτερον τι γιγνομενον, ωσπερ Ὁμηρος ποιει, η ὡς τον αυτον, και μη μεταβαλλοντα,*) *η παντας ως* ΠΡΑΤΤΟΝΤΑΣ *και ενεργουντας τους μιμουμενους.*

In a note to this passage, (p. 182.) Mr. Twining says, 'I agree perfectly with Mr. Winstanley, that Casaubon's emendations are not necessary.' We were surprized at the remark, because, in his translation, Mr. T. has given the sense of Casaubon's correction: *e. g.* Aristotle says, (as the text stands,) that Sophocles and Aristophanes resemble each other in this, *ὅτι μιμουνται δρωντας*, that is, "they imitate *persons in action*," in which sense *δρωντας* is, as its grammatical form too imports, the *subject* of the sentence:—but Mr. Twining translates it, as they imitate *in the way of action*, that is, *δρωντες*, *agentes*, *agendo*. In this sense *δρωντες* is, as Casaubon understands it, the *agent* of the sentence. We notice this apparent inconsistency, because we conceive the sense of this passage to be intimately connected with a leading principle in the Poetics.

Note XXI. *Θηριων τε μορφας των* ΑΤΙΜΟΤΑΤΩΝ. The common reading is *των* ΑΓΡΙΩΤΑΤΩΝ. The sense and purport of the passage, says Mr. Twining, seem to require instances of *mean*, or *disgusting*, (*αλιμοτατων*,) rather than of *terrible* (*αγριωτατων*) objects. The reading adopted by Mr. T. is also, as he observes, supported by the authority of MSS. and the arguments of Victorius.

Note XXXIX. Οἱ ΛΕΓΟΜΕΝΟΙ *αυτης ποιηται μιμουμενοι.* 'The text is probably corrupt. Castelvetro conjectured, very ingeniously, ΟΑΙΓΟΙ ΜΕΝ Οἱ *αυτης ποιηται.* But this Greek, *ολιγοι οἱ ποιηται*, is, I fear, what the critics call *ποτηρου κομμαλος*. I will venture to mention another conjecture that has occurred to me. The learned reader will dispose of it as he pleases. It seems not improbable that Aristotle wrote *Ηδη δε σχημαλα τινα αυτης εχουσης* ΟΙΑ ΛΕΓΟΜΕΝ, Οἱ *αυτη*, &c. *i. e.* "when it had acquired a certain form, *such as we say*," alluding to what he had said of Homer's suggesting, by his *Margites*, the true *form*, or *idea*, of comedy.'

Note XLII. Ἡ *μεν ουν Εποποιτα τη Τραγωδια μεχρι μονου μετρου μετα λογου μιμησις ειναι των σπουδαιων ηκολουθησεν.*

'Of the corruption of this passage I have no doubt. It has been proposed to eject the words, *μετα λογου*. My suspicion rather falls upon the word *μετρου*; which, as it adds nothing but embarrassment to

e, (λεγος, *speech*, or *words*, being a general term, and im-
metre, as in ch. 1.) I have omitted.'—' On the whole, it seems
robable, that the passage originally stood in some such way as
μεν ουν Εποποιΐα τη Τραγωδιᾳ μεχρι μονου ΤΟΥ μιᾶα λογου μιμησιν
δαιων ποιοι θησιν.'

XLIV. Εστιν ουν Τραγωδια μιμησις πραξεως σπουδαιας
ιας, μεγεθος εχουσης ἡδυσμενῳ λογῳ, χωρις ἑκαστου των ειδων
μορισις δρωντων, ου δι' απαγγελιας, αλλα δι' ελεου και φοβου
σα την των τοιουτων παθηματων καθαρσιν.

s surprising, that so strange a phrase as ειδων—δρωντων—*formis*—
—should have passed as genuine with any Greek scholar. It
ore so, that the obvious opposition of δρωντων to απαγγελια, and
ess obvious absurdity of *opposing* narration to pity and terror,
αγγελιας, ΑΛΛΑ δι' ελεου και φοβου)—should have escaped the
f any commentator. I should write the passage thus; still
ing it as imperfect:—χωρις ἑκαστου των ειδων εν τοις μορισις * * *
ΙΑ] δρωντων και ου δι' απαγγελιας * * * * αλλα δι' ελεου και φοβου,
Thus the word δρωντων will retain its proper sense, and the
nitation of the drama, which Aristotle every where makes its
ristic distinction, as opposed to the *Epic*, will be, as we might
o find it, in a *formal* and *exact* definition of tragedy, distinctly
'

XLVI. Λεγω δε ἡδυσμενον μεν λογον, τον εχοντα ῥυθμον
νιαν, και μελος. Mr. Twining adopts Victorius's emen-
ΜΕΤΡΟΝ

by common sense. He translates it thus: ‘ The *manners* are, whatever manifests the *disposition* of the speaker. There are speeches, therefore, which are without manners, or character, as not containing any thing by which the *propensities* or *aversions* of the person who delivers them can be known.’ The common reading, which we have placed at the beginning of this note, is thus rendered by Mr. Harris: “ MANNERS, or CHARACTER, *is that which discovers* WHAT THE DETERMINATION [of a speaker] *will be* *, *in matters where* IT IS NOT YET MANIFEST, *whether he chuses to do a thing, or to avoid it.*”

‘ Now if this were true, (says Mr. Twining,) I do not see how there could be any ἦθος in any play, after the first discovery of the speaker's character. In the *Avare* of Moliere, for instance, it is sufficiently *manifest* from the very first scene in which Harpagon appears, what his avarice will lead him *to chuse* or *to avoid*, in any circumstance of the drama. Is there, for that reason, no ἦθος, no sentiments that mark his character in any thing he says during the rest of the play?—Nay, more; according to this reading, there can be no ἦθος at all in any part of that drama: for the προαίρεσις, or propensity of *the Miser* is completely known to every reader or spectator from the very title of the piece.

‘ I know, indeed, that Le Bossu, and others, have *given* a meaning to this passage, by *making* Aristotle say, what he certainly does *not* say, viz. when it is not yet manifest “ *ex indicio dicentis*,” what the will, or choice of the speaker is. But if the common reading were right, we might surely expect to find the words ἐν οἷς οὐκ ἐστὶ δῆλοι, &c. subjoined in other places where he defines the ἦθος. Yet we have nothing like it in cap. xv. *initio*; nor in the second book of his *Rhetoric*, where he says only, ἦθος δ' ἔχουσι λόγοι, ἐν ὅσοις δῆλη ἡ προαίρεσις: nor in other passages of the same work, relative to the same subject.

‘ Piccolomini's translation agrees with mine, and is expressed with his usual accuracy.—“ Ma il costume nel parlar' é quello, il quale mostra fuora, è apparir fà il volere, et l'elettion di chi parla. Peroche alcuni parlari si truovano, li quali non hanno costume; come ch' in essi non appaia, et non si manifesti, quello, che ò elegga, ò fugga, con la sua volontà, chi parla.”

Note LXVII. Ὀδυσσειαν γαρ ποιων, ουκ εποιησεν ἁπαντα ὅσα αὐτῷ συνεβη.—ΑΛΛ' Ἃ περι μιαν πραξιν, οἱαν λεγομεν την Ὀδυσσειαν, ΣΥΝΕΣΤΗΣΑΝ. “ Non cecinit omnia—*sed quæ* circa unam solam actionem, *qualem Odysseam dicimus, constiterunt.*” Victorius reads αλλα, and συνεστησεν. Mr. Twining is inclined to follow Victorius's conjecture, pointing and translating it

‘ * The words [illegible], are not, I think, rendered with Mr. Harris's usual accuracy,—“ what the *determination* of a speaker *will be*.” Προαιρεσις, here, is not *particular determination*, but that habitual and *general propensity*, which is the *cause* of particular determinations.’

α περι μιαν πραξιν, οιαν λεγομεν, την Οδυσσειαν συνεσηστν· και την Ιλιαδα. "Sed circa unam *actionem, qualem dici-ſſeam conſtituit; pariterque Iliadem.*" "But he planned ey, as he alſo did his Iliad, upon an action, that is e ſenſe here explained." He acknowleges, however, ἀ, beſide its ſupport from MSS. anſwers better to the α, which precedes: ουκ εποιησεν ἁπαντα ὁσα αυτῳ συνεβη— περι μ. π. &c. but he thinks that, if αλλ' ἀ be retained, ge ſhould ſtand thus: αλλ' ἁ περι μιαν πραξιν, [*ſc.* εστι,] εν την Οδυσσειαν, ΣΥΝΕΣΤΗΣΕΝ, which reading, on e, he thought it right to follow.

LXVIII. Διαφερεσθαι και κινειτθαι το ὁλον. Mr. Twin- not think διαφερεσθαι right. It is rendered by Goul- *liverſum reddatur*;" for which ſenſe of the word Mr. T. o authority, at leaſt in Ariſtotle's writings. It ſhould *diſcerpatur, diſtrahatur*, &c. but he thinks that Ariſtotle ΑΦΘΕΙΡΕΣΘΑΙ, *ſpoiled*, or *deſtroyed*. So in his Topics, ΣΘΑΙ το ΟΛΟΝ, vol. 1. p. 258. B. ed. *Duval.*

LXXVI. Των δε ἁπλων μυθων και πραξεων, αἱ επεισοδιω- χειρισται. Mr. Twining conjectures that for ἁπλων we ad ἁπαντων.

LXXXV. Δυο μεν ουν του μυθου μερη ΠΕΡΙ ΤΑΥΤΑ εστι, και αναγνωρισις. "*Circa hæc.*" About *what?* Vic-

he conjectures 'ΑΠΛΟΤΗΤΟΣ. For his learned defence of this conjecture, we refer the reader to his notes.

Note cxx. Τας παρα τα εξ αναγκης ακολουθουσας αισθησεις τῃ ποιησει. Some MSS. have τα παρα τας εξ αναγκης, &c. which Mr. Twining prefers as being, on the whole, the clearest. It is also the reading of Victorius.

Note cxxii. Αἱ δε [αναγνωρισεις] εκ περιπετειας, ὡσπερ ἡ εν τοις Νιπτροις, βελτιους. Victorius understands εκ περιπετειας adverbially, "casu, fortuito, et *quia ita cecidit.*" Heinsius, taking περιπετεια in the dramatic sense, translates, "quæ *e mutationibus in contrarium oriuntur.*" Mr. Twining allows this to be the obvious meaning of the expression, if *not* understood adverbially: but he thinks it cannot be Aristotle's meaning, because the discovery of the scar of Ulysses was not the consequence of any such περιπετεια. Mr. T. though with some hesitation, conjectures εκ ΠΡΟΠΕΤΕΙΑΣ.

Note cxxiii. Δευτεραι δε, αἱ πεποιημεναι ὑπο του ποιητου, διο ουκ αλεχνοι. Mr. Twining reads διο αλεχνοι, without the negative.

Note cxxv. Εκεινος δε [δια σημειων,] ταυτα ουν αυτος λεγει, ἃ βουλεται ὁ ποιητης, αλλ' ουχ ὁ μυθος. Mr. T. allows to Dacier's conjecture, δια τεκμηριων, the praise of ingenuity, but has adopted δια σημειων on the authority of a MS. mentioned by Victorius.

Note cxxxv. Ὁ μη ὁρωντα τον θεατην ελανθανεν. Dacier for θεατην proposes ΠΟΙΗΤΗΝ. Castelvetro understood the passage nearly as Dacier does, but conjectured ὁ μη ὁρωντα, ΩΣ του θεατην, ελανθανεν ΑΝ. Mr. Twining reads the passage, ὁ μη ὁρωντα, 'ΩΣ, or ΩΣΠΕΡ, θεατην, ελανθανεν, and translates, 'which escaped him [i. e. Carcinus] *for want of seeing the action as a spectator.*'

Note cxxxvii. Πιθανωτατοι γαρ απο ΤΗΣ ΑΥΤΗΣ φυσεως οἱ εν παθεσιν εισι.

'Nothing, (says Mr. Twining,) I think, can be more forced and improbable, than the sense given to the words απο της αυτης φυσεως, by Victorius, and, after him, by Goulston and Dacier "*eorum qui pari natura* ingenioque prædíti," &c.—De deux hommes, qui seront d'un *egal genie*, &c. If the text be right, the only sense I see is that given by Heinsius:—"*propter similitudinem ejusdem naturæ*;"—i. e. "*from natural sympathy.*" But I am much disposed to suspect, that we should read, απ' ΑΥΤΗΣ ΤΗΣ φυσεως—*ab ipsa natura; ipsa natura comparatum est, ut*, &c.'

Note cxl. Τουτων γαρ οἱ μεν ευπλαστοι, οἱ δε εκστατικοι εισιν. So Mr. Twining reads, with a MS. of Victorius, instead of εξεστατικοι.

Note cxli. Τους τε λογους τους πεποιημενους—τους ΔΕ λογους, which, according to Victorius, has MS. authority, Mr. T. thinks would be a preferable reading.

XLV. Τῆς γαρ Οδυσσειας μακρος ἱ λογος εσΊιν. Mr. Twi-
ΜΙΚΡΟΣ with MS. Med.

LII. Το δε τεΊαρΊον, οἱον, αἱΊε φορκιδες, &c. Mr. T. on
ity of the enumeration of theſe ſpecies, in chap. xxiv.
he paſſage, το δε τεταρΊον, ἁπλουν, ὁιον, &c.

LV. Εν δε ταις περιπεΊειας και εν τοις ἁπλοις πραγμασι
ι, ὡν βουλοΊαι, θαυμασΊως. Τραγωιον γαρ τουΊο και φιλαν-
Mr. Twining obſerves that the φιλανθρωπον, moral
poetical juſtice, &c. was the *very* characteriſtic of
fable, (διπλη συσΊασις) and that the inſtances cited by
ſeem to accord exactly with this idea. Inſtead, there-
τοις ΑΠΛΟΙΣ πραγμασι, he conjectures εν τοις ΔΙΠΛΟΙΣ

LVIII. Τοις δε λοιποις τα διδομενα, &c. Mr. T. adopts
ture of Madius, ΑιΔΟΜΕΝΑ for ΔΙΔΟΜΕΝΑ, which
rpriſed to find had been unnoticed in all the ſubſequent
aries which he had ſeen.

LXII. Τι γαρ αν ειη του λεγονΊος εργου, ει φαιοΊο ηδεα και
λογον; Mr. Twining propoſes to read ΗΔΗ for ΗΔΕΑ,
οΊο ηδη ſc. τοιαυΊα—that is, ελεεινα, δειια, &c. if they ap-
dy ſo;—in *themſelves*. The ſame conjecture, he ſays,
red long ago to Caſtelvetro, but has not been noticed
the commentators.

CLXXVIII. Οἱον τα πολλα των ΜεγαλιωΊων. Dacier con-

endation were necessary, that is, if an enigma cannot be made the mere συνθεσις ονομασων, he would prefer ΑΛΛΩΝ to ΚΥΡΝ.

Note CCIII. Ε ΙΔΘΕΜΕΝΩΝ ΤΩΝ ΟΝΟΜΑΣΩΝ ΕΙΣ ΤΟ ΜΕΤΡΟΝ—literally, the rd *being put into the metre*; i. e. as Victorius and others ex- in it, "taking care, that, in *changing* the words, you do it *salvo metro*."——'It appears to me, (says Mr. Twining,) t nothing tolerable can be made of the phrase, εις το μετρον, en in this sense. If it might be taken, as some have taken *adverbially*, for μετριως—*to a moderate degree*—all would be ll.'—'I incline to think this was Aristotle's meaning, and t he probably wrote εις το METPION.'

Note CCV. Φαγεδαινα ἡ μου σαρκας εσθιει παθος. 'We should d, probably, for the sake of the metre, either Φαγεδαινα γ', it is corrected in the Oxford Euripides, or, which seems still ter, φαγεδαινα δη, which is Du Pauw's emendation.'

Note CCVI. Νυν δε μ' εων ολιγος τε και ουδενος, και αιδης.

'Three Medicean MSS. here give ΑΕΙΔΗΣ for αιδης; and so the *Ald.* and the version of *Valla*. This reading is also mentioned by Eustathius. Perhaps, then, αιδης might be the reading of Aristotle's py (of the Odyssey)—the precious copy εκ παλαιου, of which we hear much; and he might mean to exemplify his proposed experi- nt of substituting *common*, for poetical, expression, only in the two l words; repeating the last αιδης merely to complete his verse.'

Note CCX. Διο, ωσπερ ειπομεν ηδη, και ταυτη θεσπεσιος αν φαινοιτο ποιητης, &c. Mr. Twining points the passage thus: Διο, ωσ- ειπομεν, ηδη και ταυτη, &c. 'Ηδη και ταυτη, *already*,—*even* the first operation of his genius, the very choice of his subject, d formation of his plan.'

Note CCXI. Νυν δε, εν μερος απολαβων, επεισοδιοις κεχρηται ΑΤΩΝ πολλοις.

'If Aristotle meant the *other* parts of the war, αυτων must, surely, wrong.'—'Heinsius conjectured ΑΥΤΟΥ which is adopted and ex- ined by De Boffu, II. 5. and 6.—But a learned friend has suggest- to me a conjecture still more probable, that Aristotle wrote ΑΛΛΩΝ. δι, ΕΝ μερος απολαβων επεισοδιοις κεχρηται ΑΛΛΩΝ [sc. μερων] πολλοις. Selecting *one* part only of the war, he has, from *other* parts, intro- ed many episodes."

Note CCXVI. Περιττη γαρ και ἡ διηγηματικη μιμησις των αλλων. r. Twining corrects the passage thus: περιττη γαρ, και ΤΑΥ- ΤΗΣ, ἡ διηγηματικη μιμησις των αλλων—"*In this respect too.*"

Note CCXX. Μαλλον δ' ενδεχεται εν τη εποποιια το αναλογον. ια.—Victorius reads and points the passage differently: μαλλον ενδεχεται εν τη εποποιια το ΑΛΟΓΟΝ, δι' ὁ—Mr. Twining, in his nslation, has followed the correction of Victorius: but, in his tes, he observes that perhaps he would have done better, had omitted the doubtful part of the passage—the words, το αναλο-

ωνον. Ειη δ' αν τουτο γε και καλα μεταφορᾳ. Και, ως τον σιδηρον εργαζομενους· ὁθεν πεποιηται, ἡμις νεοτευκτου κασσιτεροιο.

CLII. Αλοι καταψηφισαμενοι Mr. Twining thinks that καταγνωσαμενοι must be allowed the praise both of in- al probability. In his translation, however, he has rence to the authority of *all the MSS.* by following on reading.

CLIV. Ποιητους δ' ειναι, οιους Ζευξις εγραφεν, αλλα και βελτιον· το γαρ παραδειγμα δει υπερεχειν. Batteux proposes gement of the passage: Αλλα και προς το βελτιον· το γαρ παραδειγμα δει υπερεχειν, τοιουτους δ' ειναι, οιους Ζευξις εγραφεν Mr. agrees with Mr. Winstanley in thinking that the ιουτους δ' ειναι, οιους Ζ. εγρ. should be transposed: but he ee that any alteration, farther than mere transposi- cessary. He would read —Αλλα και προς το βελτιον, [sc. :] τοιουτους δ' ειναι [sc. δει] οιους Ζευξις εγραφεν· το γαρ παρα- ειγμα υπερεχειν.

CLV. Προς ἃ φασι τ' αλογα. Mr. T. points the passage ς ἃ φασι, τα αλογα [sc. δει αναγειν:] and so it is explain- inflated by Castelvetro. The sense of the passage he to be "By general opinion we may excuse, *not only* ν αδυνατον, *but even* such things as are manifestly im- ind absurd."—As if Aristotle had written προς ἃ φασι, λογα.

CLVI. Τα δ' υπεναντια ὡς ειρημενα. Heinsius corrected εναντια ειρημενα. Mr. T. proposes, as an easier and more emendation, τα δ' ΥΠΕΝΑΝΤΙΩΣ ειρημενα.

CLVIII Οταν μη αναγκης ουσης μηθεν χρησηται τῳ αλογῳ, καθαπερ τῳ Αιγειτου πονηρια, ὡσπερ εν Ορεστη του Μενελαου. ing, from the conjectures of Robortelli and Goulston, he passage thus: ὁταν μη αναγκης ουσης μηθεν χρησηται τῳ καθαπερ Ευριπιδης ΕΝ τῳ ΑΙΓΕΙ· Η ΤΗ πονηρια, ὡσπερ εν τῳ ν Μενελαου.

CLXIV. Ως γαρ ουκ αισθανομενων, αν μη αυτος προσθη, πολ-

ο μαλιστα συμβαινει το θαυμαστον: for the omission, he
, will leave a clear and complete sense; and, moreover, a
in which the only meaning, that can well be given to
ords omitted, seems in fact to be implied. Δει μεν ουν εν τοις
λοιοις ποιειν το θαυμαστον· μαλλον δ' ενδεχεται εν τη εποποιΐα,—δια
ο ορων εις τον πρατΐοντα. "The surprising is necessary in tra-
but the epic poem admits of it to a greater degree,—be-
there, the action is not *seen*"

te CCXXVIII. Λεξει η και γλωτταις.—Heinsius reads, ΚΥ-
ΙΕΞΕΙ, η και γλωτταις. Victorius and other commentators
τε κυριά to be understood. Mr. T. approves the correc-
f Heinsius, but thinks it might be improved by reading,
Η ΚΥΡΙΑ, η και γλωτταις.

te CCXXXI. Ουδε αλλης τεχνης και ποιητικης. Αυτης δε της
ης δυο η αμαρτια· η μεν γαρ καθ' αυτην, η δε κατα συμβεβηκος.
he text stands, it is put as if Aristotle had said—"there
wo faults of the *poetry itself:* one, of the *poetry itself*, and
her, *incidental.*" Accordingly Dacier, Batteux, and almost
e translators, neglect the word αυτης. Possibly it might,
ually, have stood thus: ουδε αλλης τεχνης, και ποιητικης αυτης.
Ε ποιητικης, &c.'

te CCXXXII. Ει μεν γαρ προειλετο μιμεισθαι αδυναμιαν.
e MSS. instead of η μεν.—Castelvetro and Heinsius supply

πιστοῖον οἶον. Ει δ' αν τουτο γε και καλα μεταφοραν. Και, [illegible], τους τον σιδηρον εργαζομενους· ὁθεν πεποιηται,

Κνημις νεοτευκτου κατασταθεροιο.

Note CCLII. Αλοι καταψηφισαμενοι Mr. Twining thinks that Heinsius's καταφισαμενοι must be allowed the praise both of in-[illegible]ity and probability. In his translation, however, he has [illegible] a deference to the authority of *all the MSS.* by following [illegible] common reading.

Note CCLIV. Τοιουτους δ'ειναι, οιους Ζευξις εγραφεν, αλλα και [illegible] το βελτιον· το γαρ παραδειγμα δει υπερεχειν. Batteux proposes [illegible] arrangement of the passage: Αλλα και προς το βελτιον· το γαρ [illegible]δειγμα δει υπερεχειν, τοιουτους δ'ειναι, οιους Ζευξις εγραφεν Mr. [illegible]wining agrees with Mr. Winstanley in thinking that the [illegible]rds, τοιουτους δ'ειναι, οιους Ζ. εγρ. should be transposed: but he [illegible] not see that any alteration, farther than mere transposi-[illegible], is necessary. He would read — Αλλα και προς το βελτιον, [sc. [illegible]γειν:] τοιουτους δ'ειναι [sc. δει] οιους Ζευξις εγραφεν· το γαρ πα-[illegible]γμα δει υπερεχειν.

Note CCLV. Προς ἃ φασι τ'αλογα. Mr. T. points the passage [illegible] : προς ἃ φασι, τα αλογα [sc. δει αναγειν:] and so it is explain-[illegible] and translated by Castelvetro. The sense of the passage he [illegible]ceives to be "By general opinion we may excuse, *not only* [illegible]πιθανον αδυνατον, *but even* such things as are manifestly im-[illegible]bable and absurd."—As if Aristotle had written προς ἃ φασι, [illegible] τα αλογα.

Note CCLVI. Τα δ' υπεναντια ὡς ειρημενα. Heinsius corrected [illegible] ὡς υπεναντια ειρημενα. Mr. T. proposes, as an easier and more [illegible]bable emendation, τα δ' ΥΠΕΝΑΝΤΙΩΣ ειρημενα.

Note CCLVIII. Οταν μη αναγκης ουσης μηθεν χρησθαι τω αλογῳ, [illegible] Ευριπιδης τῳ Αιγειδου πονηρια, ὡσπερ εν Ορεστ[illegible] του Μενε[illegible]αου. Mr. Twining, from the conjectures of Robortelli and Gouiston, [illegible]rects the passage thus: ὅταν μη αναγκης ουσης μηθεν χρησθαι τῳ [illegible]λογῳ, ὡσπερ Ευριπιδης ΕΝ τῳ ΑΙΓΕΙ· Η ΤΗ πονηρια, ὡσπερ εν τῳ [illegible]ρεστη του Μενελαου.

Note CCLXIV. Ως γαρ ουκ αισθανομενων, αν μη αυλος προσθῃ, πολ-[illegible]ν ποιησιν κινουνται. Mr. Toup proposed to read—αν μη ΑΥΛΟΣ ΠΡΟΣΗι, i. e. the imitators have recourse to every kind of mo-[illegible], just as if the audience were not able to understand (or, to [illegible]) them, "*without the addition or accompaniment of a flute.*" [illegible]r. Twining expresses his deference for Mr. Toup, but con-[illegible]es that he does not see how any proper sense can be made of [illegible] passage so corrected.

Note CCLXIX. Και διαδονλα. Some commentators render the [illegible]word as if it were the simple particle ἀδουλα; others understand *[illegible]ging throughout.* Mr. T. thinks that the only proper and

warrantable sense of the word διαδειν is, to sing *dissonantly*: he therefore corrects it to ᾠδοῖλα, and gives some plausible reasons for the change from ᾠδοῖλα to διᾳδοῖλα.

Note CCLXXI. Και ὅτι ου μικρον μερος την μουσικην και την οψιν εχει, δι' ης τας ἡδονας επισιαῖλαι, εναργεσιαῖλα. This is the common reading: but Mr. Twining considers the reading of Victorius and of many MSS. as much better: και ΕΤΙ, ου μικρον μερος την μουσικην και την οψιν εχει, δι' ης ΑΙ' ΗΔΟΝΑΙ ΣΥΝΙΣΤΑΝΤΑΙ εναργεσιαῖλα.

'The fair and literal version of the words, (Mr. Twining says,) would be this: "By means of which, the *pleasures* are *formed, composed, constructed*, or *constituted*, in the clearest and most visible manner." I give here what I apprehend to be the only fair sense of the verb, συνιστανται; but it seems to be, by no means, the proper word in this place, and probably is not the word which Aristotle wrote.'

Mr. T. proposes ΠΑΡΙΣΤΑΝΤΑΙ as a preferable term, and illustrates it by a passage from Ælian. He thinks that ενεργεσιαῖλα, the reading mentioned by Castelvetro, connects better with what follows, than ενεργεσιαῖλα; he has, however, followed the latter, as the reading of all the manuscripts.

Note CCLXXII. Ειῖλα, και το εναργες εχει, και εν τη αναγνωρισει, και επι των εργων. 'Nothing can be more evidently nonsensical, (says Mr. T.) than this distinction—"*both* in the *discoveries*, and in the *incidents*;" as if a discovery were not an incident.' He follows the reading of Madius (αναγνωσει) as undoubtedly right.

We have now, we believe, given an abstract of all Mr. Twining's remarks on the present state of the text of Aristotle's Treatise on Poetry. For the reasons, with which he has supported his remarks, often with great ingenuity and learning, we refer to his book. We must, however, apprise the reader that Mr. T. has frequently adopted new and valuable readings in his translation, for which he has not accounted in his notes. We mention this circumstance, that the reader may not, in disputed passages, be contented with merely consulting the notes. The following are some that we have observed:

P. 69. 'So that Sophocles is, in one respect, an imitator of the same kind with Homer, as elevated characters are the *objects* of both; in another respect, of the same kind with *Aristophanes, as both imitate in the way of action.*' The original of the latter words in italics is, ὅτι μιμουνται δρωντας: i. e. *as they imitate agents*, or *persons in action.* "They imitate *persons in action*" is, imitantur *eos, qui agunt*, μιμουνται ΔΡΩΝΤΑΣ, the common reading: "They imitate *in the way of action*" is, we apprehend imitantur *ipsi agentes, agendo*, μιμουνται ΔΡΩΝΤΕΣ, which is Casaubon's reading.

P. 75.

P. 75. 'In the way, not of *narration*, but of action.' The common reading is *ου δι' επαγγελιας*. Mr. Twining has translated the reading of many MSS. *ου δι'* ΑΠΑΓΓΕΛΙΑΣ.

P. 80. 'For numberless events have happened to *one man*:' i. e. *τῳ γ'ΕΝΙ συμβαινει*. The common reading is *τῳ γενει σ.*

P. 95. 'As Achilles is drawn by *Agatho*, and by Homer.' The common reading is *οἷον τὸν Αχιλλεα αγαθον και Ὅμηρος*. Mr. Twining has followed ΑΓΑΘΩΝ *και Ὅμηρος*:—but, in his *additions and corrections*, he retracts this reading, and prefers the common, *αγαθον*.

P. 103. 'Their choral songs have *no more connection* with their subject, than with that of any other tragedy:' ΟΥ *μαλλον του μυθου—εστι*. The common reading is *μαλλον του μυθου—εστι* without the negative.

P. 105. 'For G R, without A, is *not* a syllable:' i. e. *και γαρ το* Γ Ρ *ανευ* Α, ΟΥΚ *εστι συλλαβη*. The common reading is—*ανευ* Α, *συλλαβη*.

Ib. 'of such a nature, as, out of *several* sounds, each of them significant, to form *one* significant sound:' i. e. *εκ πλειονων μεν φωνων, σημαντικων δε, ποιειν πεφυκυια μιαν σημαντικην φωνην*. The common reading is—*σημαντικην δε ποιειν πεφυκυια μιαν φωνην*.

P. 106. 'Others relate to action or pronunciation.' i. e. *ἢ δε, περι τα ὑποκριτικα*. The common reading is *ὑποκριτα*. The new reading is introduced into the note, but without any mention that it differs from the common.

P. 128. 'This, however, may also be defended by metaphor:' i. e. *ειη δ' αν τουτο και κατα μεταφοραν*. The common reading is *ειη δ'αν* ΟΥ *τουτο*.

We cannot dismiss Mr. Twining's book without observing that his readers will seldom have to object to him—that he evades difficulties because he cannot explain them. We should not do him justice, if we did not notice his great fairness in stating fully and minutely the obscurities of his author, which he is often at last obliged to relinquish to the evanescent hopes of better manuscripts, or the more fortunate researches of future critics. We recommend to our readers, as proofs of our remark, and as specimens on which they may try their ingenuity, the following notes: 10. 29. 79. 138. 147. 150. 154. 166. 170. 191. 201. 223. 233. 242. 243. 251. 253. 255. 257. 264. 271.:—but, for the elucidation of these and many other difficulties, we wait impatiently for the new edition of Aristotle's treatise, with Mr. Tyrwhitt's corrected text, new Latin translation, and notes; with collations of the Venice, Paris, Leyden, and Wolfenbottle MSS. which has been printing at Oxford, and, as we understand, is soon to be published.

ART.

II. *Casus Principis*; or, an Essay towards a History of the ncipality of Scotland: with some Account of the Appanage and nours annexed to the second Prince of Scotland. By Hugh cleod, S.S.T.P. Professor of History in the University of sgow. 4to. pp. 202. 10s. 6d. Boards. Nicol.

E object of the author of this publication will be best ex- plained by the account which he has given of it in his in- ction:

'he design of the following pages is, to endeavour to throw upon a part of our national history and constitution, that has but little attended to, and is, generally speaking, ill understood. there was formerly a Prince of Scotland, must be known to all. that this Prince had a Principality, with certain powers, rights, privileges, distinct from, and independent of, the estate of the , appears to be known but to few. And, still fewer are ac- ted with the origin, nature, and extent of the estate, honours, privileges, of the Prince and Stewart of Scotland; or, with the n and repeated acts of the legislature, by which these were d on him, and inalienably annexed and secured to him.

A man may read all the writers on the history and law of Scot- that have been published to the world, without receiving much mation upon this subject; strange as that may seem, and im- nt as the subject must be admitted to be. The historians, in- , tell us, and repeat it, one after another, that a certain Prince created Duke of Rothesay; and, then, add, that this was the time the title of Duke was introduced into Scotland, and so

questioned, 'whether his dukedom be a real dukedom, his earldom a real earldom, or whether these and his various other honours, be not merely nominal and mock honours, without real dignity or privilege: in short, whether the personage, who has legally succeeded to the principality of Scotland, be a nobleman, or, is entitled to the rank and rights of the lowest patent-baron who goes to parliament by his representative,' our author conceived 'that a concise and faithful state of the *Case of the Prince*, might be no unacceptable present to the public.'

This work is divided into thirteen sections, the first of which treats 'of the Prince of Scotland till the death of Robert I.'—Sect. 2. 'Of the Prince from the death of Robert I. to the eighth year of Robert III.' Among many curious and interesting observations, the author informs us that, between the 16th of March and the 26th of October 1398, and in the eighth year of the reign of Robert III. the title of Duke was first introduced into Scotland, and conferred on David the eldest son of the reigning monarch.—About this period, John of Gaunt, who is styled John Duke of Aquitaine and Lancaster, uncle to the King of England, and David, who is styled Earl of Carrick, eldest son of the King of Scotland, met for the purpose of settling the borders, and terminating all matters in dispute. At a subsequent interview between the same parties, David is styled Duke of Rothesay. 'This innovation, probably, proceeded on an idea, to which the interview of the two princes might naturally give rise, that it was unsuitable, and unworthy of the Scottish national dignity, that the princes of England should enjoy a title of nobility, which was esteemed to be of higher rank than that possessed by the hereditary Prince of Scotland.'

Sect. 3. 'Of the erection of the Principality of Scotland.' Owing to the original deed of erection being lost, four different opinions have been maintained respecting the time of the grant. Sir George Mackenzie places it in the year 1371, in the beginning of the reign of Robert the IId.—Mr. Camden, who received his information regarding Scotland from Sir Robert Sibbald, conceived the principality to have been first erected in the year 1398. This is the opinion most generally believed on the subject. Sir James Balfour, and the historian Crawford, consider it as established in the year 1404;—and Mr. Chalmers, a late writer, differing from the above opinions, dates its origin from the year 1469.

In the three following sections, some account is given of the Dutchy of Cornwall, of the Dauphiné of France, and of the Principality of Wales, with an idea that they might throw some light on the similar establishment in Scotland; it being well

known that the latter country borrowed many hints in rs of legiſlation and police both from France and England. ıave not room to enumerate the ſubjects of the remaining ns.

ıroughout this work, the author pays little regard to uthority of Buchanan as an hiſtorian; and, in the ſol- g paſſage, he cenſures him with ſeverity:

'he attempt alluded to above, to derogate from, or render ful, the appanage and birth-right honours of the Prince of nd, ſo expreſsly ſecured and carefully preſerved to him by law, ade not by the King, the Parliament, or the People of Scotland, y the licentious pen of George Buchannan. George was a and a juſtly celebrated one; and when he applied the dregs of e to the writing of hiſtory and politics, he allowed himſelf the iberties of creation, exaggeration, and ſubſtitution of one thing other, to which he had been ſo long accuſtomed in his poetical ſitions. Too indolent to examine, or too profligate to regard, ities, he allowed his fancy to guide his pen; and wrote what- beſt ſuited the views of thoſe by whom he was employed, and y paid for ſo doing. In his poetical hiſtory, amid it a thouſand aſſertions of equal authenticity, Buchannan aſſures us, that ı Mary, previous to her marriage with Lord Darnley, beſtowed a the dignity of Duke of Rotheſay. Whether he ſaid ſo in profe- of his open deſign to rob the royal family of their legitimacy, ir honour, and of their legal herediary right; or, whether he it merely as a reproach to his bountiful benefactreſs, the Queen,

Duke of Rothesay, which was contested on a late memorable occasion, and which we conceive to have been the foundation of this essay, not requiring a twentieth part of the investigation which has been bestowed on it.—To that class of readers, however, who are pleased with the *antiquities* of history, this work will give much satisfaction.

ART. III. *Plutarchi de Educatione Liberorum Liber, Græce et Latine. Variorum Notas adjecit, suasque Animadversiones immiscuit, Thomas Edwards, LL.D. in usum studiosæ Juventutis.* 8vo. pp. 190. of which 60 are Text. 3s. 6d. sewed. Cadell, &c.

THIS tract on education, attributed to Plutarch, has been several times published by itself, for the use of learners, as we conjecture, rather than for the purpose of displaying the editor's critical talents. The style, though not very elegant, is commonly easy; the maxims are plain and obvious; and the text seems to labour with few signal corruptions *. Whether it be the genuine work of Plutarch, may admit of a doubt. To us, we must own, notwithstanding the praises that have been given to it by respectable writers, it appears much inferior to Plutarch in force of reasoning, in spirit of language, and in the learning of the allusions. Muretus † therefore has suspected it, and M. Wyttenbach ‡ has not scrupled to pronounce it spurious; which we think Dr. Edwards would have done right to mention. The sentiments of such men, whether they can be refuted or not, should never be suppressed.

Dr. Edwards acquaints us, in his preface, that he had meditated an edition of the whole second folio volume, which contains what are commonly called the Moral Works of Plutarch: but being disappointed in his hope of MS. collations, without which nothing worthy of the approbation of the learned could be expected, he desisted from his undertaking. Not to be wholly inactive, however, he published this treatise separately; to which he has added Xylander's version, and such observations of other editors, as he thought most conducive to the illustration of the author. In his own notes, he professes to have had two objects in view; first, to supply the defects of his predecessors; and

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* When we say this, we rather speak of the state to which the text might be brought, by a proper use of the helps which MSS. and criticism would afford, than of the state in which Dr. Edwards has suffered it to remain.

† Var. lect. xiv. 1.

‡ Biblioth. Crit. part iii. p. 89. where he promises to make good his assertion in his edition of Plutarch.

ly, to explain and defend the late M. Lennep's ſyſtem of
ſes.

firſt thing that ſtrikes us in the notes, is, that ſome are
gliſh and ſome in Latin. This is a practice which we
never fail to reprehend. When an editor produces any
ations, which merit the notice of the learned, (and every
ought to believe at leaſt as much,) let him converſe in
mmon language of the learned:—but when an author
on a ſubject of learning chiefly for the benefit of his
rymen, let him compoſe wholly in his mother-tongue. Per-
Dr. Edwards was induced to write his notes in this pie-
and patchwork manner, by the example of his father's
critus *:—but it is a fault which we neither can nor will
in any of the family. *Fallit te incautem* PIETAS *tua!*
ither can we ſay that we have no objections to the matter
notes, from the two oppoſite circumſtances of deficiency,
edundancy. The firſt care of an editor ought to be to
the text, ſo as to preſerve a due medium between raſhneſs
imidity. Dr. Edwards is certainly far enough removed
the former of theſe imputations, but not equally ſo from
her. He is contented with approving the readings of the
, or eaſy and probable conjectures formed on their traces:
his approbation being placed in the notes, young readers
eldom take the trouble of recurring to it, till they are in

misapply these laws, but without disowning their authority. No critic in his senses ever yet declared his resolution to put into the text what he at the time thought a wrong reading; and if a man, after perusing the works of his author perhaps ten times as often as the generality of readers,—after diligently comparing MSS. and editions,—after examining what others have written relative to him professedly or accidentally,—after a constant perusal of other authors, with a special view to the elucidation of his own,—if, after all this, he must not be trusted with a discretionary power over the text, he never could be qualified to be an editor at all. Whatever editor (one, we mean, who aspires to that title,) republishes a book from an old edition, when the text might be improved from subsequent discoveries, while he hopes to shew his modesty and religion, only exposes his indolence, his ignorance, or his superstition. Dr. Edwards, after having, in his note on p. 3, approved an emendation by Casaubon, (ὑπειπόντες for ἐπιπόντες) rejects it in his Addenda with this grave remark: 'I grow daily more sensible of the great caution which is requisite in adopting emendations.' This emendation has at least the warrant of a MS. Now, if ἐπιπόντες had been the common reading, which makes very good sense, and a MS. gave ὑπειπόντες, the same remark, inverted, would be equally just. The truth is, sometimes two readings have such equal claims, that it is very difficult to give a decisive preference to either. In this case, what blame can an editor deservedly incur, who inserts one in the text, if he faithfully informs us of the other?

We shall give a specimen or two where, as we think, Dr. Edwards might safely have been bolder, without incurring the censure of rashness. In p. 8. καὶ γὰρ τὸ ἦθός ἐστι πολυχρόνιον. Here all the editors, from Xylander inclusively, saw that the addition of ἔθος was necessary. Dr. Edwards thus ratifies their opinion: 'Other copies have ἦθος: both (so far) right, for I would recommend Καὶ γὰρ τὸ ἦθος ἔθος ἐστὶ πολυχρόνιον.' If it were too much to give the additional word a settled habitation in the text, it might have been allowed to creep in between brackets.

In p. 11. the words εὔνους καὶ still keep their place, to the utter extinction of the sense; while Dr. E. is contented with approving the emendation of Schneider and Westhusius πιθανώτερα.

P. 15. Speaking of the injudicious conduct of parents, the author says, Ἔνιστε γὰρ εἰδότες, αἰσθομένοις μᾶλλον αὐτοῖς τοῦτο λεγόντων, τὴν ἐνίων τῶν παιδευτῶν ἀπειρίαν ἅμα καὶ μοχθηρίαν, ὅμως τούτοις ἐπιτρέπουσι τοὺς παῖδας. Some MSS. have αἰσθομένων, which, as Dr. Edwards approves it, he might more pardonably have admitted into the text, than have left nonsense in its

 place.

One MS. gives αἰσθόμενοι ἄλλων, whence M. Brunck
with the ſlight addition of a letter, εἰδότες, ἢ αἰσθομένοι
—This, however, has not the good luck to pleaſe Dr. E.
get Brunckii emendatio.' In ſpite of this cenſure, we muſt
that we think the correction true, as far as it goes, but,
ns, it conveys not the whole truth. The right reading
to be, Ἐνίοτε γὰρ εἰδότες αὐτοὶ, ἢ αἰσθομένοι ἄλλων τοῦτο
ν.

42. Καὶ ἐπροίξαλο might have been reſtored without ſcruple
ἐπραξαλο, and a note might have been added containing
account of the word: ſee Valckenær on Herodotus,
.

54. Προῤῥίζους ἐκλείβουσιν. The author is ſo ſeldom
of indulging himſelf in the luxury of an elegant phraſe,
Dr. E. ought to have juſtified him better than by quoting
ider's note, with one example from the ſtupid play of
us Patiens: for that example belongs of right to Euri-
with whom the writer of that drama has made very free.

20. Φρονεῖ manifeſtly ſignifies the ſame as μέγα φρονεῖ.
. quotes a paſſage from Henry Stephens's Theſaurus, in
that learned man entertains ſome doubt of the integrity
text. It would have been more uſeful to tyros, if he
eferred them to Sylburgius, who, in his Appendix to
hias, p. 927, produces ſome paſſages from his author

It might have been mentioned, on occasion of the saying attributed to Theocritus the Chian Sophist, p. 45. that the same verse of Homer was applied by the Emperor Julian, when he was invested with the purple.

We have said that we thought Dr. E. sometimes redundant. We shall reduce our censure to two parts. He frequently quotes Stephens, Hoogeveen, and Viger, to explain the most obvious words and phrases. Who would have thought that a note translated by Girard, from the Scholiast on Aristophanes, was necessary to explain the meaning of the word *sycophant?* We are sensible, however, that a great latitude must be allowed in this respect; since that which is clear to one, may be obscure to another. Some may therefore perhaps be so far from thinking this minuteness superfluous, that they may even commend it as necessary.

We must, however, confess that we are totally unable to find out the necessity or propriety of illustrating Lennep's system of tenses in a book designed to teach Greek to the learners of that language. Mere learners cannot be edified by being told what a prodigious number of Greek roots formerly grew in the land, when they are informed at the same time that none are now remaining. Some of the grossest of the mistakes, which prevail concerning the tenses in our common grammars, might occasionally be rectified: but to proceed any farther ought to be reserved for those who have made the philosophy of language their study. It can only perplex young understandings, who ought to know *that a thing is*, before they inquire *why it is so.* Such remarks, therefore, ought very sparingly to be introduced in notes. If a critic should chuse to favour the public with a description of this nature, let it be *unmix'd with baser matter:* or if he has not materials enough to make a *justum volumen*, he might throw them into the form of an appendix, by which means the connection of the parts would be better preserved. Suppose a reader, without caring much about Plutarch, or at all about the notes, should nevertheless be very curious to understand Lennep's hypothesis of the Greek tenses illustrated by Dr. Edwards;—he would have to toil through a hundred and thirty pages of miscellaneous matter, and to pick up the scattered fragments of which he was in search.

Dr. Edwards will perhaps ask, What great harm is in all this, if the remarks themselves be true, curious, and useful? Let us then examine some of the principles which he has laid down on the subject. The only genuine tenses are said to be six in each voice, *i. e.*

The { present, future, perfect, imperfect, aorist, pluperfect. }

he active voice, therefore, these tenses are thus supposed formed:

τυπέω, τυπέσω, τύπεσα.
ἐτύπεον, ἐτύπεσα, ἐτύπεσαν.

he passive, thus;

τυπέομαι, τυπέσομαι, τυπέσομαι.
ἐτυπεόμην, ἐτυπεσάμην, ἐτυπεσάμην.

for the rest of the tenses, the aorist and second future , the aorists and futures commonly called passive, he es of them in this manner. The future second active is a xistence; the second aorist active is an imperfect from an te radix; the aorists commonly called passives are im- ts from verbs in μι, whose present tenses have absconded, he future passives are futures from the same antiquated The paulo-post-futurum is only the future passive with plication.

e shall take the liberty to add our sentiments on this in- us hypothesis, as far as we agree with it.

st, we allow that the second future active has no existence, was also the assertion of Mr. Dawes. Secondly, we , that the middle voice (if by the middle voice be meant of inflections differing by a native and inherent force from tive and passive voices,) never did nor can exist, and that

and we really cannot find any other reason. Λείφθημι too, we are told, comes from λειφθείω. Why? *Caret responsio.* Similar to this is another fancy, that ἑστήκω and other present tenses of the same form are not derived from the perfect ἕστηκα, but that the perfects are formed from them. These two positions resemble each the other so nearly, that we shall venture to ask the following parallel questions: If ἐλείφθην, ἐτάχθην, ἐζεύχθην, and a great number of like words do not belong, as tenses, to the train of λείπω, τάσσω, ζευγω, &c. by what means came they to bear so exact a relation to them? If ἑστήκω, κεκραγώ, τεθνήκω, and the like, be not formed from ἕστηκα, &c. how did they obtain their resemblance to the more simple verbs στάω, κράζω, θνάω, &c. In p. 162, we are told, from Scheidius, that τίθημι is contracted from τιθεεμι. Then it would be τιθέμι; and the contraction τιθῆμι would be circumflexed, to the manifest detriment of that *important key.*

Since there must no longer be any second aorist, Dr. Edwards directs all the participles, taken for participles of the second aorist, to be construed as of the present tense. If any person will take the trouble to turn to the two passages, p. 8, and p. 34, he will find, that the context not only permits, but demands, a preterit sense.

Dr. Edwards is a little less sanguine here than in general; for, after allowing that in this very tract a passage occurs where the second aorist is manifestly contradistinguished from the present, he supposes that at first (*i. e.* before we can tell what they did,) they used this form in a present sense, but afterward applied it as an aorist, for the sake of convenience.

If we suppose the accents to be infallible guides, (and infallible we must suppose them, unless we mean to find fault with the editor's circumflex,) the participle λαβὼν cannot be a present, because it has an acute tone. It is to no purpose to answer, that at first it was a paroxytone, but was altered *for convenience*; because a circumflex might be placed *for convenience* over a syllable where it could claim no right from a contraction.

Dr. Edwards has now and then given us an observation on other authors. Callimachus, says he, has a passage in his Hymn on Jupiter, 55, which has in vain exercised the wits of the critics:

Καλὰ μὲν ἤξευ, καλὰ δ' ἔτραφες, οὐράνι Ζεῦ.

This difficulty he solves by his panacea, of an old verb in μι, τράφεμι, which makes ἔτραφες, and which verb he proves to have existed from τράφεν, *nutriti sunt.* For our part, we shall be contented, in company with Messrs. Lennep and

ken, to believe that the verse is spurious. In Homer's
n to Ceres, 211,

Δεξαμένη δ' ὁσίης ἕνεκεν πολυπότνια Δηώ.

. Edwards would read, instead of ὁσίης ἕνεκεν, ὁσίης ἕπιεν.
i. e. puris manibus:—but where does he find such an
s of the word χεὶρ? Vossius in Ruhnken's note proposes
πέβη, which seems too learned. We believe that Mr.
whitt's conjecture, as it is the most easy, is most likely to
ie,

Δεξαμένη δ' ὁσίης ἕνεκεν πίε πόλνια Δηώ.

the foregoing remarks, we have given our opinion without
e, but, we hope, without incivility. If any apology for
gree of freedom which we have used, be thought necessary,
all quote the following passage from Dr. Edwards's note,
2.

shall close this note with an excellent passage from Len-
in which he justly cautions us against paying an implicit
nce to the decisions of the ancient or the modern gram-
ns.—*Id nimirum semper tenendum est in hoc studiorum ge-
parum, aut nihil fere, vidisse grammaticos; tam veteres,
recentiores: adeoque nullo modo eorum placitis esse standum;
m, quando ex ipsa linguæ natura petita esse ea appareat.
enim ad grammaticorum regulas linguæ fuerunt conditæ;*

principal discussion, which is the increased apparent magnitude of the horizontal sun and moon, has engaged the attention of philosophers from the time of Ptolemy to the present day. Ptolemy, in his Almagest, ascribes this phenomenon to the refraction of the rays by vapours, which enlarge the angle under which the luminaries appear; just as the angle is enlarged, by which an object is seen when under water:—but as soon as it was discovered that this angle remained the same, this solution was rejected. In another place, if we may depend on the information of Montucla, cited by Dr. Priestley in his History of Vision, p. 16, he advances a much more rational hypothesis. The mind, he says, judges of the size of the objects by means of a preconceived idea of their distance from us; and this distance is imagined to be greater when a number of objects are interposed between the eye and the body that we are viewing; which is the case when we see the heavenly bodies near the horizon. Whether this explication were suggested by Ptolemy, and whether he acquiesced in it, (if it occurred to him,) or not; we are certain, that Alhazen, an Arabian author, in the 12th century, states and explains it at large, and recites a variety of particulars, of which later writers have availed themselves. This ingenious author observes, that the sight judges of the magnitude of visible objects by comparing the visual angles, under which they are seen, with their distances; and conceiving the surface of the sky to be flat, it judges of the stars as it does of other objects extended over a wide space. Hence, of those objects that are observed under equal angles, that which is the most remote, is deemed the least; and thus a star, which is seen near the horizon, being referred to a greater distance than one that is more elevated, is concluded to be greater; and the same star in different parts of the sky is estimated to be of a different magnitude. The Arabian philosopher was well apprized, that this phenomenon could not be owing to any real augmentation of the visual angle, and therefore that the refraction of the air could not be the true cause of it. In this solution of Alhazen, optical writers have very generally acquiesced. Vitellio, Kepler, Archbishop Peckham, Roger Bacon, Des Cartes, Hobbes, James Gregory, Malebranche, Wallis, Hygens, &c. &c. have adopted and illustrated the same hypothesis. Hobbes, indeed, very justly accounts for the flattened form of the arch, which the sky seems to assume, by our being, to sense, out of the centre of that arch; and he adds, that this deception operates gradually from the zenith to the horizon; insomuch that, if the apparent arch of the sky be divided into any number of equal parts, those parts,

in descending toward the horizon, would gradually sub-
decreasing angle. This hypothesis has been very satis-
ly explained by Dr. Smith; and it is sufficient to refer
ader, who wishes to understand the true cause of this
menon, to his Optics, book 1. ch. 5. art. 161, &c. and
rks, book 1. art. 301, &c.

the few who have been dissatisfied with this hypothesis,
have ascribed the phenomenon in question to the confused
e on the retina, which is bigger than the distinct picture
same object would be, when all other circumstances are
me; and, on this principle, an object, seen through a
appears larger than through a more pure and dry air:
others have supposed that the sun and moon in the horizon
fainter than when they are at any considerable altitude,
se the light proceeds through thicker vapours, which in-
t many of their rays; and that the pupil will be dilated,
ssendus imagined, in observing them; and, consequently,
cture on the retina will be so much the bigger.

e author, whose work is now before us, recurs to the
of refraction, long since exploded; and, tracing the
of refraction on rays that pass with different degrees of
ity through a dense and spherical refracting medium to
e of a spectator placed within it, he infers, that the last
s of the sun and moon will appear farther off and greater

As for his experiments, he candidly acknowleges that they lead to results very different from those which have been stated by the best optical writers.

We profess that we have been discouraged in our endeavours to accompany Mr. Atkins in the prosecution of his main subject, by directing our attention to the astronomical difficulties, which he has proposed at the close of this pamphlet. Our readers will probably be no less surprized than ourselves, when they are informed, that he expresses doubts concerning the annual and diurnal motion of the earth. Yet that this is the case, will sufficiently appear from the following extracts, which we select as a specimen of the difficulties that have occurred to the author:

'Modern astronomers hold, that the earth's surface at the equator, on account of its diurnal rotation, moves according to a rate of sixteen or seventeen miles a minute, and that the earth itself moves in its orbit according to a rate of a thousand miles a minute. Now, since the slowest of these motions is perhaps as swift as lightning, and since the earth seems to stand quite still, I cannot, for my own part, help entertaining doubts, whether the earth's surface, or the earth itself, have such motions.'

In another place he observes, 'since what are called the fixed stars have no annual motion, they render it likely, that the sun moves in an orbit round the earth, and that the earth does not move in an orbit round the sun.' From other circumstances, which the author recites, he submits, 'how far we have room to doubt concerning what is said to be the sun's size, and the sun's distance.'

Such are Mr. Atkins's difficulties. We leave the reader to his own reflections.

Art. V. *Lectures on Female Education and Manners.* By J. Burton. 12mo. 2 Vols. pp. 500. 6s. sewed. Evans. 1793.

It has long been a subject of complaint, and in truth not without some reason, that boarding-schools for young ladies have devoted almost their whole attention to exterior accomplishments, and have paid little regard to the cultivation of the understanding and the heart. The author of these volumes has contributed very essentially toward the correction of this fundamental error, not only by giving an example of a regular course of moral instruction at the school where they were first read, but by furnishing other schools with an useful help in this important branch of education. A great variety of subjects, some of a more general nature, and others more immediately belonging to the female character, are in these lectures discussed

with plain good ſenſe, and in the ſimple ſtyle beſt ſuited writer's deſign. It was not within his plan to inſiſt on s properly theological: but he has taken a wider ſcope ral and prudential topics, and has treated them all with iform air of grave precept. In inſtruction as well as in *irtus eſt vitium fugere*; and we eſteem it no ſmall excel- in theſe lectures, that the reader will meet with nothing in and obvious truths, and important leſſons of practical n; and will loſe no time in learning things, which, at e mature age, muſt be *unlearned*. Of a work of this na- the merit does not conſiſt in occaſional brilliancies, but general propriety and utility; an extract would therefore bute little toward guiding the reader's judgment con- g it, except ſo far as it may afford a ſpecimen of the ſtyle. s view, we quote the following ſhort paſſage on female my:

diſpoſition to expence in young unmarried women is attended conſequence which they little think of. To dreſs – to appear and to be ſeen in public places, will undoubtedly attract the at- of young men; but not of thoſe, with whom a connexion for uld be eligible. Deſirous as theſe might be of an honourable e with your ſex, yet when they diſcover a want of œconomy, oroneneſs to extravagance, even in little matters, in your own concerns, in the coſtlineſs of your clothes, and your little care

ART. VI. *The Carthusian Friar*; or the Age of Chivalry. A Tragedy, in five Acts, founded on real Events. Written by a Female Refugee. 8vo. 1s. 6d. Owen. 1793.

A TRAGEDY, having for its title *the Age of Chivalry*, founded on real events, and written by a female refugee, excited various expectations. The age of chivalry and real events, seemed to us to imply, either a contradiction, or, a historical tale. We have perused the work, and it is certainly not the latter. Written in English, too, by a *female refugee!* Turning to the preface, we read.

'The following tragedy, or *dramatic poem*, (if it be not allowed the former title,) was written long previous to the author's coming to this hospitable and blessed country, and without any idea of committing it to the press. The production of a female pen, at the early age of eighteen, will surely meet with indulgence from the generous people it is now presented to, who have so lately manifested their universal and unprejudiced benevolence. Add to this, the principal incidents that compose the piece are drawn from real occurrences, which are contained in the annals of a certain noble family in France, with which the author is connected. Inexperience in stage-business, in every part of the world, joined to the absolute transgression of the unities of the perfect drama, have deterred her from hazarding it in a representation; but (if apology be requisite for its incorrectness in this point,) she has surely the sanction of precedent; and the difficulty of combining a succession of circumstances within the strict compass allotted, to excuse the licence.'

Having gained this information, we said, a female, a foreigner, and only eighteen years old, must surely write her tragedy in prose. We wonder, indeed, that she should be able to write a tragedy in our language: but the rhythmus of it she certainly cannot understand. We turned over the leaf, and found it written in blank verse; and the measure fully as harmonious as that of other tragedies of no greater general merit! We next inquired concerning the idiom, and could discover no well-founded proofs that it was not entirely English! We dare not, from this internal evidence, and we have no other, affirm that the assertions contained in the title-page and preface are not literally true: but we dare boldly maintain that, if true, they are extraordinary.

The tragedy itself, as a poem, has little claim to admiration. Like many other modern tragedies, it has too much the air of novel and romance, and too little of the human features, passions, and actions. Its efforts are to elevate and surprize, and not to rivet attention by reality. Yet, if there really be a person eighteen years old, male or female, French or English, who has written this tragedy, imperfect as it certainly is, we

ſely prophecy that, negligence excepted, in ten years' will be in that perſon's power to write what critics will and the world applaud.

confirm theſe remarks, we will cite a few lines; and, ey may not appear to be unfairly ſelected, we will take ginning of the tragedy.

'ACT I. Scene 1.

'*The Duke's Caſtle in Provence. A Saloon.*

'St. Clair, Raymond, *meeting*.

'*St. Clair.* Well, Raymond, haſt thou aught obtain'd?
oes Vincent ſtill perſiſt to quit the caſtle?

'*Raym.* I think his empty terrors now give way
o his deſire to ſerve our youthful lord;
Heav'n bleſs his gracious mien!) I wonder not
hat ev'n this headſtrong boy already loves him.

'*St. Clair.* He therefore ſtays?—But look that 'tis moſt freely;
would not have reſtraint employ'd to hold him;
et him go hence; if early he engage
o curb th' offenſive licence of his tongue,
o farther ſpread his cowardly ſurmiſe,
or ev'n relate what he has here obſerv'd.

'*Raym.* I much inſiſted, Sir, on theſe conditions,
nd he has promiſed to be more diſcreet;
it I in nought can change his firm idea,
hat 'tis defect of reaſon in her Grace

Whether this be or be not English, in its rhythm, construction, and idiom, we leave our readers to judge; to them, too, we refer the question, whether it be or be not written by a French lady, only eighteen years of age?

ART. VII. *A poetical, serious, and possibly impertinent Epistle to the Pope.* Also a Pair of Odes to his Holiness, on his keeping a disorderly House; with a pretty little Odé to Innocence. By Peter Pindar, Esq. 4to. pp. 41. 2s. 6d. Evans. 1793.

CLOYED with Royalty and Madam Schw——, the Courtly Bard now looketh about for a dish of still higher relish, on which his Muse may feast;—lo! nothing less will satisfy than his Holiness of Rome, and the nice *tid-bits* under his *sacred* protection.—Fye on it, 'Squire Pindar!—Positively, Sir, this is too bad; and if you go on at this rate, we shall be obliged to *cut with you.*—"David, (said the sage Johnson to Garrick,) I will come no more behind your scenes, for the silk stockings and white bosoms of your actresses excite my amorous propensities."—Now, *know all men*, and women in particular, *by these presents*, that we have something of the like objection to urge against the present *warm* (we believe we ought to say *warming*) exhibitions of Peter's Muse. Had he only attempted to improve our acquaintance with the celebrated ladies of the calendar; had he described them ever so minutely, "*from St. Doll to my Lady Loretto*;" we could have perused his eccentric effusions with the philosophic apathy befitting sedate and sober Reviewers:—but when, instead of introducing us into the company of *harmless* saints, he pops us into his Holiness's disorderly house:

> 'Where, with the spicy nectar waxing warm,
> The knave gets drunk upon the pouting charm;
> Seizes the damsel round the waist so handy;
> And, as I've said before, gets drunk, the beast,
> Like Aldermen, the guttlers, at a feast:
> For ladies' lips are cherries steep'd in brandy.
>
> The flaxen ringlets, and the swelling breast;
> The cheek of bloom; the lip, delightful nest
> Of balmy kisses, moist with rich desires;
> The burning blushes; and the panting heart;
> The yielding wishes that the eyes impart;'

old as we are, for ladies' love unfit, we feel something riotous in our blood; we look as unlike grave Reviewers as ever, gentle reader, thou saweſt a set of old fellows in all thy life; and we are ready to curse Time, his hook, scythe, hour-glass, and all, for cutting us off so soon from *the joys of our dancing-days.*

No wonder then that Peter himself is all in flames in consequence of his too near and very imprudent, as well as *impertinent*

pproach to his Holineſs's b—y-houſe. To allay the mighty gration, he addreſſes himſelf to INNOCENCE, in a very and ſeemingly tranquillizing ode:—but all will not do—ight as well have played a ſyringe on St. Peter's, were it , to put out the flames.—Peter's Muſe ſtands him in no ſtead againſt the bewitching ſeductions of pleaſure, than ing Solomon's wiſdom;—and this the rogue is impudent h to confeſs, even at the concluſion of this his pretty ode to Innocence!

' Thus could I dwell with thee* for many an hour:
Yet, ſhould a rural VENUS from her bow'r
  Step forth with boſom bare, and beaming eye,
And flaxen locks, luxuriant roſe-clad cheek,
And purple lip, and dimpled chin ſo ſleek,
  And archly heave the love-ſeducing ſigh;
And cry, " Come hither, Swain——be not afraid;
Embrace the *wild*, and quit the *ſimple* maid."——
  I *verily* believe that I ſhould *go*:
Yet, parting, ſhould I ſay to thee, " Farewell!—
I cannot help it——WITCHCRAFT's in her cell—
  The PASSIONS like to be where tempeſts blow—
Go, girl, enjoy thy fiſh, and flies, and doves;
But ſuffer *me* to giggle with the *Loves!*"

' Thus ſhould I act—excuſe me, charming Saint:
An imp am I, in VIRTUE's cauſe ſo faint;
  Like DAVID in his youth, a lawleſs ſwain!

not to assert that we meet with no good communications, nor even that the number of such is few: but we meet also with much that is insignificant, and undeserving of the room which it occupies: in fact, the book is too bulky; and if the society had possessed the judgment, or rather perhaps the fortitude, to have curtailed it, they would have done service to the readers. It is not, however, always easy to make a selection: the members seem to have been desirous of offering what information they had; and no man, as it has been remarked, chuses to have his all, however little, neglected.—It may be, perhaps, under the 'influence of these considerations, that the society have resolved,' as we are told, 'to facilitate the future communication of their papers, by publishing their volume in numbers, four of which are to constitute a volume.'—The first part of the fourth volume, as we afterward learn, is already in the press.

The first article in the present volume is '*A case of original deafness, with the appearances on dissection:* by J. Haighton, surgeon.' The sole cause of this deafness was found in the labyrinth of the ear; which, though perfectly formed, instead of containing water, was filled with a solid caseous substance.—To this case are added some remarks, one of the most useful of which respects the obstruction of the Eustachian tube:

'It is not altogether certain that an obstructed Eustachian tube will produce total deafness, though it may diminish that sense in a very high degree, in proportion as the freedom of vibration of the membrana tympani is impeded.

'But if it could be clearly proved that a total deafness arose from this cause; and if it were likewise possible to ascertain this in a living subject; there is a probability of obtaining relief from an operation. The most natural idea in such a case would be to restore the natural opening by the introduction of instruments up the nose. But the distant situation of the orifice of this tube from the entrance of the nostril, together with its being out of sight, create a difficulty; and it is probable that our attempts in this way might be in vain. There remains, however, another expedient. It is well known that the mastoid process of the temporal bone is internally composed of large cells, which have an opening of communication with the cavity of the tympanum in a manner similar to that of the Eustachian tube: in such a case a perforation might be made into that process, and the communication between the external and internal air be again restored.'

That it was *well known* to Mr. Haighton that the mastoid process of the temporal bone was composed of large cells, &c. cannot be doubted: but it may be doubted whether he had so far reduced his knowlege to practice, as to make a perforation into that process, in order to restore the communication between the external and internal air. If our conjecture be right, he appears to have taken this hint from a communication which

 was

read ſome little time previous to his own; and which, ;h it is placed in the appendix, might have appeared with : in the body of the work. As we always wiſh to "render Cæſar the things that are Cæſar's," we ſhall here extract aper to which we allude. It is a letter from Dr. *Zencker* ·. Sims;

len deprived of the ſenſe of hearing loſe a great deal of the hap- of human life; and therefore an attempt to reſtore this faculty ɔe laudable; or even a hint on ſo intereſting a ſubject may de- further inveſti ation.

ı peruſing the Memoirs of the Medical Society of London, , containing ſo many valuable and uſeful obſervations, I met . treatiſe on deafneſs, publiſhed by you; and deeming the com- ation and promotion of knowledge the chief purpoſe of this in- ɔn, I take the liberty of offering an obſervation taken from the Ir. Schmucker's (a famous German ſurgeon) collection of gical works relative to this kind of diſeaſe.

man living in Sileſia was for a long time deaf of both ears: all ies applied by a ſkilful phyſician having proved ineffectual, he :ft without relief, bearing his misfortune philoſophically. An matory ſwelling afterwards roſe at the maſtoidæal proceſſes of emporal bone: poultices and a gum plaiſter were applied; fluc- ı was felt; and, after opening, a good pus was diſcharged; ıys afterwards the pus became thin and ill-coloured, the ſurgeon ered with the probe the bone naked and rough: the next day a ion of bitter herbs was injected, and the injected matter

incus; notwithstanding which, the dogs retained the power of hearing: from thence he infers, that, when the stapes remains at the foramen-ovale, and the auditory nerve is unhurt, the hearing itself can continue, though lessened; but destruction of the stapes, the nerve, the vestibulum, cochlea, and canales semicirculares, is attended by an irrecoverable loss of hearing. Now I approach nearer to the cause of deafness resulting from the faults of the eustachian tube, through which the currents of air, occasioning sound, get into the cavum tympani, by way of the mouth and nose. The several affections of this tube, and their origin, are very well explained in your treatise, and the proposed method of cure found successful in many instances, by expelling the air through the tubes, the mouth and nose being closed, claims a right of further experiment. But would not the effort of such a kind of expiration prove many times dangerous to the lungs and brain? I at least observed in such a trial a very great uneasiness, nay, pain in the brain.

'Mr. Wathen's method of injecting into the tube by the way of the mouth or the nose, can certainly be very seldom applied, because few patients can suffer the tickling of the nose in getting in the pipe of the syringe; and the most skilful surgeon will miss very often the opening of the tube. But the injection through the mastoidæal cells finds very easily the way to the cavum tympani, and further to the eustachian tube, attenuates and detaches the thickened glutinous humour, and also the internal coats may be strengthened, even small cohesions may be separated by the force with which the injection is thrown in. In the disease, called fistula lacrymalis, the injection of quicksilver in the obstructed nasal canal is proposed: could we not, perhaps, expect greater success from its injection into the obstructed ear? But I am doubtful whether the undivided mass of the quicksilver, prevented from the passage through the cohering tube, could be absorbed, or remain as a heavy and hurtful body: watery medicated fluids are doubtless absorbed, and can perhaps be of use even in the affections of the other and more noble internal parts of the ear.'

Art. 2. *A remarkable instance of recovery of sight by the dispersion of a cataract*, which had occasioned blindess in one eye for eleven years. The case described, with hints grounded on it as to the mode of cure in similar complaints. By James Ware, surgeon.

This complaint was removed in consequence of violent inflammation attacking both eyes, but principally that which was diseased. Mr. Ware imagines, from the circumstances attending the case, that 'the chrystalline (crystalline) humour was completely *dissolved*:'—*absorbed*, we suppose.—In a supplement to this paper, two cases, somewhat similar, are related by the same author: the first of which is rather curious. A woman, who had a cataract for a considerable time, received a violent blow, from a splinter of wood, on the upper lid of the eye. 'The eye was almost immediately made sensible of an uncommon and an unpleasant bright light; and the following

: pupil was become quite clear.'— It ſeems that the ca-
could not have been removed here by abſorption in con-
ce of inflammation; it muſt in fact have been depreſſed
accident, as in the operation of couching. In the ſecond
lady had two cataracts, one of which was extracted, and,
end of ten days, ſhe was found to have recovered the ſight
ı eyes. It is likely, however, that the old lady was fan-
ı ſuppoſing, as ſhe afterward did, that any difference of
ook place before the operation: the opacity in this eye
robably removed in conſequence of the inflammation
by operating on the other.—The hints toward an im-
method of cure in this complaint conſiſt merely in a
ın to the ſociety, whether it might be expedient to em-
rt to raiſe an inflammation in the eye: and by what
this might beſt be accompliſhed. The author has not
his own opinion on this ſubject: but we will take the
to ſtate ours: which is, that, though this practice might
mes be followed by a cure, it would moſt generally fail;
at the benefit would be obtained at more trouble, and with
ch pain, as would attend an operation.—Although ſeveral
ces are recorded of cataracts removed after inflammation,
hould be remembered that no record is kept of thoſe which
remained in ſpite of the preſence of ſuch inflammation.

and in the duplicature of its falciform process, nearly midway between the os frontis and occiput, and almost as low as the corpus callosum, two hard bony substances were found enveloped. The largest of these, which was about the size of the nail of the little finger, was flattened and irregular in shape, and had sharp serrated or jagged edges; its weight when dry was four grains. One of its sides was nearly smooth, having only one or two small furrows in it, similar to those which are made by the pressure of the vessels of the dura mater on the inside of the cranium. Its other side was rough and uneven, and a little marked with blood. The smallest of the bony substances was long and slender, resembling a portion of a fine needle, and having its extremities terminated in sharp points. In the ventricles the quantity of water was greater than is usually found. The other parts of the brain were undiseased.' With the probable cause of these appearances, the writer was unacquainted, till after the dissection; when he was informed, that 'about twenty years ago the patient had a violent fall off horseback, which, it was then supposed, had fractured the skull, and it was some months before he was restored to health, without undergoing any operation on the cranium'

Added to this case, we have an elaborate enumeration of authors who have treated of injuries of the brain, &c. and who have been consulted by the author.

6. *A case of an extraordinary irritable sympathetic tumour.* By C. Bisset, M. D.

This was a small swelling on the outside of a woman's leg, which, during the periods of pregnancy, was attended with severe pains. It returned after being extirpated by the knife, and was finally removed, though apparently not very skilfully, by caustic.

7. The seventh case we shall not particularize, as it is not adapted for general discussion, and as no practical deductions are made from it.

8. *On the effects of the compression of the arteries in various diseases, and particularly in those of the head*; with hints towards a new method of treating nervous disorders. By Caleb Hillier Parry, M. D. Bath.

Dr. Parry was first induced to try the effects of compressing the carotid artery in the delirium of a patient affected with nervous complaints. His account of the experiment is as follows:

'I had remarked that the fits of delirium were preceded by a sense of fulness and throbbing pain in the head, (what the common people in this country call opening and shutting,) accompanied with a great de-

f heat and flushing about the head and neck, and a sense of g in the throat and upper part of the thorax. These symptoms ed to me evident marks of too great a quantity of blood through the carotid arteries into the brain, and to the outside head. It followed that if the cause were removed the effect cease. Under the pretence therefore of feeling the pulse in the I took the opportunity of the first attack of the delirium, when ow was contracted into an immoveable frown, to press strongly y thumb on the right carotid artery a little below the larynx. ot remember having experienced a philosophical pleasure in any comparable to that which this experiment afforded me. No was the pressure made than the austerity of the countenance dis- ed, and the patient was restored to the perfect use of her senses wers of reasoning. At the same time the headach, and the sensibility with regard to light and sound, which had always place in the intervals of the paroxysms, were altogether want- d the patient declared that in every respect she was free from int. After having fully satisfied myself as to the effect of this e, I gradually removed my hand. The frown in an instant re- on the countenance, and every mark of delirium immediately ed. In the course of many subsequent months I was able to this experiment some hundreds of times, and to exhibit it to endants with the utmost certainty of success.'

ce this discovery, Dr. Parry has tried the effect of compress- e arteries in various diseases arising, as he supposes, from due determination of blood to the brain; and has found

12. *Of tetanus, and of convulsive disorders.* By James Currie, M. D.

Some cases are here given to shew the utility of cold bathing in tetanus and other convulsive disorders.

13. *Case of extra-uterine gestation, of the ventral kind*; including the symptoms of the patient from the earliest period of pregnancy to the time of death (fifteen months); with the appearances on dissection. By W. Turnbull, M. A surgeon.

We have elsewhere noticed this case, which has been separately published by Mr. Turnbull. See the *Catalogue* for this month.

14. *On the submersion of animals*; its effects on the vital organs; with the most probable method of removing them. By Charles Kite, surgeon.

For the contents of this very ample paper, we must refer our readers to the volume at large. The article will not easily admit of abridgement, and it would be unsatisfactory to give the conclusions, which Mr. Kite has established, without noticing the experiments and reasoning on which they are founded.

14.* *A description of four cases of gutta serena*, cured by electricity. To which are added, two cases of the like nature, in which the chief means of cure was a mercurial snuff. With incidental remarks annexed to the cases. By James Ware, surgeon.

In the remarks accompanying these cases, Mr. Ware tells us, that he suspects there is a cause of gutta serena which has escaped the notice of anatomists: 'The cause I mean, (says he,) is a dilatation of the anterior portion of the circulus arteriosus;—which, I think highly probable, has been the cause of the gutta serena in not a few of the instances of which no particular account has been given, and especially in those cases where the blindness has been accompanied with an inability of moving the upper eye-lid.'—In another place, he adds,

'Besides the blood-vessels of which I have been speaking, there is another not yet noticed, the dilatation of which may also essentially affect the sight. I mean that vessel, the course of which lies directly through the centre of the optic nerve to the retina;—a branch of which also passes through the vitreous humor, till it reaches the capsule of the crystalline lens. The dilatation of this vessel I have often suspected might be the cause of blindness in such instances where it has come on suddenly, and in which, though all objects placed directly before the eye were totally invisible, there has nevertheless remained some small sense of light, so as to give a confused perception of objects sideways. In such cases, it is to be noticed, that the pupils are seldom much dilated; notwithstanding which, they admit of very little variation of size in different degrees of light.'

the cure of these complaints, Mr. Ware recommends, other remedies, the use of a snuff compounded of ten of turbeth mineral, well mixed with about a drachm of *lvis sternutatorius.*

Observations on certain herpetic affections, attended with irritation. By J. C. Lettsom, M. D.

Remarks on the angina and scarlet fever of 1778. By Johnstone, M. D.

Of the Lepra Græcorum. By W. Falconer, M. D. S.

Falconer imagines the cause of this disease to exist in the application of cold to the body when in a heated state. e cure, he depends on the Bath waters, used both inter- and externally. He mentions a variety of other reme- usually administered in this disease, from which he has seen any decided advantage gained We think with Dr. ner in this respect; and indeed we are firmly persuaded this disease, and in many others, more mischief arises the medicines which are taken, than from the disorder

Case of epilepsy successfully terminated. By J. C. Lett- M. D.

this case, the principal medicines were white vitriol, bark,

and the pulſe natural, when the effuſion of the diſſolved blood beneath the ſkin made the moſt frightful ſhow. Further, the debility, when it had begun, went on augmenting, nor was its progreſs ſtopped by food or medicine, of which ſhe took ſcarcely any; yet in this very low condition the hæmorrhage ceaſed, and a re-abſorption of the extravaſated blood took place. After it had appeared by theſe tokens that the blood had in part recovered its healthy ſtate, the ſymptoms of debility went off with ſurpriſing rapidity, and the functions were all preſently reſtored to their natural vigour. It is, I imagine, inconceivable that a perſon walking about, and performing all the uſual actions of life, ſhould at the ſame time labour under ſuch a debility of the extremities of the ſanguiferous veſſels, as that they ſhould be incapable of retaining their contents, eſpecially when none of the excretory organs were preternaturally relaxed. On the other hand, we have daily examples of the utmoſt degree of debility in the animal and vital functions, without any tendency to the extravaſation of blood, or the unuſual diſcharge of any other humour.'

21. *Caſe of aneuriſm, with the diſſection.* By W. Luxmore, ſurgeon.

22. *Two caſes of hydrocephalus.* By Mr. T. Jameſon, ſurgeon.

The patients were two children of the ſame family. In both caſes, the diſeaſe proved, very ſpeedily, fatal.

22. * *Experiments made on the laryngeal and recurrent branches of the eighth pair of nerves*, with a view to determine the effects of the diviſion of thoſe nerves on the voice. By J. Haighton.

The circumſtances, which the writer of this paper endeavours to prove, are, that the recurrent branches of the eighth pair of nerves are the true vocal nerves; and that the voice, when taken away by the diviſion of nerves, may be reſtored. Theſe points are pretty clearly aſcertained by means of experiments, the cruelty of which makes us lament that we have gained this trifling addition of knowlege. Anatomiſts, who talk ſo coolly on the neceſſity of frequently operating on living ſubjects, ſhould be careful to eſtabliſh better knowlege and more certainty from their bloody work.

23. *A caſe of a wound in the thorax*; with ſome remarks. By W. Norris, ſurgeon to the Charter Houſe and General Diſpenſary.

The intelligence contained in this paper is of no great importance: the beſt obſervation is that which controverts the opinion, that wounds penetrating both cavities of the thorax are fatal, in conſequence of the lungs collapſing from the admiſſion of air.

24. *Caſes of hydrophobia.* By J. Shadwell, M. D.

Theſe caſes are brought forward in ſupport of a mode of practice recommended by Dr. James Sims, on the faith of an

old

reek manuſcript, written, as we remember, "with *Hippo-*
conciſeneſs," though it certainly could not boaſt Hippo-
for its anthor *. This practice conſiſts of the liberal uſe
nternally, and alſo externally by means of friction. With
to the utility of this practice, we declared, at the time of
ing firſt recommended, that we were unbelievers: our
at preſent, is not much increaſed. Two caſes, in which
adminiſtered, are related: the event of the firſt was
in the ſecond, the patient recovered. In the firſt caſe,
adneſs of the dog was aſcertained by the circumſtance of
other dogs, who were bitten by him, having gone mad.
hadwell tells us alſo, with an appearance of credulity
we do not commend in a relator of facts, of a pig bitten
s ſame animal, which, nine days afterward, alarmed the
by diſplaying unuſual agility, and by ſpringing repeated-
the ground to the height of a dozen feet.—As the dog's
ſs was certain, there is no reaſon to doubt that the hydro-
in the patient aroſe from the bite of the mad animal,
h we are not informed at what period of time after the
he ſymptoms appeared: ſome conſiderable ſpace, how-
muſt have intervened, as we find that the Ormſkirk me-
, and ſea-bathing, had been tried. In other reſpects, the
oms marked the diſeaſe, except that 'the wound on the

29th of December: when it is well known to be a very leading ſymptom of the diſeaſe that the patient cannot bear expoſure even to the air of a common room. When rouſed from this ſtate, he ruſhed violently into his houſe, ſeized his mother, and bit her head, and afterward continued raving without an interval of reaſon till the next morning. Now theſe are all ſtronger marks of mental irritation, than of the peculiar diſeaſe ariſing from the bite of a mad animal; yet this is called the convulſive paroxyſm, which is ſaid to have recurred on the following evening. On the next morning, (Friday, Dec. 31.) there was a rigidity about the muſcles of the lower jaw; he rejected liquids and *ſolids* with horror, and was viſibly affected with the cold air: he now was rubbed with oil, and ſome was poured down his throat: on the next day, he was quiet, except when drink was offered, or dogs mentioned; on this day he drank a little quantity of water: on the next (Sunday) he called for drink, rejected broth, but ſwallowed ſome water: on Monday, he was perfectly compoſed: on Tueſday he was remarkably affected by noiſe and cold air: Wedneſday and Thurſday afforded no particular alteration; and on Friday he took ſuſtenance without fear. During the whole of his confinement, his pulſe continued at forty-five; and he was perfectly unconſcious of any occurrence during his illneſs. Such is the hiſtory of this diſeaſe, which differed from the true hydrophobia in its firſt attack, as well as in its ſubſequent ſymptoms: which does not ſeem to have affected reſpiration; which was accompanied with no appearance of ſuffocation, nor ſtrangulation; in which we hear of no alteration of the ſaliva either in quantity, or quality; no violent efforts to diſengage from the mouth any thick and glutinous ſecretion; no change of voice, &c. &c. and which, in its termination, was ſo unlike that dreadful diſorder hitherto ſuppoſed incurable, that it was removed in a week by rubbing the body with oil, and by taking the ſmall quantity of four ounces of this fluid into the ſtomach *.

On the whole, we have no poſitive certainty that the dog was mad: there are many reaſons to ſuppoſe that the man had not the true hydrophobia; and we think we have *every* reaſon to ſay, that, whatever diſeaſe he had, the oil may have had little effect in curing him †.

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* 'Between three and four ounces were exhibited internally, the doſe being increaſed with the facility of adminiſtering it.'

† Let us not be conſidered as deſirous to prevent future trials of this remedy: we wiſh, on the contrary, to hear of them, and of their reſults.

25. *Of*

Withering's *Botanical Arrangement, Vol. III.*

Of the paracentesis. By James Sims, M. D. President of edical Society.

Sims offers objections to the common mode of perform- e operation, called tapping, and speaks of its danger and cess, in terms which do not appear to us to be justified by actice which we have seen. In its stead, he recommends hrusting in a common lancet at the umbilicus, until the issues.'

Case of laborious parturition, with the consequences. By M. nson, surgeon.

The history of two cases of bronchocele. By. J. C. Lett- M. D.

he first of these cases, says Dr. Lettsom,

ordered a plaister, of four parts of soap cerate and one part of or, to be spread on soft leather, and applied to the tumour, and day to bathe the part (taking off the plaister) with saponaceous t, prepared with double the quantity of camphor. The effect plan was so extraordinary, that in less than one week from the hibition of it, the disease totally subsided; and after the f some months, I have been informed, it has not shewn any recurrence.'

he second case, the success from the same treatment was rapid.

whole ſhould be completed*. That period being at length arrived, we are at liberty to deliver our ſentiments; and we ſhall lay them accordingly before our readers.—It may, however, be proper firſt to deſcribe the work, and afterward to ſtate our opinion.

The firſt volume opens with a ſhort preface, announcing the advantages of the preſent edition:—to this is ſubjoined a liſt of friends, who have favoured the author with their aſſiſtance. In this liſt, ſome names of eminence are to be found, ſuch as Dr. *Smith*, proprietor of the Linnéan muſeum, and Mr. *Woodward*, of Bungay in Suffolk. We were ſurprized at not ſeeing either the name of *Hudſon*, or of *Curtis*, in this liſt. Surely this latter gentleman, whoſe knowlege is founded entirely on practical cultivation of the Engliſh plants, would have been a hoſt in himſelf; many an error might have been prevented had he been conſulted. DIIS *aliter viſum*.

Next follows a treatiſe, named *The Deſign*; wherein is announced the plan purſued in the whole work, with reſpect to the ſeveral points of natural knowlege that are introduced. We are next preſented with a tract, ſtyled *Advertiſement, by the Author of the References to Figures*, reſpecting the mode of his introducing his references, and the uſes of them, &c. Laſtly, a catalogue of botanical works cited in this edition, by the author of the references †. This catalogue abounds with ſhort remarks on the ſeveral authors, and on the merit of their compoſitions.

We are now arrived at the main object of the work, *the arrangement of the Britiſh plants after the Linnéan method, in claſſes, orders, genera, and ſpecies.*—The firſt volume carries us to the end of the claſs DECANDRIA,—the ſecond volume continues the arrangement to the end of the 23d claſs, POLYGAMIA.

Soon after theſe two volumes were publiſhed, we heard, with great regret, that a diviſion had taken place between the two oſtenſible authors of this arrangement, Dr. Withering and Dr. Stokes; and the ſubſequent publications too fully confirmed the report. In the firſt place, the printing of the laſt volume was immoderately delayed: though, to keep up the remembrance and expectation of the public, part of the prolegomena to the third volume appeared, in a thin octavo pamphlet. In the next place, when the laſt part appeared in 1792, the name of Dr. Stokes was found in very few of the deſcriptions.

To proceed to our analyſis of this 3d volume:—a preface makes a ſlight apology for the delay of the publication: next follows an introduction, explanatory of the method purſued in

* See Rev. vol. lxxix. p. 461. and N. S. vol. ii. p. 101.

† Dr. Stokes.

ſs CRYPTOGAMIA, particularly in the *fungi*:—here the ing claſs CRYPTOGAMIA begins with an account of Led- diſcoveries of the fructification of the genera of this claſs, erſed with remarks by the author;—and a few *addenda* he volume: the general indices were given in the little let, or 3d part, mentioned above. The laſt volume is y appropriated to the claſs CRYPTOGAMIA. We find en plates in the whole work; the laſt ſix of which are larly valuable.

uſt be acknowleged that there never was a botanical n our language, on which more labour was beſtowed;— there is much more than any neceſſity of the caſe required. ometimes quite tedious to examine a whole deſcription: *ulva Moſchata*. A *young* Student, anxious to gain com- nowlege, does not repine at the quantity of information rought together for his uſe:—but he ſoon ſickens, and to receive his inſtruction in a more ſimplified form. y, we are firſt told what Linné, what Mr. Woodward, e name appears ſo frequently, and whoſe aſſiſtance is ſo ageous, that he ſeems almoſt to be the author of the) or what ſome other friend, has ſaid; then what Dr. ring has obſerved, or what Dr. Stokes has thought pro- add to the whole compilation of deſcription. A true f the method purſued in this work may be formed from

'*Carduus spinosissimus latifolius sphærocephalus vulgaris.* Bauh. pin. 385. is referred to by Linnæus, and may be the plant, but the figure cited by C. B. from Dod. is evidently a different species, the *C. inclinans* of the Botanical Arrangement.—(*Cirsium majus singulari capitulo magno.* Bauh. pin. 377. referred to in *R. Syn.* is clearly a different species.) ST.

'Pastures in a calcareous soil. HUDS. [and road sides in a sandy or gravelly soil. ST.'

All this is excellent instruction to a young botanist, and must give him wonderful pleasure in investigating the plant: but he will soon get above the necessity of such laboured and repeated description.—All science should be conveyed to us in apt and concise explanations.

We are under the necessity of observing another and more material evil arising from this multifarious description. It happens sometimes that the several authors, who are quoted for accounts of one plant, are speaking of different plants.—The *Carduus acanthoides* will be a sufficient example. The authors here cited, are *Linné*, *Ray*, *Hudson*, *Lightfoot*, *Woodward*, and Dr. *Stokes*:—but of these, *Linné* speaks of the true *acanthoides*, the *C. crispus* of *Hudson*; and all the other authors speak of Mr. *Hudson*'s *acanthoides*, a plant not known to *Linné*. A young botanist will here be quite baffled by the quantity and contrariety of description. This contradiction does not occur frequently: but it is necessary to point it out, in order that, where any thing of the kind is found, the reader may be aware that, most probably, the different authors have been speaking of different plants, which they may have been severally led to consider as the plant they were describing.

We would here wish to give our opinion, first, of the first two volumes.—It must be confessed that the authors concerned in this publication deserve the highest praise for their industry, and the greatest encouragement for undertaking so arduous a task; and we must add, that, for certain purposes, and to a certain degree, it is absolutely necessary that every English botanist of every description should have the work in his hand:—he will learn much botany if he be not far advanced; and be he ever so great a proficient, he will find many a curious fact retailed, both in botany and entomology, which, perhaps, he has not heard before:—but we would not deceive our readers, and lead them to think that the subject of English botany is exhausted,—*very far* from it:—1st, Many plants of difficult discrimination are left as obscure as they were found; witness *Veronica spicata* and *hybrida*, *Poa nemoralis* and *angustifolia*, &c. Many are wrongly named; *Erica didyma*, for *vagans*—*Carduus inclinans*, for *acanthoides*—*Trifolium stellatum*, for *maritimum*,

&c. 2dly, Many wrong accents are given, as *Cúſcuta*, *nátum*, *Panicéus* *, &c. 3dly, Strange names are given nts †; *Nymphæa alba* is known perhaps to every child the name of *white water lily*, and ſo it is called by theſe rs in their *Deſign*, but, in the body of the work, they ſtyle

'e do not profeſs ourſelves enamoured of the mode of accenting d in this work. The accent is written in the body of the word: the term Προσωδία, or *accentus*, implies, not an *incorporation*, but *lition*, of a mark, directing the muſical ſound of the ſyllable to it is applied; – and this additional mark has been, till now, in- ly placed over the ſyllable. To our eyes, the new mode is ra- nſightly. We could have wiſhed alſo that ſome of the com- words had been printed with two accents, to mark the pronunci- of each part of the compounded word, viz. *Sagínoides*, for *Sagi-*, &c.

Vith reſpect to the naming of plants, we agree in general with rned authors of this work:—but there are ſituations in which ange of a name may not only be proper but neceſſary. Thus ays approved Mr. Curtis's change of the Linnean name, *ter- la erecta*, into *officinalis*. The term *erecta* muſt miſlead, for the when left to itſelf, is *procumbent*. All names, which *miſlead*, be done away. Beſide, the authors of partial *Floræ* have no o expect that abſolute ſubmiſſion to their nomenclature, which to the more noble leaders of the ſcience.—A name which is pplicable in a partial *Flora*, may loſe all its force when intro-

it white *water can*, &c. 4thly, Strange habitats are reporte thus the *malva verticillata*, evidently a foreign plant, is said grow on a *dunghill* *, on the side of the turnpike road from Bi mingham to Hales Owen, at the third mile stone. *Avena stri gosa*, a foreigner also, (and which, of course, may very possibl have been imported at some time with the common oat, or othe seeds,) is said to grow among oats, barley, and, sometimes, rye. Lastly, to mention no more, the remarks on the authors quoted in this work, are generally in a very dogmatical style. We instance the case of Mr. Bolton, p. xlii.—The wanton attack on Mr. Curtis, whose *Fl. Londinensis*, the first of botanical publications, is given in so expensive a manner, that no adequate profit can be made from it, p. xliv.—The slight thrown on the admirable Leers, p. lii.—The censure on Miller, p. lv.—The contempt with which the labours of Reichard † are treated, p. lix.—and the manner in which the great name of Professor Schreber, and his immortal work on grasses, are treated, only because he published his work in his own language, for the instruction of his own countrymen. Must we call this *aerugo mera*, or the effects of a flippant propensity? We cannot but think the censures harshly and improperly applied, and, in consequence, we must appeal from them to the judgment of the impartial public.

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* We are really surprized at such a habitat being marked. Are we suppose that this dunghill is to remain at the third mile-stone, from ar to year?

† Three dashing words are thrown out to characterize this painsing author—'*A mere compiler*'—Although Reichard's work be, from very nature of it, a compilation, yet this expression does not give a idea of it. When we hear a person called a mere compiler, we a contemptible idea of him, and are apt to think that there is no it in his work which may not be found elsewhere, or anywhere. all it a compilation, is saying the truth, but not the *whole* truth. thing due to a man, who has bestowed so much labour on collect- many additional synonyms to so many thousands of plants?—The ical Arrangement itself might be called a compilation; where have re instances of the opinions of others compiled? See the article *ria officinalis*, or almost any other.

might be justified in enlarging very considerably on this subject, example here set us of *Dalton* would be thought to countenance y remark of the kind. We never deem a man the wiser for ating his fellow-labourers. Such gentlemen should consider

Quàm temerè in nosmet legem sancimus iniquam.

ish it to be understood that, in marking passages and subour remarks, we literally only opened the volumes, and found nce, not studiously selecting them. We are conscious that we e pointed out matters much more directly to our purpose.

have been ſpeaking hitherto of the firſt and ſecond vo-
—the remaining part, like the ſhip of Sergeſtus, comes
behind, *ordine debilis uno.* We have ſcarcely any more
Stokes's aſſiſtance, except in ſome of the *filices*; the
f detailing the deſcription is conſiderably altered; and,
: families, *quite* on the compiling ſyſtem. By the pre-
publication of the firſt part of the 3d volume, in which
ven the general index, which referred only to the firſt
lumes, we are left without any guide to the contents
claſs CRYPTOGAMIA, except the ſynoptic table at the
the claſs.

new light of much importance is thrown on the claſs
OGAMIA, except in the *fungi*. Bolton had laboured
es; Dillenius, Hedwig, and Dickſon, the *muſci*, and
art of the *algæ*; the *fuci*, *confervæ*, and *ulvæ*, remain
as they were, except in a few inſtances, where Major
has given ſome very creditable aſſiſtance:—but, in the
great attention is viſible throughout. Of Mr. Bolton's
s good uſe is made; and many things, which eſcaped
owlege, are corrected. We do not mean to ſay that
ithering is himſelf faultleſs; ſucceeding authors will
throw much light on many of his inaccuracies: (who, in
on ſuch a ſubject, can poſſibly avoid falling into them?)
he is entitled to the warmeſt thanks of all Engliſh bo-
for the very conſiderable progreſs which he has made

the whole; and they receive merely a temporary arrangement, since, should they obtain encouragement, 'the addition of immense quantities of new articles must totally alter the order.'

Antiquarian researches are without doubt entertaining, and may be directed to a variety of real improvement. It is therefore desirable that they should be prosecuted by those who possess a mind which guards against superstition and servility. It is curious to view antique buildings, and to trace antient customs and manners; yet, whatever advantages our remote forefathers might in some respects possess, how absurd would be the conclusion, that the ignorance, the slavery, the hostilities, the oppressions, and the abject submissions of those times, are preferable to the knowlege, ease, and freedom, of more enlightened days? Intelligent readers have been often disgusted by remarking the silly bigotry, meanness, adulation, and prejudices, which writers on these topics have sometimes discovered. It is painful whenever sensible and ingenious men are observed to disgrace their labours by any tincture of this kind.

Our author observes, that,

'The number of *ancient* seats throughout the kingdom is not great; every day, (he adds,) some foolish heir sacrifices the curious abode of his forefathers to the insipid refinements of modern taste. In turning my eyes on all England, I cannot at this moment perceive more than two or three instances of a truly ancient baronial castle still continuing to be used as a seat. By these, I mean, such as were the heads of baronies or earldoms established at or soon after the conquest. Of the greater part of these rude buildings, standing principally on hills, commanding large towns and villages, subject to them (many of which are now used as gaols) the ruins are still remaining, and engraved in Grose's collection. It seems a circumstance not a little singular, that the male line of our original post-conquest Earls soon ended in females.—Of the principal male line of the barons of that date, there are some, though but few, yet enjoying their honours.—Of these, Earl Berkeley resides in his ancient castle; Clinton (Duke of Newcastle) has, ages since, lost his old possessions; Nevile retains the castle of his barony, though in ruins; Courteney and Grey still hold some of their original estates, and all the rest have long ago lost all traces of their old lands.'

This writer pursues his accounts of our peerage throughout different periods of the English history, to the institution of Baronets in 1611.

'A large portion of these, (he observes,) either since elevated to nobility, or enjoying their original titles, still flourish, and the genealogist will regret that this highest hereditary rank of commoners, has, in the present century, so much departed from its designation, and been conferred almost exclusively on mercantile, and other new-raised families, at the expence of exciting the just discontent of the

ountry-gentry, whom, naturally attached as they are to an
d throne, it has a tendency to alienate from monarchy.'

this predilection for pedigrees of peers and baronets,
or cloſes his preface by a *temporary* liſt, as it is termed,
nt manſions. 'For, (ſays he) the ſeldomer a ſeat
its owners, the greater probalility there is of its pre-
its ancient ornaments. The venerable graces, of
n old family is proud, (more eſpecially when raiſed by
ſtor,) diſguſt a purchaſer, who loves too often to for-
early part of his own life.'—This liſt is not pretended
erfect, and it may therefore be improved by others: it
of caſtles, abbeys, and antient houſes, commencing
e reign of Henry II. and acquainting us with the name,
ntry, former owners, preſent owners, and, in ſome in-
, the architect.

volume contains collections for the counties of Suſſex,
nt; alſo for Hampſhire, Cambridgeſhire, Oxfordſhire,
re, and Derbyſhire: thoſe from Suſſex form the greateſt
The contents are not generally of a nature to furniſh
s ſuitable to our convenience and brevity. We notice
ge of *Glynde*, in Suſſex, for a ſimilar reaſon to that which
hor aſſigns for adding ſome particulars:

this pariſh, (he obſerves,) is Glynd-*Bourn*, ſituated in a moſt
alley. It has been for about two centuries the ſeat of the fa-

to the family of *Albini*, and was afterward given to the monastery of St. Alban's by *Higo*, rather *Nig'* (Nigellus) de Albini. At the dissolution, it was sold to Sir Christopher Hales, Knight; afterward to the Culpeppers, and then to Thomas Hamon, who had before leased it from the death of his father in the year 1526; and his father 'had been tenant of it to the monastery.' It is still the seat of the Hammonds, 'and it must therefore be very little short of three centuries since their first residence here: nor is it a little singular, that the family who were tenants to the convent, should still have continued uninterruptedly to this day to own and occupy the place.'—To the above we add a few lines from the description of the *Black Friars*, Canterbury, on account of a name (*Jacobines*) which at this time of day resounds pretty much through Europe: 'They were, (observes this editor,) called Dominicans from their founder, St. Dominic, a Spaniard; *Black*-friars from their garments; and in France Jacobines, from having their first house in St. *James*'s-street at Paris.'

Some of the biographical accounts in this volume merit the epithet amusing; as particularly under the articles of *Catlage*, Cambridgeshire, and of *Wroxton*, Oxfordshire, we have relations of the family of North and Guildford, a principal part of which is taken from the lives of Lord-keeper Guildford, Sir Dudley North, and Dr. John North, written by their brother, Roger, barrister, and king's council, 'three of the most entertaining and instructive pieces of biography in the English language.'—Under another article, Burton-priory in Oxfordshire, we meet with a long account of that eminent man, Sir Lucius Cary, afterward Lord Falkland; it is extracted from Lord Clarendon, 'that most delightful of all historians.'—The account which that author has written is known to be very interesting. In Lord Falkland, we seem to have a memorable instance of the great difficulty which a man of probity and virtue may experience in the determination of his conduct in contentious and violent times.

The number of engravings in this volume is thirteen: if they enhance the expence, they also afford great ornament and beauty. They are as follow: Wilmington-priory; the Grange, seat of Lord Hampton; Parsonage-hall at Terring; Michelgrove; Slindon, residence of the Earl of Newburgh;—all these are in Sussex.—St. Alban's in Nonington; arches over the river Stour; gate of the Black-friars, with a map of its antient site, Canterbury; Catlage, Cambridgeshire; Drayton Bassett, Oxfordshire; tomb of Ralph, last Lord Bassett; and Breadshall church and priory in the county of Derby.

XI. *On the Properties of Matter, the Principles of Chemiſtry, the Nature and Conſtruction of Aeriform Fluids, or Gaſes.* In h the Abſurdities of the Theories hitherto advanced, and ge-lly received, reſpecting thoſe Subjects, are fully expoſed; and an Explanation of them given, as Reaſon naturally points out, every Obſervation fully confirms. By E. Peart, M.D. &c. pp. 118. 2s. 6d. Boards. Miller. 1792.

have already * given a ſhort ſketch of ſome of the leading principles of this gentleman's philoſophy, leaving every to form his own judgment of their *ſolidity*. Whatever may ught of them in that reſpect, it muſt be acknowleged that thor has ſhewn no ſmall ſhare of *ingenuity* in contriving, odifying, three ſimple elementary ſubſtances, one ſolid o fluid, ſo as to account for all known, and indeed all e, phenomena.

ſolid particles are inactive, poſſeſſing no other properties mpenetrability and general attraction, but yet may be ered as the *primum mobile* of the whole ſyſtem; for the uids, called æther and phlogiſton, are, in their natural ent ſtate, ſtill more inactive, poſſeſſing no attraction of ind, and are *excited* into activity by being, or having in contact with the ſolid. The *excited* fluid attracts es of its own kind, and arranges itſelf into right lines

These compound principles, in which the solid and fluid are inseparably united, serve as central points to other atmospheres of the same construction; and different *excitements* of these produce the magnetic, electric, aereal, and aeriform states. When two atmospheres, attracting one another, have brought their central solids into union, the fluids themselves, united, quit the solid, and form fire or light according to their *excitement*; and thus different degrees of *excitement* very readily account for every thing.

In combating the *erroneous opinions* and *absurdities* of philosophers, this gentleman seems to be fighting against shadows. The first, of which he takes notice, is, that bodies are supposed to act on one another at a *distance*, or *without contact*, and to have *immaterial* spheres of attraction and repulsion around or between them. It is not our present business to enter into this subject: but we may observe that his own atmospheres seem to remove the difficulty only one step farther, by finding a tortoise to support the elephant that supports the earth; for we cannot conceive how either of his fluids can arrange itself into right lines in *every direction*, unless its parts either be previously *in contact* in every direction, (which cannot be supposed,) or else attract one another *without contact*; and when the two fluids are mixed together, and each of them separately to be so arranged, the difficulty is doubled.

Dr. Peart thinks it absurd to suppose, that 'pure air is composed of oxygen with caloric or fire,' or that the gases owe their aeriform state to the union of fire with them; because an *atmosphere* of fire about the other matter would feel hot to the fingers, &c.; because the aeriform fluids continue aeriform though they feel cold; and because the same substances may feel hot, and yet not be aeriform. He mentions many particular instances, all tending to shew that the aeriform state is not produced by an *atmosphere* of fire: but who ever thought that it was? When two bodies are said to be chemically united, it is never imagined that either of them assumes the form of an atmosphere. When the Doctor himself speaks of two central points being drawn together into union, and of an acid and an alkali forming by such union a neutral compound, he surely cannot mean that one *indivisible atom* forms an atmosphere all round the other.

The third and last of the errors here noticed, is the assigning of contrary effects to the same cause. 'Lavoisier [we are told,] says that mercury is a simple substance; that pure air is composed of oxygen and caloric;—that, by means of heat, mercury will attract the oxygen from caloric;—and that likewise, by means of heat, caloric will attract oxygen from its combina-

ough ſo much ſtreſs is here laid on two oppoſite currents, ough the experiments adduced ſeem to demonſtrate their nce, the author by no means ſuppoſes two diſtinct fluids. nſiders *negative* electricity, not as a *vacuum*, (for only a mi- roportion of the natural quantity can poſſibly be exhauſted,) erely as a quantity *leſs* than what the body contains in its *l* undiſturbed ſtate, and therefore equally real, and of activity, with the *poſitive*, ſo as to urge its way through reſiſting medium to meet the poſitive. Electric *atmo-*, of one or the other kind, he conſiders as the electricity lly reſident in the humidity or vapours ſuſpended in the air nding the electrified bodies: excited glaſs repels the elec- uid, and conſequently, beyond a certain diſtance, renders re denſe; while excited wax has the contrary action.

. Read gives a deſcription and plate of the apparatus by his experiments and obſervations were made, and of a conſiderable improvement in the electrical *doubler*. As oubler is always found to exhibit marks of electricity, it een ſuppoſed to retain a portion of the electric fluid which een communicated to it at the laſt time of uſing, and ore has been reprobated as utterly unfit for detecting any quantity of new electricity. Mr. R. however ſhews that eneral electricity of this inſtrument is of a very different h, being no other than that which it receives from the

assiduously employed, and for the appearance of which his *prospectus* *, and other preliminary writings, have prepared the public mind, and have excited, in the lovers of sacred criticism, great expectations.

It will be unnecessary for us, in this place, to pay any compliments to Dr. G.'s learning and abilities, or to offer any remarks, after what he himself has advanced in his *prospectus*, to shew that he is sensible of the qualifications which are necessary to constitute a good translator. That he has undertaken the task with a mind richly stored, will be acknowleged, whatever opinions may be formed of the merits of the version.

In this early stage of the work, we do not purpose to enter into a critical discussion of excellencies and defects, but to postpone that part of our duty till more of the translation and of its promised accompaniments shall come before us.

The want of a new translation of the Bible, together with a judicious exposition, has frequently been lamented. Commentators, instead of boldly exploding errors, have sadly misapplied learning by endeavouring to defend them; and, by embarrassing religious faith with matters which belong not to the province of religion, have often turned the philosophic inquirer, with disgust, from the sacred records. Thus, for instance, by rendering the Hebrew word in Gen. i. 1. בָּרָא *created*, and then injudiciously explaining it to mean, *to produce into being*, or *to make out of nothing*, divines have provoked and entangled themselves in a dispute with philosophers about the antiquity of matter; whereas, had they translated בָּרָא *formed*, or had not insisted that *to create*, in this passage, signified the absolute production of matter, their labour would have been shortened, a ground of endless dispute would have been avoided, and a great stumbling-block removed from the threshold of religious inquiry. We often wonder that good and sensible men should wish to encrease the difficulties of faith, and to load religion with burthens which it is not at all necessary that she should carry. While we are desirous of strengthening and giving effect to the genuine principles of religion, we wish to detach her from frivolous disputes and unedifying controversy, in order that philosophers and men of literature, peceiving the reasonableness of her demands, may be induced to peruse with attention the books of the Old and New Testament; with which, many persons, who are eminent for science, are, we apprehend, very little acquainted.

The Bible is indisputably the most curious as well as the most valuable monument of antiquity; and religion and science are both interested in having it exhibited with all possible in-

* See vol. i. of our New Series, p. 51.

tegrity,

ty, and ably explained. Even ſetting religion out of the ion, to the philologer, the antiquary, the hiſtorian, the ſopher, and the legiſlator, it is extremely valuable. Much has employed the labours of the learned, full juſtice, we ap- nd, has not yet been rendered to it. From ſuch men as Dr. des, who is uninfluenced by the vulgar prejudices and iſh fears of ordinary theologians, biblical criticiſm may re ſome valuable acceſſions. He enters on his undertaking an openneſs and manlineſs which evince that he has no views to ſerve; and whatever may be his miſtakes or ions, his labours are evidently intended to ſupport that re- which is founded on truth, and which ſhrinks not from vereſt ſcrutiny.

this volume, Dr. Geddes has tranſlated the *pentateuch*, or, ey are commonly called, *the five books of Moſes*, and *the f Joſhua*, introducing them with an ingenious preface, h contains ſome general remarks on theſe writings. The lator does not here enter into an examination of the queſ- whether the author of the pentateuch was inſpired, but iſes amply to diſcuſs it in his *general preface*; he does not, ver, leave us in the dark reſpecting his ſentiments on this . He wiſhes, he ſays, to draw the attention of the preſent o the Hebrew writings, as he would to any other antient oſition; and to revive, if poſſible, our declining taſte for

winning speech of Judah; the most sublime ode of Pindar, with either of the songs of Moses; the twelve tables, with the decalogue; and the republics of Plato or Tully, with the whole Mosaical jurisprudence: I will venture to say, that, if the taste of the comparer have not been previously vitiated by modern meretrecious refinements, he will be induced to give to the former, either a decided preference, or an equal praise.'

Into the character of the author of the pentateuch, as an historian, orator, poet, legislator, and divine, Dr. G. in this short preface, does not profess to enter; yet he cannot let this occasion pass without offering some observations on his historic and legislative capacity; which thus commence:

'It has been usual with the annalists of most nations, to begin their histories with some account of the origin of the world: so does the author of the pentateuch. His cosmogony is a brief one, it is true; being comprised in one short chapter: but that short chapter exhibits a grand and singular scene. The writer does not amuse or tire his reader with long metaphysical discussions, about the nature of the universe, the generation of matter, cause and effect, time and eternity, and other such subtile and insolvable questions; but, with the greatest simplicity, and the most imposing air of conviction, tells us, that an ALMIGHTY Being made those heavens which we behold, and this earth which we inhabit. *In the beginning God created the heavens and the earth*, Gen. i. 1. This is the general proposition. But, whether it refer to a prior primordial creation, or merely to one particular link in the great chain of mundane revolutions, we can only guess from circumstances; and are free to form our conjectures, agreeably to the motives of credibility that present themselves to an attentive unprejudiced mind. To me it appears highly probable, from the context, and from other passages of Hebrew scripture, that the proposition is purely proleptical; and that by the creation of the heavens and of the earth is meant no more than producing those appearances in the former, and that change in the latter, which then gradually took place, and which are so beautifully related in the subsequent paragraphs. Those who deem it more probable that the words relate to a primitive and absolute creation, and translate, *In the beginning* (or *originally*) *God had created the heavens and the earth*, must still grant that the earth was, at the period of the six days creation, in a desolate uninhabitable state: and, accordingly, they render the next verse, *But the earth had become a desolate waste*, &c. It is, therefore, of little moment whichever of these two hypothesis be admitted; although the latter seems to be less natural, less consistent, and less analogical.

'A celebrated writer has justly remarked, that if the author of this cosmogony had been an inhabitant of any other planet, suppose *Saturn*, he would never have mentioned this earth of ours, nor any other part of the great universe, but in as far as it was conspicuous to the inhabitants of Saturn. Hence, he would have said: *In the beginning God created those heavens and this Saturn*. Now, such a creation might certainly extend no farther than to the recovery of Saturn from a situation that had rendered it uninhabitable; and it might have exist-

ed

that uninhabitable ſtate for ages, or undergone a variety of
s, according to the pleaſure of the great Governor of the uni-
So may this, much leſs, planet, called *Earth*, have rolled in its
rbit for millions and millions of years; and have undergone, for
hat we know to the contrary, millions of revolutions; before it
ade the habitation of man. Whether, priorly to that æra, it
er been inhabited, or lain till then, in its chaotic ſtate, is a queſ-
hich it would be raſh to decide: yet many terreſtrial phenome-
l us to ſuſpect that it had been peopled with animals of ſome
ong before the commencement of our earlieſt chronology.'

theſe remarks, Dr. Geddes has effectually reſcued Moſes
he attack of modern philoſophers; and however he may be
iance with the common herd of modern commentators, he
s that he has the fathers of the church on his ſide; and, in
e, in which ſuch high reſpect is paid to antient authority
age, this is ſomething.

his ſubſequent obſervations wear the ſame manly com-
n. He ſcruples not to ſay, that he prefers the allegorical
adopted by Philo and Origen in explaining the fall, to that
conſiders the whole as an accurate hiſtory of facts.
ſe allegories, (he ſays,) may be reveries, but they are plea-
nes, and preferable to literal inconſiſtencies.'

e opinion to which Dr.G. moſt inclines, is that the whole
ingenious piece of Hebrew mythology, or an imagined re-
to account for known phenomena.

[redacted] not consider the Jewish, or rather the Hebrew, hist[redacted]perly commencing till the birth of Abraham; which, [redacted] to the Hebrew copies, is in the 292d year after the [redacted], according to the Samaritan copy and the 70 ver[redacted] 949th.

[redacted] this epoch, (continues Dr.G.) it is carried on in a pretty [redacted]dea, and written in, to me, a most enchanting style. I will [redacted] to say, that it is entirely unmixed with the leven of the [redacted] to require this, in the annals of so remote a period, would [redacted]able. Let the father of the Hebrew history be tried by [redacted]les of criticism, as the father of Greek history *. Let the [redacted] in both be distinguished from what is not so; the natural [redacted]nnatural; the highly probable from the barely possible; and [redacted] shall find, in both, nearly the same genuine marks of ve[redacted]he whole; though, with respect to some particular parts, we [redacted]tle inclined to scepticism.

[redacted] for example, that has ever read the pentateuch, can enter[redacted] of Abraham's coming originally from Chaldæa into Cha[redacted]n, sojourning in Egypt and Palestine, and of his being the [redacted]saac; of Isaac's being the father of Jacob; and of Jacob's [redacted] father of Reuben, and eleven other sons? Who can doubt [redacted] went down to Egypt with his family; that his posterity [redacted] reduced into a state of servitude, and thence escaped under [redacted] of Moses? Who can doubt of their having wandered [redacted] in the wilderness, before they reached the land of Cha[redacted]of their having received, during that interval, a code of [redacted] they believed to be of divine origin?—Indeed, these laws [redacted]larly interwoven with their history, from their departure [redacted]ypt, that it would be the wildest of all fancies to imagine [redacted]work of a posterior forger. No one in his senses would have [redacted] such a forgery. A forger would not have adapted his laws [redacted]lly arising contingencies and circumstances; but have sub[redacted]cumstances and contingencies to his preconceived laws. His [redacted] have been more simple and systematic; but it would not [redacted] so persuasive an air of genuineness.'

[redacted]octor's examination of the *speculative theology* of the [redacted]h induces him to think that the most antient Hebrews [redacted] anthropomorphites; and that to this circumstance [redacted]are to ascribe all those expressions concerning the Deity, [redacted]mingly degrade the Deity; such as, *his making his ar[redacted]with the blood of his enemies:* (Deut. xxxii. 42.) but [redacted]er he promises to discuss at length in his *General*

[redacted] Hebrew ritual he judiciously observes:

[redacted] ever, at first sight, to thoughtless and superficial readers, [redacted]overgrown mass of trivial or unimportant ceremonies; but [redacted]sider the view with which, the time when, and the people

* Herodotus.

for

om, this ritual was compiled; we ſhall ſoon be convinced, I pre- that it was compiled with great judgment, and with a more rdinary knowledge of the human heart. The view of the com- or compoſer, was, to eſtabliſh and ſecure the worſhip of the one OD; and, conſequently, to prevent idolatry, to which his peo- re ſo prone, and had been ſo long accuſtomed in the land of . Very wiſely, therefore, he makes a compoſition with them, nging them out of that land; to which, in ſpite of his indul- , they more than once threatened to return. "Ye ſhall ſtill e) have a public pompous worſhip: ye ſhall have a tabernacle, r, prieſts, ſacrifices, ceremonies, feſtivals, as other nations have: pply, and appropriate all this to the worſhip of the LORD, the of Iſrael."

e ſucceeding obſervations are equally good: but we have y tranſcribed too much to allow of an additional extract them. For the remarks on the ſyſtem of Hebrew *legiſla-* we muſt refer to the preface.

the long pacific reign of Solomon, which is called the Au- n age of Judæa, Dr. G. conceives the pentateuch to have compoſed; in courſe, he does not think that, in its preſent it was written by Moſes, though compiled from materials, of which were coeval with Moſes;—this alſo, is a point ed for future diſcuſſion.

comparing the Hebrew and Samaritan exemplars with the l verſions, and with one another, Dr. G. has endeavoured m a genuine copy of the pentateuch, and from this copy

§ 1. *Joshuah prepareth to pass over the Jordan.* § 2. *The passage of the Jordan.* § 3. *Renewal of circumcision*, &c. § 4. *The siege and taking of Jericho.* § 5. *The sacrilege of Achar and its consequences.* § 6. *The siege and taking of Hai.* § 7. *The device of the Gibeonites to save themselves*, &c. § 8. *War with the confederate kings*, &c. § 9. *Conquest of the northern parts of Canaan*, &c. § 10. *Recapitulation of the conquests on both sides of the Jordan.* § 11. *First partition of the land*, &c. § 12. *The sanctuary erected at Shilo, and an altar built by mount Ebal.* § 13. *Second partition of the land*, &c. *among the remaining tribes.* § 14. *Cities of refuge appointed.* § 15. *Forty-eight cities assigned to the Levites.* § 16. *The Reubenites*, &c. *return to their own possessions.* § 17. *Joshuah's first charge to the people.* § 18. *The last charge and death of Joshuah.* Thus are the history and other contents of these antient writings beautifully recapitulated and abridged; and, by running the eye over them, the mind will be assisted in recollecting the several events recorded, and their order.

Whoever is at the trouble of comparing this translation with the short *specimens* of it given in Dr. G.'s *proposals*, and copied in the above recited place in our Review, p. 60. will perceive some trifling variations. Thus the Hebrew title *Bereshith* is prefixed, together with the Greek one of *Genesis*, to the first book of the pentateuch, in the *specimen* given in the *proposals*, together with the chronology [year of the world 1.—year before Christ 4004.]: but the only title to this translation is the common one, *The book of Genesis*. The rendering, in the specimen, *a mighty wind blowing*, is in the translation *a vehement wind oversweeping*. *Severed the light*, in the specimen is *distinguished* (certainly a better word) in the translation. *The evening came, and the morning came, one day*, in the specimen, is altered to *the evening had come, and the morning had come*, ONE *day*.

These variations from himself and from the common version are of no great consequence. We do not perceive the utility of any great departure from the common translation. The word rendered *firmament*, no doubt, ought to be rendered, as Dr. Geddes has translated it, by the English word, *expanse:* but we think *And the evening and the morning were the first day* wants not to be altered. If this translation were adopted, and *appointed to be read in churches*, the word which Dr. G. has employed in Lev. xv. 1. *(gonorrhœa)* might produce a comical effect, and give the audience an idea that the learned translator must certainly be a surgeon, or an M. D. Perhaps Dr. Geddes would say, and in this he would say truly, that such parts of the Bible ought not to be publicly read.

Dr. Geddes apologizes for not accompanying the volume with the *Critical Remarks* which he promised. He waits, he

ſays, to avail himſelf of Dr. Holmes's collation of the manuſcripts of the Septuagint, and of ſome valuable works lately publiſhed in Germany and other foreign countries. When theſe Remarks make their appearance, we ſhall take a more critical notice of this ſplendid tranſlation of the Scriptures.

ART. XIV. *Hiſtorical View of Plans for the Government of Britiſh India, and Regulation of Trade to the Eaſt Indies*; and Outlines of a Plan of Foreign Government of Commercial Œconomy, and of Domeſtic Adminiſtration, for the Aſiatic Intereſts of Great Britain. 4to. pp. 632. 1l. 1s. Boards. Sewell, &c. 1793.

IF ſafety may be ſaid to reſult from the multitude of counſellors, no apprehenſions need be entertained for the welfare of the Eaſt India Company, nor for any of its multifarious concerns; which muſt certainly at laſt be framed and ſettled on the wiſeſt principles. From the time of Lord Clive, whoſe enterprizing genius was fortunately exerted in eſtabliſhing and ſecuring thoſe territorial poſſeſſions which gave a new complexion to the United Company of Merchants, down to Mr. Haſtings, whoſe ſuperior talents were no leſs conſpicuouſly engaged in completing and extending the views of his predeceſſor, many have been the regulations framed, and the plans ſuggeſted, for rendering this trading company equal to the enlarged ſcale of its attentions, and to provide for the welfare of the remote countries and inhabitants thus added to the Britiſh empire through the company's vigorous exertions.

The two diſtinguiſhed perſonages above mentioned were eminently qualified, by their abilities and actual experience, to point out regulations and arrangements ſuited to exiſting circumſtances; and, in the interval between them, many clear heads have been exerciſed in the ſame neceſſary buſineſs. Gentlemen in the direction, agents under them, and active proprietors of India ſtock, guided by the competition of intereſts, and, laſtly, the National Senate, have all co-operated in an arduous taſk without the aſſiſtance of a precedent.

The volume before us is calculated to bring this important and delicate ſubject, with the many opinions which have been ſtarted concerning it, into one comprehenſive view; an undertaking which required a clear conception, and called for much patient induſtry. The following ſummary of its contents is given in the preface:

'In the introduction, the leading events in the hiſtory of Hindooſtan and of the Eaſt India Company are explained, as the ſource from which the ſucceſſive plans upon the ſubject of Indian affairs have proceeded, as well as the ſyſtem upon which the Britiſh intereſts in the Eaſt are at preſent adminiſtered.

'In part I. a digest of the plans from the conquests of the company till their affairs came to be placed under the controul of the state, and from that period to the present times, is brought under review, that the political and commercial principles, which must direct in the future administration of Indian affairs, might be fully perceived.

'In part II. the outlines of a plan of foreign government, of commercial œconomy, and of domestic administration are submitted to examination. The foreign government is deduced from the history of India, and from the mixed tenure of conquests and of treaties by which Great Britain holds its possessions. The judicial, financial, and military powers required to administer this government with effect, are explained, in their relation to both of these sources of information.

'The connection of the East India trade with the revenues of the provinces, and with the revenues of the nation, is next examined; and suggestions for the improvement of the export trade, of the circuitous trade within the company's limits, and of the import trade, are submitted to consideration. A sketch of the constitution of the Courts of Directors and Proprietors, and of the Board of Commissioners for the affairs of India, concludes this review.

'The authorities upon which the whole of this detail rests, have been obtained either from the records of the company and from the archives of the state, or from the commmunications of those whose official and local knowledge qualify them to aid their country upon this important occasion.'

The history of the East India company, since the disastrous American war, includes an interesting period, productive of important events and considerations which have now arrived at a crisis:

'The pride of a great people will lead them to wish, that they could drop the curtain (and for ever) over the events of this fatal war; for the sake of these natural and honourable feelings, we shall suppose the memory of it to be obliterated, and rather look to the East, where Britain was ultimately successful.

'Whether we ought to refer the preservation of our Asiatic empire to accidents, or to the talents and wisdom of the servants of the East India company, it is not our province to decide. The fact admits not, happily, of any doubt. If, in the Western world we had provinces to relinquish, if at home, we had debts of an alarming magnitude to discharge; our dominions and trade in the East still remained entire, and had even been encreased. The nation, therefore, looked to the East Indies, as the most important foreign dependency it possessed; by its trade to Asia it hoped to revive its arts, diffuse its manufactured productions, restore its revenue, and, once more, to give splendor to its empire.

'India had, previous to and during the war, become the subject of public attention, and the conduct of the company, of parliamentary discussion. The house of commons, satisfied that information respecting the true state of the British dominions in the East was wanting, had appointed successive committees composed of members of acknowledged probity and talents, who, with great impartiality and ability,

ven, from evidence, reports on the conduct of the ſervants of
pany, in the different wars which had been carried on in Him-
; on the nature, value, and extent of the Britiſh dominions in
inſula of India; on the revenues which they could yield; and
xpences requiſite for ſupporting the civil and military eſta-
nts neceſſary for their preſervation and proſperity.

e reſult of theſe reports, however, ſeems, upon the whole, to
en the formation of a general opinion, that the intereſts of the
y, and of the nation, had, in many inſtances, been miſunder-
nd, in ſome caſes, loſt in thoſe of individuals; that the com-
hough qualified, from their characters and purſuits, to be mer-
were not competent, (at leaſt on difficult emergencies,) to be
gns. A ſyſtem, therefore, was now to be brought forward,
ect of which, in the firſt place, ſhould be to remedy the evils
rom the mal-adminiſtration of the company's ſervants abroad,
the next place, to render India itſelf a productive branch of the
empire.

e eſtabliſhment of theſe general opinions, both in the minds of
ion and of the legiſlature, produced the plans of affording the
ion of the laws of England to the natives of India, who are ſub-
our government; of taking meaſures for rendering the ſervants
company abroad more obedient to the orders of the directors
; and of ſubjecting the directors to the ſuperintendance and
l of the executive branch of government. Theſe ſchemes, by
assumed a more defined aſpect; but what rendered them dif-

'It becomes, however, a nice political question, by what method can dominions thus acquired, and thus to be held, be rendered useful to the British empire? When we come to submit propositions on this branch of Indian affairs, this subject will be found to require much political discussion. A distant province may be easily incorporated with an absolute government, for it is only adding to its power and resources; but to ingraft a remote dependency upon a free government like Britain, requires a delegation of power, which seems to be incompatible with its spirit, and which uniformly becomes a source of jealousy in itself, and in the exercise of it. The more alive the subjects of a free government are to the value of the constitution which they themselves enjoy, the more unguarded do they become, in their speculation, about extending the privileges of it to the distant dependencies on their power. The political characters of the center, and of the extremities of an empire, are different and distinct subjects. The privileges, which are the vitals of the one, would, if conveyed to the other, necessarily cut asunder the connexion. Rome retained its legislative and executive powers, and only gave its protection and its laws to the provinces. Great Britain has acquired provinces in the peninsula of India, and its sovereignty in them can only be preserved by extending the protection, and the laws of England to the subjects of the King (including the Armenians and others who have been considered as British subjects)—by affording to the natives protection; and by introducing such improvements upon their laws, as their habits of thinking, and of transacting with the company, will allow.

'To render then our Indian possessions and the trade connected with them an useful part of the empire, and of its resources, the governments abroad must be vested in officers, with full, prompt, and discretionary powers. With such powers, their administration will be understood by the natives, because resembling those which their ancient Soubahdars possessed; in exercising them, an easy and open communication with the country princes and states, on political or commercial subjects, may be maintained; and the balance of power in India, remain in the hands of the company, considered as a branch of the Mogul empire.

'It is, perhaps, a still more difficult political arrangement to fix the source of this power in Britain, in such a manner, that by its weight it may not destroy the equilibrium of the estates of parliament. The influence which the management of a rich domain might give to the executive or legislative powers, should not exceed the proportion which the one or the other ought to hold, by the spirit of the government; for it would be as dangerous an extreme to give the whole of the Indian patronage to the one, as it would be unwise to assign it, without controul, to the other.

'The example of the most free nation of antiquity is followed in the system by which India, at present, is governed. Rome made its proconsuls absolute in the provinces, but responsible to the senate and people. Britain, in like manner, has made its governor-general of India as absolute, apparently to the natives, as the ancient Soubahdars were, but responsible to the directors, and to the controuling power, and both responsible to parliament.

ſyſtem then to be adopted for the future government of our dominions, and regulation of our trade to the Eaſt Indies, e out of the characters and uſages of the people. It muſt be by the treaties, which the Eaſt India company have conclud- the native princes and ſtates; and while we are to delegate a at is prompt, diſcretionary, and ſuited to the caſe, or to the ration of our intereſts in India, we muſt take care, that the ex- that power ſhall not be made the means of biaſing the legiſ- nor, of conveying to the executive government any degree of beyond that, which the ſpirit of the Britiſh conſtitution has it.'

well obſerved, that the bill now propoſed to parlia- for the ſettlement of theſe great national concerns, can- one of experiment, but muſt be one of ſyſtem; and the s opinion, that the preſent ſyſtem, with modifications provements ſuited to actual circumſtances, ought to be ed, is ſupported with ſound reaſoning:

n a fair view of this national ſubject, and under no impreſſions e of ſuggeſting propoſitions for the general intereſt and honor ritiſh trade and empire, and propoſitions too, ariſing out of acter of the natives, our ſubjects in India, and out of the cha- f the inhabitants of the countries to which our Aſiatic com- xtends in connection with the experience of the Eaſt India y, and of the executive power controling their proceedings, it

carry it on, they are unnecessary and impolitic, when the value of that trade has become generally understood, and when the profits from it ought to be laid open to the public at large: that the East India trade has reached this point, and that the wealth of individual merchants would be profitably employed to themselves and to the nation, if they were permitted a liberal competition in Asiatic commerce. In this way (they will say) not only the general export of British produce would be encouraged, but the import of the materials upon which so many of our home manufactures depend, would become a new spring to the industry of the European and Asiatic subjects of Great Britain. Before we compare the trade, supposing it to be in the hands of the private merchant, or in those of the company, we should distinguish between a monopoly, when it signifies an exclusive title in its possessor to bring into, or to withhold from the market any commodity, and the exclusive trade of the East India company, where a body of merchants engage in a concern, of which any one may become a partaker, by buying a greater or a lesser share in their stock, and where the sale of the imports is open and legally authorized, and the trade so regulated by the legislature as to give to the nation a superiority over foreign and rival companies. In the hands of the London company, the India trade might perhaps be denominated a monopoly, but in those of the United Company, it must be considered as the British nation trading upon a large capital to the East Indies.

'However specious these opinions in commerce may be in their general aspects, it is the application of them alone that can determine their value; and, in the present case, a few leading facts will be sufficient to point out the impracticability of adopting them.

'The trade of the East India company differs from that of other merchants in the following circumstances: the individual merchant, when he employs a sum in any branch of trade, considers what interest he can draw from his money, independently of the risk of trade, deducts this from what he has realized beyond the prime cost and charges, and then sets down the remainder as his profit; or if the interest of his money would have exceeded the sum so realized, he considers the difference as a loss. The company again may be said to trade on a capital partly furnished by others, since, first, all that they pay interest for is their capital stock and bond debt, and (considered in one point of view) the bills of exchange from India and China: their outstanding debts to individuals, however, bear no interest, and the amount of them is very considerable, as well as the profit on private trade, that is, the duties paid by the private trader to the company. The company thus may be said to trade so far on a capital furnished by others. Hence the difficulty under which the individual merchant would engage in the competition with them; and hence the danger of any attempt to divert from the East India company into any other channel, a commerce that has proved so very beneficial to the interest of Great Britain.

'Another circumstance in which the trade in the hands of the company differs from that of the private merchant is, that they have employed large sums in investments, from the revenues of India. The private merchant must ship a quantity of goods from Great Britain,

rom the ſale of them, purchaſe produce in India; and, after all charges, realize a certain amount in Britain. If the t realized ſhall exceed the intereſt of the money employed, the would be profitable on the whole; but if it ſhould not yield the t on the capital, the trade is a loſing one. The homeward car- f the company, again, are furniſhed partly by the revenues in partly by bills drawn on England, and partly by the ſale of ex- The profit or loſs, therefore, with them, becomes divided into and import trade; and in the proportion that the one or the is burdened with a larger or leſſer degree of the charges, the or loſs is encreaſed on either. The revenues, however, it muſt nembered, are to be brought home through trade, and through immediately under the public controul.

third circumſtance in which the trade of the private merchant the company differs is, that it would be almoſt impracticable to e advantage of bringing home the revenues through the private ſo as to allow him the ſame advantages which the company in the circuit of their commerce. The riſks to be run by the in entruſting portions of the revenue to the merchant, who was end on the profits of an uncertain export trade to and import from India; on the profits of an uncertain trade from India to allowing the profits from China to be certain, would be ſo great, might affect the national object of realizing the revenues of India land. That the meaſure of entruſting the revenue to the com- o paſs through their trade to England, has been found, from

now existing, is sufficient to check us in the experiment of opening the trade, since the result might be more dangerous in the end of the eighteenth, than it was in the end of the seventeenth century.

'In the second place, the opinion of the public, as well as the deliberations of the legislature, have to meet embarrassments from stock-jobbers, and party men. The object of the one class will be to profit from the fluctuations in the price of India stock, &c.—that of the other, to acquire political influence, in consequence of their furnishing, from time to time, specious views of Indian affairs to the public.

'It would be impracticable, and indeed useless, to follow either of these classes through the intricacy of their statements, or to examine the motives from which they may have written; it will be sufficient to point out the general objects with which they did write. These objects were to bring out statements of Indian accounts, different from those which the records of the company furnish; or to institute a train of arguments to prove, that the particular plan they recommended, would be better than the present system. The public, however, always derive profit from such controversies, though they cannot rest upon any information, with confidence, but upon that of authorized accounts and their vouchers. A man who wishes to mislead the public, on any question, will reason ingeniously from a few or from presumed facts. He, who is in possession of the real facts, will leave them, without reasonings, to have their effect on the good sense and judgment of the nation.

'In the third place, the opinion of the public, as well as the deliberations of the legislature, will have to meet embarrassments from speculators in our manufactures, who will hold out the plausible arguments, that if the trade to the East Indies should be laid open, the demands for the exports of British produce would be increased, and the import of raw materials become so great, as to give a new spring to the British industry; and that the manufacturer would, with such advantages, be enabled to work at a cheaper rate, and, of course, to sell at a lower price.

'In all cases where the facts lie removed from common observation, nothing is so easy as to offer a specious opinion, and nothing so common as to be duped by it. This is remarkably the case in the present instance. It is to be recollected, that the British exports, in so far as they regard the East Indies, may be divided into two kinds: Such as are manufactured from materials furnished in Britain, as hardware, woollens, &c. and such as are manufactured from materials chiefly brought from the East Indies, as from cotton and raw silk. Having derived great profit from the demands of the East India company for hardware, &c. the manufacturer concludes from his past gains alone, and overlooks the injury he might sustain if the demand on his ingenuity and industry should be lessened. In this stage of his self-deception, he looks forward to the profits he might reap if this demand could be encreased. He thinks, judging from his past profits, that if the materials which are brought from the East Indies could be obtained at a lower price, then he could exercise his skill and industry with a double profit to himself; for he still could keep up the former price of his manufactured produce, and thus accumulate wealth,

he ſame facility that he can imagine the enjoyment of it. If, on e hand, it would be improper in the executive government, in a ercial country, to overlook or to check theſe expectations; on her hand, it would be a breach of duty not to prevent the ruin- dulgence of them. On a reference, accordingly, from the Com- of Privy Council for trade and plantations, to the Court of Di- s for information on the ſubject of their export trade, three diſ- reports were prepared, the ſubſtance of which, better than any ing, will meet and put down the plauſible ſchemes of ſpecu- '

he particulars of theſe reports are too diffuſive to allow us ter into them: but there is one circumſtance relative to ade to China, which is, by inference, a ſtrong argument ot throwing open the intercourſe with ſo diſtant and ſo pe- a people to the diſcretionary competition of private ad- rers. On the idea that the embaſſy intended to promote xtenſion of our commercial intercourſe with the Chineſe e will prove ſucceſsful, the author well obſerves,

dmitting the probability of this event, it would be a raſh mea- vary from the preſent line of conducting the China trade upon ability only, more particularly when the fact is adverted to, that he paſſing of the Commutation Act, the Britiſh imports from have been doubled, while the trade of the foreign companies Canton has been gradually on the decreaſe *. Any innovation,

Enough has now been laid before the reader to convey a general idea of the contents and complexion of this elaborate work; the improvements recommended by the author * will hence appear to be subordinate to the present outline of oriental administration, and for these we refer to the volume.

ART. XV. *A short History of the East India Company.* Exhibiting a State of their Affairs, Abroad and at Home, Political and Commercial; the Nature and Magnitude of their Commerce; and its relative Connection with the Government and Revenues of India. Also Remarks on the Danger and Impolicy of Innovation, and the Practical Means of ensuring all the good Effects of a Free Trade to the Manufacturers of Great Britain and Ireland, by Matter of Regulation, without disturbing the established System. 4to. pp. 80. 3s. Sewell. 1793.

THIS short history affords the most concise and clear view of the nature, constitution, and present circumstances of the East India company, that we recollect to have seen.

The author thus ingeniously explains away the popular objection to the East India company, as being a monopoly:

'The appellation of *a chartered monopoly*, given on various occasions to the East India company's exclusive trade, can be meant only to excite popular odium, and bring it into general disrepute. We have, in a former chapter, shewn the origin of the two East India companies, and that the former held their exclusive trade by the voluntary

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The woollens, camblets, &c. having the company's marks upon them, they accept of, without examining the bales. Tin in pigs, though a recent export, they accept of without weighing, if they have the company's stamp on them, a proof that the confidence is habitual. Metals, brought by individuals, are always weighed. The same confidence which is given to the quality of the British exports is not experienced by the factories of the other European companies. The company exported in 1791, 930 tons of tin, which, by the advices received in November last, sold for 16 tales per pecul. The exporters of the Cornwall tin, thus, have profited from this confidence which the Chinese have in the company, whether we judge from the quantity, or from the facility with which the article is sold. If the trade was open to the private adventurer, the risk would be great, and the market might be shut against the English. This interesting circumstance can be best verified by the supra-cargoes lately returned from China.'

* One of these is, to open, through the company's ships, at reasonable freight, an export trade to private merchants and manufacturers, under specified conditions; and an import trade of returns in raw materials for our home manufactures, or to grant them bills at their presidencies, for the proceeds of their exports.

grant

t of the crown, founded ſolely on its prerogative, while the latter, reſent company, derive their rights by actual purchaſes from the ic, upon ſolemn compacts authorized and confirmed by acts of ament. True it is, that King William granted a charter of in-oration to the preſent company: but it was a charter conceived in very terms of the agreement previouſly made with, and rati-by parliament, and can therefore be conſidered in no other light, *as an inſtrument of inveſtiture*, iſſued under the great ſeal of Great ain, in compliance with the letter of the act, in order to perpetu-the agreement, by inrolment, (as all *charters* are, though *acts of ament* are not,) upon the public archives of the kingdom, kept in High Court of Chancery, whereby to eſtabliſh, more firmly, if it poſſible, the tenor of the bargain, the origin of the incorporation, extent of the rights and privileges meant to be conveyed, and the ictions with which they were accompanied. In theſe impor-reſpects, did this charter differ from all others, that it was not on-e firſt ever granted by ſimilar authority, but was free from every l queſtion which had attached on others, *becauſe it ſprung from an act e Britiſh parliament, and was made in all things to correſpond with it.* far the learned * gentleman, who, in 1783, made ſo light of ters, and of this charter in particular, by deſcribing it as of no r value or virtue, than ſo much "parchment with a bit of wax dang-at its tail," had informed himſelf of theſe particulars, or whether eally conſidered (as from the very high opinion we entertain of his ie and integrity, we hope, and believe he did,) that the charter King William had been a mere gratuitous buſineſs, flowing, like

'Though the spirit of our laws, at all * periods, declared that trade should be free, and forbad all monopolies; yet such was the influence of prerogative, and the submission of the people to it in early times, that it was not until the 21st James I. that all grants of monopolies by the crown, were declared null and void by statute. And in that act is contained a † provision that it should not extend "to companies or societies of merchants erected for the maintenance, encouragement, or ordering of any trade of merchandize."

'What, therefore, constitutes the spirit and essence of a monopoly is, the having the sole command and power over some necessary article or commodity, in the mode of its sale and disposal, whereby to enhance the value, and impose on the consumers an arbitrary price. Surely no man in his senses can pronounce this sort of monopoly to apply to the trade of the India company, either in theory or practice: for so far were the company from purchasing from the public, and the public from granting or legalizing any thing approaching to it, that it has, in the most positive terms, enjoined every sale of goods by the company to be by *inch of candle* ‡, *or public auction, to the best bidder.* The practice at the company's sales has ever been strictly consonant to the law; and so far from the company, or any of the individual members of it, becoming monopolizers of India goods to their own aggrandizement, that upon a strict scrutiny of the profit divided amongst them for *fourscore years past*, it will be found that their *dividends*, taken for the average of any reasonable period, have been sometimes *less* than, and *never exceeded the legal current rate of interest of money*, computed by the value or market price of their stock; a fact, which alone affords an unequivocal proof, that what might otherwise have constituted a mercantile profit on the India trade (beyond the common interest of the capital employed) in the hands of individuals, has been sunk in the reduced prices of Asiatic merchandize, and become a saving to the consumer; and thus have the public reaped the real profits of the India commerce, whilst all the risk has laid with the company.

'There is also some advantage derived from the peculiar nature of the *constitution* of the East India company, beyond what would result were the trade in the hands of private merchants. The books are at all times open "for the admission of every description of persons who may desire to become members, and have money to adventure." It knows no distinction of professions, religions, or even sexes, and in the general courts there is the most perfect equality: every one present has the same right with another to speak his sentiments, and

'* See Statutes, 9 H. 3 ch. 30. 25 E. 3. ch. 2. 2 R. 2. ch. 1. 11 R. 2. ch. 21.'

'† 21 J. 1. ch. 3. s. 4.'

'‡ See the charter, and also acts, 9 & 10 W. 3. ch. 44. s. 69. 11 & 12 W. 3. ch. 3. s. 2. 18 G. 2. ch. 26. s. 1. to 12. and other acts.

'The charter limits the lots to 1,000l. in value, (they rarely exceed 300l.) and abundance of lots are made very small, to accommodate individuals.'

give

his advice. A difference is made only in voting, which, when by the holding up of hands, requires 500l. stock, and when by 1,000 stock, for a single vote; 3,000l. for two votes; 6,000l. ree votes; and 10,000l. for four votes; which is the largest r of votes any member is allowed to possess; whilst 2,000l. qualifies any member to become a candidate for the office of a di- or chairman. From hence it happens, that any person, with- ing bred to commerce, who has money, and chuses to adventure his trade, has the power of doing it.

is admitted, that the old East India company might properly be l *Monopolists:* for they were under no *parliamentary* restrictions, the year 1684, their trade was declared, upon a trial with Mr. , an interloper, to partake of an unlawful monopoly. But it is al to observe, how widely different the state of that company was he present. They held their exclusive trade solely by a *grata- arter* from the crown. The present company hold it by *purchase* he *public.* The trade of the old company was managed by a committee, and the major part of the profits were divided rst * about forty persons. The trade is now managed by twen- r directors, and the number of registered proprietors, partaking trading capital, is upwards of *two thousand seven hundred*, and ivate, or privileged traders, make at least *three thousand more*, be- hose who trade illicitly or clandestinely, and whose number is onsiderable, but whose conduct is not often scrutinized, because ht discourage the export trade, whereof illicit adventures chiefly : so that we may fairly compute on *six thousand persons* who par- of the direct benefit of the export, and of *the first returns* of the

ART. XVI. *Poems.* By Lady Manners. 4to. 1l. 1s. Boards. Bell. 1793.

IT is with pleasure that we so frequently find the lyre of the Muses in the hands of our fair countrywomen; who touch it with a grace, an energy, and an expression, which confer honour on the art. Until lately, France carried away the palm of merit in female poetry from our British dames, in the person of Madame Deshoulieres: but we think that we have beheld that ingenious lady more than once eclipsed by the inspired females of England; more especially as the Idyll of *les Moutons*, on which she built the greatest part of her fame, has been incontestably proved to be the production of an obscure poet, named Coutel.

In the poems before us, Lady Manners has ventured forth a candidate for a seat on the British Parnassus, and she will certainly be allowed a distinguished eminence on the sacred mountain. A vein of ease, elegance, and taste, pervades most of this lady's compositions; and, which has no small weight with *us*, her Muse is frequently enlisted under the banners of Virtue. The lines to her mother in Ireland are simple, interesting, and poetical; breathing, at the same time, a pleasing spirit of filial piety:

'Will she, whose kind maternal care
Enlighten'd my untutor'd mind,
Who all her joys with me *did* share,
And to her breast each grief confin'd,

Accept these tears that freely flow—
Accept this tributary lay?
'Tis all that friendship can bestow,
Or weeping gratitude repay.

Whether constraint my footsteps lead
Amid a hated world, or free
I wander o'er the russet mead,
My constant thoughts are fix'd on thee.

On Lehena's* enchanting scene
I muse, where we delighted stray'd;
The sloping hill, the valley green,
The lawn in brightest flow'rs array'd.

Say, dost thou in those meadows rove,
Where Taste with Nature is combin'd?
Or dost thou haunt that silent grove,
That charm'd so oft my pensive mind?

O may those scenes a bliss bestow
Which rural life alone can boast;
And thou, dear friend, each comfort know
Which by thine absence I have lost!

* The name of the writer's native place.'

May

May ſprightly Health with roſy lip
  Breathe rich vermilion o'er thy cheek!
Light round thy paths may Pleaſure trip,
  And young Content with aſpect meek!

May Science gild each tedious hour,
  And ſpread her ſtores before thine eye;
And Friendſhip, with refiſtleſs power,
  Repreſs each ſad intruding ſigh!

May Peace around thine honour'd head
  Her faireſt olive wreathe entwine;
Soft ſlumbers guard thy downy bed,
  And Hope, fond charmer, ſtill be thine!

May truth and Innocence deſcend,
  Their purer bleſſings to impart,
Bleſſings that on thyſelf depend,
  Unknown but to the virtuous heart!

Yet, when thy circling friends appear,
  And greet thee on Ierne's ſhore,
Devote one ſympathetic tear
  To her who ſees thee now no more!'

e *tales* are not without merit, though ſometimes of a which may be productive of a degree of laſſitude in the . The maxim, *ne quid nimis*, ſhould be often repeated. frequently has the want of attention to it been fatal to the tion of authors? How much wiſer is it to let the world for more, than to cram it to ſatiety!

'Ye towering hills, whose front sublime
The misty vapour often shrouds,
Whose summits, braving envious Time,
Aspire to pierce the vagrant clouds!

Ye trees, that to the balmy gale,
Low murmuring, bow your verdant heads!
Ye lavish flowers that scent the vale,
Where rosy Health delighted treads!

Ye streams, that through the meadow stray
In many a wild fantastic round,
Or, sparkling, urge your rapid way
O'er rocks with bending osiers crown'd!

Ye whitening cliffs, that o'er the main
In dreadful majesty arise,
Whose dangers to elude, in vain
Too oft the trembling sailor tries!

Each varied scene, whose native charms
Excel what Fancy ever drew,
Where, shelter'd in Retirement's arms,
Contentment sweetly rests,—adieu!

And thou, romantic, straw-roof'd cot,
Whose walls are from dissension free,
The hours shall never be forgot,
The happy hours I've pass'd in thee!

Where Hospitality presides,
And pours from Plenty's copious horn;
Where unaffected Worth resides,
And festive Mirth gilds ev'ry morn.

O may they long exert their power,
Long guard from ill this blest retreat,
And ever, through life's chequer'd hour,
With smiles of peace its owners greet!

And may no blast e'er rend these trees,
Or spoil this garden's gaudy bloom,
But the soft shower and gentle breeze
Preserve its colour and perfume!

Ah me! I must no more delay,
For see the swelling sails in view;
The wind propitious chides my stay,
Romantic cot, again adieu!'

There may be husbands (we have heard of such savages,) whose rugged and Sultan disposition renders them averse from the literary embellishment of female minds: but, happily for Lady Manners, this appears not to be her unpleasant situation:—witness the concluding lines in her volume:

'To thee, dear partner of my fate,
This poetry I consecrate;

Nor will thy friendly heart refuſe
The tribute of an artleſs Muſe,
Whoſe ſtrains could never condeſcend
On Vice or Folly to attend;
Could never vanity inflate,
Nor offer incenſe to the Great;
In which no line did e'er appear
But as thy candid breaſt ſincere.
If they in aught have merit ſhewn,
That merit thou may'ſt call thine own—
Since thou doſt oft my thoughts engage
Attentive o'er the claſſic page,
While liſtening to the magic lay
Whole days unheeded paſs away;
Since 'twas to pleaſe thy partial mind
My pen to poetry inclin'd.
And if the trifle ſhould have power
Thee to amuſe one vacant hour,
Let others to loud fame aſpire,
Thy praiſe is all that I deſire.'

e faſtidious critic might be able to point out, in the poems
ady Manners, a pleonaſm, an expletive epithet, and a
c line: but the general character of a work can be no
affected by ſuch trivial diſcoveries, than could a picture
bens or Michael Angelo by a want of correctneſs in the
ng of a finger.

not without regret that we find ourſelves obliged to intimate a doubt, whether this chart will be an equally ſafe guide through the ſcience of theology; a region which, notwithſtanding all the labours of former travellers, ſtill remains, in a great meaſure, *terra incognita*.

To Dr. Tatham's general method of conſtructing his chart of theological knowlege, nothing can be objected. In order to arrive at truth in this branch of ſcience, the theological principle muſt undoubtedly be firſt diſtinguiſhed, and its proper mode of reaſoning muſt be ſettled. With reſpect to the *principle* itſelf, it cannot admit a doubt that the Deity is the fountain of all truth, and that it is in his power to grant to his creatures certain diſcoveries of truth, which lie beyond the reach of their natural faculties, and to afford them a ſatisfactory teſtimony of the reality of theſe divine communications. It will alſo be readily granted that, in the firſt ſtage of this ſupernatural communication, the perſon who is its immediate object may have the fulleſt evidence of its reality, by means of that direct impreſſion from the Deity, called inſpiration; and, in the ſubſequent ſtages, ſatisfactory proofs of ſuch communications may be derived from human teſtimony. Thus far the grounds of theological ſcience are clearly ſtated in the preſent work. The ſequel will require our more particular attention.

When the reality of a divine revelation has been fully eſtabliſhed, it ſtill remains to be inquired, what are the truths which that revelation teaches, and by what methods are we to arrive at the knowlege of theſe truths? The anſwer to this inquiry Dr. T. next attempts; and he ſets out with ſeveral poſitions which we readily admit.—The holy ſcriptures contain the whole form and ſubſtance of theological truth. In making uſe of theſe oracles of God, 'the act of reaſoning becomes an act of *interpretation*, in the conduct and execution of which, the deepeſt learning, the matureſt judgment, the ableſt criticiſm, the moſt extenſive information, and the pureſt virtue, will find ample ſcope for the exerciſe of their powers.' Syſtems and hypotheſes, which have been the bane of natural philoſophy, have been equally pernicious in theology.—What the author advances on this head is ſo juſt, and leads to ſuch important concluſions in favour of his grand deſign of detecting the ſources of error, and clearing the path to truth, that we readily copy ſome of his remarks:

'*Syſtems* and *hypotheſes* in general, framed by philoſophers out of their own ideas divorced by an act of imagination from the truth of things, were the bane of natural philoſophy, and the prolific cauſe of all the errors, which for centuries oppoſed the advancement of phyſical ſcience. Above deſcending to the drudgery of experiment, and the painful taſk of accurate enquiry and particular obſervations, for the

ples of physical truth, philosophers were pampering their genius
dulging their vanity in dreams and speculations of their own in-
n. Hence, in their interpretation of nature, instead of finding a
orld, the image of its author, they produced a number of imagi-
ones, from the pregnant womb of fancy, as diverse from each
as almost equally unrelated to him. And, to keep pace with
nterpreters of nature, their ingenious brethren the school theolo-
instead of searching the scriptures by a grammatical, and truly
l, which is indeed a laborious, examination, for the truths which
very where contain, were as inventively but more mischievously
yed in erecting similar schemes of faith and hypothetical systems
inity, as different from each other as abhorrent from the dictates
one inspirer of one true religion.

orrespondent to the genius of these air-built systems, was the
employed about them. Logic, in these ingenious ages, disdained
p to the office of finding truth. As imagination could more
y invent, than reason could investigate, the task of finding truth
lotted to the former; and logic had only to forge artificial wea-
or its attack and its defence. It furnished both the philosophical
heological champion with a kind of magic armour of such dex-
contrivance, that the patrons of different theories could attack
efend, with such equal success as never to injure or destroy, them,
ternally contend about them, with an equal shew of conquest on
side. And it was only just, that such easy and ingenious sys-
should have such an easy and ingenious logic. Consisting of

novelties of words, and oppositions of science falsely so called," against which St. Paul has cautioned his disciples Timothy and Titus, as to warrant the assertion, that he foresaw the folly, and foretold the conduct, of the learned in distant ages.

'And, what was more than all inauspicious to the study of theology and the pure interpretation of the word of God, from the prejudice of education and the prevalence of habit enflamed by the heat of party zeal, these fashionable systems and disputations warped, by an insensible contagion, the understanding of men of superior learning and sounder judgment; insomuch, that in their translations, interpretations, and commentaries of the holy bible, instead of representing the meaning of the original faithfully, critically, and candidly, they could not avoid giving it a colour of their own to favour the sect or dogma to which they were inclined.

'Thus the study of physics and divinity, instead of being the just interpretation of nature and the scriptures, which are the works of God, became the invention and support of systems, which were the fabrications of men: and the honour of the philosopher and divine consisted in a pertinacious and obstinate adherence to the systems in which they had been bred, and in standing forward, in the pride and formality of a contentious logic, invincible champions in their defence; as a mercenary soldier is bound to fight and to die under the banner to which he has engaged.'

The plan which Lord Bacon so successfully proposed for the study and interpretation of nature, Dr. T. with the liberality of a true philosopher, recommends to the imitation of the student in theology. He applauds the conduct of those divines, who, having magnanimously embarked in the cause of truth, have attempted, in despite of the statutable and formal discipline, to emancipate reason from the bonds of factitious system. What has been so ably begun in this theological reform, he declares it incumbent on the learned to pursue and finish:

'It is time to turn our backs with shame on the fabricated systems and absurd positions of artificial and hypothetical divines, who usurped or infringed the prerogatives of scripture, and to explore the Bible itself, that pure and genuine store, that inexhaustible fund of sound theology: and, if systems are formed, to let them be only constructed on a scriptural foundation. It is time, in short, to change, to shut up, or to pull down, the schools, those monuments of ignorance for ages past. It is time to abandon disputation and altercation, which at best are useless and unprofitable, and, instead of contending about nothing for an empty bubble, to go hand in hand in pursuit of the genuine prize; advancing with modesty, with candour and discretion; and following truth not for the sake of triumph, but with an eye to charity. And, under the direction of such a leader and logician as our own country has afforded, we need not be afraid of pushing on our enquiries in the volume of *nature*, or in that of *grace*: if we do not examine, with too bold and profane an eye, into the deeper mysteries of religion; into that inner sanctuary, in which the Deity alone resides, and into which he has forbidden us to look.'

e precise meaning of this last exceptive clause we do not
comprehend. We take it for granted, however, that it
meant that we should not use our best faculties in deter-
g whether revelation has any deep mysteries, and, if so,
they are.

e learned author next advances a position, on which he
to lay considerable stress, that 'the holy Bible, in matter
anner, is a book totally different from all others that ever
or could be written.' Here we own ourselves conducted,
on a sudden," into an unknown region. If the Doctor's
on were true, it would be evidently impossible to understand
esent revelation without the help of another, containing a
al key, or canons of interpretation. Till we are better in-
d, we must take it for granted that the scriptures, having
written by men in human language, though doubtless with
divine illumination as their respective labours required,
be explained according to the ordinary rules of interpreta-
At first sight, this seems admitted in the sequel; where the
r advises the theological student to institute an inquiry in-
e design and purport of the written word; and in this
he recommends the diligent and accurate study of the
tive languages both of the Old and New Testament, and
ally the latter; the neglect of the grammatical and critical
of which he laments, with deep concern, as an evil
ch, perhaps more than any other, disgraces the literary

by which truth is communicated;—he thus proceeds to explain the analogical ſtyle of the holy ſcriptures:

'Analogy is the inſtrument of the Underſtanding, and forms that ſpecies of Logic, which is peculiarly appropriated to ſubjects of theology, in every ſtage of that ſublime and extenſive ſtudy. It is the indiſpenſable vehicle, by which the divine truths of religion are conveyed to the view and apprehenſion of the human intellect.

'In this dark and ſublunary ſtate, wedded to ſenſe, immured in body, and involved in matter, of beings which are perfectly immaterial, and eſpecially of God, that moſt pure and immaterial Spirit, men poſſeſs no faculties of body or ſoul, by which they can form any *immediate* conception. Between the viſible and inviſible worlds an impaſſable gulph is fixed, an impenetrable chaſm, through which one ray of celeſtial light cannot *directly* dart. All our information of things that are divine muſt, therefore, be conveyed through an *indirect* channel: and, as we have ſeen human language capable of being transferred, by this Analogy, from material impreſſions to mental ſubjects, and of communicating the latter with certainty and preciſion; ſo, by a ſimilar, but higher, transfer from things which are human, material or mental, to thoſe which are divine, it is converted into an indirect, but certain, inſtrument of this celeſtial communication. Through the medium of this *neceſſary* expedient alone, we are rendered capable of receiving the myſteries of religion, which, in condeſcenſion to the apprehenſion and capacity of men, the Deity hath graciouſly and abundantly employed.

'This Divine Analogy, ſo neceſſary to revelation, is founded, like the human, upon a ſimilitude conſiſting in a *permanent reſemblance*, and *correſpondent reality* between the terreſtrial things and ideas, which are the direct objects of the human intellect, and thoſe celeſtial truths, of which it can have no direct conception: and it is expreſſed by transferring the words which ſtand for the terreſtrial things and the ideas to the celeſtial truths; which words are to be underſtood in their plain and obvious, not figurative, ſenſe. So that the compariſon is founded on ſomething *real* as well as ſimilar; from which real ſimilarity, as a principle, reaſon deduces a juſt and true correſpondence.

'By means of this, which forms the ANALOGICAL STYLE of Scripture, the eternal *relations* of the glorious inhabitants of heaven are truly and faithfully conveyed to us; thoſe of *Father*, *Son*, and *Holy Ghoſt*; their actions and operations of *Creator*, *Redeemer*, *Mediator*, and *Sanctifier*. All the other myſteries of our religion are, by this analogical medium, revealed to us, as far as the revealer thought neceſſary, by their correſpondent names and terms, as *begotten*, *proceeding*, and innumerable others; to inſtance which, would lead me into a field of ample and intereſting diſquiſition.

'This language of analogy, thus real and permanent in its uſe, which forms the neceſſary ſtyle of holy ſcripture, however indirect, is *clearly* to be underſtood. When God is called the *Father*, in reſpect of Chriſt the *Son*; what the Father is to the Son here according to the law of nature, that God is to Chriſt by a ſupernatural generation. The word *Mediator*, in its familiar uſe with men, means a perſon who, by interpoſing his friendly offices, reconciles thoſe who

variance; and it is ſubſtituted by Analogy to repreſent Chriſt
ing, in a ſimilar way, between God and man. And, though
nner of his præternatural generation and alſo of his mediatorial
ition be inconceivable by us, and perhaps ineffable; yet the
n fully and clearly informs us of his relation to the Father,
t of *Mediator*, as clearly and certainly expreſſes this com-
truth—that, as one man reconciles two enemies, ſo men are
ed to God the Father by the ineſtimable mediation of the

ſtead of giving men new and ſpiritual ideas of heavenly things,
t from thoſe they have by nature, and inſtead of uſing a ſpiritual
ge or mode of communication calculated directly to expreſs
venly truths, (which would be to change their nature at once,
make them different beings, contrary to the divine intention),
alogy takes men as they are, and only transfers their words
eas from earthly to heavenly ſubjects: by which divine and
rful expedient, "the inviſible things of God," in the pointed
ion of St. Paul, are *clearly* ſeen, being "underſtood by the
that are made."
derſtanding both ſides of the compariſon, which are equally
jects of our ſenſes or reflection, in human analogies, we can
of the exact degree and proportion of the ſimilitude: whereas,
divine Analogy, as we underſtand only one, that is, the earthly
e cannot judge of the ſimilitude at all. But we have an equi-
more than ſufficient to anſwer this defect, in the *veracity* of
whoſe goodneſs hath vouchſafed us the ſupernatural communi-
and whoſe wiſdom hath judged it to be ſufficient. Upon this

[illegible], it is very easy to understand in what manner, and with [illegible] effect, this may be done:—but then, nothing farther ap[illegible] to be asserted than that certain intelligible propositions, [illegible]erning spiritual nature, may be delivered metaphorically; [illegible] no one will question. If the author, however, be of [illegible], as he seems to be, that, by means of the analogical [illegible]uage of scripture, new ideas may be communicated, and [illegible] propositions formed, the meaning of which would other[illegible] have remained unknown; and that these propositions, [illegible] communicated as truths, are to be received as the myste[illegible] of religion; we own ourselves incapable of conceiving [illegible] any such process can possibly take place. Where the [illegible]ple terms of a proposition cannot be distinctly understood, [illegible] proposition formed from them cannot be intelligible, and [illegible]equently cannot be the subject of belief. If, for example, [illegible] are instructed that God is the father of Jesus Christ, and we [illegible]erstand that the term father is here used as a metaphor, we [illegible]clude that God is, with relation to Christ, in some respect, [illegible]at a human father is to his son;—and, in assenting to this pro[illegible]ition, we believe that as a son derives his being from his father, [illegible] Christ, some way or other, derives his being from God:—[illegible] a proposition expressed thus metaphorically cannot teach us [illegible] what manner Christ is derived from God; whether, for in[illegible]nce, by creation or by emanation. Before we can believe [illegible]rist to be, in either of these ways, the son of God, we must [illegible]erstand what the terms creation and emanation denote, and [illegible] be assured that the term father is used metaphorically to [illegible]ress one of those modes of communicating existence. When, [illegible]refore, revelation is said to teach truths by means of a pecu[illegible] analogical style, if any thing farther be meant than that [illegible]logical truths are taught in scripture metaphorically, we [illegible] inevitably led beyond the limits of plain sense into the re[illegible]ns of mysticism. The theological student is removed from [illegible] sober guidance of reason, and is put under the direction of [illegible] most dangerous of all preceptors, IMAGINATION; how [illegible]gerous, particularly in the interpretation of scripture, the [illegible]tings of several of the Christian fathers, and of many modern [illegible]husiasts, especially the Hutchinsonians and Swedenborgians, [illegible]iciently manifest.

[illegible] the remainder of this volume, Dr. Tatham lays down [illegible]s for the translation of the scriptures; which are, in the [illegible], judicious, though sometimes a little encumbered by his [illegible]liar notion concerning the analogical style of the sacred [illegible]; he then declaims, in a popular way, on the moral obli[illegible]ion of faith;—and lays open, in conclusion, the objects of [illegible] future inquiries, in which he proposes to apply this chart to

the

nore full confirmation of the Chriſtian faith, and to the opement of the cauſes of heretical and ſyſtematical error.

e cannot conclude this article without repeating, in the geſt terms, our general approbation of what Dr. T. very rly calls his *new logic*; in which he endeavours to teach ue method of diſcovering ſound principles, and of arriving itimate concluſions, in the ſeveral branches of ſcience; which (to uſe his own words,) his great object is, to lead *to think and to judge for themſelves, and not in the thoughts inions of others.* It only remains to be wiſhed that men ll encouragement to do this, by being permitted to en- in the noble conteſt for truth in an open field, and on L GROUND.

B. In our account of Dr. Tatham's firſt volume, we itted an overſight in ſaying that the firſt part of the r's plan was executed in that volume; for this firſt part, ling natural and theological ſcience, occupies both the t volumes. The ſecond and third parts of this important yet remain to be executed.

ONTHLY CATALOGUE,

For JULY 1792.

[illegible]able Treatise on the Defence of England, by the late General [illegible]rd. Dedicated to General Clerk. Illustrated with a Map of [illegible]nce, shewing its former Boundaries, and the Subdivisions which [illegible] necessary to be made in that Country. And a Chart of the op[illegible]te Coasts of France, England, Flanders, and a Part of Holland. [illegible] pp. 187. 5s. Boards. Stockdale. 1793.

[illegible]writer, who is capable of coolly projecting and planning the [illegible]n of the exterior provinces of France, and of applauding it as an [illegible] justice, and even of kindness to the country thus violently dis[illegible]bered, may have some claim to attention in the court of a Rus[illegible] Prussian despot: but in a country which values its own rights, [illegible]spects those of others, he can only expect to meet with——We [illegible]r P. to finish the sentence, when he has farther considered the [illegible] of NATIONAL INJUSTICE: a subject to which the attention [illegible] age has, of late, been frequently and loudly called!

[illegible] second part of this volume has been already noticed in our Re[illegible] New Series, vol. ix. p. 209.

[illegible]o. *The History of France*, from the earliest Times to the pre[illegible] important Era. From the French of Velly, Villaret, Garnier, [illegible]teray, Daniel, and other eminent Historians; with Notes, cri[illegible]al and explanatory; by John Gifford, Esq. Vol. III. 4to. [illegible]652. 14s. 6d. Boards. Lowndes, Drury-lane.

[illegible]ferring the reader to our account of the two former volumes of [illegible]rk for our general opinion of its merit*, we have only to in[illegible] them concerning the present, that it includes a very busy and [illegible]sting part of the French history, from the year 1461 to the year [illegible], comprehending the reigns of Lewis XI. Charles VIII. Lewis XII. [illegible]is I. Henry II. Francis II. Charles IX. and Henry III. Among [illegible]eat historical events which it relates, one of the most memorable [illegible] of the massacre of the Hugonots. The particulars of this hor[illegible]nsaction, an everlasting monument of disgrace to tyrants both [illegible]ial ecclesiastical, form a curious but very shocking narrative: [illegible] is the duty of history to record what humanity must abhor.

[illegible] part of the work contains much less miscellaneous information [illegible]ther of the preceding volumes.—The author takes great pains [illegible]nd the Calvinists with the reproach of sedition and rebellion; [illegible]olds up, as objects of admiration and applause, that body which [illegible] known to have for ages supported a cruel system of injustice [illegible]pression,—the French nobility:—whence may be pretty clearly [illegible]ed the *bearing* of this historian's political principles.

MEDICAL, CHEMICAL, &c.

[illegible]r. *A Case of Extra Uterine Gestation, of the Ventral Kind:* in[illegible]ling the Symptoms of the Patient from the earliest Period of [illegible]gnancy to the Time of Death (fifteen Months): with the Ap[illegible]rances upon Dissection. By William Turnbull, A M. F.M.S. [illegible]geon. Folio. pp. 23, and 4 Plates 12s. Johnson. 1791.

[illegible]s case was read before the Medical Society, and is inserted in [illegible]rd volume of their Memoirs. (See p. 279 of this Review.) Its

[illegible] the Reviews for February, March, and April, last, p. 121. [illegible] 403.

nature

is curious: but, for particulars, we muſt refer to the hiſtory, the plates by which it is illuſtrated.

2. *Practical Obſervations on Cancerous Complaints:* with an unt of ſome Diſeaſes which have been confounded with the cer. Alſo critical Remarks on ſome of the Operations per-ed in Cancerous Caſes. By John Pearſon, Surgeon of the k Hoſpital and Aſylum, and of the Public Diſpenſary, &c. pp. 122. 2s. 6d. Johnſon. 1793.

s is a judicious and uſeful pamphlet. Mr. Pearſon juſtly points neceſſity of paying particular attention in order to diſcriminate n the real cancer and other reſembling diſeaſes; and adds ſe-bſervations to enable his readers to form an accurate judgment important point of practice. For theſe, and for the remarks operations performed in cancerous caſes, we refer to the let, which is well worthy of peruſal.

3. *Obſervations on Cold Bathing.* By William Simpſon, Sur-on at Knareſborough. 8vo. pp. 45. 1s. Johnſon, &c.

Simpſon has produced theſe obſervations in conſequence of be-tely engaged in erecting a public bathing houſe at Knareſ-gh: they contain a ſummary of the moſt popular opinions: g new was to be expected on this ſubject.

4. *Obſervations on the Blindneſs occaſioned by Cataracts.* Shew-the Practicability and Superiority of a Mode of Cure without an ration. By Henry Barry Peacock. 8vo. pp. 36. 1s. Pridden. 2.

aniseseed two ounces;—boiled in two quarts of porter, and thickened with linseed meal.

Art. 27. *A Guide for Gentlemen studying Medicine at the University of Edinburgh.* By J. Johnson, Esq. 8vo. pp. 74. 1s. 6d. Robinsons. 1792.

If the students at Edinburgh be really in want of a guide to direct their studies, they will do well to look out for one whose assistance will be of more importance than that which is offered by J. Johnson, Esq.

Art. 28. *Observations on the Small-pox, and Inoculation:* To which is prefixed, a Criticism on Dr. Robert Walker's late Publication on the Subject. By Alexander Aberdour, Surgeon in Aloa. 8vo. pp. 93. 2s. 6d. Elder, Edinburgh; Miller, London.

In Mr. Aberdour's criticism on Dr. Walker's Treatise on the Small-pox, are some pertinent observations: but as we have already spoken fully on this subject*, we do not wish to renew it.

In the subsequent 'Observations on the Small-pox, and Inoculation,' we find nothing to which we can particularly object. This is indeed negative praise: but we cannot speak more positively.

Art. 29. *A Treatise on the Cataract*; with Cases to prove the Necessity of dividing the Transparent Cornea, and the Capsule of the Crystalline Humour, differently in the different Species of the Disease; by M. de Wenzel, jun. Baron of the Holy Roman Empire, &c. Translated from the French, with many additional Remarks, by James Ware, Surgeon. 8vo. pp. 290. 5s. Boards. Dilly.

Those who recollect the dexterity of the late Baron de Wenzel, and his success in performing the operation of extracting the cataract, will be pleased to read this account of his practice, as delivered by his son. This treatise, which contains many valuable observations, is rendered more useful by the judicious remarks of the translator.

Art. 30. *Chirurgical Observations relative to the Epiphora, or Watery Eye,* the Scrophulous and Intermittent Opthalmy, the Extraction of the Cataract, and the Introduction of the Male Catheter. By James Ware, Surgeon. 8vo. pp. 78. 1s. 6d. Dilly. 1792.

Mr. Ware relates, in this tract, his success in following the mode of treatment first adopted by M. Anel in the disease of the eye, called Epiphora. This method consists in injecting a liquor through the *puncta lachrymalia,* in order to clear away any obstruction to the passage of the tears to the nose. The liquor, which Mr. Ware uses, is water; which he injects into the lower punctum; endeavouring, at the same time, to prevent its return through the upper punctum by covering it with the point of his finger; while he occasionally presses the lachrymal sac in order to give the water an inclination downward.—This practice he has found to be attended with much benefit.

Mr. Ware next treats of the use of Peruvian bark in the scrophulous and intermittent Opthalmies: in the former of these complaints he agrees in the general opinion of its efficacy; in the latter, he can-

* See our 4th vol. New Series, p. 273.

not

ak favourably of its effects, but prefers the exhibition of corro-
blimate, *(hydrargyrus muriatus,)* of which he gives every night a
r of a grain diſſolved in half an ounce of ſpirit of cinnamon.
next meet with ſome obſervations reſpecting the mode of fix-
e eye in the operation of extracting the cataract; in the per-
nce of which operation, the author endeavours to ſhew that no
of ſkill is required in the aſſiſtant.
lly, we have the republication of a paper 'on the introduction
male catheter,' which was originally inſerted in the ſecond
e of the Memoirs of the Medical Society, and which has already
under our review.

1. *Thoughts, phyſiological, pathological, and practical:* with ſome
es and Anatomico-practical Obſervations. By Allen Swainſton,
D. at York. 8vo. pp. 240. 6s. Boards. Baldwin.
ſe thoughts conſiſt of curſory obſervations on a variety of diſ-
Dr. Swainſton's opinions are frequently judicious, but they
no peculiar importance.

POLITICAL *and* COMMERCIAL.

2. *The Patriot:* or Political, Moral, and Philoſophical Repo-
y; conſiſting of Original Pieces, and Selections from Writers
Merit. A Work calculated to diſſeminate theſe Branches of
wlege among all Ranks of People, at a ſmall Expence. By a
ety of Gentlemen. Vol. II. 12mo. Containing 13 Numbers.
3d. Boards. Robinſons. 1793.
recommended the plan of this work in our notice of the firſt
: See Rev. N. Series, vol. ix. p. 229. We have nothing to

the first refusals to discount bills, and occasioned the consequent dearth of ready money. With a second, it is the sudden absorption of capital for the public service; in which case a commercial nation can never break the peace to advantage, unless it have in hand a great surplus of hard treasure. With a third, it is the base jealousy of rival traders, a cry raised by those powerful companies whose paper-money is valid, to overwhelm the upstart banks, which were planting themselves in every market-town. With a fourth, credit is liable to periodical diseases, and this is one of them; timed indeed by the alarm, but not resulting from it. With a fifth, multiplicity of affairs being among commercial men the criterion of consequence, and trade being more honourable than leisure, many of our merchants and manufacturers are supposed to carry it on with a regular loss, and the consequent defalcation of property is occasionally to be assessed on the whole community by diffusive failures. With a sixth, it is no extraordinary crisis, but a symptom of prosperity; and, if embarrassments be in 1793 a hundred fold more numerous than heretofore, it only proves that our commerce has increased a hundred fold.

The writer of the pamphlet before us, with views more acute and comprehensive, analyzes the predisposing causes in our commercial situation, which prepared this catastrophe, in order to prove that, if the war had not arisen, they would have had no necessary tendency thus to operate.

The author concludes his elegant speculation, by recommending a speedy peace as the only palliative which our situation will admit. The attentive readers of this pamphlet will probably agree with us in classing the writer among the most ingenious and penetrating of our political pamphleteers; and in allowing him the merit of applying his talents to objects of public utility, and of the highest importance to the community.

Art. 34. *Philanthropy repelling Delusion:* or, a Retrospect of Society and Government since the Fall; deducing from Sacred and Prophane History, how far the present System of French Politics is consistent with Reason, Religion, or the Benefit of Mankind, and these Kingdoms in particular; with a comparative View of the present State of France and England. By an impartial Hand. 8vo. pp. 76. 1s. Evans. 1793.

The author offers this pamphlet to the public as 'a liberal and rational discussion of liberty and equality, and how far they could be beneficial to mankind, and these kingdoms in particular;' and he expresses an intention to devote the profits of the publication, if any accrue, to the relief of distressed orphans. We are afraid that his talents for national discussion, and for elegant writing, are not likely to yield much instruction to the public, nor any great benefit to a charitable institution: but so far as his intentions are benevolent, his endeavours deserve commendation.

Art. 35. *Prospects on the War and Paper-Currency.* By Thomas Paine. 8vo. pp. 68. 2s. Ridgeway. 1793.

Ὡς κακοῦ τινος ἐστιν ἡ ἡμῶν. An anonymous editor presents us with another work of Mr. Thomas Paine, written in 1787, during the interference of Great Britain in the internal affairs of Holland, and intended

: then been publiſhed, in caſe the French had not prudently over-
certain little indignities offered to them on that occaſion. The
as two leading objects. The firſt is to ſhew that any interference
alf of the Tory-party in Holland can be of no ultimate utility to
Britain; that the circumſtances of Holland muſt for ever give
s to her public conduct; and that true policy conſiſts in making
ſt of ſuch natural tendencies, which, in the long-run, always
: better of the perſonal will of ſtateſmen, and not in labouring
erſe them. This interference received, however, the con-
g ſanction of hoſtile parties. By this time, perhaps, our man
s that he did not riſe in his ſtrength, careleſs of the popular
ions of national vanity, and enter a proteſt in behalf of the *Right*
omy in the name of all the independent ſtates of Europe, and
eternal intereſts of mankind. It was the moment to have ſown
d of a principle, in the violation of which, in the caſe of Po-
nd of France, the people of Europe, in direct oppoſition to their
l intereſts, have tamely acquieſced.

: ſecond part of this pamphlet aims a barbed arrow at the paper-
of Engliſh proſperity, and, by the editor's good management, this
no doubt contemporary with the ſtoop of the bird, and may con-
: to prolong the depreſſion of its flight. The argument of this
epoſes, however, on the falſe aſſumption that paper-currency is
us wealth; that Bankers notes are the baſeleſs fabric of credulity;
at ſpecie is the only real riches. It is important that the nature
:ſe blurred ſhreds of paper be accurately underſtood by the
:. Be it obſerved, then, that, for every note which a Banker
he receives a depoſit in hard caſh. This caſh he lends out to

of tar that he fixes his feathers: but the tar dries up, and the delineation remains. It is thus that he has done so much to banish from among the people the evil spirits of national antipathy, of religious bigotry, and of commercial jealousy.—We shall conclude with a short extract, p. 28.

'Freedom in the subject is not a diminution, as was formerly believed, of the power of government, but an increase of it. Yet the progress by which changes of this kind are effected, requires to be attended to. Were governments to offer freedom to the people, or to shew an anxiety for that purpose, the offer would, most probably, be rejected. The purpose for which it was offered, might be mistrusted. Therefore the desire must originate with, and proceed from, the mass of the people; and when the impression becomes universal, and not before, is the important moment for the most effectual consolidation of national strength and greatness that can take place.

'While this chaos is working, there will appear a kind of chaos in the nation; but the creation we enjoy arose out of a chaos, and our greatest blessings appear to have a confused beginning.'

Art. 36. *The Village Association, or the Politics of Edley.* Containing the Soldier's Tale; the Headborough's Mistake; the Sailor's Tale; the Curate's Quotations; and Old Hubert's Advice. 8vo. pp. 62. 1s. 6d. Ridgway.

The conversations related in this pamphlet are supposed to have passed in a weekly assembly of Yorkshire villagers, under a large oak dedicated to liberty and political knowlege. The principal topics are, the hardships of the British soldiers, seamen, labourers, and mechanics, and the necessity of reform. Passages are read from various writers, particularly Locke, Trenchard, Tooke, Rous, Robinson, and the quondam Mr. Burke.

This very *singular association* is not formed with a view of keeping the people in ignorance, but with the better view of improving their understandings.

Art. 37. *Falsehood, Paine, and Company, disarmed by Truth and Patriotism*, and a Dressing to the Addresser of the "Address to the Addressers on the late Proclamation." Also, Friendly Caution to "The Friends of the People." Benevolent Retaliation, or Good for Evil; a Division of France into several free States recommended, &c. By Timothy Shaveclose, Esq. an Enemy to Blasphemers, seditious Levellers, and ambitious Hypocrites. 8vo. pp. 93. 2s. Owen. 1793.

From the title of this work, the reader will expect it to be rather of the oratorical than of the argumentative kind; and he will not be disappointed, provided he be not too classical in his notions of oratory. The author's epithets and figures are not, perhaps, exactly such as Cicero would have used; nevertheless, they *are* epithets and figures, and of an expressive kind. Witness the variety of characters under which the author of the Rights of Man is depicted; French Citizen Paine; Buffy Paine; Frog Paine; Goliah Paine; the Staymaker; the Poor Cobler; Thomas Paine, who bedaubs whity-brown paper

blacking brush, and who has, like a true child of the father of nowingly and wilfully written, printed, and published, a dia- falsehood, with the same intention as that of the devil when he his lies, to do permanent and widely-extended mischief.—Wit- again, the following animated *prosopopœia:* 'Ye justices of the in the several counties of England and Wales! are ye not ashamed e holden meetings without the leave of Citizen Thomas Paine? ls you, very properly, that your conduct *ought to be noticed,* e honours you with his notice accordingly! Take care of your- !' Witness, moreover, the following pretty *paronomasia:* 'The nd the sting of a gnat are unpleasant, but a mere touch annihilates oublesome insect, and soon puts an end to the *pain.*' Highly as lignation and contempt of this writer rise against Thomas Paine ie whole body of republicans, he professes himself a friend to nentary reform; and he says, 'That a reform in the repre- ve system of this country is highly expedient, and indeed ne- ; and that it must, at no very distant period, take place, no *atriot* will doubt or deny. We may, therefore, rejoice by anti- on, at the happy accomplishment of this event.' He adds, proper time I will take the liberty to delineate a plan, entirely rom dangerous consequences, and which shall remove the abuses t which every true patriot has justly complained.'

must own that the writer's present performance does not en- re us to entertain very sanguine expectations concerning his plan of reform. See also Art. 40.

38. *A Charge delivered to the Grand Jury at the General*

of the present war, and in defence of the propriety of negociating with the ruling powers of France, are distinctly examined. It is maintained. that the conduct of the French was so insulting and threatening to this country as to render a war necessary; that it would have been exceedingly improper for the British government, after the recall of Lord Gower, to have sent an ambassador to France; and that every thing was done by Administration which could with propriety be done to prevent a war. Nevertheless, though Mr. D. thinks the war to have been unavoidable, he reprobates the continuance of it, longer than shall be necessary to compel the French government to abandon their romantic project of fraternizing all nations, and to confine themselves to the arrangement of their internal affairs. 'This country, (says Mr. D.) would be to blame indeed, if, from the visionary prospect of conquering France, it was madly to engage not to sheath the sword till a counter-revolution was effected, and to reject, or not cultivate any prospect of an honourable peace, should the dispositions of the French councils tend to that point.'

A brief review is here taken of the rise and progress of the French revolution, and several capital errors in the constituent assembly are pointed out; particularly the self-denying ordinance, by which they precluded themselves from being re-elected; and their not making some intermediate negative, or power of suspension at least, between the deliberative and executive parts of government. The argumentative part of these remarks would not have appeared with less weight, had the author been more careful to refrain from invective.

Art. 40. *The Ass and the Sick Lion*; or the cruel and insulting Mercies of Thomas Paine, the Staymaker, towards the late King of France; exemplified in an Analysis of his Reasons for wishing to preserve the Life of Louis Capet, lately published. By Timothy Shaveclose, Esq. 8vo. 1s. Owen. 1793.

We can discover no other purpose for which this pamphlet was published, than to give the writer an opportunity of venting his indignation against the author of the Rights of Man, for—voting on the side of mercy, against the decree which sentenced the late unfortunate King of France to death. The speech, which recommended it to the Convention to permit the United States of America to become the safeguard and asylum of Louis Capet, is trodden under foot with contempt as 'the staymaker's audacious nonsense;' and is execrated with indignation as an emanation of a wicked and distempered mind:—the author is called a vile reptile, who has polluted by his breath the air of England; and Britons are required to blush, when they recollect that *this Being was born a Briton.*

Art. 41. *The Antigallican*; or, Strictures on the present Form of Government established in France. 8vo. pp. 100. 1s. 6d. Faulder. 1793.

The example of France is here held up as a warning to Great Britain not to be guilty of political suicide. The excesses and mischiefs which have been produced in that country, without any allowance for the peculiar character and external circumstances of the French people, are imputed to their present political system; and Englishmen are en-

not to commence a plan of political regeneration, which muſt
ıte in the deſtruction of order and virtue. Much declamation
oyed in expoſing the miſchievous conſequences of an equaliza-
property; and ſome pains are taken to aſſert the neceſſity of
property the ground of the right of election for members of
ent.

. *Remarks on a Pamphlet, publiſhed as Mr. Fox's Speech* at the
ning of Parliament, including ſome Obſervations on the Nature
Cauſes of the preſent War. 8vo. pp. 83. 1s. 6d. Faulder.

ſe who agree with us in thinking that the ſpeech here criticized
eminent proof of Mr. Fox's wiſdom and integrity, will not,
ıgine, ſee reaſon to alter their opinion from any thing which
ill find in this pamphlet. The writer goes beyond the imme-
bject of his remarks, in a compariſon of the reſources of Great
and France for the preſent war. Tables are given of the re-
nd expenditure of France from 1773 to 1793, of the depreciа-
aſſignats, of the reſources of France, and of its national debt.

. *An Inquiry into the Cauſes of the preſent Derangement of Public
it in Great Britain.* Occaſioned by Mr. Pitt's Speech in the
ſe of Commons, on the 27th of March laſt. To which *is* added,
Hints to the Legiſlature for the Formation of a Plan for the im-
iate Employment of the numerous deſtitute Poor. 8vo. pp. 49.
Robinſons. 1793.

ſhock lately given to credit has been attended with ſo many
calamities, and threatens ſuch alarming conſequences to

materials coming from beyond the ſea, muſt, by the delay which war always occaſions, and the high rate of inſurance, be greatly increaſed; whilſt, by the loſs of the foreign, and the ſtagnation of our internal, trade, the manufacturers find it difficult to procure a market for their goods. In ſhort, the whole ſyſtem is diſturbed; it is thrown out of its courſe; and the conſequences yet to be dreaded require the union of all heads and all hands, if by any poſſibility they may be diminiſhed, or in any degree avoided.'

Theſe obſervations are followed by a more particular repreſentation of the inconveniences now ſuffered, and ſtill to be feared, both by the merchant and the manufacturer, and, in their more remote conſequences, by the whole community. As the moſt likely means of preventing the farther extenſion of theſe calamities, the writer recommends the exerciſe of a mutual ſpirit of forbearance by thoſe who have no immediate occaſion to remove their property, and a rigid determination at preſent to iſſue neither notes of hand, nor bills of exchange, in any caſe, in which the proviſion for the payment is dependent on a contingency. Other ſeaſonable hints, of an œconomical kind, are ſuggeſted, among which is that of employing the diſtreſſed poor in public works, and particularly in making navigable canals.

Art. 44. *Remarks on the Conduct, Principles, and Publications, of the Aſſociation at the Crown and Anchor in the Strand,* for preſerving Liberty and Property againſt Republicans and Levellers. 8vo. 1s. T. Evans. 1793.

If it were not certain that, in a free country like Great Britain, aſſociations of private individuals for the purpoſe of exhibiting informations, or inſtituting proſecutions, againſt their fellow-citizens, for what they may deem too great freedom in writing or in ſpeaking, can be nothing elſe than *Ephemeras*, produced in a moment of political phrenzy, only to expire as ſoon as the phrenzy is over,—ſuch a publication as the preſent might deſerve to be recommended to the peruſal of every Briton, as a full refutation of the principles on which ſome late aſſociations have been formed, and a complete expoſure of their proceedings. Referring to the pamphlet for particulars, we ſhall quote the author's general concluſion:

'Upon a due conſideration of the origin, the progreſs, and the conduct of the Crown and Anchor Aſſociation, we may venture to aſſert, that it is a ſociety which can deſerve no countenance or ſupport from any man, who is a ſincere and enlightened friend to the liberties of his country. Under the pretence of maintaining and preſerving the conſtitution, their conduct and publications are in direct oppoſition to its genuine principles. But it cannot be ſuppoſed that the deceptions, which have been employed to induce the people to concur in ſuch aſſociations, can much longer be practiſed with ſucceſs. The period is probably not far diſtant, when even the loweſt of the vulgar will diſcern, that depriving men of the freedom of the preſs, and of the freedom of ſpeech, is not maintaining liberty and the conſtitution. It was not by aſſociations in ſupport of the prerogative, or for extending its influence, that the rights of Engliſhmen were eſtabliſhed. It was not by an implicit faith in miniſters of ſtate, it was not by ſervility to courtiers or to kings, that England has been rendered reſpectable

linguished among the nations of Europe. It was by the pre-
e of the principles of PUBLIC LIBERTY, that this country at-
to its present greatness; and it is by an adherence to these prin-
only, that its splendour and its prosperity can be continued.'
ing political principles out of the question, this tract is evi-
the work of a man of sense, and literary abilities,—well ac-
ed with the state of politics and the party-altercations of the

5. *The Motives and Consequences of the present War impartially considered.* 8vo. pp. 67. 1s. 6d. Pridden.
his well-written pamphlet, the author undertakes to prove that
esent war is, on the part of Great Britain, founded on good
on justice, and even on the necessity of self-defence. The ar-
ts employed by Administration and its friends are here reduced
a narrow compass, and are thus advanced into the political
ith greater efficacy. The pamphlet is incapable of abridge-
All parts of it are not equally convincing: but if there be a
n reconciling the public mind to the measures of Government,
teaching mankind to bear individual sufferings for the sake of
l advantages, this pamphlet possesses such merit in a consider-
gree.

6. *The proposed Reform of the Representation of the Counties of land considered.* By Robert Ferguson, Esq. of Lincoln's Inn. pp. 52. 2s. Debrett. 1793.
s pamphlet consists of two parts: the first containing a sketch of
tory of representation in Scotland; and the second treating the

zoology, required an order of animals which we have not been able to find in these volumes, and that is, the numerous family of reptiles; together with some animals of amphibious and ambiguous nature, not here to be seen. The tables of contents prefixed to the volumes preserve the classes in their proper order: but a general English index is wanting; and it had been well if the popular names had been given to the insects represented in the plates, as well as the generic appellations. Nevertheless, this is, on the whole, a compendious regular work, which exhibits the natural history of animals in a methodical manner.

Art. 48. *An Essay upon Gardening*, containing a Catalogue of Exotic Plants for the Stoves and Green-houses of the British Gardens: the best Method of planting the Hot-house Vine; with Directions for obtaining and preparing proper Earths and Compositions, to preserve tender Exotics; Observations on the History of Gardening; and a Contrast of the ancient with the modern Taste. By Richard Steele, late of Thirsk, but now of Sion-hill, (near Thirsk,) in the County of York. 4to. pp. 261. 1l. 5s. boards. White, &c. 1793.

Mr. Steele has prepared for his brethren two full catalogues of exotics, the one of abiding plants, the other of annuals and perennials, all marked with their proper distinctions; and these catalogues are accompanied with brief corresponding instructions for their propagation and culture; which may qualify the volume to be a useful remembrancer to young gardeners, on undertaking the management of a stove and green-house, or to gentlemen who amuse themselves with such employment. We think, however, that his subjects might have been more connected, had he thrown the whole matter into the form of a dictionary, under one alphabet.

The publication is patronized by a respectable list of subscribers.

NOVEL.

Art. 49. *The Conflict*, a Sentimental Tale, in a Series of Letters. By M. Heron, Newcastle. 12mo. 2 Vols. 4s. sewed. Deighton. 1793.

A few ordinary incidents, which discover little invention in the contrivance or ingenuity in the arrangement, are here expanded through two small volumes, and rendered *sentimental* by the frequent insertion of violent exclamations. The chief merit of the tale is its morality, which is unexceptionable.

EDUCATION.

Art. 50. *Reflections upon the Education of Children in Charity Schools*; with the Outlines of a Plan of appropriate Instruction for the Children of the Poor; submitted to the Consideration of the Patrons of Schools of every Denomination, supported by Charity. By Mrs. Trimmer. 8vo. pp. 58. 1s. Longman. 1792.

To those who are employed in the benevolent design of superintending charity-schools, this publication, written by one who has much practical knowlege of the subject, will be exceedingly useful. It suggests hints concerning institutions of this kind, and particu-

th respect to *day-schools of industry*, which, by mixing labour rning, well deserve the attention of the humane and public-

Mrs. T. has provided a set of books, which form a course uction particularly designed for the use of children in the rders of society. Some account is here given of this course, hich we learn that Mrs. Trimmer does not confine her reli- instructions to the moral part of the scriptures. She asserts, r own experience, that it is as practicable to teach children oint of christian doctrine, as the plainest moral precept of the d New Testament; and she corroborates her opinion by the y of Bishop Horsley. After all, however, we must be al- o question whether those abstruse doctrines which have per- the understandings of the learned, and confounded "the of the wise," be proper subjects of instruction in charity

POETRY *and* DRAMATIC.

. *Stonehenge*. A Poem. 4to. pp. 20. 1s. Robson. 1792. poem, inscribed to Edward Jerningham, Esq. is written with moothness in heroic verse. Some new combinations of words n it, as in the lines:

'How, and from whom, th' *unperish'd* dome arose.'

*

'And *drops* the cloud-hid turret to its base.'

*

'Commixt with bards who troll the *memory'd* lay.'

*

'And forced their *mail-free'd* mantles for their feet.'

Danes, it was not a temple in which the elevation of the mistletoe was practised, this being a solemnity of the British and Gaulish religions. Probably, however, this ring of huge stones was not a religious, but a political place of assembly, the amphitheatre in which the Pendragon, or elective chief of the Britons, was *chosen* by the collected nation. The whole construction is remarkably adapted to this purpose, if we suppose that each candidate stationed himself on one of the three or six (for it is difficult to ascertain which) horizontal stones, which seem to have lain as lintels on the three or six pairs of perpendicular stones originally surrounding the central altar; and that the mode of voting was, after approaching the altar, to walk under the porch or gateway on which the approved candidate stood conspicuous. Two men below might conveniently count the persons passing through the porch; and the exterior wall of interstitial stones was well fitted to keep out a disorderly multitude. We would not, however, be understood to insinuate that poets, and all those who cultivate the fine arts, are absolutely bound to employ them only in impressing opinions to whose evidence they have, on inquiry, assented: but when a work of art is not, as such, of any value, it is natural to seek for the object of the composition in the instruction which it may afford.

Mr. Kett of Oxford, whose juvenile poems were reviewed in our last number, has some elegant lines addressed to STONEHENGE, which we had some intention of inserting in our critique, but the pressure of other matter obliged us to omit them.

Art. 52. *A familiar Epistle, on the Juvenile Exercises of the young Gentlemen in Charter-House.* To which is added, a Token of Respect to the Memory of Mr. Thomas Sutton, Munificent Endower of Charter-House. *Wrote* on the anniversary Commemoration, called Founder's Day, December 12th, 1792. Together with a Card of Respect to a Lady, and her Daughter, on their presenting the Author with an elegant Assemblage of Flowers. By James Kenton, P. B. of Charter-House. 8vo. 4d. Risdel, No. 13, Crown-street, Soho. 1793.

The efforts of the juvenile Muse should not be sternly repressed by the frowns of criticism. The verses of Mr. Kenton contain some good sentiments, and good advice to the young gentlemen, but not many of the classical graces of poetry.

Art. 53. *Casino*; a Mock Heroic Poem. Dedicated by Permission to her Grace the Duchess of Bolton. To which is added, an Appendix; containing the Laws of the Game of Casino, and Rules and Directions for playing it. 4to. pp. 32. 2s. 6d. Bell, Oxford-street.

This short poem of eight pages celebrates a new game with cards, our total ignorance of which we feel no kind of reluctance in confessing. The poem is worthy of the subject, and is followed by the laws of the game in prose. The author informs us that 'the knowlege of the game is at this time almost confined to the circles of fashion.' We hope it will remain confined there; for very little ever comes from those circles, which the useful classes of mankind can learn without being somewhat the worse for their knowlege. For this reason, we

not object to this publication for containing no description of the familiar enough to instruct the ignorant how to play it.

4. *A Monitory Address to Great Britain*; a Poem in six Parts. which is added, Britain's Remembrancer, &c. 8vo. pp. 339. Boards. Guthrie, Edinburgh; Button, Newington Causeway, don. 1792.

author of this address seems to have chosen the poetical form espect to the maxim,

"A *verse* may catch him who a *sermon* flies:"

verse, in order to answer the end, ought to have in it something aptivating than a sermon; which mark of preference we do not e in the present performance. It is, in truth, a long and *rhiming sermon*; wherein the age is solemnly reproved for its but without any enlivening strokes of wit, or any amusing em- nents of fancy.

5. *Hartford Bridge:* or, the Skirts of the Camp. An Operatic e, in two Acts. Performed at the Theatre Royal, Covent den. Written by Mr. Pearce. 8vo. 1s. Longman. 1793.

porary circumstances, incidents, and scenes, are a common and ameable resource of the stage, especially in its lighter productions. summer of 1792, the camps which government thought proper oint were the resort of the indolent, the dissipated, and the ; every opportunity which the nation could desire of expending ney in public pleasures, and in private, was afforded. The of this farce has pourtrayed a part of this temporary frenzy of pitching, and camp-visiting. We think the subject rich

page *. The ſongs were before mentioned, page 458, vol. x. of our New Series.

Art. 57. *Sprigs of Laurel:* a Comic Opera, in two Acts. As performed, with univerſal Applauſe, at the Theatre Royal, Covent Garden. Written by John O'Keeffe. 8vo. 1s. Longman. 1793.

'With univerſal applauſe' So ſays the title-page. Ridicule has rendered bombaſt in dedications leſs faſhionable than it was in the laſt age; we hope its influence will extend to prefaces and title-pages. Sprigs of Laurel is a farce and an opera; that is, it has two claims of cuſtom to be improbable and abſurd, whenever it is convenient to the author. It contains, however, many ſtrokes of true humour, fancy, and generous ſentiment: but we are ſorry that its parts are ſo diſjointed, that it is written in ſo ſlovenly a ſpirit, and that the author has ſo little regard for accuracy and common ſenſe, that he has either not corrected the preſs, or has been ſo negligent as frequently to leave the text all but unintelligible. The pernicious ſpirit of encouraging national prejudices, and of teaching vulgar minds ſtill to believe that the epithets French and Engliſh ſuppoſe vice and virtue, is ſo prevalent in this piece as to be extremely obnoxious. The politics too, for it dabbles in *politics*, are evidently not written from the heart, for the ſentiments contradict each other, but from the paultry motive of catching applauſe, be it juſt or unjuſt, moral or immoral.

Art. 58. *The Female Duellift:* an After-piece. With Songs ſet to Muſic by Mr. Suett; as it was performed at the King's Theatre, in the Haymarket, by his Maj. ſty's Company from the Theatre Royal, Drury-lane. 8vo. 1s Owen and Baldwin. 1793.

In the advertiſement, the reader is informed that, 'for the leading character, and various incidents in the *Female Duellift*, the author is much indebted to Beaumont and Fletcher's comedy of *Love's Cure*, or the *Martial Maid*.' The manners of this piece are ſo little known to the Engliſh nation, or at leaſt to the preſent age, that its effect either in the cloſet or on the ſtage cannot be great. Spaniſh lovers, Spaniſh jealouſy, Spaniſh honour, convenient duennas, frightened ſervants, garden walls, romantic valour, buffoon cowardice, extravagant revenge, duels, and diſguiſes, form a farrago with which we are unacquainted, and in which we therefore can take but little intereſt. There is a jargon likewiſe in the language of this after-piece which the author perhaps might perſuade himſelf was characteriſtic, but which it is very evident was the effect of indolence.

Art. 59. *Notoriety*, a Comedy. As it is performed at the Theatre Royal, Covent Garden. By Frederick Reynolds. 8vo. 1s. 6d. Longman. 1793.

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* "Speriam' che'l Sol cadente anco rinaſce:
"Il ciel, quando men' luce,
"L'aſpettato Seren' ſpeſſo n' adduce!"

GUARIN. PAST. FID.

Who does not hope the ſetting ſun may riſe,
And ſudden day pervade the clouded ſkies?

If

r readers will turn to page 160 of the present volume, they will criticism on the Dramatist, which sufficiently characterizes all ductions of this author. Notoriety, however, we are sorry to inferior to the Dramatist. The character on which it depends port, Nominal, who seeks fame by rendering himself notorious, so happily chosen as the Dramatist; the motives which induce act are not so strong; and his eccentricities for that reaion are bable. Many parts of the play are absurd beyond credibility: grand resource of the author is, an incessant watchfulness to mself and his audience awake. If he can but excite attention, s no scruple as to the absurdity of the means. Could he his fables, persons, and sentiments, to order and consistency, ll preserve the same animation, he would be a very successful and would no longer continue the buffoon of the vulgar, the f the malicious, and the pity of the wise.

o. *How to grow Rich:* a Comedy. As it is performed at the atre Royal, Covent Garden. By Frederick Reynolds. 8vo. d. Longman. 1793.

Reynolds is still the same man. We have only to say that we the present piece superior to his Notoriety, but not equal to his tist; that his efforts to produce character are much greater and ffectual than his attempts at fable; and that incongruity is the hom he has yet to vanquish.

. *Songs and Choruſſes in the comic Opera of the Armorer.* As ormed at the Theatre Royal, Covent Garden. 8vo. 6d. . 1793.

the pad. The subject itself is slight, and the effect produced is feeble: but the satire and the moral are just.

Art. 63. *The Coventry Act:* a Comedy, in three Acts. As performed at the Theatre Royal, Norwich, January 16th, 1793. 8vo. 1s. 6d. Robinsons.

Should the reader of this comedy expect strong emotions, of any kind, his expectations will be deceived. It is light summer reading, with a thin mixture of pleasantry, sentiment, politeness, learning, taste, and the manners of well-bred people. The author seems to consider himself as writing to a polite circle, and if he can amuse this assemblage, his ambition is tolerably well satisfied. If this be the case, it is to be lamented; for were his ambition active enough, and better directed, we think it might produce much greater effects. The tone which he assumes is of a pleasing kind, but it is by no means sufficiently sonorous. He has many words but little passion: the true art of writing inculcates the reverse.

MISCELLANEOUS.

Art. 64. *A Selection from the Harleian Miscellany,* of Tracts which principally regard the English History; of which many are referred to by Hume. 4to. pp. 571. 1l. 1s. Boards. Kearsley. 1793.

The Harleian Miscellany, consisting of curious old original papers, has been for many years in the possession of the public; the selection here made is introduced by the following advertisement:

'The scarcity and high price of the Harleian Miscellany, has induced the editor of the following work to offer it to the public. It is composed of a selection of those pieces which regard our own history, and which have been chiefly arranged in chronological order. The volume contains in quantity one sixth of the Miscellany, and the price of it is a guinea, only one twelfth of what the original work now sells for.'

The papers now reprinted relate to different interesting periods of our history; from the reign of William the Conqueror, down to the time of Bishop Atterbury.

Art. 65. *A Trip to Holy-head in a Mail Coach with a Churchman and a Dissenter, in the Year* 1793. 8vo. pp. 137. 2s. Law.

The monopolizing system of policy, however convenient it may be to those who enjoy the benefit of the monopoly, is inevitably productive of mischief to the state, by creating and perpetually preserving entire bodies of oppressed or neglected citizens, who will clog the wheels of government with murmurs and complaints. It is so very evident that the only way to produce unanimity among the members of a state is to remove the causes of alienation, by suppressing, if possible, all those distinctions that, in the degree in which they afford elevation and privilege to any one part of the community, humble and degrade the rest; that it is surprizing to see enlightened citizens still adhering with so much pertinacity to the narrow and irritating plan of exclusion. As long as this plan is held sacred, dissenters must be expected to rank, for the most part, under the reforming and antiministerial standard: but it seems unreasonable, and injurious, to infer that they are, as a body, hostile to the government

nment under which they live. The fact certainly is, that, ver ſolicitous to obtain a redreſs of their grievances, they are, perhaps a few individual exceptions, ſteady friends to the Bri- onſtitution, and to the preſent reigning family: this it appears the principal buſineſs of the preſent pamphlet to aſſert and to iſh. In the mode of familiar converſation, the writer gives an ate view of the principles and political conduct of the diſſent- he ſtates the grounds on which they requeſt a repeal of the teſt orporation acts; and he vindicates them from the charge of alty. By ſome of his brethren, he may perhaps be blamed for g individual cenſure where praiſe has been due, and for being viſh of his conceſſions. Such a temperate pamphlet is, how- very ſeaſonable, and may contribute materially toward the re- l of popular prejudices.

6. *An Oration on the Diſcovery of America.* Delivered in ndon, October the 12th, 1792, being three hundred Years m the Day on which Columbus landed in the New World: with Appendix, containing a Deſcription of the City of Waſhing- , in the Diſtrict of Columbia; illuſtrated with an engraving. Elhahan Wincheſter. 8vo. pp. 77. 1s. 6d. Parſons. 1792. ough we cannot beſtow on this oration the praiſe of having ſuc- lly rivalled either the celebrated models of panegyric tranſ- l to us from the ancients, or the beautiful *eloges* which the mo- Gallic ſchool has produced, yet it has the merit of bearing an rable teſtimony to a character of diſtinguiſhed fame, the cen- of whoſe great diſcovery is certainly much more entitled to

civil and ecclesiastical. It is not a difficult task to find historical events, to which the enigmatical descriptions of this book may seem to bear a resemblance: but to prove that these events were the real subject of the predictions, *hoc opus, hic labor est*. When we find that, with all Mr. Bicheno's acuteness, he is obliged in one place to understand by *three days and a half*, 105 days, and, in another by a *thousand* years, *nineteen* years; when, again, we find it still doubtful, whether by the *angel pouring out his vial upon the sun*, we are to understand the divine visitation of a great *drought* or excessive *wet*, or the destruction of the Emperor, or of the king of Spain, or of Louis the Fourteenth, who took the sun for his emblem, or (as Mr. B. thinks,) the destruction of despotism in general;—what encouragement have we to hope for the developement of these mysteries?

Art. 68. *The Military Magazine*. To be continued every three Months. Small 12mo. p. 222. 5s. sewed. Egertons, &c. 1793.

Light yet profitable camp amusement for military loungers.

Art. 69. *Short Rules for playing the Game of Casino*; by Robert Long. Lilliputian 12mo. 6d. Owen, Piccadilly, &c.

This publication is a rival to the poem on this subject * in the prosaic part of the composition, as a report of the statutes of the game; and Mr. Robert Long is under the lash of that author's criticism as a false reporter. We do not attempt to interfere in a subject, which is confessedly beyond our knowlege: but we all understand truth and justice, and we cannot pass over an instance wherein both are violated to the prejudice of Mr. Robert Long. We understand, from each of these authors, that the score of the game is eleven points; the poet laureat of the game declares the lurch to be five, and, in a note, charges Mr. R. L. with asserting the lurch to be six: now Mr. R. L. knows better than to affirm any such thing; he says simply 'fix points gained *save* the lurch;' which must be true, and saves his credit.

THEOLOGY, POLEMICS, *and* ECCLESIASTICAL AFFAIRS.

Art. 70. *A Charge*, addressed to the Clergy of any Diocese in the Kingdom. 8vo. 6d. Rivingtons. 1793.

This is a serious call on the clergy to be diligent and exemplary in the discharge of their duty, and to counteract the influence of the *dangerous doctrines* which are at present so industriously circulated, by the quiet infusion of principles which are calculated to render their countrymen sober, orderly, and happy. The writer states it, as the first duty of the clergy, to promote among the people a sense of subordination and quiet submission; and he speaks of an *image of divine authority* which ought to be reverenced in the person of the master, the parent, and the magistrate.—A sense of subordination is certainly very necessary to the peace of society; yet, in the name of all that is dear to man, let it not be that ignorant abject servility which crouches under every burthen: but, rather, that enlightened conviction of the necessity of submitting to legal and equitable authority, which leaves the human mind in full possession of its native energy.

* See page 345, Art. 53.

Art.

1. *An Addreſs delivered at the Engliſh Church at Rotterdam*, ious to the Thankſgiving Service, on Wedneſday Evening, il 10th, 1793, for the Total Retreat of the French, from the ch Territories. By John Hall. 8vo. 1s. Dilly.

doctrine of an univerſal Providence, by which all events are d to the general good, is rational and ſublime: but to ima- ſpecial interpoſition of Divine Providence, in all events which to promote the perſonal intereſts, or to coincide in the par- ejudices, of individuals, is of the very eſſence of enthuſiaſm. ing of this ſort we remark in the preſent addreſs. The au- after drawing a dreadful picture of the conſequences which were apprehended from the ſucceſs of the French in their attack on d, (a picture in which, among other particulars, he compre- the total and irrevocable abolition of religious worſhip,) confi- e deliverance of Holland, and particularly the preſervation of riſon of Williamſtadt, as ſo *ſingular* an interpoſition of Di- rovidence, that he is at a loſs whether to call it a miracle, or iracle. He adds, 'Neither is this the only one which theſe ces have lately experienced. The preſent eſtabliſhed govern- as been twice preſerved from deſtruction in a very ſhort period e; firſt, by the *providential entrance* of the *Pruſſian army*, who o ſave it, and now by the *providential retreat* of a French who came to deſtroy it.'—May we not be allowed, without ng any charge of impiety, to aſk, would not the contrary , had they happened, have been as *providential* as thoſe which re celebrated?

2. *To the Great and Learned among Chriſtians, the Humble*

partly in hopes of softening the rancorous spirit, which too frequently breaks forth among christians. He fixes the precise limit between christian faith and infidelity, in the belief of the resurrection of Christ. At this limit, the progress of our free inquiry, says he, must terminate; whatever tends to undermine this, must be regarded as impious. He rejects the inspiration of the scriptures, and consequently admits that they are not exempt from defect. We shall never, he thinks, be able to institute a satisfactory defence of the evidence of our religion, unless we not only interpret the scriptures by the established canons of criticism, but examine their contents with the most rigorous scrutiny, carefully distinguishing such facts as are certain from such as are probable, and such as are probable from such as are possible; weighing contradictory doctrines in the balance of reason; and, in our contests with our adversaries, knowing when to recede, as well as when to advance; what to doubt, as well as what to believe; what to relinquish, as well as what to maintain.

Free inquiry Dr. E. justly considers as the only sure means, not merely of discovering truth, but of repressing the persecuting spirit of bigotry; and he earnestly exhorts christians of different denominations, to regard the support of distinguishing tenets as of little moment in comparison with the mutual exercise of forbearance and christian charity. The pamphlet is ably written; and we have only to remark, that christianity is not much indebted to Dr. E. for supposing that it requires a certain limit to be set to free examination; its greatest boast surely is, that it can bear examination on every point, and without limit.

A postscript is added, on a subject foreign to that of the discourse, —*Greek Accents:* in which Dr. Edwards controverts a position on the subject laid down by Dr. Bentley in his *Schediasma de metris Terentianis.*

Art. 74. *Two Sermons*, preached to a Congregation of Protestant Dissenters, at Blackley, in the County of Lancaster. 1. Shibboleth, a Discourse on Bigotry. 2. St. Paul's Farewel to the Corinthians. By John Pope, Tutor in the Belles Lettres and Classical Literature in the New College, Hackney. 8vo. 1s. 6d. White. 1792.

The doctrine of these discourses is rational and liberal; and the manner in which it is inculcated is judicious and unaffected. Intolerance the writer maintains to be in no case whatever warrantable. Mutual candour and forbearance, and a diligent attention to the means of improvement in that moral merit which is the ultimate end of all religious systems and institutions, are the duties here enforced. The sermons bear evident marks of an enlightened mind and a benevolent heart.

Art. 75. *Tithes indefensible:* or, Observations on the Origin and Effects of Tithes. Addressed to Country Gentlemen. 8vo. pp. 118. 2s. Cadell, &c. 1792.

The sensible tract before us contains a dispassionate representation of this invidious drawback from the labours of the industrious cultivator, by the bye-standing clergyman, who attentively watches all his motions with a keen eye to the produce of them. The subject is

 often

ought by way of appeal before the good ſenſe of the pub-
l however variouſly the reſpective writers may inveſtigate it,
lt is uniformly the ſame: nor have the moſt ſubtile advocates
claim been able to eſtabliſh the reaſonableneſs of it to the
ion of any beſide the receivers. Thoſe readers, to whom the
s intereſting, may conſult our ninth volume, N. S. p. 114.
rreſponding ſtatement of the actual amount of the nominal
y an ingenious writer who has made agricultural ſubjects his
ſtudy. We refer the unavailing theme to the aſſociation of
hire gentlemen.

T SERMONS, April 19. *Continued: See Liſt in June.*

6. Preached before the Honourable Houſe of Commons, at
Church of St. Margaret, Weſtminſter. By George Iſaac
tingford, S. T. P. Warden of St. Mary's College, Winchef-
4to. 1s. Walter.

as long been the cuſtom for war and political preaching to go
n hand; and hence clergymen, by the appointment of faſt
eſteem themſelves invited to juſtify the conduct of rulers.
imes this is a very awkward taſk, and it was never more ſo
t preſent; we mean, as far as religion is concerned. The
d Dr. Huntingford, with ſome other preachers, on this occa-
draws a picture of French irreligion and atheiſm, and thence
es a defence of the war:—but though we are perſuaded that
ing of a God and the exiſtence of a Providence are very im-
t truths, connected with the happineſs of man; and though we
with Dr. H. that to weaken the principles of religion is a

their unworthinesſ, or the unreaſonable extent to which they may carry their authority. This ſerves to ſhow the high duty and importance which, in the ſight of God, are attached to loyalty and ſubmiſſion, even when allegiance and protection are not—as they ought to be—reciprocal.' Whatever opinion may be formed of the merit of this comment, the readers of the ſermon muſt do Dr. Mavor the juſtice to own, that, on the whole, it is written with temper and good ſenſe. After lamenting the neceſſity of introducing politics into the pulpit, he mildly ſtates the ſeveral circumſtances which have contributed to draw us into war: he then, like a true chriſtian, prays for the bleſſing of good government for our enemies, and for peace and happineſs to his country.

Art. 78. Preached at the Cathedral Church of St. Columb's, Derry. By the Rev. John Hume, A. M. Dean of Derry. 8vo. pp. 28. Douglas, Londonderry.

Againſt the Goliah of infidelity, the Dean of Derry thinks the chriſtian may go out with ſword and with ſpear. 'Of all the provocations to war that have, ſince the world began, drenched the hands of the combatants in blood, I know of none more juſt than this in which we are now engaged, under this very appellation, that it is a war of opinions. We fight in defenſe of our reaſon, and what more rational combat? We fight in defence of our religion, and what more righteous cauſe?'

So Peter might have ſaid when he drew his ſword: but one who knew the ſpirit of chriſtianity better than Peter, and who wiſhed that the battles of truth might be fought only with her own weapons, ſaid to him—*Return thy ſword into its ſcabbard.*

Art. 79. At Whittleſea St. Mary's, in the Iſle of Ely. By George Burgeſs, B. A. 8vo. 6d. J. Evans.

This ſermon is of a very different complexion from the foregoing diſcourſe, and from moſt of the faſt ſermons. The preacher's animated picture and condemnation of war does credit to his head and heart. While deprecating its miſeries, he does not vindicate the infliction of them on the French by pronouncing them *atheiſts*, but calls on his countrymen to forbear, in charity, to rank with the open reviler of God the great body of the French people. With the following prayer, his ſermon concludes:

'For ourſelves, if in the part we have taken in this war, we are acting upon fair and honourable principles, and have no other end in view than the re-eſtabliſhment of concord among a diſtracted and ſuffering people, with heart and ſoul we pray thee, that thou wouldeſt grant ſucceſs unto our arms! But if our motives thereto be otherwiſe than honeſt, and we have neither grace to perceive nor virtue to repent of our iniquity, in the ſpirit of that benevolent religion which teaches us to do unto others as we would have others do unto us, we implore thee, that thou wouldeſt *abate our pride, aſſuage our malice, and confound our devices.*'

SINGLE SERMONS, ON VARIOUS OCCASIONS.

Art. 80. Preached in Lambeth Chapel, December 2, 1792. At the Conſecration of the Right Reverend William Buller, D. D.

Bishop of Exeter. Printed by the Command of the Arch-
p of Canterbury. By John Sturges, LL. D. Chancellor of
Diocese of Winchester, &c. 4to. 1s. Cadell.
nsible and elegant discourse on the utility of subordination,
the necessity of discipline in the church. The latter topic is
arly considered in reference to the residence of the clergy;
spect to which Dr. Sturges remarks that there seems, in the
times, to be a want of sufficient power in the governors of the
to controul its ministers.—It affords some encouragement to
nds of reformation to hope that this and other abuses, in the
stical establishment of this country, will in time be removed,
he most judicious and respectable of its clergy have the candour
owlege them, and to express a wish for their correction.

. Preached in Lambeth Chapel at the Consecration of the
t Reverend Spencer Madan, D. D. Lord Bishop of Bristol, on
ity Sunday, June 3, 1792. By the Rev. Spencer Madan,
l. Chaplain in Ordinary to his Majesty. 8vo. 1s. Faulder.
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general topic of this discourse is the benefit derived to man-
rom the institution of the *christian church*; a term which the
very ingeniously makes synonymous with the church of Eng-
After extolling the zeal of the church for the essential doc-
and mysteries of religion, he pathetically laments the unhappy
nce of schism and disaffection:

e cannot but observe, (says he,) with the strongest regret, how
nd how warmly the passions of mankind are engaged, their ta-
mployed, and their studies engrossed, by the discussion, the

Wrench, M. A. Chaplain to his Lordship. 4to. pp. 24. No publisher, nor price, mentioned in the title-page.

On the topic of the salutary influence of religion on society, Mr. W. discourses with great propriety and elegance. Without having recourse to the current events of the times for topics of declamation, he advances many just and important considerations, to shew the necessity of establishing public order on the basis of religious principle. We remark, in some pages of the discourse, a small degree of obscurity: but this is partly owing to negligence in the pointing; for several sentences are broken into distinct periods, which, according to grammatical construction, should have been preserved entire.

Art. 83. *The Character and Reward of the Faithful Servant, considered and improved.* Preached at Bridgwater, March 10, 1793; on Occasion of the much-lamented Death of the Rev. Thomas Watson. By Joshua Toulmin, A. M. 8vo. 6d. Johnson.

As an honourable testimony to the memory of a man, who, according to the short account given of him at the close of the sermon, well deserved it; and as a practical application of an important doctrine of religion, expressed in simple, but animated language; this discourse is entitled to attention. Mr. W. we are informed, was the author of a valuable work on a *Future State:* see our Review for February last, p. 235.

Art. 84 *The Grounds and Nature of the Christian Ministry in the Church of England* Preached at Tiverton, May 9th, 1792, at the Visitation of the Right Rev. the Archdeacon of Exeter. Together with an Appendix, containing Notes addressed to both Clergy and Laity. By William Woolcombe, M. A. Prebendary of Exeter. 4to. pp. 32. 1s. 6d. Rivingtons.

This apology for established forms of worship in general, and for the church of England in particular, is written with temper and moderation. The author sees little occasion for ecclesiastical reform, either in the doctrine or ceremonies of the church, or in the method of providing for the clergy: but he discourages all violent measures with respect to the dissenters, and all attempts to encroach on the sacred right of private judgment. Several notes are added, chiefly on the subject of ecclesiastical revenue.

Art. 85. *The Nature and Duties of the Office of a Minister of Religion.* Also, the Impiety, Injustice, and Absurdity of Persecution considered, in a Discourse delivered before the Congregation of the New and Old Meetings, Birmingham. Published at their united Request. By David Jones. 8vo. 1s. Johnson. 1792.

To soften the animosities which intemperate zeal and intolerant bigotry have lately occasioned, appears to be the object of this benevolent discourse. While the writer expresses, in strong language, his abhorrence of that persecuting spirit, which gave rise to the cruel depredations committed in the late riots at Birmingham, he earnestly advises all Christian ministers, and people, to cultivate mutual forbearance and cordiality; to postpone religious controversies to a more convenient season; and to make a sacrifice of their private interests and prejudices at the shrine of their country's welfare. With due

ce for the circumſtances which gave occaſion to this ſermon, it pronounced temperate and candid; it likewiſe diſcovers con- e energy of thought and command of language.

CORRESPONDENCE.

To the MONTHLY REVIEWERS.

GENTLEMEN,

withſtanding your declaration in favour of the decompoſition of xed air, as eſtabliſhed by the ingenious experiments of Mr. Ten- d Dr. Pearſon*, yet I am confident ſuch is your candor and im- y, that you will not think a page or two of your excellent work erly beſtowed by admitting a few experiments and obſervations ſubject, made ſince November laſt, and ſince the appearance of rſon's account in the Philoſophical Tranſactions. In my firſt , I conſidered the charcoal found by heating phoſphorus with cauſtic conclusive againſt the decompoſition of fixed air; in my laſt †, ed you that the acid of bones heated with lime produced a ſub- imilar to that found on the decompoſition of phoſphorus with me; this ſubſtance I have ſince been convinced is truly charcoal, roduced by the action of the phoſphoric acid on the animal char- the bones; which, with the charcoal obtained immediately from orus, I conſidered as concurrent proofs of the truth of my poſi- at the charcoal found in Mr. Tennant's experiment was had from oſphorus, and not from the fixed air; ſince which I have found vitriolic acid (and probably the other mineral acids,) is capable lving a ſmall portion of charcoal, which, on ſaturation with ctable or foſſil fixed alkalis, is depoſited in the form of a light ce, perfectly ſimilar, except in colour, to that found in the other nents;—that the ſmall portion of charcoal held in ſolution by the

one grain and eight-tenths of phosphoric selenite; which, according to Dr. Pearson, consists of lime nine-tenths, vital air six tenths, and phosphorus three-tenths, of a grain; the quantity of phosphorus sublimed was equal to half a grain; so that the quantity of phosphorus destroyed was one grain and two-tenths. No light was visible in the tube during this or the two following experiments:

'Eight grains of the same alkali, with two grains of phosphorus, (the intermediate space in the tube being filled with dry white sand,) were heated as in the former experiment; a bent tube, luted to that containing the subjects for experiment, conveyed the air produced into an inverted phial of quicksilver; the following is the result:

		Cubic inches.
'Fixed air contained in eight grains of alkali before the experiment, - - -		4.4
	Cubic inches.	
'Air expelled by heat, - -	3.3	
'Fixed air remaining in the alkali after being heated,	0.2—	3.5
'Deficient, -		0.9

'One cubic inch and three-tenths of the air expelled was absorbed by lime water, which it rendered turbid; the other two cubic inches, being mixed with a portion of vital air, exploded on the application of a lighted match; the charcoal produced was nearly as much as in the first experiment.

'The last experiment repeated produced as under:

		Cubic inches.
'Fixed air contained in eight grains of the alkali, -		4.4
'Air expelled by heat, - -	3.6	
'Fixed air in the alkali after being heated,	0.2—	3.8
'Deficient, -		0.6

'One cubic inch of the three cubic inches and six-tenths expelled by heat was absorbed by lime-water, and appeared clearly to be fixed air; an equal quantity of nitrous gas added to the remainder reduced it half a cubic inch; the charcoal, washed and dried, weighed as nearly as possible eight-tenths of a grain.—The quantity of phosphorus sublimed in the two last experiments, being mixed with the sand in the tube, I could not value, but it was very small, as the heat was very gradually applied: but, supposing that in each of these experiments half a grain of phosphorus was sublimed, and the other grain and half converted into an acid by seizing the vital air of the carbonic acid, I conceive it would not only have produced a very considerable appearance of light, which, I should imagine, is the constant effect of the combination of phosphorus with vital air: but it would have produced a quantity of acid sufficient (as I found by a previous experiment,) to have converted six grains and nine-tenths of the eight grains of alkali into phosphorated soda; instead of which, the alkali, after the experiment, had lost only a ninth part of its alkalescence, and in one experiment much less. When I considered the quantity of air expelled, the small produce of acid, and the loss of phosphorus, I was induced to think that the decomposition of the phosphorus was affected by a direct combination with the alkali, (somewhat similar to the union of sulphur with alkali,) the charcoal being separated in the process. To prove whether they would unite in the humid way, I put eight grains of phosphorus into a phial with fossil alkaline lixivium, so caustic as not to render lime-water turbid; a moderate degree of heat soon brought on the appearance of effervescence in the phosphorus; phosphoric explosive gas was liberated, and the bottom of the phial was

in

ours covered with charcoal. As part of the phosphorus was dis- the cistern of water in which the inverted phial was placed for the air, I cannot accurately estimate the quantity of phosphorus unded, but six cubic inches and seven tenths of phosphoric gas ained, and nine-tenths of a grain of charcoal. If the phosphorus in an open phial with the caustic lixivium, the inflammable odes on its surface, and the charcoal becomes nearly as black Pearson's experiment; if mild fossil alkaline lixivium be used, the will be separated as above, but the air generated burns quietly outh of the phial; which seems to indicate that the causticity ne, and of the lixivium, are necessary in the formation of this gas. In the above experiments, I have endeavoured, as much ld, to exclude the presence of atmospheric air; though I am that I have not been able wholly to effect it; least the vital part uld be absorbed, and the acid formed therewith be imputed to air of the carbonic acid.

ing the course of these experiments, several others suggested ves to me, which might possibly throw farther light on the sub- t which my engagements at this time will not permit me to pur- must therefore leave the subject for the present.

'I am, Gentlemen, your very humble servant,

s, Norfolk, 'B. W.'

20, 1793.'

intelligent correspondent must be sensible how important it is to n the identity of his *light-coloured* powders with charcoal; as Dr. n acknowleges that, even when caustic alkali was employed, he d powders of this description, but found them to be different he *black*, and to contain only a *small* quantity of *real charcoal*, he supposes to have proceeded from a little fixed air which had

THE

MONTHLY REVIEW,

For AUGUST, 1793.

ART. I. *An Essay on the Life and Genius of Samuel Johnson, LL.D.* By Arthur Murphy, Esq. 8vo. pp. 187. 4s. Boards. Longman, Cadell, &c. 1792.

IT should be recorded to the honour of literature, that, amid a variety of important political discussions and transactions, the death of a philosopher, who lived in an obscure part of the metropolis, has long attracted the public attention, and has so stimulated curiosity that every account of him has been perused with avidity. Some persons, with a peevish ill-nature, have remarked that Dr. Johnson is a *comet with the longest tail:* but the admirers of wit and learning, and the real friends of virtue, will rejoice in the celebrity which he has acquired, and will consider his growing fame as propitious to morality. Mr. Malone calls him the brightest ornament of the eighteenth century. Of such a man, we wish to hear much;—and of such a man, therefore, we must not complain that much has been written.

Mr. Murphy brings up the rear of the Johnsonian biographers, with an account of the life and genius of his illustrious literary friend, composed with ease and elegance; in which he records, with much satisfaction, that he enjoyed the conversation and friendship of Dr. Johnson for more than thirty years; and he feelingly expresses the regret, which, to the present hour, the loss of such a friend inflicts on his mind. Writing under such avowed impressions, he is aware of the suspicion of partiality; and, with the view of obviating it, he well remarks that "regret, he knows, has secret bribes, by which the judgment may be influenced, and partial affection may be carried beyond the bounds of truth. In the present case, however, nothing needs to be disguised, and exaggerated praise is unnecessary. It is an observation of the younger Pliny, in his epistle to his friend of Tacitus, that history ought never to magnify matters of fact, because worthy actions require no-

thing but the truth. *Nam nec historia debet egredi veritatem, et honeste factis veritas sufficit.* This rule the present biographer promises shall guide his pen throughout the following narrative.'

To the question, why another account of Dr. Johnson's life, in addition to those already written, is now offered to the notice of the public, the author makes the following ingenuous and satisfactory answer:

'The proprietors of Johnson's works thought the life which they prefixed to their former edition*, too unwieldy for republication. The prodigious variety of foreign matter, introduced into that performance, seemed to overload the memory of Dr. Johnson, and in the account of his own life to leave him hardly visible. They wished to have a more concise, and, for that reason, perhaps a more satisfactory account, such as may exhibit a just picture of the man, and keep him the principal figure in the fore-ground of his own picture. To comply with that request is the design of this Essay, which the writer undertakes with a trembling hand. He has no discoveries, no secret anecdotes, no occasional controversy, no sudden flashes of wit and humour, no private conversation, and no new facts to embellish his work.'

Thus modestly Mr. Murphy speaks of his performance: but though the labourers, who have pre-occupied the field, have been so industrious as to leave him scarcely any thing to glean, yet his Essay is not altogether without novelty; and the task which has been left him, of giving a short yet full, a faithful yet temperate, history of Dr. Johnson, has been ably executed.

In the biography of literature and science, *Stemmata quid faciunt?* The pedigree of a philosopher can neither augment nor diminish his fame. Socrates and Epictetus require no ancestry to ennoble them. Concerning the family of Johnson, it would be alike superfluous and unamusing to inquire; that it was obscure, is well known; and, to use one of his own observations, "there is little pleasure in the anecdotes of beggary." Mr. Murphy therefore does not waste his time in endeavouring to trace with minuteness the well-known pedigree of his friend, but hastens to exhibit him, standing alone, great and illustrious; independent of ancestry, and of the adventitious aid of wealth.

The difficulties with which Johnson long contended, his slow progress from obscurity to fame, and from poverty to an easy competence, are well described. His present biographer apologizes for the uniformity of his narrative: but the publications of a writer, like the battles and sieges of a general, are the circumstances which must fix the several æras of his life.

* The Life of Johnson by Sir John Hawkins.

The

The political prejudices which existed in Johnson's mind were strong; and some little censure is due to him for his easy faith, occasioned by his prejudices, in the forgeries of Lauder. That he should have appeared before the public in company with this defamer of Milton, is to be lamented; yet his renunciation of all connection with Lauder, when his forgeries were detected, is only a proof of his having believed [a common weakness of worthy minds!] without examination,—not that he was an accomplice with the impostor.

Throughout this biographical Essay, the prominent features of Johnson's character are delineated with a masterly pencil, and the light and shade are well distributed. What was undertaken is performed.

The following quotation from Horace is given by Mr. Murphy, as containing Johnson's picture in miniature:

> "*Iracundior est paulò, minùs aptus acutis*
> *Naribus horum hominum, rideri possit, eò quòd*
> *Rusticiùs tonso toga defluit, et malè laxus*
> *In pede calceus hæret. At est bonus, ut meliòr vir*
> *Non alius quisquam; at tibi amicus; at ingenium ingens*
> *Inculto latet hoc sub corpore.*"

Subjoined to the account of this celebrated man, is a succinct review of his writings. Here Mr. M. displays his own learning, judgment, and taste. The mention of the *Rambler* leads him to appreciate the respective merits of Addison and Johnson. His comparison of these eminent writers is a splendid part of his Essay, and is of too much value to be withheld:

'The Rambler may be considered as Johnson's great work. It was the basis of that high reputation which went on increasing to the end of his days. The circulation of those periodical essays was not, at first, equal to their merit. They had not, like the Spectators, the art of charming by variety; and indeed how could it be expected? The wits of Queen Anne's reign sent their contributions to the Spectator; and Johnson stood alone. A stage-coach, says Sir Richard Steele, must go forward on stated days, whether there are passengers or not. So it was with the Rambler, every Tuesday and Saturday, for two years. In this collection Johnson is the great moral teacher of his countrymen; his essays form a body of ethics; the observations on life and manners are acute and instructive; and the papers, professedly critical, serve to promote the cause of literature. It must, however, be acknowledged, that a settled gloom hangs over the author's mind; and all the essays, except eight or ten, coming from the same fountain-head, no wonder that they have the racines of the soil from which they sprung. Of this uniformity Johnson was sensible. He used to say, that if he had joined a friend or two, who would have been able to intermix papers of a sprightly turn, the collection would have been more miscellaneous, and, by consequence, more agreeable to the generality of readers. This he used to illustrate by

repeating two beautiful stanzas from his own Ode to Cave, or *Sylvanus Urban:*

Non ulla Musis pagina gratior,
Quam quæ severis ludicra jungere
Novit, fatigatamque nugis
Utilibus recreare mentem.

Texente nymphis serta Lycoride,
Rosæ ruborem sic viola adjuvat
Immista, sic Iris refulget
Æthereis variata fucis.

' It is remarkable, that the pomp of diction, which has been objected to Johnson, was first assumed in the Rambler. His Dictionary was going on at the same time, and, in the course of that work, as he grew familiar with technical and scholastic words, he thought that the bulk of his readers were equally learned; or at least would admire the splendour and dignity of the style. And yet it is well known, that he praised in Cowley the ease and unaffected structure of the sentences. Cowley may be placed at the head of those who cultivated a clear and natural style. Dryden, Tillotson, and Sir William Temple, followed. Addison, Swift, and Pope, with more correctness, carried our language well nigh to perfection. Of Addison, Johnson was used to say, *He is the Raphael of Essay Writers.* How he differed so widely from such elegant models is a problem not to be solved, unless it be true that he took an early tincture from the writers of the last century, particularly Sir Thomas Browne. Hence the peculiarities of his style, new combinations, sentences of an unusual structure, and words derived from the learned languages. His own account of the matter is, " When common words were less pleasing to the ear, or less distinct in their signification, I familiarized the terms of philosophy, by applying them to popular ideas." But he forgot the observation of Dryden: *If too many foreign words are poured in upon us, it looks as if they were designed, not to assist the natives, but to conquer them.* There is, it must be admitted, a swell of language, often out of all proportion to the sentiment; but there is, in general, a fullness of mind, and the thought seems to expand with the sound of the words. Determined to discard colloquial barbarisms and licentious idioms, he forgot the elegant simplicity that distinguishes the writings of Addison. He had what Locke calls a round-about view of his subject; and, though he was never tainted, like many modern wits, with the ambition of shining in paradox, he may be fairly called an ORIGINAL THINKER. His reading was extensive. He treasured in his mind whatever was worthy of notice, but he added to it from his own meditation. He collected, *quæ recondivet, auctaque promeret.* Addison was not so profound a thinker. He was *born to write, converse, and live with ease*; and he found an early patron in Lord Somers. He depended, however, more upon a fine taste, than the vigour of his mind. His Latin Poetry shews, that he relished, with a just selection, all the refined and delicate beauties of the Roman classics; and when he cultivated his native language, no wonder that he formed that graceful style, which has been so justly admired; simple, yet elegant; adorned, yet never over-wrought; rich in allusion, yet pure and perspicuous;

cuous; correct, without labour, and, though sometimes deficient in strength, yet always musical. His essays, in general, are on the surface of life; if ever original, it was in pieces of humour. Sir Roger de Coverly, and the Tory Fox-hunter, need not to be mentioned. Johnson had a fund of humour, but he did not know it, nor was he willing to descend to the familiar idiom and the variety of diction which that mode of composition required. The letter, in the Rambler, N° 12, from a young girl that wants a place, will illustrate this observation. Addison possessed an unclouded imagination, alive to the first objects of nature and of art. He reaches the sublime without any apparent effort. When he tells us, "If we consider the fixed stars as so many oceans of flame, that are each of them attended with a different set of planets; if we still discover new firmaments and new lights, that are sunk further in those unfathomable depths of æther, we are lost in a labyrinth of suns and worlds, and confounded with the magnificence and immensity of nature;" the ease, with which this passage rises to unaffected grandeur, is the secret charm that captivates the reader. Johnson is always lofty; he seems, to use Dryden's phrase, to be o'er-inform'd with meaning, and his words do not appear to himself adequate to his conception. He moves in state, and his periods are always harmonious. His Oriental Tales are in the true style of Eastern magnificence, and yet none of them are so much admired as the Visions of Mirza. In matters of criticism, Johnson is never the echo of preceding writers. He thinks and decides for himself. If we except the Essays on the Pleasures of Imagination, Addison cannot be called a philosophical critic. His moral Essays are beautiful; but in that province nothing can exceed the Rambler, though Johnson used to say, that the Essay on *The burthens of mankind* (in the Spectator, N° 558) was the most exquisite he had ever read. Talking of himself, Johnson said, "Topham Beauclerk has wit, and every thing comes from him with ease; but when I say a good thing, I seem to labour." When we compare him with Addison, the contrast is still stronger. Addison lends grace and ornament to truth; Johnson gives it force and energy. Addison makes virtue amiable; Johnson represents it as an awful duty. Addison insinuates himself with an air of modesty; Johnson commands like a dictator; but a dictator in his splendid robes, not labouring at the plough. Addison is the Jupiter of Virgil, with placid serenity talking to Venus:

"Vultu, quo cœlum tempestatesque serenat."

Johnson is JUPITER TONANS: he darts his lightning, and rolls his thunder in the cause of virtue and piety. The language seems to fall short of his ideas; he pours along, familiarizing the terms of philosophy, with bold inversions, and sonorous periods; but we may apply to him what Pope has said of Homer: "It is the sentiment that swells and fills out the diction, which rises with it, and forms itself about it; like glass in the furnace, which grows to a greater magnitude, as the breath within is more powerful, and the heat more intense.'

Though all the biographers of Johnson mention his desultory reading, Mr. Murphy, we apprehend, has gone too far when he says that 'it may be questioned whether, excepting the

[is the ſacred volume to be excepted?] 'he ever
ny book entirely through.'—To take no notice of the
which Mr. Boſwell mentioned to have been entirely per-
y Dr. J., it ſhould have occurred to Mr. M. that it was
ble for his hero to have been a man of learning without
gular peruſal of many books. How could a knowlege of
ceſſion of hiſtorical events, for inſtance, be attained,
t reading hiſtory in regular detail? This cannot be ac-
ſhed by *ſnatches*.

lament, with Mr. M. that we have in this country no
ny of polite literature; and we ſincerely wiſh that ſome
money laviſhed in the deſtruction of our ſpecies had
ppropriated to this more noble and more uſeful purpoſe.

a detailed account of Johnſon's table-talk, Mr. Boſ-
uſt be conſulted: but to thoſe who wiſh for a more brief
ve of the incidents of this philoſopher's life, combined
view of his character and writings, we recommend this

In the courſe, alſo, of our examination of Sir John
ins's edition of Johnſon's works, (Rev. vols. lxxvi. and
) a conciſe yet copious account of the life and writings
great moraliſt was given to the world.

ſome meaſure indifferent. All the beſt or the worſt affections or
ns of the human mind, are to be found indifferently wherever
tind are placed. As the active ſcenes of life may be ſupported
ie healthful and vigorous, the virtues of equanimity, patience,
ortitude, may be practiſed by thoſe who labour under all the in-
ties of diſeaſe or a ſickly conſtitution. As candour and humanity
be practiſed by the powerful, towards thoſe who depend on
; ſo may the correſponding virtues of reſpect and good will be
iſed by the dependent towards their ſuperiors. Although the
of fortune are to thoſe who poſſeſs them materials of beneficence,
hey are not the ſole materials, nor is this uſe of them limited to
neaſure or degree of the poſſeſſion. The poor man who kindly
the benighted traveller on his way, may have done an office of
real moment, than fortune may have given the rich occaſion to
rm in any circumſtance of his life. The greateſt benefactors to
ind have been poor; and the greateſt benefits have been done by
holding, not by laviſhing the communications of wealth. So-
and Epaminondas, even in times when poverty was frequent,
diſtinguiſhed among their fellow-citizens, by this diſadvantage:
he one, by his ſuperior abilities, not only ſaved his country from
ign yoke, but raiſed it to a pitch of glory, which filled the mind
citizens with ſentiments of elevation and of honour. From the
originate the purſuits of moral wiſdom, in which all the nations
ſpoke the language of his country became ſo eminent; and to
perhaps, we owe that we are now employed, not in gratifying a
curioſity, in matters over which we have not any controul; but
lying the powers of our own nature, the province in which they
: to be exerted.

t was by with-holding, not by an eaſy payment of a trifling
that Hampden laid the foundations of that political freedom
his country now enjoys: And we may conclude, from the whole
eſe obſervations on the gifts of fortune, that they are valuable
n the uſe which is made of them; and that the proper uſe is
y valuable in whatever meaſure thoſe gifts are beſtowed or with-
Providence, in our apprehenſion, has indefinitely varied the
ons of men: But to an obſerver, who can penetrate through
ſt appearance of things, there is a condition common to all man-
that is, a fit ſcene in which they are to act, and a felicity to be
ied by proper action.'

om this extract, it appears that Dr. F., though a diſciple
e Socratic ſchool, ſometimes preſers the virtuous enthu-
of the Stoics, who exaggerated, to the ſcience of the Pe-
tics, who methodized and confirmed, the doctrines of
common maſter. Ariſtotle had taught that external ad-
ges and accommodations were to be regarded merely as
ments, which, without increaſing or diminiſhing the
of the artiſt, might however enable him more or leſs
letely to accompliſh his purpoſes. A good man would be-
with equal propriety under every condition of fortune:

but prosperity would be more favourable to the attainment of his ends, and therefore more conducive to his happiness*.

The following most important observation is placed in a strong light:

'To this ground of distinction,' (of things in our power, and things not in our power,) 'which is laid by Epictetus, we may subjoin another, relating to the same subjects; but taken from a different consideration of them, that is, from the consideration of their value, whether real or supposed, which is in some instances *absolute*, in other instances merely *comparative*. Among things of absolute value, are to be reckoned chiefly the habits of a *virtuous* life, *intelligence*, *benevolence*, *temperance*, and *fortitude*; or, in short, the *good qualities* which form the best condition of human nature; and which they, who possess them, enjoy the more that others partake of the same blessings. Among advantages merely *comparative*, on the contrary, we may reckon *precedence*, and *superiority*, whether of *riches* or *power*; and, in a word, all the circumstances, in respect to which the *elevation* of one is *depression* to another.

'In a former section, there was an attempt to account for the origin of malice, from an error or defect of understanding, in admitting advantages or disadvantages which are merely *comparative*, as principal constituents of happiness or misery. Under this apprehension, although a person were by nature disposed to benevolence, he is, by the interference of interests, checked in the effect of this disposition. And, among parties so stated, the celebrity of one being obscurity to another, or the precedence and preferment of one being degradation to the other, they are, in the midst of such pursuits, naturally rivals and competitors, and have more frequent occasions of hatred and distrust than of confidence or good will. "The king†," says Bassompierre, "after he had given the command of his army in Italy to his brother, bethought him how much the glory to be won in that service would obscure his own; and, so powerful is jealousy, even among relations, that he took this so strongly into his head, or rather into his heart, as to deprive him of rest." In this rage for comparative advantages, the success of one is disappointment to another; and the industry of one to better himself a scheme of hostility to those who must sink under his elevation.

'From this source are derived, jealousy, envy, and malice, those waters of bitterness, which flow so plentifully in human life. The wretch, whose principal aim is to surpass other men, joins to suspence, hindrance, disappointment, mortification, and all the evils of a precarious fortune, the impossibility of extricating himself, without a total reverse of all his imaginations and thoughts. To become candid and humane, he must change objects of hatred and distrust into objects of good will and benevolence; and consider his fellow-creatures in society, as the procurers of much convenience and benefit to himself,

* *Vide Ethic. Nichom. l.* i. *c.* 10.

† Lewis XIII. and XV.'

not

ly his rivals and competitors, under whofe profperity or eleva-
ink he is doomed to fink, or incur degradation.

fy the mind of this taint, and moft of the evils in human
re done away. Defire would be placed chiefly on thofe
hich are of abfolute value; which any one may poffefs in the
egree, without detriment to another; or rather, which, being
ffeffion of one, prove an aid to others in the attainment of
ngs.

reputation of virtue, like celebrity in any other way, may
nen in competition and rivalfhip; but virtue itfelf is pro-
the prevalence of virtue in the world. The lamp of wif-
ghted by communication with the wife; and benevolence is
n the fociety of the benevolent. Fortitude and temperance
ngth by example. Whoever can reft upon thefe qualities of
value, as the conftituents of happinefs, finds no occafion on
feel the unhappy paffions which terminate in malice. He is
in the welfare of other men; and wifhes for their elevation
efs and virtue, as he wifhes for the rifing of the fun upon the
a common benefit to all who partake in his influence.

minus was happy, not in wearing the purple, nor in poffef-
throne of Cæiar; but in the attainments of a ready and be-
mind. In thefe he was no man's rival, and was ready to
ery bleffing, even with thofe who attempted to fupplant him
pire *.

err, in deriving the corruptions, which are imputed to great
courts, from the love of pleafure, and from the profufion of
vith which the love of pleafure is gratified. The mere
y is innocent, compared to thofe who are deeply infected
lice, envy, and pride; a generation of evils begot upon
n, competition, or the apprehenfion of comparative ad-
, whether precedence, titles, or wealth. Wherever the
fuch evil are planted, the concourfe and affemblage of men,
ch we fhould otherwife expect the practice and improvement
focial difpofition, but renders the growth of malevolence
ious and rank. Competitors for the luftre of equipage and
ght have flept in quiet, or enjoyed tranquillity, at their re-
n a brilliant affembly, if the luftre of fome other perfon had
ed an eclipfe to theirs; or, if his equipage and liveries had
ired to furpafs their own, and to carry away from them the
of the world.'

eating of morals, Dr. F. examines the fyftems which
en formed to account for moral approbation or cenfure;
irly the fyftems of Clarke, Hume, Hutchefon, and
Clarke confidered virtue as the fitnefs of man's cha-
nd practice to his own frame, and to his place in the
f nature; and as reafon was competent to difcern this
he regarded the intellectual principle as the arbiter of
d wrong, as well as of truth and falfehood:—but this

---

e his Recommendations to the Senate in behalf of Caffius.'

fyftem

ſyſtem is unfit to explain the phenomenon of moral approbation; which, being itſelf an affection or ſentiment of the mind, muſt be ſought among the conſiderations that influence the will, and not among the perceptions of mere intelligence. Neither Mr. Hume's theory, which places the principles of moral diſcernment in utility; nor that of Dr. Smith, which places it in ſympathy; will bear an examination by the rules of philoſophizing laid down by Sir Iſaac Newton. In the connection of cauſe and effect, in contradiſtinction to a mere fortuitous contiguity of circumſtances, there is a continual or inſeparable accompanyment of one with the other. Wherever the cauſe exiſts, there muſt the effect exiſt alſo; and the converſe:—but, in oppoſition to this maxim, we ſhall find both utility and ſympathy where there is no moral approbation; and moral approbation, where there is neither utility nor ſympathy. As to utility, this is too obvious to require illuſtration; and in reſpect to acts of uncommon bravery, we admire them the more for being conſcious that we ourſelves could not have done ſo much. Although we are conſcious that, in extreme indigence, we ourſelves muſt have aſked for relief, yet we do not admire a beggar. Although we ſympathize very feelingly with the admirer of a fine woman, we do not miſtake his paſſion for virtue;—and it is remarkable that ſympathy ſhould be then only equivalent to approbation, when we ſympathize with the diſintereſted, the courageous, and the juſt.

Dr. F. agrees with Lord Shafteſbury and Dr. Hutcheſon in regarding moral approbation as a ſpecific ſentiment, incapable of reſolution into any other ſentiment or principle. As nature, in the caſe of different animals, has ſuperadded to the other principles of ſenſitive life ſome peculiar faculty of ſeeing, ſmelling, or feeling; as in the lynx's eye, the hound's noſtril, or the ſpider's touch; as to other qualities of the loadſtone are added the magnetic polarity and affinity to iron; ſo to the mind of man, over and above the powers cognitive and active, the Creator has given a power judicative, reſpecting the merit and demerit of character, diſpoſitions, and actions. This diſcernment of right and wrong is an ultimate fact in the conſtitution of our nature,—a fact no way ſuſceptible of explanation; and, being to a great extent uniform, it is rather a law than a phenomenon; 'and, as ſuch, may ſerve as a principle of ſcience to account for appearances that reſult from itſelf, and to direct the practice of arts throughout the departments in which it prevails.'

Such is the theory of Dr. F., agreeing in the main with that of Hutcheſon, Reid, and Buffier; whoſe opinions, if carefully examined, will be found, all of them, to terminate in the

Platonic doctrine of ideas: the difference indeed is merely verbal, Plato referring to ideas what theſe writers refer to the original conſtitution of nature. Their philoſophy ſurely is preferable to that of Clarke on the one hand, and of Hume and Smith on the other; the former of which reſolves moral approbation into reaſon, and therefore makes virtue a matter of mere calculation, independant of ſentiment and affection; while the two latter, holding ſentiment to be the ſole primary ſource of all moral diſtinction, reſolves, by a kind of logical chemiſtry elaborated by ſophiſtry, the diſcernment of right and wrong into the pleaſure of utility and the charm of ſympathy. The faulty explanations of a fact in nature do not, however, warrant the concluſion that the fact is inexplicable. Becauſe moral diſcernment has been erroneouſly analyzed by ſome writers, it does not follow that this faculty is incapable of analyſis, and is to be held as an original principle, an element in the mental frame. Reaſon alone will not account for it; ſentiment alone will not account for it; it is certainly different from any ſimple recognized power in our nature, whether of perception, ſenſe, or judgment. The moral ſenſe, however, cannot belong to a Being who is not ſuſceptible of ſentiment; neither can that be a moral agent, which is incapable of reaſon. The principle of moral approbation, therefore, is neither reaſon nor ſentiment, but a mixture of both: both combine in every virtuous determination, and both are neceſſary to denominate any determination vicious:—for every moral determination implies preference; and preference implies both deſire and intellect; and every virtuous preference implies that the deſire be right, and that the compariſon be juſt. The preference of vice to virtue, on the contrary, implies that the work of moral diſcipline is imperfect: but the more perfect that diſcipline has been, and the more complete ſtandard of virtue we have in our own minds, the more correctly ſhall we appreciate the conduct of others *. Of Ariſtotle's *practical* morality, his diviſions and definitions of the virtues, &c. the ſuperiority is univerſally acknowleged: his *theory*, if carefully examined, will alſo be found of all ſyſtems the moſt unexceptionable.

In treating of the obligations and ſanctions of moral law, Dr. F. obſerves that ſome of thoſe ſanctions may be embraced, whereas others muſt be left to operate on the free will of the agent. Obligations and ſanctions, which may be enforced, form the ſubject of juriſprudence; thoſe, which cannot be enforced, form the ſubject of caſuiſtry. In examining the prin-

* *Vide Ethic. Nichom. l.* vii. *c.* 3. *et paſſim.*

ciples

ciples of jurisprudence, comprehending what are called the laws of peace and war, our author principally follows Grotius; acknowleging the law of defence to be the only just foundation for employing force or stratagem in the case of independent nations, or unconnected individuals. The Doctor's chapters on jurisprudence and casuistry will not properly admit of abridgement, being themselves abridgements of more copious treatises. The same remark applies to his chapter on politics; in which Montesquieu and Hume seem to have been his principal guides:—but his sentiments are more favourable to liberty than those of the last mentioned writer.—In proof of this assertion, and as a farther specimen of the work, we insert the following excellent passage, which may be considered as a summary of the most important chapters in these volumes:

'Men are destined to play in human life for manifold stakes of unequal importance. The merchant plays for profit, and is exposed to loss. The warrior plays for victory or conquest, and exposes his life. Every one who would better his situation in point of fortune, preferment, or honour, hangs in suspence between the opposite events of success or disappointment. What was staked among the ancients, in their national quarrels, was of greater importance than is risked at war by the officer or soldier in any modern nation of Europe. When captives or prisoners of war were retained in servitude, or sent to the market for slaves, the soldier exposed not only his life but his personal freedom also. This violation of natural law was enforced by the Romans in all their wars, and by the Greeks put in practice in their contests not only with barbarous nations, but even with one another. "During the Peloponesian war," says an eminent writer, "and for many years after its conclusion, all the different republics of Greece were, at home, almost always distracted by the most furious factions, and abroad involved in the most sanguinary wars, in which each sought not merely superiority of dominion, but either compleatly to extirpate all its enemies, or what was not less cruel, to reduce them into the vilest of all states, that of domestic slavery; and to sell them, man, woman, and child, like so many herds of cattle to the highest bidder in the market." ("Theory of Moral Sentiments.")

'If, from this account of the Greeks, it be proposed to infer that they were a wretched people, there is reason to question the truth of any such inference. The fortunes of men do not always decide of their feelings. Cervantes, we are told, wrote his adventures of Don Quixote in a prison; and, from so vigorous an exercise of all his faculties in that situation, we have reason to conclude that a person may be in jail without being wretched. The human mind gave similar proofs of felicity no where more conspicuous than in Greece. And if human life be compared to a game, it was played among ancient nations, and among the Greeks in particular, upon a stake no less indeed than is stated in the above passage, of freedom as well as life. But their example should lead us to think that the spirits of men are not greatly damped by the risks which they are made to run in

he service of their country. The first citizens in every Grecian , with this prospect of eventual slavery before them, took their with alacrity in the armies that were formed for the defence or ancement of their country: And in no quarter of the world was military character held in higher esteem. Those nations, at the time, in other respects, carried marks of felicity superior to has ever been displayed in any other quarter of the world or age mankind. In their very language, there is evidence of genius, or in- ctual ability, superior to that of other nations. The order and of their expression kept pace with the order and discrimination subjects to be expressed, with all the possible varieties of relation, with all the subtilities of thought and sentiment beyond what is plified in any other known instance. They led the way also in the forms of literary composition or discourse, under which the hu- genius is displayed. Their poets, historians, orators, and ilists, preceded those of other nations, and remain unequalled by that came after them. Their sculptors, painters, and archi- , excelled those of every other nation; and the same genius which towards every object, in which excellence or beauty could fered or exhibited, gave also the most masterly examples of civil, tical, or military virtues; and, in the whole, gave the most irre- able evidence of minds no way sunk by the sense of oppression, or gloomy prospect of hazards impending from the loss of liberty, or fear of slavery to which they were exposed. The ease and alacrity which they moved on the highest steps of the political, the moral, intellectual scale, abundantly shewed how much they enjoyed that and freedom, of which they were so worthy, and which they so ly risked in the service of their country. And if the hazard of ings which they staked in every public contest had at all any effect their minds, their example may serve to prove, that men are not happy in proportion to the stake for which they contend; or, per- , what is verified in the case of other players as well as in theirs, persons who are used to a high stake cannot condescend to play a lower; or that he who is accustomed to contend for his free- or his life can scarcely find scope for his genius in matters of a er concern.

A warden of the English marches, upon a visit to the court of land, before the accession of James to the throne of England, he could not but wonder how any man could submit to so dull a as that of a citizen or courtier: That, for his own part, no day past in which he did not pursue some one for his life, or in which himself was not pursued for his own. It is the degradation of , the guilt of injustice or malice, to which the mind of man never be reconciled; not the risks to which the liberal may be exposed defending his country, or in withstanding iniquity.

We are, for the most part, ill qualified to decide what is happy miserable in the condition of other men at a distance. The incon- iences, which we see, may be compensated in a way which we do perceive. And there is in reality nothing but vileness and malice cannot be compensated in some other way. Even those we call are amused in the performance of their task, and, when it is

over, are obſerved to be playſome and chearful beyond other m
They are relieved of any anxiety for the future, and devolve ev
care on their maſter.

'We eſtimate the felicity of ages and nations by the ſeeming tr
quillity and peace they enjoy; or believe them to be wretched un
the agitations and troubles which ſometimes attend the poſſeſſion
liberty itſelf. Under this apprehenſion, the forms of legiſlature
have propoſed implying numerous aſſemblies, whether collective
repreſentative, may be cenſured as expoſing men to all the inc
veniencies of faction or party diviſion; but, if theſe inconvenien
are to be dreaded, they nevertheleſs may be fairly hazarded, for
ake of the end to be obtained in free governments, the ſafety of
people, and the ſcope which is given to all the reſpectable faculties
the human mind.

'If we have not miſtaken the intereſts of human nature, they co
ſiſt more in the exerciſes of freedom, and in the purſuits of a libe
and beneficent ſoul, than in the poſſeſſion of mere tranquillity, or w
s termed exemption from trouble. The trials of ability, which m
mutually afford to one another in the colliſions of free ſociety, are t
eſſons of a ſchool which Providence has opened for mankind, and
well known to forward, inſtead of impeding their progreſs in a
valuable art, whether commercial, elegant, or political.

'Under the laſt of theſe titles, more eſpecially, we had occaſion
obſerve, that the moſt important objects of human concern, and t
moſt improving exerciſes of ability, are furniſhed to the members
free ſtate: And we may now alſo aſſume that forms of governme

these volumes will, doubtless, have a tendency to increase it. As much of his philosophy is drawn from ancient sources, it is to be regretted that he is so sparing in citing his authorities. His predecessors, Grotius and Puffendorf, over-loaded their works with learning;—Dr. F. has rather fallen into the opposite extreme.

ART. III. *A Treatise upon the Authenticity of the Scriptures, and the Truth of the Christian Religion.* 8vo. pp. 278. 5s. Boards. Cadell. 1792.

TREATISES in defence of revelation may be classed under two general divisions, popular and scientific. Of the popular kind there have been great abundance; and, after all that has been done in this way by Grotius, Clarke, Squire, Secker, Beattie, Priestley, and innumerable others, little room seems to be left for new attempts. Scientific works on this subject have been less frequent; and, notwithstanding the many excellent dissertations and sermons in the English language, on detached parts of the evidence of revelation, we should be at some loss to what English works, except *Doddridge's Lectures*, and *Hartley on Man*, to refer a student for a regular and systematic arrangement of the arguments, with citations and references sufficient to enable him to take a candid view of the whole subject, and, without any implicit confidence, to form a satisfactory judgment for himself. Such a work as this, fairly comprehending all that has been offered on each side of this important question by different writers, would be of inestimable value. The extensive erudition of Mr. Bryant (to whom we owe the present volume,) and his superior talents, might have enabled him to execute such a design with great credit to himself and advantage to the public. He has, however, chosen to take the more humble character of a popular defender of revelation; and he has produced a treatise, which, though it contains a good general view of the leading arguments for divine revelation, has little to entitle it to a pre-eminence over other works of the same kind.

Mr. B. is very concise in his explanation of the grounds of natural religion. It will be thought by many, that the few pages which he has devoted to this part of his subject might have been more advantageously employed in tracing, in a regular process, the proofs of the attributes and of the providence of God, than in depreciating the knowledge of the ancient philosophers, and in censuring Mr. Pope for presuming to suppose that the supreme fountain of existence has been in effect, though with much mixture of superstition and absurdity, worshipped by the

saint,

the ſavage, and the ſage, under the ſeveral names of
ah, Jove, and Lord. In like manner, it will perhaps
d, that, in exhibiting the evidences of chriſtianity, the
r has taken more pains to give an intereſting repreſenta-
of the life and doctrine of Chriſt, and of the ſufferings of
llowers, than to determine, with preciſion, the application
ancient prophecies, or to give a correct and well-ſup-
d view of the circumſtances which authenticate the Jewiſh
Chriſtian ſcriptures. It will not, however, be denied, that,
s work, ſeveral parts of the poſitive arguments for revela-
are treated in a maſterly manner; and that ſeveral inge-
ſolutions are given of difficulties, which have been ſtarted
e opponents of chriſtianity. Mr. Bryant's view of the
mony of Gentile writers in favour of chriſtianity, and his
ariſon of the Chriſtian and Mohammedan religions, are,
main, excellent.

nong the replies to objections, we find the following in-
us remarks on the difficulty ariſing from comparing the
iar characters of the negroe race, with the ſcriptural deriva-
of the whole human ſpecies from one common ſtock:

t has pleaſed God to give to all families, or nations, ſome par-
r marks, by which they are diſtinguiſhed from their neighbours.
hey differ ſtill farther from thoſe at a great diſtance, in conſe-
e of the heat or cold which they experience, and the climate

monſtration, que le climat ſeul colorie les ſubſtances les plus intimes du corps humain."—For his opinion he gives very good reaſons, from the ſituation and heat experienced by the different nations in thoſe parts.

'The Egyptians acknowledged themſelves to be of the race of Mizraim; and from that perſon their country was denominated. They therefore had no connexion with the people on the weſtern coaſt of Africa, nor bore any relation to them. Now we are told, that the natives of the loweſt part of Egypt were dark; and thoſe higher up, and nearer the ſun, darker; but thoſe of the upper region approached to black and woolly hair. Hence this characteriſtic was not confined to any one race of men. This is farther proved by many of the iſlanders viſited by our late voyagers, and particularly from the obſervations of Captain Cook and Dr. Forſter. They ſpeak of a great difference in reſpect to complexion, ſtature, and hair, among people of the ſame place; which, they ſay, depended upon their being more or leſs expoſed, and the particular diet which they uſed. This was obſervable at Otaheite. The latter writer ſays of the New Caledonians,—"They are all of a ſwarthy colour; their hair is criſped, but not very woolly; their faces round, with thick lips, and wide mouths. The inhabitants of Tanna are almoſt of the ſame ſwarthy colour as the former; only a few had a clearer complexion, and in theſe the tips of their hair were of a yellowiſh brown. The hair and beards of the reſt were all black and criſp, and in ſome woolly.—The natives of Mellicollo border the neareſt upon the tribe of monkeys. The hair is in the greater part of them woolly and frizled, their complexion is ſooty, their features harſh, the cheek bone and face broad."—Captain Carteret deſcribes the natives of Egmont iſland, as "black and woolly headed." He deſcribes another iſland, where "the people were black and woolly headed, like the negroes of Africa."—Many more inſtances might be produced; but theſe will ſuffice to ſhew, that this difference of hair and complexion, and the other anomalies with which we find it accompanied, are not confined to any particular race of men; for they are to be found among people that never had any connexion with the coaſt of Guinea, or Negroland; on the contrary, they are as far removed from it as any people upon earth can be: whole continents come between.

'The variation, therefore, in reſpect to complexion, form, and feature, depends in great meaſure upon the heat and cold experienced, and the way of life to which people accuſtom themſelves. And there are other occult cauſes, with which we are unacquainted, and by which a variation in the ſpecies of all animals is produced. Hence it happens, that people, however diſtinct, become in time like the natives among whom they ſettle, however ſeparate they may keep themſelves. This is manifeſt, from a colony of Jews at Cochin upon the coaſt of Malabar; who came there, according to Hamilton, as early as the captivity under Nebuchadnezzar. Thus much is certain, the æra is ſo far back, that they know not now the time of their arrival. The Jews originally were a fair people; but thoſe of whom we are ſpeaking, are become in all reſpects like the Indians among whom

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they reside. They consisted formerly of 80,000 families, but are now reduced to 4000. Mr. Bate, a clergyman, who had a son in the East Indies, made application to have some particulars of their history. —" I wrote over to the coast of Malabar, to know what tradition the Jews have retained as to the time of their settlement at Cochin, but had no satisfactory answer. Ezekiel, the rabbin of the synagogue, did indeed send me a transcript of their copper-plate, hung up in their synagogue. 'Tis written in the Malabar language, put into common Hebrew characters, interlined with a literal version in Hebrew, with an Hebrew paraphrase upon that literal version. But I can find no date of their settlement there; only a grant from a Malabar prince called Schirin Perimal, *i. e.* Prince Schirin, to allow them to settle there, with certain privileges."—Of these Jews he farther says, that " they are now grown as black as the other Malabarians, who are hardly a shade lighter than those of Guinea, Benin, or Angola."—And he very truly insists, that " this is a discovery, which clearly proves, that the different complexions of the different sons of Noah may be occasioned by difference of climate, air, food, water, or other natural causes." It is said, in conformity to the account above, that the Portuguese, who have been settled upon the coast of Angola for three centuries, and somewhat more, are become absolute negroes. Of this we are assured by the Abbe de Manet, who was in that part of the world in the year 1764, and baptised several of their children. He is quoted by M. de Pauw, who gives us this farther information.—" Quant aux descendants des premiers Portugais, qui vinrent fixer leur demeure dans cette partie du monde vers l'an 1450, ils sont devenus des nègres tres-achevés pour le coloris, la laine de la tête, de la barbe, & les traits de la physionomie, quoiqu'ils ayent d'ailleurs retenu les points plus essentiel d'une Christianisme dégénéré, et conservé la langue du Portugal, corrompue, à la vérité, par différentes dialectes Africains."

' The like is mentioned by Moore, in his account of the river Gambia. He takes notice of some of the same nation, who have resided for above three centuries near the Mundingoes, and differ so little from them, as to be called negroes. This however they resent, though they are not easily to be distinguished.'

By an advertisement the public are informed, that the whole of the profits arising from the sale of this treatise will be given to the Society for the Propagation of the Gospel.

ART. IV. *Medical Histories and Reflections.* By John Ferriar, M.D. Physician to the Manchester Infirmary, and Lunatic Hospital. 8vo. pp. 248. 4s. Boards. Cadell. 1792.

HAVING introduced the work by a judicious preface, Dr. Ferriar proceeds to lay before his reader several important histories of diseases; among which are forty cases of dropsy. A comparison is drawn between the merits of the three principal remedies employed, digitalis, cream of tartar, and Bacher's tonic pills.

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'On reviewing these observations, (says the Doctor,) which were made without choice, and with no predilection for any remedy, the result appears not highly in favour of the digitalis. Yet I esteem it a valuable medicine, and I have always found it safe, by attending to Dr. Withering's cautions. The melampodium, as given in the form of tonic pills, appears, likewise, to possess virtues that ought not to be neglected. I have employed the cream of tartar in comparatively few cases; but when their nature is considered, and the surprising proportion of success allowed for, I think we may fairly rank this medicine in the first class of hydragogues. From what I have seen of its effects, I shall hereafter give it a preference in most cases of dropsy, to bring forward a larger testimonial of its real merits. Stronger conclusions may be drawn in its favour, from these cases, because they coincide with the experience of Dr. Home. Indeed, if cream of tartar be found to possess only an equal share of merit with digitalis, the former will deserve the preference, as possessing no deleterious qualities, and being easily managed by practitioners of the smallest judgment. In treating of this remedy, Dr. Home has formed a just and valuable distinction, between remedies which act chiefly as diuretics, and those, which at the same time, diminish the fluid effused in dropsies. I have been led to refer to this distinction more than once, in the preceding cases. The doctor's words are these. "We have found, that oxymel colchici, baccæ juniperi, &c. are much stronger diuretics, but much weaker antihydropics, than cremor tartari. We have seen, that it often neither increases urine nor stool, and yet that it cures." If this difference were more observed, some mortifying disappointments in practice might be avoided."

On the subject of dropsy, many other valuable observations are added.

Dr. Ferriar has paid considerable attention to diseases of the heart, and his communication on this subject is important: but for its contents we must refer to the book.

We give the following extract respecting the muriated barytes, not because our opinion is unfavourable to the medicine, but because, in ascertaining the value of a new remedy, all evidence should be heard:

'The high character with which this medicine was ushered into practice, induced me to order it in several scrophulous cases. It is needless to give a particular account of my observations, for I have never found any sensible effect from it, even in doses of twenty drops, given twice or thrice a-day; excepting in two cases. There could be no doubt respecting the preparation of the specimen I used, as it was a saturated solution, made by Mr. Cooper and Mr. Watt; and I was always attentive to its being given in distilled water. In the two instances where it appeared to do service, the good effect was not very remarkable. I cannot help suspecting, that the only benefit to be expected from it must arise from the action of the acid, either not completely saturated, or not destroyed as a tonic, by the mineral. Several patients, whom I now attend for scrophulous complaints, are taking the acid alone with apparent benefit, who had used the mu-

riated barytes, without experiencing the smallest alteration in their health.'

The Doctor's observations on insanity are good, as are those also on hydrophobia. In his inquiry into the effects of digitalis in active hæmorrhages, he mentions four cases in which it proved of service.

The volume closes with an essay on the origin of contagious and new diseases. It was written for the Literary and Philosophical Society of Manchester, and may be perused with advantage by every class of readers.

ART. V. *An Apology for the Freedom of the Press*, and for General Liberty. To which are prefixed Remarks on Bishop Horsley's Sermon, preached on the Thirtieth of January last. By Robert Hall, A.M. 8vo. pp. 120. 2s. 6d. Robinsons. 1793.

WITH the brilliant eloquence and the high spirit of independence, which distinguish Mr. Hall as a writer, the public are already acquainted, from the peroration to his pamphlet, "Christianity consistent with Freedom *." He now presents us with a spirited 'Apology for the Freedom of the Press,' which is branched into six dissertations—on *Public Discussion*—on *Associations*—on *Parliamentary Reform*—on *Theories of Rights*—on *Dissenters*—and on *the Causes of the present Discontents*. To these is prefixed an attack on the Bishop of St. David's' sermon on the 30th of January 1793, before the house of lords; and which, if ordered to be printed by their unanimous vote, and without any subsequent protest, must be understood to express the opinions of one of the constituted authorities. The divine right of the chief magistrate, and the doctrine of passive obedience, have been, for nearly two centuries, an unfailing topic of dispute in this country between the established and sectarian schools of religion; and they are likely to continue so, till a repeal of the act of uniformity shall have rendered it equally the interest of all christian ministers to inculcate the duty of habitual but not unqualified obedience. Then, perhaps, the heretical may acknowlege, notwithstanding the argumentative sermon of Gordon and Trenchard, that the language of the apostles advises non-resistance more pointedly than the friends of liberty are apt to wish; and the orthodox may concede, notwithstanding the unbroken chain of episcopal testimony, that the conduct of Jesus in the temple demonstrates the founder of christianity to have entertained the bolder opinion. The preface, which is occupied by this discussion, terminates in a style of great animation.

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* See Rev. New Series, vol. vi. p. 350.

Mr.

Mr. Hall then proceeds to shew, that, to render the magistrate a judge of truth, and to engage his authority in the suppression of opinions, betrays an inattention to the nature and design of political society; that when a nation forms a government, it is not *wisdom* but *power* which they place in the hands of the magistrate; whence it follows, that his concern is only with those objects on which *power* can operate. He maintains, that free inquiry must issue in the firmer establishment of truth; that government is the creature of the people, and that which they have created they have surely a right to examine; that, if it be a crime in a subject of Britain to express his disapprobation of that *form of government* under which he lives, the same conduct must, by parity of reasoning, be condemned in the inhabitant of any other country; which would be to bar improvement every where; and, lastly, that an inquiry concerning the comparative excellence of civil constitutions has no tendency to sedition and anarchy. It may be added, that, if the people be prevented from taking into consideration a *Constitutional Reform*, and be suffered only to interfere with the organization of the *House of Commons*, they must adopt principles much more democratic to secure a due weight for their own scale of the constitution, than if allowed to investigate and to pursue the means of diminishing the counteraction of the other powers: so that the bolder discussion leads to the more temperate innovation. This would have been a convenient place for suggesting such farther improvements as the law of libel may require: for instance, that all prosecutions for libel be by action for damages; that if an action be not brought within twelve months after publication, the crime shall have *prescribed*; that to substantiate the truth of an accusation, shall, as in North America, be pleadable in mitigation of damages, &c.

The chapter on Associations is written with great vivacity, and might have been introduced with the words of Tacitus: *Sicut vetus ætas vidit quid ultimum in libertate esset, ita nos quid in servitute; adempto per inquisitiones & loquendi audiendique commercio.* The observations which it contains, we are persuaded, would have great effect in dispersing these holy brotherhoods, if any thing more were necessary: but the war being considered as the consequence of their encouragement, they are dissolving beneath the frowns of bankrupt tradesmen, and the murmurs of multiplying indigence.

The third section, which treats of Parliamentary Reform, will be attentively perused by every friend to the progressive improvement of the constitution. Mr. Hall makes many important theoretical remarks, and declares for *annual parliaments*.

xt occur obſervations on Theories and the Rights of Man; s this ſubject is yet far from being clear, (the more lucid igations of it having only brought us nearer to the theory bbes,) it may be well to extract ſome of the beſt remarks s topic:

s government implies reſtraint, it is plain a portion of our m is given up by entering into it; the only queſtion can then ow far this reſignation extends, whether to a part or to the ? This point may, perhaps, be determined by the following ions:

. The advantages that civil power can procure to a community *rial.* A ſmall part, in compariſon of the condition of man, can thin its influence. Allowing it to be a rational inſtitution, it have that end in view which a reaſonable man would propoſe pointing it; nor can it imply any greater ſacrifice than is ſtrictly ry to its attainment. But on what account is it requiſite to in political ſociety? Plainly to guard againſt the injury of ; for were there no injuſtice among mankind, no protection be needed, no *public force* neceſſary; every man might be left t reſtraint or controul. The attainment of all poſſible good *not* the purpoſe of laws, but to ſecure us from external injury olence; and as the means muſt be proportioned to the end, it rd to ſuppoſe, by ſubmitting to civil power, with a view to *particular* benefits, we ſhould be underſtood to hold all our ad- es dependent upon that authority. Civil reſtraints imply no- more than a ſurrender of our liberty in ſome points, in order to

preſſive, unleſs it has receded from its firſt form and model. Civil power can never exceed its limits, until it deviates into a new track. For if every portion of natural freedom be given up by yielding to civil authority, we can never claim any other liberties than thoſe preciſe ones which were aſcertained in its firſt formation. The vaſſals of deſpotiſm may complain, perhaps, of the hardſhips which they ſuffer, but unleſs it appear they are of *a new kind*, no injury is done them, for no right is violated. Rights are either natural or artificial; the firſt cannot be pleaded after they are relinquiſhed, and the ſecond cannot be impaired but by a departure from ancient precedents. If a man ſhould be unfortunate enough to live under the dominion of a prince, who, like the monarchs of Perſia, could murder his ſubjects at will, he may be unhappy, but cannot complain; for, on Mr. Hey's theory, he never had any rights but what were created by ſociety; and, on Mr. Burke's, he has for ever relinquiſhed them. The claims of *nature* being ſet aſide, and the conſtitution of the government deſpotic from the beginning, his miſery involves no injuſtice, and admits of no remedy. It requires little diſcernment to ſee that this theory rivets the chains of deſpotiſm, and ſhuts out from the political world the ſmalleſt glimpſe of emancipation or improvement. Its language is, he that is a ſlave let him be a ſlave ſtill.

3. It is incumbent on Mr. Burke and his followers, to aſcertain the *time* when natural rights are relinquiſhed. Mr. Hey is content with tracing their exiſtence to ſociety, while Mr. Burke, more moderate of the two, admitting their foundation in nature, only contends that regular government abſorbs and ſwallows them up, beſtowing artificial advantages in exchange. But at what period, it may be enquired, ſhall we date this wonderful revolution in the ſocial condition of man? If we ſay it was as early as the firſt dawn of ſociety, natural liberty had never any exiſtence at all, ſince there are no traces, even in tradition, of a period when men were utterly unconnected with each other. If we ſay this complete ſurrender took place with the firſt rudiments of law and government in every particular community, on what principle were ſubſequent improvements introduced? Mr. Burke is fond of reſting our liberties on Magna Charta and the Bill of Rights; but he ought to remember, that as they do not carry us to the commencement of our government, which was eſtabliſhed ages before, our forefathers had long ago reſigned their natural liberty. If thoſe famous ſtipulations only recognized ſuch privileges as were in force before, they have no claim to be conſidered as the foundations of our conſtitution; but if they formed an *æra* in the annals of freedom, they muſt have been erected on the baſis of thoſe natural rights which Mr. Burke ridicules and explodes. When our anceſtors made thoſe demands, it is evident they did not ſuppoſe an appeal to the rights of nature precluded. Every ſtep a civilized nation can take towards a more equal adminiſtration, is either an aſſertion of its natural liberty, or a criminal encroachment on juſt authority. The influence of government on the ſtock of natural rights, may be compared to that of a manufactory on the rude produce; it adds nothing to its quantity, but only qualifies and fits it for uſe. Political arrangement is more or leſs perfect in proportion as it enables us to exert our natural li-

the greateſt advantage; if it is diverted to any other purpoſe, the inſtrument of gratiſying the paſſions of a few, or impoſes reſtraint than its object preſcribes, it degenerates into tyranny reſſion.'

ſection on Diſſenters is compoſed with vigour: it offers not novel remarks on their hiſtory, and repeats the pro- arguments againſt the ſubſiſting alliance between church te.

Hall's work terminates with a diſſertation on 'the of the preſent Diſcontents;' which has the merit of trating into one focus ſeveral of the leading topics of diſ- tion; they are ſuch only as are capable of redreſs under ſting conſtitution of the country, and therefore they can uſſed without any danger to public tranquillity.

were eaſy to prolong this ſummary view of the preſent let, by copious extracts and miſcellaneous comments: it is one of thoſe publications which muſt be peruſed by o take any decided intereſt in the political ſcenes of the we ſhall content ourſelves with recommending it no leſs le than for matter; its livelineſs will intereſt; although, y, ſome will think it too declamatory, while others may it too much expanded.

VI. *The Environs of London*: being an Hiſtorical Account of

population, and the biography connected with each parish; are the principal objects of the following work.'

This not being a county but a circumlocal history, if we may venture such a coinage, regarding the metropolis as a central point, it will have a natural affinity with the history of London, the centre on which it moves; and as all the places described are in the neighbourhood of the court, many anecdotes of persons and facts connected with English history will necessarily occur. These indeed will naturally intervene in a desultory manner; and a specimen or two may shew the variety which is to be expected.

Under the article Battersea, we are informed, that

'Above three hundred acres of land in the parish of Battersea are occupied by the market-gardeners, of whom there are about twenty who rent from five or six, to near sixty acres each. These gardeners employ, in the summer season, a considerable number of labourers, though perhaps not so many as is generally supposed; on an average, I am informed, not one to an acre. The wages of the men are from ten to twelve, of the women from five to seven, shillings by the week. Most of the women travel on foot from Shropshire and North Wales in the spring; and, as they live at a very cheap rate *, many of them return to their own country much richer than when they left it. The soil of the ground occupied by the gardeners is sandy, and requires a great deal of rain. The vegetables which they raise, are in general very fine; their cabbages and asparagus, particularly, have acquired celebrity. Fuller, who wrote in the year 1660, speaking of the gardens in Surrey, says, "Gardening was first brought into England for profit, about seventy years ago; before which we fetched most of our cherries from Holland, apples from France, and had hardly a mess of rath † ripe peas but from Holland, which were dainties for ladies, they came so far, and cost so dear. Since, gardening hath crept out of Holland, to Sandwich, Kent, and thence to Surrey, where, though they have given 6l. an acre and upwards, they have made their rent, lived comfortably, and set many people on work. Oh, the incredible profit by digging of the ground! for though it be confessed, that the plough beats the spade out of distance for speed, (almost as much as the press beats the pen,) yet what the spade wants in the quantity of the ground it manureth, it recompenceth with the plenty of the food it yieldeth, that which is set multiplying a hundred fold more than that which is sown. 'Tis incredible how many poor people in London live thereon, so that, in some seasons, the gardens feed more people than the field ‡." I hope to have it in my power, before the conclusion of the present work, to give a general view of

* I am credibly informed, that many of them live upon 1s. 6d. per week. To account for which, it will be necessary to observe, that their diet consists, in a great measure, of the produce of the gardens, which they have gratis.'

† Early. *Rath* is Saxon.

‡ Fuller's Worthies, part iii. p 77.'

the

eſent ſtate of gardening in the neighbourhood of London, and ertain, pretty nearly, what quantity of ground is occupied for urpoſe. The rent of land in Fuller's time appears to have xtremely high. The gardens at Batterſea pay 7s. 6d. an acre ies to their vicar.' P. 27 – 8.

re we may remark that we have no intimation to what this work may be expected to reach; the preſent is hed as volume I., and the diſtrict remaining to be de- d conſiſts of the whole of Middleſex, with portions more s of Kent, Eſſex, and Hertfordſhire: ſo that two more ies are the leaſt that we may imagine will be requiſite.

e next ſpecimen which we ſhall offer to our readers, is of a ent nature from the preceding extract, though to the ſame ſe, viz. that of furniſhing a compariſon between diſtant and manners. In treating of Dulwich, Mr. Lyſons pro- many anecdotes of the Life of Mr. Alleyn, founder of the e there, whoſe theatrical profeſſion is well known: but, alſo joint-proprietor of a bear-garden on the Bankſide, wa:k, he purchaſed the office of maſter 'of all and ſingular ajeſty's games of bears and bulls, and maſtive dogs, and ve bitches:' which office is thus explained:

s the nature of this office is little known, it will perhaps be g to my readers, to give a ſhort account of it, with copies of al papers relating thereto. Whenever it was the king's plea-

a certain number of mastiff dogs yearly, upon condition that the commission should never come into their neighbourhood. Among Alleyn's papers is an engagement signed by certain persons of the town of Manchester, wherein they promise to send up yearly "a masty dogge or bytche to the bear-garden, between Midsomer and Michaelmasse." The master of the bear-garden, in queen Elizabeth's time, was allowed to have public baitings on Sundays in the afternoon*; which liberty was taken away by James I. Alleyn complains much of this in a petition to the king; in which he also prays for an increase of salary. The whole petition is curious, and throws so much light upon the nature and prevalence of this diversion, that I shall make no apology for inserting it at length; and with it shall close this digression upon bear-baiting:

"To the king's most excellent majesty, the humble petition of Philip Henslow, and Edward Alleyn, your majesties servants.

"Whereas it pleased your most excellent majesty, after the death of Sir John Dorrington, to grant the office of master of your game of bulls, bears, and dogs, with the fee of sixteen pence per diem, unto Sir William Steward, Knt.; at which time the howse and beares, being your majesty's petitioners'; but we not licensed to bayte them, and Sir William Steward refusing to take them at our hands upon any reasonable terms, we were therefore enforced to buy of him the said office, pastime, and fee, at a very high rate; and whereas, in respect of the great charge that the keeping of the said game continually requires, and also the smallness of the fee; in the late queen's time, free liberty was permitted without restraint to bayt them, which now is taken away from us, especially on the Sundays in the afternoon, after divine service, which was the chiefest means and benefit to the place; and in the time of sickness, we have been restrained many times on the working days; these hindrances, in general, with the loss of divers of the beastes, as before the king of Denmark we lost a goodly beare of the name of George Stone†; and at another bayting, being before your majestie, were killed four of our best bears, which in your kingdom are not the like to be had, and which were in value worth 30l. and also our ordinary charges amount yearly to 200l. and better;

"Thence for my voice, I must (no choice)
Away of force, like posting horse,
For sundry men had placards then
Such child to take."

"Commission to George Buck to take up as many paynters, embroiderers, taylors, &c. as he shall think necessary for the office of the revels." Pat. 1 Jac. pt. 24. June 23. "Commission to Andrew Pitcairn, to take up hawks for his majesty's recreation, and pigeons and hens for the keeping of them." Pat. 5 Car. 1. p. 1. Oct. 30.'

'* Plays were performed on Sundays, in the reign of queen Elizabeth. Malone's Hist. of the Stage, p. 126.'

'† In a letter to Alleyne, among his MSS. mention is made of a bear called "Little Besse of Bromley," who fought in one day the notable exploits of twenty-one double and single courses with the best dogs in the country.'

these

these losses and charges are so heavy upon your petitioners, that whereas formerly we could have letten it forth for 100l. a year, now none will take it gratis to bear the charges, which is your poor servants undoing, unless your majestie, of your gracious clemencie, have consideration upon us. These causes do enforce us humbly to become suitors unto your majestie, that in respect of the premises, and that we have, ever since your gracious entrance into this kingdom, done your majestie service with all duty and observance; it would please your majestie in your most royalle bounty, now so to relieve us, as we may be able to continue our service unto your majestie as heretofore we have done; and to that end, to grant unto us free liberty, as hath been granted in the late queen's time; and also in respect of our great and dayly charge, to add unto our said fee 2s. and 8d. being never as yet increased since the first foundation of the office. And whereas, there are divers vagrants and persons of loose and idle life, that usually wandereth through the country with bears and bulls without any licence, and for ought we know serving no man, spoyling and killing dogs for that game, so that your majestie cannot be served but by great charges to us, fetching them very far; which is directly contrary to a statute in that behalf, for the restraining of such: your majestie would be pleased, in your most gracious favour, to renew unto your petitioners our pastime; and to grant us, and our deputies, power and authoritie to apprehend such vagrants, and to convene them before the next justice of peace, there to be bound with sureties to forfeit his said bears and bulls to your majesties use, if he shall be taken to go about with any such game, contrary to the laws of this your majestie's realm; and your poor servants will dayly praye for your majesties long and happy reigne." P. 92, &c.

Royal sports have usually had a stamp of savageness on them; and though our court may have reformed in the instance above cited, yet, as royal sanction gives a strong tincture to the manners of a country, we have scarcely yet gotten the better of old brutal customs. Tilts and tournaments debased to prize-fighting, with bear-baitings, are scarcely out of memory; and, if we mistake not, bull-running formed a conspicuous article of complaint in the presentment of a grand jury, even within the last twelve months.

In this work, the antiquary, as well as the miscellaneous reader, will meet with much intelligent information, respecting manors, churches, families, armorial bearings, monumental inscriptions, interspersed with personal anecdotes and local particulars, all treated in a free, liberal, and amusing manner. The volume is elegantly printed, and is illustrated with twenty-seven engravings of views, remarkable buildings, churches, tombs, portraits, and other objects of curiosity; though we must add that the style of the engravings is not to us of the most pleasing kind:—but, if not the most *picturesque*, it is, perhaps, the best suited to accuracy of representation.

Art.

ART. VII. *The History and Antiquities of the University of Oxford*, in Two Books: By Anthony à Wood, M.A. of Merton College. Now first published in English, from the original MS. in the Bodleian Library. By John Gutch, M.A. Chaplain of All Souls and Corpus Christi Colleges. Vol. I. 4to. pp. 667. 1l. 11s. 6d. in Boards. Printed at Oxford; sold by Nichols, London.

A SUFFICIENT account of the nature of this publication was extracted by us from the former part of this work, which appeared in 1786, under the title of The History and Antiquities of the Colleges and Halls in the University of Oxford, published under the care of the editor of this part of the undertaking*. The unforeseen and extraordinary labour which the patient author had to undergo in preparing his English work for the Latin version, required by the Heads of the university, by recovering all the antient charters, bulls, and quotations, verbatim and at large, of which he had before taken the abstract sense, is pathetically represented in the author's preface before us; and how well he was rewarded for his services, and gratified in the liberties taken by Dr. Fell the translator, have already been hinted in the article above cited. The fact was, Anthony performed a laborious undertaking for his own satisfaction; the artful purchasers bought it ready made for a paltry consideration, and availed themselves of his honest zeal, to stipulate for its being accommodated to their purposes; which he, having heedlessly agreed to it, thought himself bound to execute, however he might regret his engagement. Unfortunately for literary men, their turn of mind, added to their circumstances, generally unfit them for making bargains: it is only in some rare instances, where worldly policy luckily unites with other talents, and poverty happens to be at a due distance, that they obtain recompences, for which Prudence, as a disguise, assumes the merit of Generosity. Before we quit this subject, it may be added that the art of money-getting is an art *sui generis*, and is more often found alone than in association with other kinds of knowlege; (virtues being out of the question;) and if we attend to Wood's character of the sons of *alma mater*, at different times, his dealings with the Heads of the university in this instance will not be produced as an exception.

Anthony Wood was not, in proper terms, a man of this world; he was one of those Beings who desert the times in which they were born, to live and travel through past ages, as far back as they can grope their retrograde way through obscurity. Being thus unfit for the present world, they despise their

* See Rev. vol. lxxvi. p. 287.

cotemporaries,

poraries, and are in turn deſpiſed by them. Devoting ttention to men and things no longer in exiſtence, if their s be at any time acknowleged, it is by future genera- when they themſelves alſo are numbered with the dead, e become antiques.

us it fared with honeſt Anthony, who, (according to prefixed to this volume, chiefly extracted from a MS. of earne, and which is as barren as any literary life what- is deſcribed as

perſon who delighted to converſe more with the dead than with ng, and was, as it were, dead to the world, and utterly unknown on to the generality of ſcholars in Oxon. He was ſo great an r of a ſolitary and private life, that he frequented no aſſemblies ſaid univerſity, had no companion in bed or at board, in his walks, or journies, nor held communication with any, unleſs me, and thoſe very few, of generous and noble ſpirits; and all things conſidered, he was but a degree different from an as ſpending all or moſt of his time, whether by day or night, ing, writing, and contemplation.'—' He was equally regard- envy or fame, out of his great love to truth, and therefore no wonder he took ſuch a liberty of ſpeech, as moſt other s, out of prudence, cunning, or deſign, have uſually declined. ndeed as to his language, he uſed ſuch words as were ſuitable profeſſion. It is impoſſible to think that men who always con- ith old authors, ſhould not learn the dialect of their acquaint- An antiquary retains an old word with as much religion as an

reading, as appears by the numerous references to the authorities for them: but they consist of matters of a very trivial nature, chiefly of disputes, brawls, and frays among the students, and between them and the townsmen of Oxford; disgusting to the reader, of little credit to the seminary, and of no obvious use, unless they may prove of service in settling the chronology of other affairs with which the parties introduced may happen to be connected. On the whole, the facts and anecdotes enable us to form a very low opinion, indeed, of the learning cultivated, and the discipline maintained, in this famous university, during the papal ages.

We observe, throughout, much attention bestowed on securing to Oxford the priority of foundation with respect to Cambridge, to which Anthony will not allow the rank of an university before the year 1317, 11 Edw. II.*; and he loses no opportunity of insinuating its inferiority as a seminary of learning; a spirit of petty rivalship which may be pardoned, but cannot be approved.

Among the matters best intitled to notice in this volume, may be mentioned Wood's account of the introduction of the study of civil law into the university †, the particulars respecting Roger Bacon ‡, his anecdotes and character of John Wycliffe the reformer ‖, and his account of the introduction of the art of printing §; concerning all which the judicious reader, after owning his obligation to Anthony for the facts, will do well to exercise his own judgment.

The volume closes, as before observed, with the year 1509, the 1st of Henry VIII. at which time the author gives a very gloomy account of the declining state of the university. We are to observe that, this time being the eve of the reformation of the national religion, new opinions, even at Oxford, were gradually undermining the good old doctrines that upheld the Romish hierarchy, for which Anthony's studies gave him a strong predilection. 'Scholars, (he laments,) were inconstant and wavering, and could not apply themselves to an ordinary search in any thing. They rather made choice of, than embraced, *those things which their reasons were capable of* **;'—a sad falling off this, from 'the acute readings and disputations' which he elsewhere applauds!

* Page 393. † Ib. 150. ‡ Ib. 332. ‖ Ib. 511, &c. What Anthony thought of reformers in general, is plainly expressed in pp. 158. 528. 565, &c. § Ib. 623. ** Ib. 665.

Art.

VIII. *An Essay on the Nature and Constitution of Man*; com-
ending an Answer to the following Question, proposed by a
ned Society: "Are there any satisfactory Proofs of the Im-
riality of the Soul? If such Proofs exist, what Conclusions are
formed from them with respect to the Soul's Duration, Sen-
n, and Employment, in its State of Separation from the Body?"
.C. Sims, M.D. 8vo. pp. 79. 2s. sewed. Phillips. 1793.

have witnessed so many unsuccessful attempts to explore
the unknown region of the intellectual world, that we
take up any new treatise on this subject with sanguine
ations of receiving new light to guide our future re-
s. The present writer, dissatisfied with the philosophy
teaches that the soul of man is the result of the peculiar
zation of the brain and nerves, is an advocate for
pular doctrine, that man consists of a body and soul
; and he maintains that it is an indivisible and immaterial
ce, and therefore naturally immortal. The argument,
ch he grounds his opinion, is this:—That, in every per-
n of external objects, by means of the senses, and in the
l operations of reason and memory, we are conscious
of the operations performed, and of an internal agent
performs them; and, as consciousness is certain know-
we certainly know, without reasoning, that this agent is
and of a different nature from the material frame of the

man; a divine monitor, which is not a part of the human constitution, but the grace or free gift of God, given to each individual for his instructor or guide through life.——For the rest of Dr. Sims's speculations, we must refer the reader to the work, which, whether satisfactory in its reasoning, or not, is clearly and correctly written.

ART. IX. *Sermons on different Subjects*, by John Hewlett, of Magdalene College, Cambridge; and Lecturer of St. Vedast's, Foster-lane. Vol. II. 8vo. pp. 504. 6s. Boards. Rivingtons, Johnson, &c.

THE perusal of this volume has, in the main, confirmed the favourable opinion which we formed of Mr. Hewlett, as a writer of sermons, when his first volume passed under our inspection. [See Rev. vol. lxxvii. p. 147.] He still continues to treat chiefly on practical subjects, of general utility; and, in discoursing on them, he preserves the due medium, so suitable to popular addresses, between abstruse refinement of speculation on the one side, and flat and insipid triteness on the other; his sentiments, if not new, are commonly just and interesting; the arrangement of thoughts is regular and perspicuous; his language, if not highly ornamental, has the more essential qualities of classical purity and neatness; and he sometimes, by adopting the form of direct address, rises to a considerable degree of animation.

Of the sermons contained in this volume, which are twenty-one in number, thirteen are on general topics of practical morality; namely, The Mischiefs arising from a wavering and unsettled State of Mind; The relative Duties of the Young to the Aged; The relative Duties of the Aged to the Young; The Union of Godliness with Contentment; Forbearance; Christian Fortitude; Pride; Beneficence; Godly Sorrow; Duty of examining our secret Faults; Idleness; The Duty of praising God; Sobriety. Among these, the discourses on the reciprocal duties of the young and the aged are particularly pleasing, as containing many useful reflections; for which the author has been more indebted to his observation of life, than to common-place reading. A similar remark might be applied to the discourses on *pride* and on *secret faults*.

Mr. H. is particularly happy in illustrating scripture characters, and in deducing from them moral instruction. The reader will find three very pleasing discourses of this kind in the present volume; on the character and conduct of Zaccheus, of St. Peter, and of Pilate. Perhaps, in the last of these discourses, the conduct of Pilate is treated with too much severity, when it is imputed to base depravity; it appears rather to have pro-

ceeded from pusillanimity. It seems also to be asserted, without sufficient proof, that Pilate afterward put an end to his life from the same motive which actuated Judas, and sought a refuge from despair in the horrors of self-destruction.

Beside the discourses already mentioned, there are a few others of a more speculative cast, which must be distinctly mentioned. In a sermon on the probability of our meeting and recognizing each other in a future state, Mr. H. infers this probability from the continued consciousness of the soul after death, from the identity of the body at the resurrection, and from the communion of angels. In a discourse on the yoke of Christ, obedience to the Christian law is shewn to produce a spirit of moral freedom. The subject of Superstition is distinctly treated, with the particular view, as it seems, of vindicating certain forms and ceremonies, admitted into religious institutions which have been formed not for *philosophers* but for the *body of the people*, against the censures of certain 'jealous and untractable sectaries.' It is remarked, as an inconsistency in Dissenters, that they commemorate a political revolution, and yet object to the observation of a religious festival.—How hard is the present lot of Dissenters; who, on the one hand, are blamed for a supposed want of attachment to the British constitution; and, on the other, are accused of political superstition, for having been almost the only body who have preached and published sermons on the centenary of the revolution! Mr. H. has added two discourses on Infidelity, in which he assigns, as the causes of its prevalence, indolence, vanity, impatience of controul, and depravity of manners. We remark in these discourses several expressions of that vulgar spirit of bigotry, which confines all religious principle within the pale of the Christian church. If a modern Deist admits the being of God, 'his faith, (says Mr. H.) may be truly said to be *dead*, for generally, I believe, it has little more to do with the regulation of his conduct, than a belief in the velocity of light, or the infinite extension of space.' Indiscriminate censures on the principles and motives of men cannot, to say the least, be very consistent with the candid spirit of Christianity; and we are sorry to find any such indications of illiberality in a work which is, on the whole, entitled to much commendation.

Art. X. *Personal Nobility:* or, Letters to a Young Nobleman, on the Conduct of his Studies, and the Dignity of the Peerage. 12mo. pp. 363. 4s. Boards. Dilly. 1793.

The intrinsic value of *noble birth* has lately been more accurately examined than at any former period; and the

consequence has been a general diminution of that reverence for titles, which, in ages of ignorance and despotism, was found so convenient to the great. The general diffusion of wealth and the dissemination of knowlege have brought the higher and lower orders of society so much nearer to each other, that the former can no longer command the homage of the labourer by the mere pageantry of rank, without personal merit. If, from reasons of policy, these artificial distinctions, the offspring of a military system of government, should be still continued, they will cease to be respected, except where they are united with those qualities which are in themselves valuable. In the expressive words of the author of these letters, 'the ancient nobility, in order to preserve any substantial superiority, must rebuild the honour of their houses on the basis of their own *personal merit*.'

These are truths, which, however unpleasant they may be, it is necessary that the rising race of nobles should be taught; and they are urged with great force and spirit, but at the same time with a due regard to decorum, in the work now before us. The author, no mean master of the graces of language, is a warm advocate for antient learning, and is of opinion that the honour of the privileged orders cannot be more effectually promoted, than by a return to the truly classical mode of education which prevailed among the great in the reign of Elizabeth. Many of the letters turn on the subject of classical study, and contain excellent advice concerning the manner in which it should be pursued by a young nobleman. The following, which is wholly of the preceptive kind, will afford a good specimen of the easy and handsome manner in which useful instruction is here presented to young persons:

'My Lord,

'Your Lordship expressed a wish in your last letter, that I would be more explicit on the plan which I advised you to pursue. I am happy in finding you desirous of information, and wish it may be in my power to offer such as you may experience to be truly useful.

'I think it right, my Lord, to lay the foundation of your future improvements, in that kind of elegant and pleasing learning, which the French call *Belles Lettres*; the English, classical learning; and the Ancients, the *studies of humanity*. You have already made a very considerable progress in this department under your tutor. But it must be confessed, that you have read the classics hitherto, rather for the sake of acquiring the ancient languages, and exemplifying the rules of grammar, than of refining your taste, and of extending your knowledge of life and manners.

'You will do right to re-peruse the most celebrated of the classics with more liberal views. Procure the best *variorum* editions of them all, for the sake of referring to them when difficulties arise. Begin with

Virgil, and read him in the edition of HEYNE. Do not trouble yourſelf at firſt with the *variantes lectiones*, nor with all thoſe diſcourſes which the ingenious editor entitles *excurſus*; but read all his notes at the bottom of the pages. They will give you a juſt idea of Virgil's excellence, in many paſſages where the beauties may at firſt not ſtrike your taſte. Finiſh all the works of Virgil, before you enter on any other claſſic. You will ſoon read him with intereſt; which is ſeldom the caſe when a claſſic is read chiefly to analyſe the conſtruction, in ſhort interrupted portions, as at ſchool, or under a private tutor.

'From thus ſtudying and reliſhing Virgil, you will receive an improvement in your taſte, which will enable you to diſcover thoſe charms which captivate the claſſical reader in all the celebrated authors of the Auguſtan age.

'Let Homer's Iliad be read immediately after Virgil's Æneis. Read him without notes; for no author writes more perſpicuouſly, and notes only diſtract attention when they are not neceſſary. Read him in the Oxford edition, without a Latin tranſlation; having at the ſame time, in a ſeparate volume, a Latin tranſlation to refer to occaſionally and to ſave the trouble of turning over a lexicon. After a careful reading of the two or three firſt books, you will find little difficulty in the language. The few that may ariſe, will be eaſily removed by the tranſlation. I wiſh you could proceed entirely without a tranſlation; but as this is more perhaps than I ought reaſonably to expect, I recommend one, merely to avoid the toil of turning over the lexicon. Not that I think the toil uſeleſs; but I fear it will be more troubleſome than you will chuſe to ſubmit to, eſpecially as editions with literal tranſlations abound, in which the meaning of every word is accurately diſcovered with little labour.

'By an attentive peruſal of Virgil and Homer, you will not only have acquired a perfect acquaintance with thoſe firſt-rate writers, but at the ſame time a great knowledge of mythology, and of that poetical hiſtory which tends to facilitate the ſtudy of the claſſics of all ages and all countries. Other authors are to be read indeed in due order, but Virgil and Homer ſhould be firſt digeſted. They will furniſh a ſolid corner-ſtone for the future edifice, however maſſy or magnificent the deſign. Not to weary or alarm you with requiring too much at once, I ſhall purſue the ſubject in ſubſequent letters, if, amid your other employments, you deem what I have already propoſed, not impracticable.

'But leſt you ſhould think that I have loſt ſight of the plan of which I ſpoke, I muſt remind you that the Belles Lettres conſtitute the firſt part of it. It will be followed by logic, ethics, metaphyſics, phyſics, mathematics, hiſtory, philoſophy, and general literature.'

In ſeveral ſubſequent letters, the author purſues the ſame ſubject, with a particular reference to the deſign of qualifying his young pupil for public ſpeaking. Some very judicious inſtructions are given for the formation of a claſſical library. Without adhering to the preciſe formality of a didactic ſyſtem, and, we muſt add, without offering any thing farther than the moſt general and curſory hints on matters of ſcience, the writer goes on to add ſome directions with reſpect to the ſtudy of

of logic, ethics, metaphysics, physics, mathematics, history, general philosophy, and general literature. What is offered on these subjects will be chiefly useful in exciting the attention of young persons to them; practical directions for prosecuting them must be sought elsewhere.

From the letters of moral and prudential council contained in this volume, we select the following on the importance of supporting dignity of character:

'An ancient mansion, or an old oak, UNDECAYED, are venerable. The mind approaches them with a kind of awe. So an ancient family, long famous for its virtues and prosperity, and still flourishing, is naturally productive of esteem. But if the old mansion is reduced to a mere heap of rubbish, and the old oak rotten, we pass them unnoticed, or consider them as incumbrances of the ground. Apply this image to fallen, corrupt nobility.

'To use a vulgar phrase, you *must keep it up*, my Lord. Send a poor, puny, degenerate lord, descended from the Conqueror, with no abilities of mind and body, and a healthy, virtuous, and able plebeian, into a foreign country, among perfect strangers, without any distinction of dress; and the strangers will soon determine which is the nobleman. Nature produces gold, the king stamps it, and it passes current as a guinea; but if the guinea has been clipt, or if there is too much alloy in it, it will be rejected at the exchange. The pure gold, without any stamp at the *mint*, will always retain its value according to its weight. Stamp your gold, however, with virtuous qualities, such as affability, gentleness, courage, good temper, magnanimity, learning, eloquence, generosity, and it will never suffer the disgrace of being cut asunder by the sheers, and cast into the crucible.

'I am far from disparaging nobility. The times are rather unfavourable to it; and I am endeavouring to render it really venerable, by founding its fancied superiority on real pre-eminence. Noblemen may indeed value themselves highly: but self-value does not increase their real value. Their real value is that alone at which they are esteemed by the public. It is not the seller, but the buyer, that determines the price of a commodity.

'Convinced as I am that you have early imbibed these sentiments, I should not inculcate them again, had you not informed me, that two or three young lords, with whom you often associate, had endeavoured to persuade you, that there is a dignity in birth, independent of personal merit, or beneficent exertion. They spend their time chiefly in the stable, at the tavern, and at the gaming-house; they substitute a horse-laugh in the place of all argument; and they would willingly reduce you, by ridiculing your virtues, to a level with their own degenerate state. But what say the people at large, on whom both you and they must depend for a continuance of your honours and privileges? They bid you cast your eyes over the British Channel, and learn in time a lesson of caution.

'Only consider the useless life of these young noblemen, whose fortunes are princely, and whose titles, in *sound*, *right honourable*. They rise at twelve, they dress, they ride, they dine, they game, they go to some

public place, they sup, they drink to excess, and then retire again, and renew the same contemptible round on the morrow. Can you wonder that the people view their civil distinctions with an evil eye? When such an one is on his departure, let him take a retrospective view of his life. What have I done? may he ask: my life has been useless to others, and to myself dishonourable. Am I one of the lords of the creation, as well as a lord in civil rank, distinguished above others by my country? If nature had made me a tree, or an animal without reason, I might probably have been more useful than I have been; and more truly estimable.

'Never let the false wit and rude conversation of such degenerate nobles stop you in your honourable career. Treat them with politeness, but act and speak with spirit; and, above all, persevere in the path of honour which you have chosen, and mark the end of your choice.'

The subject of religion is discussed in several letters; and with becoming dignity. The contempt, with which the religious observance of Sunday is treated by many in the higher orders of society, is very properly censured. The renewal of something like the antient hospitality, in the country mansions of nobles, is recommended as the best means of meriting and preserving respect. On the subject of politics, the author is a prudent but steady friend to freedom. He inculcates on his young nobleman the exertion of his influence and example in preserving peace, good order, and liberty unsullied by licentiousness. Dreading the horrors of sudden convulsion, he recommends those 'alteratives which will restore health in time, without the pain of amputation or the loathsomeness of nauseous medicine.'

'In public affairs you will, I conclude, from the principles you have imbibed in the schools of antiquity, ever lean to the side of liberty and the people. Common sense dictates, and common humanity eagerly adopts the idea, that the few were made for the *many*, not the many for the few. Your greatness of mind will sacrifice every selfish view to the public benefit. If a REFORM should be required, which may render it necessary that you should give up your influence over the borough of ***, or that of ***, or that of ****, and your power in the county election, you will renounce them with alacrity; you will, if you act consistently with those ideas of justice and honour, which I know you entertain, be among the first to promote such a REFORM, whatever it may cost you.

'Human affairs, we all know, will ever stop at a point far below perfection; but it is the business of man in society, to be ever urging the stone up the hill. Time causes every human institution to recede from its original purpose. No wonder that the constitution of a senate, established in very early times, should at length want renewal. What good and substantial reason can be assigned, why the present generation may not enjoy the benefit of its renewal, as well as some future? Not only liberty and the true spirit of the constitution are interested in a re-

form

form of parliament, but the MANNERS OF THE PEOPLE, and consequently their happiness, the ultimate end of all government. Corruption will no longer pervade all ranks, in every competition, from a county election to the choice of a parish beadle. Merit will dare to emerge from her shade. Truth, no longer overborne, will advance, with all her native confidence, to put in her claim to just esteem. Astræa will return from her exile. Long services, or great talents and acquirements, employed for the public good, will meet with their reward. The prizes, which justly belong to merit, will not be lavishly expended on purchasing majorities directed in their decisions by ONE MAN. Young adventurers, in all the professions, will aspire at excellence, with a prospect of honour and emolument in their mature age, even though they should want *that succedaneum for every excellence*, a FRIEND;—a FRIEND among borough-mongers, a PATRON among those who employ the advantages of birth and fortune, in influencing votes, where votes cannot be influenced consistently with common honesty.

'You, my Lord, will worship with me in the temple of Liberty, built, as it is in England, on the massy arches of monarchy, aristocracy, and democracy; but if any one of the arches is decayed, you will wish with me, in your veneration for the goddess, to preserve her temple perfect in all its parts, and to employ the most skilful masons, the best marble, and the strongest cement in its repair.

'THUS REPAIRED, enter the temple with me, my Lord; and let us unite our voices to the general anthems of whole nations, hailing the sun of reason as it daily bursts through the clouds of prejudice—celebrating the Nobility of Nature and Virtue—and doing willing homage to the MAJESTY OF THE PEOPLE.'

Liberal sentiments, of the same kind with the preceding, will be found in several other parts of this volume. The sound sense and the good writing, which distinguish this publication, render it very proper to be put into the hands of young men in the higher ranks of society:—it may be considered as a beautiful comment on the eighty-first Satire of Juvenal—an elegant sermon on the text,

> "*Tota licet veteres exornent undique cæræ*
> *Atria, Nobilitas sola est atque unica Virtus.*"

We have heard this work attributed, with much confidence, to Dr. Knox.

ART. XI. *A Tour through the South of England, Wales, and Part of Ireland*, made during the Summer of 1791. 8vo. pp. 403. 12 Plates. Fine Paper, 14s. Common ditto, 10s. 6d. Boards. R. Edwards. 1793.

ALL the external circumstances observable on opening this publication, the fine paper, the plates worked in fancy colours, and the loose print, together with the easy familiar

ſtyle of the journal, beſpeak the production of a gentleman traveller. He has publiſhed a ſummer's ramble, without reflecting that his excurſion was ſo far within the bounds of common knowlege, as to require uncommon abilities, or a peculiar object of attention throughout, to render it generally interesting. Accounts of places already often deſcribed, and now well known, amount merely to what particular perſons think of them; which may be of no great moment to ſome readers.—The motive for this journey is thus explained:

'It is not the effect of a particular ſpecies of diet, nor the impreſſions made by a fickle climate upon the diſpoſition of Engliſhmen, that cauſe thoſe phlegmatic vapours, and that depreſſion of ſpirits, which are ſo juſtly become the characteriſtic of a whole nation. From what ſource then does this evil originate? Evidently from a relaxation of the mental powers, indulged to an exceſs. Air, exerciſe, and even literary reſources, without a certain degree of novelty, fail in their effect. A variety of new objects, and a total change in the ſcenery around us, operate in a delightful manner upon the ſpirits and health. The faculties of the mind, when abſorbed in the ſpeculation of the future, or too much engroſſed in the contemplation of the paſt, become a prey to indolence and ſpleen, the very parents of ſuicide.'

Happily for the generality of our countrymen, the remarks contained in the above paragraph apply chiefly to thoſe whoſe parents (to avail ourſelves of a vulgariſm,) were born before them; and their paſſage through life being made eaſy by hereditary wealth, they exiſt to no ſerious purpoſe whatever, excepting it be to regulate their movements according to prevailing modes. Some degree of education may have taught men of this claſs how to think, but fortune whiſpers in their ear that they have no occaſion to think; *thought*, therefore, is, in them, involuntary; the ſicknefs of ſtagnant faculties. Such men do well to hurry from place to place, to change the ſcenery around them, and, if poſſible, to eſcape even from themſelves. The great maſs of mankind, however, to whom fortune has not been ſo equivocally kind as to excuſe them from ſome mode of application, either of mind or body, generally find variety enough in the courſe of their employments at home, to render exiſtence tolerable, and to ſecure them from becoming 'a prey to *indolence* and ſpleen.'

Paſſing from his motive for travelling, to the journey itſelf, we find the writer lively enough to fill up his pages, ſomewhat in the Shandyan manner, with very ſlender materials; nor does he wiſh to encumber himſelf with any thing that wears too grave an appearance. In brief, he is more able than willing; for, in an early ſtage of the work, he condeſcends to give ſomething like a general deſcription of Portſmouth, as from a man

of obſervation; and, as if he had done wrong, he apologizes for it, afterward, in a ſtyle that damped our expectations of meeting with any more of the like kind of topographical entertainment:

'But, gentle reader, whoever thou art, whether prelate or peer, ſailor or ſoldier, critic, or commiſſioner of his majeſty's dock-yards, reflect, that as yet we have travelled together but a ſhort ſpace,—beam not, ſo early, the ſullen clouds of diſcontent upon theſe traces of my pen—conſider me as one employed *ſolely* to give thee *amuſement*—view theſe pages with candour, and I promiſe thee, as we ſojourn together in future, I will not again interlard them with muſty deſcriptions of ravelins and counterſcarps, nor pillage the works of my foreſathers, for delineations of double parapets, flanked with baſtions and curtains.'

What then does this writer mean to give us? Nothing but the common perſonal adventures of himſelf, and his man Jeremy, on the road, and at inns? Let us look a little farther.

'The naturaliſt will find, in Cornwall, a larger field for philoſophical diſquiſition, than can be met with in any [other] part of England or Wales. Here he may indulge himſelf in endleſs experiments. Curioſities of every kind, numberleſs productions both of nature and of art, preſent themſelves in abundance. Here he has an opportunity of penetrating into the very bowels of the earth, of exploring her inward receſſes, and ſearching into her ſecret caverns. It would far exceed the limits of ſuch a circumſcribed work as this, to enter upon a detail of the vaſt variety of antiquities, minerals, foſſils, ſoils, plants, manufactures, lakes, caverns, with a long *et cætera*, in addition to the liſt of curioſities which would engage the attention of philoſophers. I can only lament my inability to be more minute. *I paſs lightly over ſuch topics*, and preſs forward to a ſeries of new objects, hoping to cull from every one ſome ſmall ſhare of amuſement and information for my readers.'

What readers? Profeſſing to paſs lightly over the moſt intereſting local topics, what ſpecies of readers does the author aim to amuſe and inform? If his limits be inadequate to the purpoſe, why not enlarge them; why write at all in a mode that excludes the chief merit of viſiting diſtant places?—but all this is only one of his modes of flouriſhing; for, in contradiction to his own profeſſions, he will every now and then condeſcend to ſtop, and furniſh a little information; and, following the above extract, he gives us an agreeable, if not a grave, account of the Corniſh mines and minerals.

Still he is not pleaſed with the ſtyle of other travellers, and labours at ſomething ſuperior to every one:

'Leſtwithiel contains nothing worth a traveller's notice, except he ſeems the ſpire of a church a curioſity. For my part, I admire the methods by which modern ſcribblers ſwell their works to a voluminous form. One, who ſhall be nameleſs, thinks it worth mentioning, that Leſtwithiel

Leſtwithiel " has a church with a ſpire, the only one, except that of Helſton, in the whole county." And yet this man has publiſhed his two volumes quarto—who wonders at it? Being ſo minute, he might have added, that weeds are found to flouriſh prodigiouſly in the church-yard; the only one in Cornwall, where they thrive in ſuch abundance!' P. 75.

Truly ſo he might, and with great propriety, if the fact juſtified him. Surely there is more information in a remark, that ſpires are unuſual in that county, than in merely telling us, in rather a petulant ſtyle, that Leſtwithiel church has a ſpire!

One ſpecimen more will acquaint our readers with the character of the gentleman with whom they are invited to travel:

' Returning from Plymouth on foot, I contrived to loſe both my way and my companion. I found myſelf aſcending the ſummit of a ſteep hill, commanding a grand extenſive proſpect of the ſea, Drake's iſland, Stonehouſe, Plymouth, and Dock. While I was gazing about to ſee what courſe I ought to take, I obſerved, upon the ſide of the hill, an old gentleman in a muſing poſture, leaning upon his cane, and apparently indulging himſelf in the contemplation of the ſurrounding ſcenery. Fortune could not, thought I, have thrown a better perſon in my way, to extricate me from this dilemma. " Sir," ſaid I, approaching him, " be kind enough to tell me the neareſt way to Dock. I came from Plymouth, and have miſſed the road." " I perceive you have," ſaid he, " and if, as I ſuſpect, you are a ſtranger to this place, it is lucky you have ſo done. We reckon our walks around this ſpot the fineſt in the world, and, excepting the views from mount Edgecumbe, this is the beſt we have. You are now upon Stonehouſe hill. Commercial ſpeculations confine me during the week to other contemplations, but on a Sunday I conſtantly viſit this terrace, to enjoy the beauties of the ſcene before us. When I was younger, I uſed to aſcend to that point above us, in order to extend my view. You appear to be of an age for climbing, and if you have curioſity enough to lead you to the top, you will be amply repaid for your trouble." I took the old gentleman's advice, and ſeating myſelf on the ſummit of the hill, found how neceſſary it was for a traveller now and then to loſe his way. Thoſe who day by day purſue the beaten track, turning neither to the one ſide nor the other, and anxious only to perform their journeys with expedition, had much better be ſeated in a chimney corner at home. They neither diſcover the beauties of their country, nor enjoy them when chance throws them in their way. The characters of human life have no variety for them; their views are ſelfiſh, and all their endeavours tend only to the moſt convenient methods of vegetation.'

Why was the fine proſpect from Stonehouſe hill ſuffered to ſtir up ill humour againſt thoſe travellers who have not leiſure enough to loſe their way; or againſt thoſe who ſit at home in their chimney corners minding their buſineſs? Our author ſeems to have a rooted antipathy to ſteadineſs of mind: but, as the buſy part of mankind compoſe the majority, and as it may be

ſuppoſed that he would have no objection to their amuſing ir leiſure hours with his rambles, might they not as well be illy treated?

Having obſerved that deſcriptions of known objects are cri- ia of the taſte of the deſcriber, the writer, who cenſures ers ſo freely, can have no objection to the expoſure of his inions: nor needs he; for he is generally juſt, while he is ntent to tread his own ground without interfering with ers.

' Bath, (he obſerves,) may be ſaid to afford a univerſal ſcope for ry thing that is deſirable. The man of pleaſure may here be ſa- ed with amuſement; the philoſopher may analyze its ſalubrious ings; the antiquarian may purſue his reſearches till he wearies nſelf with conjecture; the man of letters will find ample repoſitories genius; the poet endleſs ſubjects to exerciſe his wit; the painter y delineate the features of beauty, or pourtray the luxuriant variety landſcape; and, laſt of all, the dejected invalid may reſtore to its oted tenor the ſhattered ſyſtem of a broken conſtitution; and, by ſing his debilitated nerves to their accuſtomed tone, revive his alth and renovate his ſpirits.'

Were we to add to this ſummary, it would be to doubt ether all theſe advantages be not crouded too cloſely toge- er, to allow all of them to operate freely. The author's ac- unt of Oxford may illuſtrate our meaning:

' In Oxford there ſeems, what may be ſtyled, *a diſeaſe of build- s.* The traveller is preſented with a profuſion of edifices jumbled ether with no great diſplay either of taſte or deſign. It is a kind anarchy in ſtone and mortar, where every thing is confuſed; and hitecture in a high fever, ſeems to have ſtuck one edifice here, and other there, varying the non-conformity of her work in proportion her delirium. There is a *mauſoleum* for a *library*, and a *cock-pit* *public diſputants.* There is a *ſepulchre* of *manuſcripts*, and a long llery, where heroes with ugly faces, and learned graduates in full ttomed wigs, are copiouſly diſplayed upon canvas. What ſhall ſaid of *Chriſtchurch?* Where neat little *Peckwater* cements the ty puddle and the leaden Mercury that diſgraces its neighbouring adrangle—and of the boaſted *Theatre?* with its wrong ſide foremoſt, it turns its back upon the public, and hides its fine front in a corner— d of *St. Mary's?* with a low Gothic ſpire, but of ſufficient beauty every one to wiſh it taller—and of the proſpect from the top of *dcliffe*'s empty *Library?* where the view of *All Souls* alone is a re- mpence for the fatigue of aſcending.'

Wales appears to be the country moſt admired by this tra- ller; probably, becauſe the wildneſs of its landſcapes ſuited e eccentricity of his ideas: but even here his mind could not properly elevated by the ſublimity before him; if it had, is critic on other travellers would not have diſguſted his aders by recording his ſearch after his man Jeremy, when he had

had prudently and decently retired out of ſight, among the ruins of Narbath caſtle.

Of all the volume, the ſhort trip to Ireland will probably claim the greateſt notice, at leaſt among the inhabitants of that iſland. The author thus characterizes Dublin and its inhabitants:

'The firſt thing that ſtruck us upon entering Dublin, was the ſingular appearance of the women; who are all without either hat or bonnet to their head. Even many of genteel appearance parade the ſtreets in this manner, and it is as remarkable to ſee a woman in Dublin with a hat on, as to ſee one in London with her head uncovered.

'At our hotel we conceived a very deſpicable opinion of Iriſh cleanlineſs.—Upon this we changed our ſtation, and moved to Harris's hotel in Cope-ſtreet. This is eſteemed the firſt lodging-houſe in Dublin, and yet we had not mended the matter. It was only jumping out of the frying-pan into the fire; for it is impoſſible to do juſtice to the exquiſite filthineſs of this place. Every thing was fine and dirty. Our beds had canopies and plumes, with counterpanes and ſheets of a moſt ſable hue. I aſked them if they had applied to government? The waiters ſtared: "Do, for God's ſake, and the love of your country, (ſaid I,) get a patent for having diſcovered how much filth it is poſſible to comprize in a given compaſs." We ſoon found that this appearance was not confined to hotels alone. The taverns are the ſame. The ſtreets are filled with wretchedneſs and grandeur, idleneſs and extravagance. It is not the habit of a few; it is the characteriſtic of the nation: a popular concern to unite at once every ſpecies of diſſipation, filthineſs, and extortion. It ſtruck us the more forcibly, as we found all this where we leaſt expected it; we came prejudiced in favour of the Iriſh, longed to be among them, and had looked forward with regret to that period which was deſtined for our return.'—

'The ſtreets and avenues to this city are crouded with the moſt miſerable objects, whoſe importunate clamours for charity are troubleſome in the higheſt degree. In the environs we ſaw numbers of dirty wretches, whoſe ſole employment ſeemed to conſiſt in diveſting each other of filth and vermin. If you enter a fruit-ſhop or tavern, a croud of thoſe poor creatures infeſt the door, through which you muſt preſs your way, and deem yourſelf fortunate if you eſcape the detached parties of vermin, &c.' P. 312.

'In one of my walks about the ſtreets, I met the old veteran whoſe converſation afforded us ſo much amuſement when becalmed at ſea. "Well, my good Sir, (ſaid he,) and how do you like Dublin?"—"In truth, Sir, not much; I am every inch of me an Engliſhman, and, I fear, behold all countries but my own with an eye of prejudice."—"Well ſaid, John Bull; (exclaimed my old friend;) but what do you think of Dublin in particular? ſince you cannot form an adequate idea of a whole nation from a ſhort viſit to the metropolis."—"Sir, (ſaid I,) in viſiting a metropolis I behold the heart of a nation; and, if I diſcover what paſſes in the heart, I can eſtimate pretty nearly

nearly the tenor and disposition of the whole body. But since I find you are yourself an Irishman, tell me what is your opinion of this place, before I venture to deliver my own."—" That I can well do, (said he,) in a few words: I have visited many countries, and made many observations upon them; but I never was in one that betrayed such a mixture of lousiness and laziness, misery and magnificence."

' I felt the full force of his observation, since, from my own short experience among the Irish, I had found it strictly true. Beggars and prostitutes swarm in every street, and fill the air with their importunate cries. Extravagance is the leading trait in their character. I frequently saw children with broad laced frills to their shirts who had neither shoes nor stockings to their feet. An instance of this may be seen at Drury's billiard-table every day, where there are two markers of this description. They will pawn their last rag for the pleasure of gaming; and I myself saw a fellow, opposite the custom-house in Essex-street, who had seated himself upon the ground, and, having ventured every penny he had at chuck-farthing, was howling for the loss of it. They are, in general, of a very irritable disposition, and will quarrel with each other upon the most trifling occasion. On the night of the Prince of Wales's birth-day, I was walking in Dame-street, when a fellow genteelly dressed met a boy who was running about with his companions. Without saying a word he raised a loaded whip, and knocked the boy down: a mob gathered: the fellow made off, and the poor boy was carried, with a broken head, to the apothecary's. About three o'clock in the afternoon of the next day, I saw a vast croud gathering, and, inquiring the cause, was told that some person had just killed a porter, whom they were conveying to the dispensary, and that his murderer was to go to Newgate. In the evening a boy was flogged, *for some crime or other*, almost to death at the cart's tail; and finding that he could not bear all his punishment, they removed him to prison to take the rest at another opportunity. Not a night passes without riot, although the police stand armed at the corner of every street. Duels, without end, continually furnish subject for conversation, and not unfrequently topics of fresh dispute. Of all the people I ever met, whether educated in the army, the navy, in the universities, or at home, the Irish are the greatest swearers. Not a word passes without an oath vociferated in the most vehement manner, and horrid imprecations are familiarly delivered upon the most trivial events.'

If the latter part of this representation be not exaggerated, the author has acted prudently in withholding his name from the public; for if Mr. Twiss incurred the resentment of such an irritable people in the manner commonly related, what had the writer of the preceding emphatic characteristics to expect?

As our author does not tempt us over to Dublin, it were to be wished that he had brought back any useful knowlege which he had picked up in this short trip.

' Among the variety of commodities which a stranger meets with in Dublin, there are at least two, superior to any of the kind in other countries: these are potatoes and butter. They have a method of dressing

dressing potatoes which renders that vegetable far more palatable than it is to be found in England.'

Pray, good Sir, what is that method? If you had bestowed a few words to teach our countrymen how to eat potatoes in greater perfection than they now do, *we*, who are fond of this excellent root, scruple not to add, that *such* an article of information would have added a positive merit to your volume.

Remarks of this nature may all, perhaps, be slighted by so spirited a writer: but we are no admirers of 'those hasty sketches which the reader will find so loosely thrown together;' and as the writer intimates an intention of hastening 'among the wider regions of continental domain, in search of materials for a more important superstructure,' we wish that, as he then means to throw aside his 'anonymous pen,' he really might 'assume a more respectable appearance:' for which, Nature does not seem to have denied him sufficient talents. Before he reveals his name, however, we advise him to make himself master of the small sword and pistol shooting.

We cannot conclude without remarking that, in our opinion, much of the blame which the author so liberally bestows on the inhabitants of Haverfordwest, respecting the strange story of Mr. G—th, may be retorted on himself for leaving in confinement an object so worthy of relief. A really benevolent man would not have quitted Haverford without obtaining Mr. G.'s liberation, if the means were in his power; and that the comparatively small sum necessary for this purpose might have been commanded by our author, we have every right to suppose from his amusing himself with so long and so expensive a ramble.

ART. XII. *Some Anecdotes of the Life of Julio Bonasoni*, a Bolognese Artist, who followed the Styles of the best Schools in the Sixteenth Century. Accompanied by a Catalogue of the Engravings, with their Measures, of the works of that tasteful Composer; and Remarks on the general Character of his rare and exquisite Performances. To which is prefixed, a Plan for the Improvement of the Arts in England. By George Cumberland*. Crown 8vo. pp. 100. 3s. Boards. Robinsons. 1793.

IN the 'Plan for improving the Arts in England,' prefixed to this work, Mr. Cumberland, like a good patriot, endeavours to advance the interests of his country, by exciting a greater attention to the *antique*; and we do not think that his scheme is a bad one, though we strongly doubt its adoption. We will give the general outline of the proposal in the author's own words:

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* Not the author of *The Observer, West Indian*, &c. whose Christian name is Richard.

'That

'That a subscription be commenced (and if the Dilettante Society would begin it out of their funds, it would be consistent with their own generous efforts to improve the arts) in order to raise the sum of——, which when completed, application should be made to Parliament for further assistance; the total of which sums, under their sanction, should be consolidated into a perpetual fund, to which proper trustees may be nominated, for the declared purposes, out of the annual interest, of commencing *two galleries*, and filling them, as fast as the interest accrues, with *plaister casts* from antique statues, bas-reliefs, fragments of architecture, fine bronzes, &c. collected not only from Italy, but from all parts of Europe.

'That these galleries should be placed, so as to enjoy a north light, being parallel to each other, and consist of strong but simple forms; void at first of all ornament, and solely calculated for the purpose of containing, in a good point of view, and well lighted, the several specimens of art. A convenient space for visitors to pass in view of them below and between the objects and the artists, who should be possessed of a raised stage, under a continued window, contrived so as to illuminate at once their drawing desk, and the images on the opposite wall.

'These galleries, one for statues and architectural models, and one for bas-reliefs, should be each commenced, at the same time, in parallel directions, and each annually extended and furnished with casts, in the proportion that the funds would admit. They should be indiscriminately opened to all students in the arts, and the public, under proper regulations, during the greatest part of the day throughout the year.

'All fine bas-reliefs, &c. should, if possible, be sent to England in molds, with a cast in them, by which means they not only come the safest from injury, but it would enable the managers to place in the gallery two or three casts of such as best deserved imitation; and then the molds might be sold to our molders in plaister of paris, by which means other cities would be enriched with many fine objects at a reasonable expence, to the great advantage of architects, schools, and the public in general.

'There are not wanting people, who think, that such objects, by being cheaply multiplied, would injure the progress of our artists: but experience teaches otherwise; for those nations which most abound in such things, most abound in artists; and the more any thing is multiplied by casts or impressions, the more is the original esteemed; for while the narrow-minded amateur hides his fine Cameo, lest a sulphur should be obtained from it, both he and his ring are forgot; when, on the other hand, the liberal collector, whose chief pleasure it is to gratify all lovers with a copy of the fine originals he possesses, finds, to his surprize, the fame of his antique, and the credit of its owner, increased in the same proportion; and hence we may rest assured, that the multiplication of works of art always ends in a multiplied demand for the labours of artists.

'The cheapness of paste has by no means decreased the esteem of diamonds; and man, happily for the multitude, has always considered richness and rareness of materials as no small addition to the merit of workmanship;

workmanship; even pictures have been painted, by good artists, on silver, to enhance their value. And here I cannot avoid observing the utility it would be of to sculpture, if our artists would, as was done by the ablest of both Greece and Rome, make models for architects in terra-cotta, at reasonable prices; for there are many who cannot afford marble, that would gladly encourage them in this effort in monuments, friezes, &c. The frequency of which in churches would probably increase the ambition of the wealthy to be represented in more expensive materials; and thence afford the artists more numerous opportunities of displaying their talents.

'To return from this digression; as each bas-relief, &c. must of necessity be placed at some distance from the ground, the space below I should propose to fill with the concise history of the *cast*, such as what have been the conjectures of antiquarians as to its history, author, &c. to which should be added, the time and place, when and where it was found, and the name of the country and situation the original at present ornaments.

'The pedestal of each statue might contain the like inscriptions, in painted letters, the more easily to correct them on any new information.

'How useful such inscriptions would be to travellers, antiquarians, and artists, I need not point out; neither need I add the utility that would arise from marking with a line on each object the division of the restored parts; which lines might be made, by whatever artist was employed to send home the molds, on the spot: for the baneful effects of partial ignorance, which, like a weed, springs up among the best crops of human learning, are seldom more manifest than among those whose labours are directed to the elucidation of fine art in antique monuments.

'Such galleries, when finished, would possess advantages that are wanting in numerous museums; where often, to gratify the love of ornament in the architect, fine bas-reliefs are placed so high, as to be of little use to students, and as traps only to the antiquarian; of which, having with younger limbs, and younger eyes, often followed the enthusiastic *Winkelman*, I could give many instances.

'Here, however, all would be brought to a level, and to light; all the restorations carefully distinguished; and such men of learning, as, without great detriment to their affairs, can never see Italy, would hence find daily opportunities of benefiting and crediting the nation, as well as themselves, by their erudite remarks on monuments that relate entirely to classic ground.

'In a word, well prepared, both by the knowledge and study of these casts, our artists would be less confused on their arrival in Italy among the originals; and a much shorter stay would then suffice: lastly, on their return, these galleries would help to perpetuate in their memories the result of their studies; a fund of employment would be afforded to young artists in copying these antiques for foreigners, as well as natives; and our engravers would here always find objects from whence great works might be executed, equally interesting to all Europe, and much more correct, as well as less expensive, than any that have hitherto appeared in elucidation of antiquities.'

All

All this seems rational, and of easy accomplishment: but where is MUNIFICENCE to execute the idea? Mr. Cumberland's wish that the Cartons of the immortal Raphael were more open to public inspection, will not, we fear, be productive of much effect.—The difficulty of viewing the easel *chef d'œuvres* of that astonishing painter has been long a subject of complaint: but the time may possibly arrive, when the Royal Academy may be the depository of those inestimable treasures; and, by removing every difficulty of access, *improve* as well as *delight* a nation so strenuous in its progress to refinement, and already so respectable for its works of taste, elegance, and grandeur.

We cannot avoid reprobating an unfairness (not to use a more severe yet justifiable expression,) in Mr. C.'s mention of two or three artists only, as worthy of the public attention, at a time when he might have brought forward men of superior abilities. This gentleman [to us unknown, and new, as a writer,] should take care that, while he wishes to impress the world with an idea of his liberality in elevating two or three *favourite* characters, he does not create a contrary sentiment by a partial neglect of *others*.

There is also a vein of splenetic asperity in the following note, which we think ill founded, and consequently reprehensible:

'There are men in London, who, speculating in the labours of artists, have acquired great fortunes, not without speculating on the credulity of the public as largely. These people, encouraged by the respect that wealth insures in a commercial country, and, perhaps, self-persuaded by the vanity that attends success, are now taking upon themselves the importance of patriots among fellow-citizens, and (which cannot smilingly be passed over, because prejudicial to the art they profess to serve) patronizers of art itself. But if the public are to estimate the progress of fine art, by the abortion their struggles for profit produce, we shall soon arrive at a period, when the errors their barbarous impatience and rapacity have introduced, will, by excess, cure themselves; and then the few, who have patiently pursued the direct path, will rise, and find their reward in the employment and approbation of the disabused public.'

Although no names are mentioned, it is impossible to mistake the illiberal allusion.—The objects of his attack have extended a patronage beyond the reach of Kings.

The anecdotes of the celebrated Italian engraver, Julio Bonasoni, are dry and uninteresting. He was an artist of note in his day *, almost unknown in the present: but he has

* He is supposed to have flourished during the greatest part of the sixteenth century.

 met

ith a champion in Mr. C. to rescue him from that obli-
nto which he was rapidly descending.

XIII. *False Colours*, a Comedy in five Acts. As performed at
King's Theatre in the Haymarket, by his Majesty's Company
the Theatre Royal, Drury-Lane. By Edward Morris, Fel-
of Peterhouse, Cambridge. 8vo. 1s. 6d. Cadell. 1793.

the difficulty of writing comedy with success, few au-
hors, who have not made the attempt, are aware.
lege so minute and varied, judgment so strong and self-
ng, imagination so ardent, and humour, wit, and pas-
so incessant, are required, that few indeed are found equal
task. To succeed even indifferently is a proof of talents
cannot be called common. In this predicament we
the author of the play under consideration. He has seen
, has made many observations on men and manners, and
has arranged his materials with effect: but, on the whole,
lth effect enough. Character should be displayed, and
cesses of the heart developed: but, in order that emo-
may be created, we must have it directed toward some
n point. When an author places any dependence on his
that story must be progressive; and not scene after scene
t in total neglect till it is forgotten. Wit and humour

the ſcience itſelf, is equally cenſurable. We are likewiſe of opinion that characters, which have their ſource in the miſtaken habits of mind, are much better fitted, for the purpoſe of the poet, than thoſe which originate in any profeſſion, or trade. Of this laſt kind is the character of Groteſque, a painter of caricature, who ſeems to be himſelf ſo truly what his name implies, (that is, ſo extravagant, improbable, and abſurd,) that we ſuſpect the author erroneouſly ſuppoſed that he was at liberty to depart as much as he pleaſed from truth and nature, merely becauſe he had given his character the title of Groteſque: but we ſhould conſider it as a poor apology, or rather as a ridiculous ſubterfuge, were an author to name one of his perſonages Driveller, and were he afterward to exhibit an actual idiot. There may however be ſpirit and effect in a caricature; of which the picture here given, though extravagant, is not deſtitute. As a proof, we ſhall quote a part of the firſt and principal ſcene in which this character appears:

'ACT. II. *Enter* Groteſque *to Lady* Panick.

'*Grot.* Your ladyſhip's moſt devoted—ſomething wanted in my way—may flatter myſelf Groteſque is your man, from the broad high-road of caricature, to the delicate paths of modeſt mezzotint—Has your ladyſhip any particular friend whom one conſtantly endeavours to render completely ridiculous—Privilege of friendſhip that, you know—the outline will do—ſet but your heads to work—a bare hint, and we have him—pen or pencil—all one to me—write him down—or do him up—never known to flinch.

'*Lady Panick.* ——— What have you brought me in my way? —I am all impatience.

'*Grot.* Are we ſnug? Your ladyſhip, you know, in the true pride of genius ſtrikes at univerſality—from her lofty flights to her faint ſketches—here they are—here they are;—the ſkeleton of an epick poem—ſublimity and expanſion;—fix acroſtics—quaint and pretty—a ſet of impromptus—written with ſuch exquiſite judgment—and admirable pliancy—that they may be thrown in *ad libitum*—and laſt, not leaſt, the comedy.

'*Lady Panick.* But, are we ſure of our man?—He will not peach? —My dear Groteſque, what would become of me if he was to peach?—Indeed, the materials were mine—you know—though I would not ſubmit to the drudgery of putting them together.

'*Grot.* Peach! Why, he is my head-hack—To ſay the truth, the dog is troubleſome enough at times—your poet is an animal wants a plaguy deal of training, before he is fit for work—I was obliged to keep him on ſtrict regimen, and ſhort allowance, till theſe were done —if your men of genius were not troubled with the phyſical incumbrances of hunger and thirſt, there would be no taming them to anſwer the ſober purpoſes of life—but as they muſt eat—though now and then a little reſtive—upon the whole, they take to the harneſs kindly enough—this is a prime fellow—and as much given to eating and drinking as we could wiſh him.

'*Lady Panick.* Yes, but unluckily his wife is prolific as his muse; and I am obliged to anſwer for the labours of both—really, it is a ſad blot in the animal œconomy—ſuch offices ſhould be left to thoſe who are fit for nothing elſe—have you no others?

'*Grot.* A dozen in full pay, beſides valets and kept miſtreſſes to furniſh materials. They are the channels for a choice hit or ſecret anecdote—not a houſe in town but by the help of my correſpondence I could tell a tale—moſt of my practice lies in that line, though I muſt own our beſt hits flow chiefly from themſelves. You are never in a family-party half an hour before you have all their faults in the choice-colouring of their own pencils—who would have thought his Grace more than round-ſhouldered—but for the dutcheſs's intemperate raillery againſt humps—the baldneſs of Lord Scratch could never be ſuſpected but for his lady's phillippics againſt wigs—and Sir Jerry's gout would eſcape the niceſt obſerver, but for the good wife's cruſhing the afflicted toe, and hoping ſhe trod on the ſound foot.

'*Enter Sir* Paul.

'*Sir Paul.* A deviliſh ſhrewd obſervation that, Groteſque.

'*Grot.* I am glad you like it, Sir Paul. I have your ſtriking trait—ſome thoughts of hitching you into my next groupe.

'*Sir Paul.* Hitch me into a groupe!

'*Lady Panick.* Indeed, my dear, I really think if Groteſque was to manage it properly, I ſhould have no objection; and I dare ſay you might depend on him—Might he not, Groteſque?

'*Grot.* Certainly, my lady—the beſt creature breathing, though I ſay it. T'other day, Pearl the dentiſt, who had been regularly overturn'd, plundered, fired at in every daily paper, quitted the hackneyed beaten track, applied to me, and I *caricatured* him into full practice before the end of the month—nothing done without it—the ſure road to notoriety.

'*Sir Paul.* Zounds, ſirrah, notoriety! it's the buſineſs of my life to avoid it.'

This ſcene is continued in the ſame ſpirit to double the length, by the entrance of Lord Viſage: but we have done the author the juſtice to cite the moſt animated part.

The prologue is written by Charles Morris, Eſquire. The national prejudice which it inculcates, in favour of Britons and in contempt of France, is highly blameable. Neither can we imagine that the recital of a tragedy, (the death of Louis XVI.) is a fit ſubject for this kind of poem. The ſimile of the ſhipwreck at the cloſe of it, though common place, is happily managed. The epilogue is the production of Mr. Colman, Jun. and contains a fault of narrow national jealouſy of the ſame kind, though not carried quite ſo far. He, however, is no anti-phyſiognomiſt, for he tells us—

'Faces are books, where men may read ſtrange matters;
Of the mind's movements ev'ry feature ſmatters;
As thoughts ariſe, though the mute tongue conceal them,
Our eyes, cheeks, chins, and noſes, all reveal them.'

This

This epilogue has many lines of good writing, but it has one capital fault; it proposes physiognomy as its subject, and immediately changes that subject for another, to which it strictly adheres; that is, a library, or a bookseller's shop. Mr. Colman has likewise condescended to repeat a joke which certainly once was good, but which has been told rather too often. We allude to the following lines:

> '——— More than half
> Of critics now, who scorn a harmless laugh,
> Are *dull unlettered lumber bound in calf*.'

He has committed another offence: an epilogue, which has infinitely more merit than, if our information be true, many that have excited more applause, is closed with a pun:

> 'Be kind then, here! faces no more I'll read;
> Give but your *countenance*, and we succeed.'

ART. XIV. *The Man of the World*, a Comedy; and *Love à la Mode*, a Farce. By Mr. Charles Macklin. As performed at the Theatres Royal, Drury Lane and Covent Garden. Royal Quarto. With a Portrait of the Author in his Ninety-third Year, engraved by Condé, after a Painting by Opie. Subscription price one Guinea. Bell. 1793.

THE editor of these two pieces, Mr. Murphy, informs us, in an advertisement prefixed to this edition, that 'he first advised Mr. Macklin to publish by subscription; being convinced that a generous public would take into consideration the case of a veteran actor, who had exerted his talents during a series of near [nearly] seventy years, to promote useful mirth and the moral instruction of the stage; that the reason of this appeal was a sudden failure of memory, with which Mr. Macklin was attacked nearly three years since, in the middle of his part on Covent Garden stage; and that, after living in hopes of recovering his faculties, he now feels with regret that he can never again have the honour of presenting himself before a British audience.'

The amount of the subscription was 1,582 l. 11 s. which has been disbursed in purchasing two annuities, one of two hundred pounds, for Mr. Macklin, and another of seventy-five pounds, for his wife, in case she should survive, and in other items, a remainder of 270l. 18s. excepted, which will be applied for Mr. Macklin's use by the trustees, who are Dr. Brocklesby, John Palmer, Esq. of the Post Office, and Thomas Longman, Esq. of Paternoster-row.

We forbear from giving a more minute account, because the advertisements, which contained a history of the case, are re-

cent in the public mind. The persons who planned, conducted, and supported, the undertaking, have no need of our praise: the facts speak so forcibly for themselves, that any attempt to strengthen them would perhaps produce the contrary effect. We shall therefore proceed to our accustomed office, as reviewers.

The Man of the World has one particular feature, which, though slightly touched in almost every theatrical piece, is in none of them to be found so prominent, bold, and masterly: we mean political profligacy, which is made the subject of the piece; and here we are led to reflect that perhaps no more certain test, or marking characteristic, of the times can any where be found, than that a government, having the power of suppressing the piece, should permit it to be performed. Great confidence, indeed, must have been placed in the sluggish state of the national pulse, or this could not have happened. Sir Pertinax Macsycophant is a Scotchman of mean origin, who has 'bowed' himself into great wealth and political influence. He is the parasite of the great, the tyrant of his family and dependents, and the indefatigable promoter of his own ambition by every means in his power, however vile. He has discarded his eldest son for being a man of principle; and wishes to bargain away his youngest to the daughter, or rather to the contingencies, of Lord Lumbercourt; from which Lord he and his descendants are to receive, in return, all the hereditary estates, together with three boroughs, the members of which he himself is to nominate.

This odious character is contrasted with that of his youngest son, who had taken the name of Egerton, and who opposes the depravity of these projects. One chief cause of this opposition is his love for Constantia; a female dependant, educated by his mother:—but, as the son is possessed of much principle, though not of enough, he likewise affords opposition from a less selfish motive. The subject was well and virtuously imagined, and is in many instances finely executed. The political profligate is exposed to much of the odium which he merits: we say *much*, for *all* is perhaps beyond the power of poetry itself to pourtray. The following scene contains satire which is inimitable, and history which, however detestable, is daily verified:

'ACT. II. *Enter Lady* Macsycophant *to Mr.* Egerton.

'*Lady Mac.* [*in great confusion and distress*] Dear child, I am glad to see you: why did you not come to town yesterday to attend the levee? your father is incensed to the utermost at your not being there.

'*Eger.* [*With great warmth*] Madam, it is with extreme regret I tell you, that I can no longer be a slave to his temper, his politics, and his scheme of marrying me to this woman—therefore you had better

better consent at once to my going out of the kingdom, and my taking Constantia with me, for without her I never can be happy.

'*Lady Mac.* As you regard my peace, or your own character, I beg you will not be guilty of so rash a step.—You promised me you never would marry her without my consent.—I will open it to your father—Pray, dear Charles, be ruled.—let me prevail.

'*Sir Pertinax* [*Without, in great anger.*]

'*Sir Per.* Sir, wull ye do as ye are bid—and haud your gab, you rascal.—You are so full of gab, you scoundrel.—Take the chesnut gelding, I say, and return to town directly, and see what is become of my Lord Lumbercourt.

'*Lady Mac.* Here he comes—I will get out of his way.—But I beg, Charles, while he is in this ill humour that you will not oppose him, let him say what he will—when his passion is a little cool, I will return, and try to bring him to reason: but do not thwart him.

'*Eger.* Madam, I will not. [*Exit Lady Mac.*

'*Sir Per.* [*Without*] Here, you Tomlins, where is my son Egerton?

'*Tom.* [*Without*] In the library, sir.

'*Sir Per.* [*Without*] As soon as the lawyers come, be sure bring me word. [*Enters with great haughtiness, and in anger. Egerton bows two or three times most submissively low.*] Weel, sir!—vary weel!—vary weel!—are nat ye a fine spark? are nat ye a fine spark, I say?—ah! you are a ——! So you would not come up till the levee?

'*Eger.* Sir, I beg your pardon—but—I was not very well; besides I did not think my presence there was necessary.

'*Sir Per.* [*Snapping him up*] Sir, it was necessary—I tauld you it was necessary—and, sir, I must now tell you, that the whole tenor of your conduct is most offensive.

'*Eger.* I am sorry you think so, sir; I am sure I do not intend to offend you.

'*Sir Per.* I care not what you intend.—Sir, I tell you, you do offend. What is the meaning of this conduct, sir? neglect the levee!—s'death, sir, you—what is your reason, I say, for thus neglecting the levee, and disobeying my commands?

'*Eger.* [*With a stifled, filial resentment.*] Sir, I am not used to levees; nor do I know how to dispose of myself,—nor what to say, or do, in such a situation.

'*Sir Per.* [*With a proud, angry resentment.*] Zounds sir, do you nat see what others do? gentle and simple,—temporal and spiritual,—lords, members, judges, generals, and bishops,—aw crowding, bustling, and pushing foremost intill the middle of the circle, and there waiting, watching, and striving to catch a look or a smile fra the great mon,—which they meet wi' an amicable reesibility of aspect—a modest cadence of body, and a conciliating co-operation of the whole mon,—which expresses an officious promptitude for his service—and indicates, that they luock upon themselves as the suppliant appendages of his power, and the enlisted Swiss of his poleetical fortune;—this, sir, is what you ought to do,—and this, sir, is what I never once omitted for these five and thraty years,—let who would be minister.

'*Eger.* [*Aside*] Contemptible!

'*Sir Per.* What is that you mutter, sir?

'*Eger.* Only a slight reflection, sir, not relative to you.

'*Sir Per.* Sir, your absenting yourself fra the levee at this juncture is suspeecious; it is looked upon as a kind of disaffection,—and aw your countrymen are highly offended at your conduct,—for, sir, they do not look upon you as a friend or as a well-wisher either to Scotland or Scotchmen.

'*Eger.* [*With a quick warmth.*] Then, sir, they wrong me, I assure you,—but pray, sir, in what particular can I be charged—either with coldness or offence to my country?

'*Sir Per.* Why, sir, ever since your mother's uncle, Sir Stanly Egerton, left you his three thousand pounds a year, and that you have, in compliance with his will, taken up the name of Egerton, they think you are grown proud;—that you have estranged your self fra the Macsycophants—have associated with your mother's family—with the opposeetion, and with those who do not wish well till Scotland; besides, sir, the other day, in a conversation at dinner at your cousin Campbel M'Kenzis's, before a whole table-full of your ain relations, did not you publicly wish a total extinguishment of aw party, and of aw national distinctions whatever, relative to the three kingdoms?—[*With great anger.*] And you blockhead—was that a prudent wish before so many of your ain countrymen?—or was it a filial language to hold before me?

'*Eger.* Sir, with your pardon I cannot think it unfilial or imprudent. [*With a right patriotic warmth.*] I own I do wish—most ardently wish for a total extinction of all party: particularly—that those of English, Irish, and Scotch might never more be brought into contest or competition, unless, like loving brothers, in generous emulation, for one common cause.

'*Sir Per.* How, sir! do you persist? what!—would you banish aw party, and aw distinction between English, Irish, and your ain countrymen?

'*Eger.* [*With great dignity of spirit.*] I would, sir.

'*Sir Per.* Then damn you, sir,—you are nai true Scot—Ay, sir, you may look as angry as you will,—but again I say—you are nai true Scot.

'*Eger.* Your pardon, sir, I think he is the true Scot, and the true citizen, who wishes equal justice to the merit and demerit of every subject of Great Britain; amongst whom I know but of two distinctions.

'*Sir Per.* Weel sir, and what are those? what are those?

'*Eger.* The knave and the honest man.

'*Sir Per.* Pshaw! ridiculous.

'*Eger.* And he, who makes any other—let him be of the North, or of the South—of the East, or of the West—in place, or out of place—is an enemy to the whole, and to the virtues of humanity.

'*Sir Per.* Ay, sir, this is your brother's impudent doctrine—for the which, I have banished him for ever fra my presence, my heart, and my fortune.—Sir, I will have no son of mine, because truly he has been educated in an English seminary, presume, under the mask of

of candour, to speak against his native land, or against my principles.

'*Eger.* I never did, nor do I intend it.

'*Sir Per.* Sir, I do not believe you—I do not believe you.—But, sir, I know your connections and associates; and I know too, you have a saucy, lurking prejudice against your ain country:—you hate it;—yes, your mother, her family, and your brother, sir, have aw the same, dark, disaffected rankling; and, by that and their politics together, they will be the ruin of you—themselves—and of all who connect with them.—However, nai mair of that now;—I will talk at large to you about that anon.—In the mean while, sir—notwithstanding your contempt of my advice, and your disobedience till my commands, I will convince you of my paternal attention till *your* welfare, by my management of this voluptuary—this Lord Lumbercourt,—whose daughter you are to marry. You ken, sir, that the fellow has been my patron above these five and thraty years.

'*Eger.* True, sir.

'*Sir Per.* Vary weel.—And now, sir, you see, by his prodigality, he is become my dependent; and accordingly I have made my bargain with him:—the devil a baubee he has in the world but what comes through these clutches—for his whole estate, which has three implicit boroughs upon it,—mark—is now in my custody at nurse;—the which estate, on my paying off his debts, and allowing him a life rent of five thousand pounds per annum, is to be made over till me for my life, and at my death is to descend till ye and your issue.—The peerage of Lumbercourt, you ken, will follow of course.—So, sir, you see there are three impleecit boroughs, the whole patrimony of Lumbercourt, and a peerage at one slap.—Why it is a stroke—a hit—a hit—Zounds! sir, a mon may live a century and not make sic an a hit again.

'*Eger.* It is a very advantageous bargain indeed, sir:—but what will my lord's family say to it?

'*Sir Per.* Why, mon, he cares not if his family were aw at the devil so his luxury is but gratified:—only let him have his race-horse to feed his vanity—his harridan to drink drams with him, scratch his face, and burn his periwig, when she is in her maudlin hysterics,—and three or four discontented patriotic dependents to abuse the ministry, and settle the affairs of the nation, when they are aw intoxicated; and then, sir,—the fellow has aw his wishes and aw his wants—in this world—and the next.'

In act III. the father and son have another similar scene; in which Sir Pertinax, to excite the ambition of Egerton, gives him the history of the art of bowing, as practised in his own person. This scene is perhaps superior to that which we have above quoted; though it is a difficult point to determine. The same spirit pervades act IV. where corruption is exemplified and made active, by the refusal of Counsellor Eitherside to suffer Lord Lumbercourt, his client, to sign the deeds, till Sir Pertinax has bribed him, and promised to bring him in as a member for one of the boroughs.

At

the close of this act, Sir Pertinax has an admirable soli-
, when driven almost frantic, by the firm refusal of his
marry the lady and prostitute his political principles.
e cunning and character of Sir Pertinax are again main-
through the fifth act. With him, indeed, the grand
of the comedy rests; and it will be no exaggeration to
at, so far as he individually is concerned, the stage an-
or modern contains but few portraits equally bold, well
d, and effectually moral. It has indeed one glaring de-
into which we sincerely lament that the author should
allen; it is national, and is sedulous to cast a heavy cloud
loquy over a race of men who, though often greatly vi-
have frequently exhibited the sublimest virtue and the
t powers of mind. It is also but too evident that Mr.
lin knew better how to delineate vice than virtue. Eger-
Sidney, Lady Rodolpha, and all his virtuous characters,
nto a cowardly desertion of their principles, and affirm
is foreign to their hearts. To be over-awed by the despot,
rtinax, was unworthy of them: but Sydney, who is the
priest as it were of virtue, in the family, says yes and no,
act contradiction to his principles, to the very chamber-
These are blemishes which it is incumbent on us to
. There are others of less moment; such as the assumed
rity of Lady Rodolpha, the verbose loquacity of Mrs.

ART. XV. *Philosophical Transactions of the Royal Society of London.* For the Year MDCCXCIII. Part I. 4to. 8s. sewed. Elmsley.

NATURAL HISTORY, &c.

Description of the Double-horned Rhinoceros of Sumatra. By Mr. William Bell, Surgeon at Bencoolen.

MR. B. gives a particular description, illustrated by three drawings, of the shape, size, and parts of this rhinoceros: of his manners the writer of the paper seems to have gathered no intelligence. It appears that the hide is not so good a substitute for defensive armour in this as in the other species.

Description of a Species of Chætodon, called by the Malays, Ecan Bonna. By the same.

The skeleton of this fish, of which Mr. B. gives a figure, is marked by one very singular circumstance; many of the bones have tumors which are not exostoses from disease, but are always found in this fish. The purpose of these enlargements is not obvious. They are spongy, soft, and full of oil.

Account of some Discoveries made by M. Galvani of Bologna; with Experiments and Observations on them. In two Letters* from M. Volta to Mr. Cavallo.

Dr. Galvani's treatise *on the power of electricity to excite muscular motion*, different papers in the Italian journals, and, still more, Dr. Valli's letters, as they successively appeared in the *Journal de Physique*, drew the attention of philosophers to an order of facts apparently altogether new. M. Volta's purpose in these letters is to give a sketch of this discovery, as far as it had been carried in Italy, at the time of their date; and, as experiments relating to the same subject are likely to fall frequently under our notice, it will be proper, by way of introduction to future intelligence, to give a full account of the present communication.

Dr. Galvani, having prepared a frog so that the legs were connected with the lower part of the spine (separated from the rest of the body,) only by the crural nerves laid bare, observed that very lively movements were excited in the legs, whenever sparks were drawn under certain circumstances, from the prime conductor of an electrical machine, not on the body of the animal, but on any other substance. The necessary circumstances were, that the prepared frog should be in contact with, or placed near to, some pretty large piece of metal or other good conductor of electricity. The experiment succeeded better when the animal lay between two conducting substances, one placed near the legs, and the other near the dissected nerves;

* These letters are written in French.

and

was advantageous to make the former of these substances
nicate with the floor. Dr. G. was, in M. Volta's opi-
nore astonished at this phenomenon than he ought to
een. M. Volta easily and satisfactorily explains it from
ration of electrical atmospheres; it being well known
e electrical fluid of conducting substances, when they
ted near charged bodies, is repelled, and kept displaced,
as the charge continues. Now it is the repelled fluid,
returns and traverses the frog, at the moment when the
conductor is discharged, by taking from it a spark that
these very brisk muscular movements. No one, how-
as M. Volta allows, could have expected beforehand
electrical stream, so weak as to produce no effect on
st sensible electrometer, should so convulse the animal
If the prime conductor be large, and highly charged,
its distance from conducting bodies, laid at a little inter-
m each other on a table, be not considerable, the *re-*
stream will become evident by sparks passing between
dies on the table; and a frog, a newt, a sparrow, or any
nimal, will be seized with convulsions, especially in the
f the returning stream passes along them. M. Volta
that a charge, which he estimates only at $\frac{1}{100}$ or $\frac{1}{124}$ of
ee of Mr. Cavallo's electrometer, produced muscular con-

of a dissected frog, and then brought into contact, the movements are seen in the limb. This M. Volta imputes to a small electrical discharge which takes place between the metals, but which is too inconsiderable to effect any electrometer. Of the truth of this explanation, no person, acquainted with Mr. Bennet's experiments, will be inclined to doubt.—M. Volta observed the same movements to be produced by pasting a bit of tin-foil on the back of an entire frog, then pressing a piece of silver gently against the belly, and making it slide along till it touched the tin-foil. This effect is more distinctly seen if the head of the frog be first cut off, and a pin be plunged into the spinal marrow; because then these movements are not liable to be confounded with the voluntary movements of the living animal.

In his second letter, M. Volta describes experiments on various animals, which shew that when a communication is made between different metals applied to different parts of the *same* muscle, spasmodic movements are perceived. Hence he concludes that when two plates of metal, applied to the same nerve or muscle, are made to communicate by a conductor of electricity, and produce convulsions, there cannot be in this case any resemblance to the discharge of a Leyden phial. On applying a piece of tin-foil and a bit of silver leaf to corresponding parts of the thighs of a frog, and on making a communication between the metals, contractions take place. Now Leyden jars cannot be discharged by establishing a communication between their homologous surfaces.—No effect follows the application of two pieces of the *same* metal to two muscles, or two different parts of the same muscle, and making a communication.—The class of the *vermes* in general, and some insects in their caterpillar state, M. Volta found incapable of being affected either by *armour* of different metals, or by moderate sparks or shocks of artificial electricity.—Insects, however, in their perfect state, are very susceptible of this influence: for if the head of a fly, of a butterfly, or of a beetle, be cut off, and the *corslet* slit open, and then a bit of tin-foil be thrust near the neck deep into the slit, and a bit of silver a little way below, and the two metals be brought into contact within the body of the insect, the legs will begin to dance; and the other parts, even the trunk, will be thrown into agitation. The *chirping* of the grasshopper may be thus excited.—The voluntary muscles alone are susceptible of being actuated by two different metals: but these are so susceptible, that a slice of flesh, cut from an animal killed an hour before, if not quite cold, is affected.

Perhaps there is scarcely one of our readers who has not felt the acid taste produced by applying two metals, especially zinc and

be considered as so many suburbs: They are distinct cities, divided by the Gulf from the capital. *Ejub* is the only suburb belonging to it. And if we take in only the city of Constantinople, and this suburb, it is considerably inferior in extent to either London or Paris. I durst not measure it geometrically: but, counting my steps as I walked round it, I found its circumference to be 2600 paces.

'Constantinople appears larger than it really is: for, as the houses rise upon the sides of hills, they present themselves in the form of an amphitheatre, and thus appear to spread over a wide extent of ground. Towards the sea, however, the city consists of new houses, and is receiving continual additions. Of late, they have even encroached upon the harbour and filled up some part of it, in order to gain ground for new buildings.

'It would be hard to fix the number of the inhabitants: It is always stated too high, from a mistake incident to travellers, in estimating the population of the cities of the East. They regard those cities as equally populous, in proportion to their extent, with those of Europe. But the houses in the East are low. Persons in easy circumstances, chuse to have a large area behind their houses. The palaces of the great, with their gardens and seraglios, occupy much ground.

'It is not less a mistake to judge of the population of those cities, by the numbers of people who are constantly busy in the streets. The jealousy of the people of the East renders them unwilling to receive persons with whom they have business, in their houses. On this account, the artisans work without doors, and spend the whole day in open places. The streets are full of joiners, ironmongers, goldsmiths, jewellers, &c. busy in the exercise of their several trades. Thousands of workmen come in the mornings, work all the day in the streets of Constantinople, and return in the evening to their houses in the country. If the same modes of life prevailed in Europe, and the greater number of the artisans and workmen about our great cities lived in the country, these would then appear much more populous than at present.

'Whatever be its population, Constantinople exhibits a delightful prospect. Its harbour, one of the finest in the world, is always full of vessels. The medley of superb mosques and palaces, gardens and trees of all sorts, which the city displays, appears remarkably striking to a stranger. But within, the arrangement and appearance of the city correspond not to its splendour when seen from a distance. The streets are almost all narrow, dirty, and irregular; the houses are of wood, slight, and ill built, and appear more like coops for birds than dwellings for men. Of the palaces built of stone, nothing is to be seen but the high walls that surround them. In this city, it is equally dangerous to live in stone and in wooden houses. In the former, one is liable to be buried in ruins, by earthquakes; in the latter, to be burnt, by the breaking out of a fire:—These two species of awful events being equally frequent at Constantinople.

'The seraglio of the Grand Signior is a vast but very irregular edifice. I was not permitted to approach farther into it than the outer court. But, what I saw was enough to give me a very high

idea of the rest. I could learn nothing concerning this gate *(porta)* of the seraglio, that might serve to account for the origin of the very improper denomination of *Ottoman Porte*, which is applied in Europe to the Court of the Grand Signior. *Kapu*, in the Turkish language, signifies both a gate and a palace. But, when they speak of going to the *Porte* at Constantinople, the palace of the Grand Vifir is always meant, where all business is transacted, as well what regards the internal regulation of the empire, as the negociations with foreign ministers.

'The city is plentifully supplied with water, from three *Beuts* or reservoirs, situated at the distance of three German leagues. A *Beut* is a reservoir in a valley, into which water is conducted from the higher grounds circumjacent, and there confined by a strong wall. The water collected in this manner is conveyed into the town by aqueducts, which have been constructed at a vast expence, in consequence of the ground being so unequal. It is not to the Greek emperors that the Turks owe these noble works. One of them was raised by Sultan *Mahmoud*; and another upon the north side, with the branches communicating with it, was but lately constructed by Sultan Mustapha, who was on the throne when I was at Constantinople. As this water cannot be equally distributed through the whole city, on account of the inequality of the ground, water houses are established in proper places, from which it is served out to every person *gratis*. Opposite to the outer gate of the seraglio, is a house splendidly decorated, where persons paid by the public, present water to the passengers, in vessels of gilt copper.

'This capital of a great empire is almost destitute of means of defence. A double wall, and a ditch nearly filled up, are all its fortifications. The Turks trust for the security of the city to four castles, built upon the two channels which terminate in the sea of Marmora, and communicating one of them with the Archipelago, and the other with the Black Sea. Those castles, known by the name of the Dardanelles, are but of little moment. But the channels are so narrow and crooked, that a fleet which were to attempt to sail up either, even with the most favourable wind, could hardly escape being sunk by the discharge of the batteries. The best mode of attacking Constantinople by sea, would be to block up the mouth of the channels, and thus deprive the city of the supplies of provisions which it receives from the Archipelago.

'The city of *Galata*, surrounded with a strong wall, and rising upon a steep height over against Constantinople, is extremely populous. All the European traders, and many of the Eastern Christians live there. *Pera* is a suburb to Galata. In it reside the ambassadors of such Christian powers as send public ministers to the Porte. The deputies which come by turns from Algiers, Tunis, Tripoli, and Ragusa, lodge at Constantinople. But the Turks consider not these deputies as ambassadors; nor yet the *Kapu Kiajas*, who manage the affairs of the princes of Walachia, and Moldavia.

'The Sultan has many houses of pleasure, both in the neighbourhood of the capital, and on the shores on the channel of the Black Sea. But the reigning Sultan goes no where but to *Kara Agatsch*,

oomy, ſolitary, ſituation of which ſuits the melancholy com-
of his mind. He is ſuffering the others to fall into ruins;
caused ſeveral of them to be pulled down, and the materials
mployed in building public baths and moſques.

he Greeks have three and twenty churches in Conſtantinople,
Armenians three; excluſive of thoſe which the two nations
n the ſuburbs. A clergyman reſides at Pera, on whom the
onfers the pompous title of Archbiſhop, placing him at the
f a great many imaginary biſhops. By the laws, no ſtrange
ſuffered to build houſes of prayer in the capital. Yet, ſeveral
old their meetings there, without being checked by Govern-
.'

om Conſtantinople the travellers failed to Rhodes, and
to Alexandria, where they arrived September 26th.
are few remains of the ancient magnificence of this
ated city, except the *Obeliſk of Cleopatra*, the *Pillar of*
y, and a *Moſque*, which, in the time of the Greek Em-
was a church dedicated to St. Athanaſius. Of the trade,
ers, and felicity of the Alexandrians at preſent, the
gives no very favourable account.

etta was the next place to which they ſteered; and in
ty they remained but a ſhort time before they ſet ſail for
Cairo, where they arrived in November.

this ſeaſon, (ſays the author,) when the country is all verdant,
ry pleaſant to ſail up the Nile. A number of villages are ſeat-

translator, who refers us to that of Mr. Bruce, as more complete.

The inhabitants of *Babeira*, between Damietta and *Ghassa*, says our author,

'Being poor and independent, are to be dreaded equally by land and by water. They rob all travellers, without distinction.

'Egypt seems at present quite a desart in comparison with what it was in the days of antiquity.—When, however, we reflect on the revolutions which this country has undergone, and upon the length of time during which it has been under the dominion of strangers; we can no longer be surprized at the decline of its wealth and population. It has been successively subdued by the Persians, the Greeks, the Romans, the Arabians, and the Turks:—has enjoyed no interval of tranquillity and freedom; but has constantly been oppressed and pillaged by the lieutenants of a distant lord. Those usurpers and their servants having no other views but to draw as large a revenue as possible from an opulent province, scarce left the people bare means of subsistence. Agriculture was ruined by the miseries of the husbandmen; and the cities decayed with its decline. Even at present, the population is decreasing; and the peasant, although in a fertile country, is miserably poor; for the exactions of Government, and its officers, leave him nothing to lay out in the improvement and culture of his lands; while the cities are falling into ruins, because the same unhappy restraints render it impossible for the citizens to engage in any lucrative undertaking.'

In the description of the city of Cairo, we have an account of a building called *Mouritan*, which 'is a large hospital for the sick and mad. Those of the former class are not numerous, considering the extent of the city. The sick were formerly provided with every thing that could tend to soothe their distress, not excepting even music. From the insufficiency of the funds to supply so great an expence, the music has been retrenched, but has been since restored by the charity of a private person:'—perhaps, on a supposition that it has healing powers. The *medicina musica* has often been in favour; it was the grand *panacea* of Asclepiades. We have Psalmody indeed in most of our hospitals: but, in Italy, the famous *conservatories*, or music-schools, of Naples and Venice were originally called hospitals. We formerly extracted from the Danish edition of this work, an account *of the music of the East* *, in which it appears that this art and its profession are treated with such contempt, that it is difficult to account for the honour done to music by its *expensive* admission into the hospital at Cairo.

The description of the *Mikkias* or *Nilometer* will probably be acceptable to our readers, in addition to the particulars

* Appendix to vol. liii. p. 580.

we extracted from Norden, in the 15th vol. of the
, p. 356.

veen Masr-el-atik (or old Cairo) and Geesh, in the middle of
, is the isle of Rodda, which formerly communicated with
o cities by two bridges of boats, that no longer subsist. In
ishing days of Fostat, the island was covered with gardens
s. But since Cairo has become the capital of Egypt, Masr-
Bulak, and even Birket-el-Hadgi, are preferred as situations
ens and villas.

s island shews, at present, nothing remarkable, except, that on
ern extremity, stands a wall, which has been built to break
e of the current. Upon this extremity stands also a mosque,
h is the famous Mikkias or Nilometer. This is well known
a bason having a communication with the Nile, on the
of which stands a column that serves to indicate the height of
ers of the river. Norden has given a draught of it, finer
original, which is mouldering fast away; for the Turks will
ut the smallest expence, even upon the most necessary repairs.
ow not whether any person has yet measured the breadth of
. By a geometrical operation, I found it to be 2946 feet.
knowing this measure, one can form no idea of the astonish-
s of water which this river carries down, when in its full

Nile, it is well known, begins every year to rise about the
of June, and continues rising about 40 or 50 days; it then
degrees, till, in the end of May, next year, it is at the
The causes of its rise are now well known. During the

height at which the canals are permitted to be unlocked; the uſual tax is then paid for the waters, to the Sultan, and a good year expected.

'The canal at Cairo is firſt opened, and then, ſucceſſively, all the other great canals down to the ſea. The inhabitants of no particular diſtrict dare draw off any part of the water of the Nile, although it has riſen to the height that beſt ſuits the inlands; for this would injure the higher grounds: and therefore every body muſt wait till the public order be given out. There are laws in Egypt, which are ſtrictly obſerved, and which determine the diſtribution of the waters, and the time when the large and ſmall canals are to be opened.

'Between the dyke of the canal of Cairo, and the Nile, a pillar of earth is raiſed, nearly of the height to which the waters of the rivers are expected to riſe. This pillar is called *Anes*, or the bride, and ſerves as a ſort of Nilometer, for the uſe of the common people. When the waters enter the canal, this *bride* is carried away by the current. A like cuſtom, which prevailed among the ancient Egyptians, has ſubjected them to the imputation of ſacrificing every year a virgin to the Nile.'

The preſent government of Egypt, as far as the author was able to inveſtigate its Arcana, ſeems at once deſpotic and popular. A governor is indeed ſent from Conſtantinople, but he is frequently depoſed by the inhabitants. The Beys, or Princes of different diſtricts, are appointed by the Sultan of the Turks, 'but the Egyptians propoſe the candidates, and he dares not reject them; his nomination is therefore mere ceremony.'

'The preſent Beys have been almoſt all ſlaves, bought for fifty or not more than a hundred ſequins.—The government of this country is frequently diſturbed by inſurrections. Cairo is conſtantly convulſed by cruel diſſentions; parties are continually jarring; and the Great retain troops to decide their differences by force of arms.

'The mutual jealouſies of the chiefs ſeem to be the only cauſes which ſtill preſerve to the Porte the ſhadow of authority over this country.—The members of the ariſtocracy are all afraid of loſing their influence under a reſiding ſovereign; and therefore agree in oppoſing the elevation of any of their own body to the ſupreme dignity.'

In the author's chapter on *Egyptian agriculture*, we have a melancholy proof of the degeneracy of the inhabitants of that country, whence Greece, and many of the great empires of antiquity, are ſuppoſed to have derived the chief part of their knowlege and inventions.

Irrigation, or the art of watering the higher grounds to which the overflowing of the Nile does not extend, and *incubation*, or the art of hatching chickens in ovens, by artificial heat, are the chief inventions of the modern Egyptians, which ſeem to merit the attention of travellers.

'I ſaw no wheeled carriages (ſays M. Niebuhr) in Egypt; every thing is conveyed backwards and forwards on camels or aſſes. When

of Cairo was to be cleanſed, a peaſant brought two oxen a ſort of open tray upon the dry ground, and when it was them with it to the bank. Within the city, where the f the canal was not dry, the perſons employed in cleanſing duſt from the ſtreet upon the mire in the canal, and then, r hands, into paniers upon aſſes, and thus removed it to a ſtance. Such is the boaſted induſtry of the Egyptians. e ſeen neither wind nor water-mill here. A few large mills , which are moved by oxen turning a poſt that forms the of a large wheel. The poorer people have only hand-mills to ir corn; and theſe they uſe alſo in breaking the beans with aſſes are fed.'

author's chapter on *the Trade of Egypt* is curious and ve; as are the ſubſequent chapters on the Copts and language; on the wild Arabians, or Bedouins, in on the dreſs, diverſions, games, muſic, dancing, pub- s and marriages, of the Egyptians: but from ſeveral of apters we have given extracts in former volumes of the already cited.

author's reflections on, rather than deſcriptions of, *Antiquities in general*, are valuable for their intelli- d good taſte.

. Niebuhr ſeems to ſpeak of the ſtupendous *Pyramids*, deſcribed, with more moderation and probability than

four hundred and forty feet. I was surprised to find the result of my measurement so different from what many other travellers had given out to be the height of this pyramid; and was for some time uneasy about communicating it to the public. Upon my return to Europe, I found in the *Description of the plains of Heliopolis and Memphis by Mr. Fourmont*, the following passage: "Lord Charlemont, who arrived "in Egypt, while I was there, told me, that he had measured the "height of the foremost pyramid, and assured me, that it was only "four hundred and forty-four feet." The agreement of this measurement with my own, rendered me less doubtful of the correctness of my operations.

'Those enormous masses are built of soft calcareous stone, of the same nature as the rock on which they stand. It is presumeable, then, that all the polished stone has been taken from the same place, and wrought at a small expence. The fondness for the marvellous, therefore, so common to travellers, has caused them to magnify the expence and labour which those mountains of hewn stone must have cost. With the help of natural philosophy and natural history, wonders of all kinds are reduced to their true value.

'To enhance the high ideas which they hold out, of the magnificence of those monuments, various writers represent the pyramids as having been once coated upon the outside with marble. But, of this, I could not, by any pains, discover the slightest vestige. Beside the third pyramid, indeed, some pieces of granite are to be seen; but these are neither large, nor numerous enough, to afford reason for supposing, that even one pyramid could be covered with them. Those blocks might perhaps serve as ornaments, and might possibly bear the inscriptions, of which none are, at present, discernible on the pyramids.

'I entered the foremost pyramid, and examined the large chamber, with the coffer in it, of which all travellers speak. But I did not see the second chamber, which was discovered immediately after our departure, by Mr. Davison, who had accompanied Mr. Montague into Egypt. That chamber is thirty feet above the first, and as large, but not so lofty in the roof.

'The famous Sphinx is sinking still deeper in the sand; and a great part of the body is already buried. It seems to be formed out of the rock upon which the pyramid stands; a circumstance which confirms my conjecture concerning the place from which the stones for building the pyramids were quarried. I found the chin of the Sphinx to measure ten feet six inches in height; and the whole length of the countenance nearly eighteen feet.

'The memory of the authors of these stupendous and fantastic monuments has been lost some thousand years since: the pyramids are visibly decaying, and must perish in their turn; although, if we may judge of the future by the past, several thousand years must elapse before their entire decay.'

The author terminates his account of Egypt by reflections *on the hieroglyphics*; these, however, though ingenious and intelligent, leave this mysterious subject in the same inexplicable

rity in which it has so long remained, and, in all proba-
, will for ever remain. The pains taken by M. Niebuhr
pying hieroglyphics and ancient inscriptions in Egypt
l surpass belief, if they had not been engraved in the Ger-
and French editions of this work.

ter continuing during nearly two years in Egypt, the tra-
s prepared to quit Cairo, and to proceed to Arabia, the chief
of their voyage: but, as Christians are prohibited from
ling thither by land with the caravans for Mecca, they
great difficulty formed a small caravan of their own, with
private merchants and individuals, and set off for Suez,
28th, 1762.

perpetual fear of being plundered by wild Arabs, they
led through a country absolutely desart; where, 'for the
of three-and-twenty leagues, neither houses, water, nor
nallest spot of verdure was to be seen.'

z is a small city which had no existence in the end of the
th century. It is first mentioned in the beginning of
teenth century, and is therefore to be considered as a city
dern origin. The houses are mean, and the inhabitants
The ground lying around it is all one bed of rock,
y covered with sand. Scarcely a plant is to be seen any
in the neighbourhood. Trees, gardens, meadows, and
are entirely unknown at Suez.

able to translate the inscriptions which they found, it is not yet settled in what language they have been engraved *.

October 10th, the travellers, after many difficulties and delays, quitted Suez, and set sail on the Red Sea for Jidda. Here, speaking of the custom-house dues, the author informs us that 'the English are particularly favoured, even more than the subjects of the Sultan: they pay only 8 per cent. while others pay 12 or 15, and are suffered to discharge this in goods; whereas all others must produce money.' Mr. Bruce's account of the town, trade, customs, and manners of the inhabitants of Jidda, is so much more ample and amusing than that of the author before us, that we shall give no extract from the chapter concerning that place:—but of Loheia and Mokha, and of the rest of Arabia in general, M. Niebuhr's accounts are so much more satisfactory, that Mr. Bruce himself frequently refers to them.

'The territory of Loheia, (says M. Niebuhr,) is arid and barren. The harbour is so indifferent, that even the smallest vessels are obliged to anchor at a great distance from the city; and, when the tide is not at ebb, laden boats cannot approach near it. —— Several of the houses of Loheia are built of stone; but the greater part are huts constructed in that fashion which is common among the Arabs. The walls are of mud mixed with dung; and the roof is thatched with a sort of grass which is very common here. Around the walls, within, are (is) a range of beds made of straw, on which, notwithstanding their simplicity, a person may either sit or ly (lie) commodiously enough.'—

Of the inhabitants of Loheia, the author writes thus:

'From all that we saw, and from all that befel us in this city, we judged the inhabitants to be curious, intelligent, and polished in their manners. All were eager to see the Europeans, and the wonders which they performed. After we had employed a porter, those who had no other pretext upon which they might obtain admission to us, pretended to consult our physician. One asked him to feel his pulse, and to tell him what medicines or regimen he stood in need of; while another enquired, how it came that he could not sleep?

'We had one opportunity of learning their ideas of the benefits to be derived from medicine. Mr. Cramer (our physician) had given a scribe a vomit, which operated with extreme violence. The Arabs being struck at its wonderful effects, resolved all to take the same excellent remedy; and the reputation of our friend's skill thus became very high among them. The Emir Bahr, or inspector of the port, sent one day for him; and as he did not go immediately, the Emir soon after sent a saddle horse to our gate. Mr. Cramer, supposing that this horse was intended to bear him to the Emir, was going to mount him, when he was told, that this was the patient he was to cure. We luckily found out another physician in our party. Our Swedish servant had served among the hussar troops in his native country, and in that service had learned some knowledge of the diseases of horses.

* See Bishop Clayton's conjecture on this subject, Rev. vol. viii. June 1753. p. 417.

He

He offered to cure the Emir's horse, and succeeded. The cure rendered him famous; and he was often sent for afterwards to human patients. The Arabian physicians extend their care equally to men and horses, and even to all other creatures.

'When we shewed our microscopes to Emir Farhan at the custom-house, the other Arabs were all astonished as well as he, to see the size of the insects so much magnified. A servant, who saw one of those magnified insects, said that they were the growth of Europe, and that those of Arabia, were, in comparison, exceedingly diminutive. But, nothing surprised the people of distinction more, than when they saw through a telescope, a woman walking; they could not conceive how it happened, that although she appeared topsy-turvy, yet her under garments did not turn about her ears, and exclaimed repeatedly, *Allah Akbar*, God is Great.

'The children, observing that we gathered insects, brought great numbers, which they asked us to buy. Those who were grown up, shewed also many indications of a turn for industry, which, if properly directed and encouraged, might render this people a commercial nation.

'Two Arabs came, one day, to see us eat. The one was a young nobleman of Sana, who had received a good education; the other a man of some consequence, from the province of *Hachtan*, where few strangers are ever seen, and the greatest simplicity of manners still prevails. When we invited them to dine with us, the latter earnestly replied, "God preserve me from eating with infidels "who believe not in God." When I asked him some particulars concerning his country, he replied, "What is my country to you? "Do you want to conquer it?" He was astonished at every thing he saw, our spoons, our plates, our forks. He asked some simple questions which excited laughter. He then went out in a passion, and his companion from Sana had some difficulty to persuade him back. When he came back, he saw whole fowls before us, which surprised the sober Arab not a little, as he imagined that we had eaten too much before. When, at last, he saw Mr. Von Haven about to carve one of these fowls, he stepped forward, and seized him by the arm, saying, with a peevish tone, "What! wilt thou eat still?" He then went out in a rage, and would not return. The young man from Sana apologized for him, and begged us to excuse the simplicity of his countrymen.

'Mr. Baurenfeind and I sometimes diverted ourselves with playing on the violin, which led such as happened to overhear us, to think us musicians. A rich merchant sent for us to come with our instruments to his house. We refused, because the Arabs look with contempt upon musicians by profession. The merchant, being old, and not able to walk so far, mounted an ass, and came with two servants conducting him, to our house, in order to gratify his curiosity, by seeing and hearing us. He was very polite, and assured us, that he had no aversion to Christians; for, that a diversity of religions was tolerated by God, the Creator of all. After some conversation, he [illegible] our violins, and bear us play upon them. We played some Italian tunes, which are more to the taste of Orientals, than

han our gayer music. He seemed to be pleased, and offered each of is half a crown at parting. The Arabs refuse no presents, however mall, and he was not a little surprised when we declined accepting his noney; especially as he could not conceive what inducements any erson could have to learn music, if not to gain by it.

'This merchant was one of those few who wear their beards dyed ed; a custom which seems to be disapproved by the more judicious Arabs. His reason to us was, that a red beard was handsomer than white one; but others told us, that he had the weakness to think to onceal his age by this silly disguise. He told us, that he was above eventy years of age; but his acquaintance affirmed that he was not nder ninety. We had observed of the Mussulmans in general, howver, that they seldom know their own age exactly. They reckon y the most remarkable incidents in their lives, and say, I was a hild when such an event happened, or when such a one was governor f the province or city.

'This merchant often afterwards invited us to his house, and beame at length so familiar, as to entertain us with a detail of his adentures. If we might believe his story, he had enjoyed, one after nother, near an hundred young and beautiful female slaves, all of hom he had sold, given in marriage, or restored to liberty, after eeping them for some time. He had still two of these; and he would ie content, he said, if he could only forget the frailty (infirmities) of ld age now and then in their company; he offered to make our hysician a considerable present, if he could restore him so much of he vigour of youth, as might qualify him for this enjoyment. Another merchant, who was fifty years of age, had promised our hysician an hundred crowns, if he would give him some remedies o fit him for the enjoyment of some young and beautiful female laves, whom he had in a house at Mecca. But he was so exhausted y excessive indulgence, that neither Mr. Cramer's prescription, nor et those of the surgeons of some English ships, whom he had before onsulted, could restore his genial vigour.

'The women of Loheia wear large veils in the street, which cover heir countenances so entirely, that only one of their eyes can be iscovered, and that but imperfectly. Yet they make no difficulty of nveiling before strangers, as they pass, especially if they happen to hink themselves pretty, and are sure that they are not observed by ny of their countrymen. Mr. Baurenfiend made a drawing of one f those females. Her brow, cheeks, and chin, were ornamented vith black spots, impressed into the skin, and she had also her eyes rtificially blackened.'

We find frequent complaints of excessive heat in the author's narrative: but the translator gives no thermometrical account f its degrees, though he mentions that the philosophers were in ossession of a thermometer. The latitude of Loheia is 15° 12'. of Beit el Fakih, 14° 31'. whence M. Niebuhr set off to visit the coffee mountains: of which he gives the following account:

'During my absence, Mr. Forskal (the botanist) had not been lle upon the hills where the coffee is produced, whither he had gone

to

to prosecute his botanical researches. His description of that part of the country had already induced Messrs. Cramer and Baurenfiend to follow him: I also resolved to join my comrades, that I might breathe cooler air, and drink better water. The space I had to travel was only half a day's journey; and, in the course of this, I met with nothing remarkable.

'I soon came within sight of the small town of *Hadie*, situate upon one of the foremost eminences. The roads are very bad: A causeway was indeed formed by the Turks; but it has been suffered to fall away, without receiving any repairs. My friends, whom I had expected to find in this town, were in the gardens upon the hill. I came up with them, after travelling two hours longer, near *Bulgosa*, one of those villages whose inhabitants subsist upon the profits which their crops of coffee afford. Neither asses or mules can be used here: the hills are to be climbed by narrow and steep paths: Yet, in comparison with the parched plains of Tehama, the scenery seemed to me charming; as it was covered with gardens and plantations of coffee-trees.

'In the neighbourhood of Kahhme I had seen only one small basaltic hill; but here, whole mountains were composed chiefly of those columns. Such detached rocks formed grand objects in the landscape, especially where cascades of water seemed to rush from their summits. The cascades, in such instances, had the appearance of being supported by rows of artificial pillars. These basaltes are of great utility to the inhabitants: the columns, which are easily separated, serve as steps where the ascent is most difficult; and as materials for walls to support the plantations of coffee-trees, upon the steep declivities of the mountains.

'The tree which affords the coffee is well known in Europe; so that I need not here describe it particularly. The coffee-trees were all in flower at *Bulgosa*, and exhaled an exquisitely agreeable perfume. They are planted upon terraces, in the form of an amphitheatre. Most of them are only watered by the rains that fall; but some, indeed, from large reservoirs upon the heights; in which spring water is collected, in order to be sprinkled upon the terraces; where the trees grow so thick together, that the rays of the sun can hardly enter among their branches. We were told, that those trees, thus artificially watered, yielded ripe fruit twice in the year: but the fruit becomes not fully ripe the second time: and the coffee of the second crop is always inferior in quality to that of the first.

'Stones being more common in this part of the country, than at Tehama, the houses, as well of the villages, as those which are scattered solitarily over the hills, are built of this material. Although not to be compared with the houses in Europe, for commodiousness or elegance, yet they have a good appearance; especially such of them as stand upon the heights, with beautiful gardens, and trees, arranged in the form of an amphitheatre, around them.

'Even at *Bulgosa*, we were greatly above the level of the plain which we had ascended: Yet, scarcely had we climbed half the ascent to *Kyma*, where the Dola (Governor) of this district dwells, upon the loftiest peak of this range of mountains. Enchanting landscapes there meet the eye upon all sides.

'We

'We passed the night at Bulgosa. Several of the men of the village came to see us; and, after they retired, we had a visit from our hostess, with some young women accompanying her, who were all very desirous to see the Europeans. They seemed less shy than the women in the cities: their faces were unveiled; and they talked freely with us. As the air is fresher and cooler upon these hills, the women have here a finer and fairer complexion than in the plain. Mr. Baurenfiend drew a portrait of a young girl who was going to draw water, and was dressed in a *shirt* (shift) of linen, chequered blue and white. The top and the middle of the *shirt*, as well as the lower part of her drawers, were embroidered with needle-work of different colours.

'On the 10th of March, we returned downwards as far as *Hadie*; a place well known to the Europeans; who come hither from Beit el Fakih, to pass some time occasionally in this little town, where the air is cool, and the water fresh and pure. It is, however, but ill-built, and has nothing else of consequence, except its trade in coffee, which the inhabitants of the hills bring down upon certain days in the week. After the duties are paid to the Dola, the coffee is packed up and conveyed upon camels, either to Beit el Fakih or directly to Hodeida.

'We enjoyed a singular and beautiful prospect from the house of the Sub-Dola at Hadie, and returned in the evening to Beit el Fakih, by the same way by which we had gone, in our journey up the mountains.'

In the travellers' journey from Loheia to Mokha, their fatigues and hardships were but ill repaid by discoveries of any kind; except by correcting the erroneous ideas which they had probably formed of *Arabia Felix* from its name: for in a journey of more than two months, neither antiquities, arts, sciences, agriculture, nor any kind of cultivation, except the single article coffee, appeared in their whole route. So ignorant are the inhabitants of this part of Yemen respecting the most common knowlege of clowns and peasants in Europe, that they have yet discovered no better method of felling a tree, than by burning the roots.

M. Niebuhr has given a detail of the adventures and misfortunes which happened to him and his companions at Mokha. It was here that these philosophical travellers lost the first of their companions who died during the voyage; this was M. Von Haven, whose department seems to have been Antiquities and Oriental literature.

'He had been ill (says M. Niebuhr) at Beit el Fakih, and became much worse here (at Mokha). After walking out in the cool of the evening, he was tolerably well through the night; but the heats of the day he was quite unable to bear. At last, he ventured to lye for several nights successively upon the roof of the house in the open air, and with his face uncovered. On the night of the 24th of May, he caught cold, and was so ill in the morning, that it was necessary

wo servants to carry him down into his apartment. His fever become doubly violent, and he was delirious by the evening. He funk into a deep lethargy, and expired in the night.

He had paid more attention than any other of us, to oriental literature. The public have loft, by his death, fome very interefting veries, and fome curious collections of this fort, which he had .

The cuftom of interring the dead in a coffin, is unknown in Ara- We had one made, however, for our deceafed friend, in order eferve his remains from any accident. The Captain of an Enfhip lent us fix of his failors to bear the body to the European ing place. All the Englifh in Mokha attended at the funeral; he obfequies were performed with more decency, and with lefs ruption, than thofe of a Conful at Cairo, which were difturbed e crowding of the people to witnefs the folemnity, and by the ery of the audacious Bedouins. On this occafion, the Arabs of en fhewed themfelves reafonable and humane.'

he travellers, quitting Mokha on the 6th of June 1763, ed on the 13th at Taœs, in their way to Sana, the capital rabia Felix. This is a confiderable city, and has a gar- of 600 men.

lohammedans have their faints as well as the Chriftians:

The faint who has been affumed as the patron of the city of , (fays our author,) is the famous *Ifmael Mulk*, who, according dition, was once king of this country. His remains are buried

They now returned to Mokha by a different route from that by which they had travelled to Sana.

'On our way (says M. Niebuhr) we met a wandering family, the first of this character that I saw in Yemen. They had no tents, but lived under trees with their asses, sheep, dogs, and fowls. I forgot to ask the name of this horde. But their mode of life is perfectly like that of our European gypsies. They are confined to no place, but go about the villages begging and stealing; and the poor peasants often give them something voluntarily, to remove them from their neighbourhood. A young girl of this company came to ask alms from us: Her face was uncovered.'

After describing the city of Mokha, which is built on a very dry and barren situation, and is ill fortified, we have a circumstantial account of its trade: but for this we must refer to the end of the first volume, where it is inserted.

[*To be continued in our next Review.*]

ART. XVII. *A Narrative of the Campaign in India*, which terminated the War with Tippoo Sultan, in 1792. With Maps and Plans illustrative of the Subject, and a View of Seringapatam. By Major Dirom, Deputy Adjutant General of his Majesty's Forces in India. 4to. pp. 296. 1l. 1s. Boards. Faden, &c. 1793.

THIS volume contains a very distinct and amusing detail of the operations which closed the late Indian war; and the principal events of which appeared from time to time in the public prints, and must be fresh in the memories of most readers.

The intelligent author informs us that the drawing up of the narrative occupied his leisure during the voyage home from India; and surely he could not have found a more profitable method of beguiling the tedious time during such a period of inactive confinement, nor a situation more abstracted from interruption than in the seclusion of a cabin. It was an interesting professional undertaking to record the circumstances attending transactions in which he was personally engaged. Several officers, passengers in the same ship, contributed their shares of information; and his labours may be eminently useful to officers who may be called into future service in the same climate and among the same people.

In his introduction, the Major prefaces his narrative with a succinct retrospect of the two prior campaigns of the war with Tippoo Sultan; and though the events of the third, which ended in the peace concluded under the walls of Seringapatam, may be too recent to interest the present reader, beyond what the miscellaneous circumstances attending them may afford, yet many of these facts have a novelty in them which the details of European warfare do not furnish.

The

The unwieldy appendages to an army are cumbrous enough any where: but in the East they rise to an amount that must be as frightful to any territory which they visit, as a swarm of locusts; which may be gathered from the following account:

'The followers of an army in India, on being reckoned at *four times the number* of fighting men, will appear to be a moderate estimate, on considering the particular circumstances and customs of the country.

'The number of black people employed in the public departments is immense, particularly in charge of the cattle that carry the supplies for the army, for which is required at the rate of *one man* for every two or three bullocks. This article, including the public and private cattle of the confederate armies, and of their brinjarries, the whole probably amounting to near half a million of cattle, may be reckoned to bring into the field *one hundred thousand followers*. The elephants, of which there were several hundred, and the camels several thousand, had also many attendants; and every horse in the cavalry and in the army, beside the trooper or rider, has *two* attendants, one who cleans and takes care of him, called the horse keeper, and the other the grass cutter, who provides his forage; and a number of bullocks with drivers, is, besides, required to carry grain for the horses. The palanquin and dooly bearers, for the conveyance of the sick, are also a numerous class of followers.

'Field officers, including the people who carry or have charge of their baggage, cannot have less than *forty*, captains *twenty*, and subalterns *ten* servants. The soldiers have also their attendants, particularly a cook to every mess; and the Sepoys, most of whom are married, have many of them, as well as of the followers, *their families* with them in camp.

'The bazar people, or merchants, and their servants, are also very numerous; nor are the adventurers few who accompany an army, with no other view than to plunder in the enemy's country; and even they, far from being a nuisance, search for and dig up the pits of grain in the fields and villages, which would otherwise remain undiscovered, and bring in numbers of cattle that could by no other means be collected in the country.

'Early in the war, many of the Sepoys were prevailed upon to send back their families, and other arrangements were made for reducing the number of followers; but those measures tended to create desertion, and to increase distress. In short, no man will carry his family to camp, who does not find his convenience and advantage in doing so; no person will pay for servants he does not want, nor will followers attend an army without pay, who do not earn a living, which they can only do by contributing to its support. There are no towns to be depended upon for supplies; and an army in India, not only carries with it most of the means of its subsistence for several months, but also a variety of necessaries, which are exposed daily in the bazars like merchants in a fair: a scene altogether resembling more the emigration of a nation guarded by its troops, than the march of an army, fitted out merely with the intention to subdue an enemy.'

When

When an army, increased to the extent of this immense model, ventures into the field, it is fortunate for it not to be opposed by a vigilant enemy actuated by the tactics of General Lloyd! Among other peculiarities in Indian warfare, we have adopted the practice of employing the strong and bulky elephant, though we avail ourselves of his powers more profitably than is usually done by our Oriental enemies. We have heard much of the great number of bullocks requisite for the army, to draw the artillery; we now, it seems, have found out the advantage of shortening the line of draught, by yoking them four abreast, instead of two: but above all, the use of the sagacious elephants (rarely employed by us in former wars,) who, marching behind the heaviest cannon, are always ready to shove them on, and help them over every difficulty, has proved of such evident and essential advantage, that they will in future be considered as of the first consequence in all operations that require a train of heavy artillery.

'The great objection to elephants being employed with the army, was the difficulty of their subsistence, as it was supposed they could not live without a very large daily allowance of rice. This idea, which their keepers are interested and careful to inculcate, necessity and experience have set aside. The elephant is not only the most powerful and most useful, but one of the most hardy animals that can be employed with an army. He carries a load equal to sixteen bullocks, and without risk of loss or damage on the march. He subsists upon the leaves or small branches of trees, on the sugar cane or the plantain tree: in short he lives upon forage which horses and bullocks do not eat; any kind of grain will support him, and he will work as long without grain as any other animal. The loss of elephants, although they had their full share of hardship and fatigue, was inconsiderable in proportion to that of cattle; and far from being an incumbrance, or an expedient of necessity to supply the want of bullocks, they will hereafter be considered as the first, and most essential class of cattle that ought to be provided for the carriage of an Indian army.' P. 113.

Having thus exhibited the equipage of the British army, as described by an officer who was in it, we will just take a glance at the camp of its auxiliaries:

'The Mahratta camp was at the distance of about six miles from ours, and on approaching it, had the appearance of a large irregular town; for the chiefs pitch their standards, and take up their ground around their general, without order; and their tents being of all sizes, and of many different colours, at a distance resemble houses rather than canvas. The streets too, of their camp, crossing and winding in every direction, display a variety of merchandize, as in a great fair. There are shroffs [bankers], jewellers, smiths, mechanics, and people of every trade and description, as busily employed in their occupations, and attending as minutely to their interests, as if they were in

Poonah, and at peace. The Bombay detachment, advanced always at some distance in their front, served as a piquet to their camp; and they had some outposts of their own, established more with a view to cover the supplies coming into their army, than to guard against a surprize from the enemy.

'The park of artillery where all their guns are collected, made an extraordinary appearance. The gun carriages, in which they trust to the solidity of the timber, and use but little iron in their construction, are clumsy beyond belief; particularly the wheels, which are low, and formed of large solid pieces of wood united. The guns are of all sorts and dimensions; and having the names of their gods given to them, are painted in the most fantastic manner; and many of them, held in esteem for the services they are said to have already performed for the state, cannot now be dispensed with, although in every respect unfit for use. Were the guns even serviceable, the small supply of ammunition with which they are provided has always effectually prevented the Mahratta artillery from being formidable to their enemies.

'The Mahratta infantry, which formed part of the retinue that attended the chiefs at the conference, is composed of black Christians, and despicable poor wretches of the lowest cast, uniform in nothing but the bad state of their musquets, none of which are either clean or complete; and few are provided with either ammunition or accoutrements. They are commanded by *half-cast** people of Portugueze and French extraction, who draw off the attention of spectators from the bad clothing of their men, by the profusion of antiquated lace bestowed on their own; and if there happen to be a few Europeans among the officers and men, which is sometimes the case, they execrate the service, and deplore their fate.

'The Mahrattas do not appear to treat their infantry with more respect than they deserve, as they ride through them without any ceremony on the march, and on all occasions evidently consider them as foreigners, and a very inferior class of people and troops. Indeed the attention of the Mahrattas is directed entirely to their horses and bazars, those being the only objects which immediately affect their interest. On a marching day, the guns and the infantry move off soon after day-light, but rarely together; the bazars and baggage move nearly about the same time, as soon as they can be packed up and got ready. The guns and tumbrels, sufficiently unweildy without further burden, are so heaped with stores and baggage, that there does not seem to be any idea of its ever being necessary to prepare for action on the march. As there are no pioneers attached to the Mahratta artillery to repair the roads, this deficiency is compensated by an additional number of cattle, there being sometimes a hundred or a hundred and fifty bullocks, in a string of pairs, to one gun: the drivers, who are very expert, sit on the yokes, and pass over every impediment, commonly at a trot. The chiefs remain upon the ground, without tents, smoking their hookas, till the artillery and baggage have got on some miles; they then follow, each pursuing his

* Half-cast, a mixed race, between Europeans and natives of the country.

own route, attended by his principal people; while the inferiors disperse, to forage and plunder over the country.'

A review of the British troops, by the chiefs of the native forces, is still more characteristic of each:

'The army of the Soubah or Nizam, having encamped with the Mahrattas, a few miles in the rear of the English army, Lord Cornwallis went to pay a visit to the Prince, and invited his Highness, and Hurry Punt*, to see the British troops under arms on the following day.

'On the 31st of January the line was ordered to be drawn out at noon for the reception of the Eastern chiefs, when Lord Cornwallis and General Medows went to meet them on the right of the encampment.

'Great pains had been taken to explain to the Prince and Chiefs the necessity of their coming at the time appointed; and in order to make the compliment satisfactory to them, who were more desirous of being seen by our army in all their state, than of seeing the troops to advantage, it was agreed that they should come on their elephants.

'The Chiefs, notwithstanding all that had been said to them on the subject of punctuality, did not approach the right of the line till near three o'clock.

'The camp was pitched in a valley close to Hooleadroog, and, from the nature of the ground, could not be in one straight line, but was formed on three sides of a square, with a considerable interval on account of broken ground between the divisions, which were thus encamped each with a different front.

'The reserve, consisting of the cavalry, with a brigade of infantry in the centre, formed the division on the right of the line, and the two wings of the infantry formed the two divisions of the encampment; the battering train being in the centre of the left wing fronting Hooleadroog. The extent of the line, including the breaks between the divisions, was above four miles.

'The Prince, the Minister, Hurry Punt, and the tributary Nabobs of Cuddapu and Canoul, who had accompanied Secunder Jau from Hyderabad, were on elephants richly caparisoned, attended by a numerous suit of their best horse, and preceded by their Chubdars†, who call out their titles; surrounded, in short, by an immense noisy multitude.

'The Prince was in front, attended by Sir John Kennaway on a howdered [canopied] elephant, near enough to answer such questions as might be asked by his Highness respecting the troops. On his reaching the right of the line, a salute of 21 guns was fired from the park, while the cavalry, with drawn swords and trumpets sounding, received him with due honours as he passed their front. He returned the officers' salute, and looked attentively at the troops. The 19th dragoons, of

* This personage is a Bramin of the first order, and of great consequence in the Mahratta state.

† Officers, attendant on a Prince, &c. distinguished by carrying a silver staff.

which they had all heard, attracted their particular notice as they passed through the corps of the reserve.

'Having seen a regiment of Europeans, beside the dragoons in the first division, the chiefs were not a little surprized to find a brigade of three regiments on proceeding a little farther in the centre of the second division. They had passed the Sepoys at rather a quick pace, but went very slow opposite to the European corps, and seemed much struck with their appearance. The troops, all in new cloathing, their arms and accoutrements bright and glittering in the sun, and themselves as well dressed as they could have been for a review in time of peace; all order and silence, nothing heard or seen but the uniform sound and motion in presenting their arms, accompanied by the drums and music of the corps, chequered and separated by the parties of artillery extended at the drag-ropes of their guns: the sight was beautiful even to those accustomed to military parade; while the contrast was no less striking between the good sense of our generals on horseback, and the absurd state of the chiefs looking down from their elephants, than between the silence and order of our troops, and the noise and irregularity of the mob that accompanied the Eastern Potentates.

'After passing the right wing, the road leading through some wood and broken ground, the Chiefs, on ascending a height, were not a little astonished to discover a still stronger line than the two they had passed, and which, in this situation, they could see at once through its whole extent. But for the battering train, which occupied a mile in the centre of this division, at which they looked with wonder; but for the difference of the dress and music of the Highland regiments in the 2d European brigade, and the striking difference of size and dress between the Bengal Sepoys on the right, and the Coast Sepoys which they now saw in the left wing; but for these distinctions which they remarked, such was the extent of ground which the army covered, and the apparent magnitude of its numbers, that the Chiefs might have imagined a part of the same troops were only shewn again upon other ground; an expedient not unusual among themselves whenever they have it in view to impress strangers with a false idea of the strength of their forces.

'It was five o'clock before the Chiefs reached the left of the line, when having expressed themselves highly gratified with all they had seen, they accompanied Lord Cornwallis to his tents. After a short visit, and fixing the time and order of their march for the following day, they returned, about sunset, to their own camps.'

Oriental pride, we imagine, must have felt some degree of mortification when the Chiefs returned to their own troops, after witnessing the military order of the British camp. Superiority of discipline is indeed the only circumstance which has given us an influence among the Eastern powers; and the loss of this advantage is little to be apprehended, while a discordance of interests keeps them disunited; and while an hereditary superstitious stamp of *barbarous effeminacy* excludes the improvements

improvements of reason and knowlege. May our use of this influence justify the acquisition of it!—Major Dirom observes:

'It was under the operation of a system so well calculated for the maintenance of distant provinces in times of danger, that the forces of our establishments in India were for the first time called forth and led on by the Governor General; ably seconded by the exertions of the Governors of the two other presidencies, and supported by distinguished zeal and merit in the officers and troops which composed those armies. Thus a hope was realized, which, though sometimes indulged, was considered rather as chimerical at the commencement of the war; namely, that the three Governors would meet with the forces of their respective presidencies at Seringapatam: and not only did this event take place, but the native powers on the peninsula were brought forward to witness and assist in the subjugation of the common enemy.'

The result of the united operations, which reduced Tippoo to relinquish half his dominions to the powers allied against him, and which must circumscribe his future ability to injure his neighbours, is universally known; the expected advantages are thus briefly epitomized:

'Finally, this war has vindicated the honour of the nation; has given the additional possessions and security to the settlements in India which they required; has effected the wished-for balance among the native powers on the peninsula; has beyond all former example raised the character of the British arms in India; and has afforded an instance of good faith in alliance, and moderation in conquest, so eminent, as ought to constitute the English the arbiters of powers, worthy of holding the sword and scales of justice in the East.'

All this may be very true according to present circumstances: but does not Major Dirom presume on a permanency of political interests in India, which is rarely to be found even in Europe?

The volume closes with a copy of the definitive treaty concluded with Tippoo in March 1792; and some other curious state papers.—On the whole, we cannot finish this article without thanking Major Dirom for the information and entertainment which his very respectable publication has afforded us.

With regard to the engravings, their accuracy must, *by us*, be taken for granted. They certainly are, exclusively of their *utility*, a considerable embellishment to the work.

Art. XVIII. *Poems.* By Lady Burrell. 8vo. 2 Vols. 12s. Boards. Leigh and Sotheby. 1793.

The Muses of the present day seem too much inclined to offer sound for sense, to adopt the tinsel of poetry for the

 gold,

gold, and to sacrifice to *Obscurity* as the great parent of SUBLIMITY. So much, indeed, has this mode of composition prevailed, that, had we not been fully satisfied that authors were serious, we should have viewed their rhiming lucubrations as intended for burlesque. Disappointed have we too often been; and we have consequently exclaimed from our Aristarchal chair, "*Tragicus bostus!—vox et preterea nihil.*" We do not mean to involve in this censure the poems of Lady Burrell, which are possessed of perspicuity, ease, and vivacity. We confess that we have perused some of them several times, and are pleased to *recollect* them; a circumstance which confers fame, if the assertion of Monsieur Malherbe be true, *que la pierre de touche des beaux vers etoit quand on les apprenoit par cœur.*

The first poem in this collection is 'Ellen Irvine,' taken from a story in Mr. Pennant's Tour through Scotland, wherein he says, "Her tomb and her lover's is now in Kirkconnel church-yard, with this simple inscription, *Hic jacet Adam Fleming*, and a cross and sword engraved on it."

The poem is *somewhat* in the Scottish dialect, and is versified with simplicity and elegance. We shall select a few stanzas from the beginning:

'The morrowe graie did o'er the hills appeere,
The lyttel byrds ysang fra everie spraye:
It was the plesaunt seasoun of the yeere,
When Nature is most beutifull and gaie:

It was when Averill clad the trees wi grene,
And straw'd her primrosys o'er mead and dale,
When eke the daisie 'mong the grasse was sene,
And airly hersdmen wander thro' the vale:

It was when everie greve was spreynt wi dewe
That Edgar left hys bedd, and saught the wode;
Edgar! a lordinge, chief among the fewe
Of high estate, yet valourous and gode.

Beside the Kirtle's flourie banks he rov'd,
Benethe the covert of the fragraunt shade,
(For moche was Edgar's soul wi pleasure mov'd,
To see the workes of Nature's honde displaied;)

But grones deep fetch'd, and lab'ring fra the harte,
Big wi' the founde of paine, assail'd his eare;
The voice he followes, ready to imparte
His generous ayde, insensible to feere!

Juste in the centre of a lyttel woode,
Shrouded by Nature's charitable gloome,
Conceal'd from publick observatione, stoode,
Of marbre, (unadourn'd by wordes,) a toombe.

Atour

Atour its base the deadlie nightshade sprang,
And there the melancholy cypress grewe,
Upon whose boughes the robin redbreste sang,
And o'er whose heade the bodinge raven flewe.

Athwart the toombe, immersed in anguish, hung
He, fra whose busom burste sic heavie sighghes;
He seem'd a comelie swayne, baith faire and young,
And teeres descended fra hys downcast eyes.

Sable hys vesture, and hys flewinge haire
Fell o'er hys shoulders, wi dishevell'd grace;
Majestic pryde was in hys manlie aire,
But pale despayre was peinted on his face.—

(Sik have I seene, methinks, a blyghted tree
Some feint appearance of itself retain;
The stem preservinge all its dignitie,
The wither'd branches droopinge tow'rds the plaine.)'

The address to Kenwood, the seat of the late Earl of Mansfield, is a pretty poetical tribute to friendship:

'Ye happy scenes! by taste improv'd,
By all the friends of virtue lov'd,
Who reverence Mansfield's name:
Whilst wisdom, learning, worth, receives
That praise the mind discerning gives,
Thy groves will merit fame.

For oft by yon pellucid stream,
The great inspirer of my theme
Has been observ'd to stray.
There pour'd instruction on the ear,
Or mourn'd with those who pensive were,
Or laugh'd among the gay.

His brow was never seen to frown,
Save when such glaring deeds were known,
As wore a fraudful dye.
Then did the wretch, appal'd with fear,
Behold him as a Judge severe,
And dread his piercing eye.

He temper'd dignity with ease,
Knew how to awe, and how to please,
How blend respect with love;
He cheer'd the timid with a smile,
The sad could of their cares beguile,
The guilty wou'd reprove.

Again he seeks yon tranquil shades—
Ah hasten, ye Aönian maids!
And tune the lyric string,
With sounds harmonious sooth his ear;—
Ye flowers! with gayer tints appear,
Ye birds more sweetly sing!

Yet vain is all the bloom of ſpring,
In vain the choral warblers ſing
To thoſe with pain oppreſt.
Hear then, oh! hear the muſe's prayer!
Hygeia! haſte to meet him there,
And long remain his gueſt.'

The epiſtle from Elvira to her lover is tender and intereſting. The lady ſeems to have *looked* at Ovid, as well as at Pope and the plaintive Hammond; the latter of whom, in ſpite of the illiberal cenſure of the late Dr. Johnſon, will be quoted as a model of poetic eaſe and ſimplicity.—Be it however remembered, that we do not allude to *all* the ſtanzas of Hammond; who, in his imitations of Tibullus, by an injudicious introduction of a meaſure of Roman and Britiſh cuſtoms, has deſtroyed the intended effect.

The Field Mouſe, in the ſecond volume, may be given as another pleaſing ſpecimen:

' A Mouſe, the ſleekeſt of the train
That ever ſtole the farmer's grain,
Grew tir'd of acorns, wheat, and peaſe,
And long'd to feed on ſavoury cheeſe.
A travell'd ſir, a mouſe of ſpirit,
Endow'd with wit, but little merit,
In evil hour a viſit paid,
And turn'd his inexperienc'd head
With ſtories of I know not what!
The comforts of the ſhepherd's cot,
The plenty of the farmer's barn,
And granaries replete with corn;
But moſt the luxury and waſte
Of houſes own'd by men of taſte,
Where a man-cook conſumes the meat,
Yet leaves enough for MICE to eat,
And in whoſe pantry, cheeſe and ham
Invite a colony to cram.

The longing mouſe the ſtory hears,
He feels alternate hopes and fears,
His friend's advice he dares purſue,
And bids his rural friends adieu.

When night her ſable curtain ſpread,
And all was ſilent as the dead,
Our hero crept along the way
His friend had pointed out by day,
And entering at the cellar door,
Aſcended to the pantry floor.
Behind a table there he lies,
And thinks himſelf ſecure and wiſe:
At morn a plenteous ſcene appears,
Enough to ſerve him many years;

(The

(The reliques of a sumptuous dinner
Are tempting to a young beginner;)
He peeps, and thinks he may come out
To taste a bit, and look about;
No foe appears, and bolder grown,
He swears the treasure is his own;
Then sallying forth in open day,
Eats all that comes into his way.

But soon the greasy COOK is seen—
The mouse looks pitiful and mean;
Scouts from the dresser in a fright,
Yet does not 'scape his watchful sight.
The gnaw'd remains of viands rare
Are taken from the shelf with care,
And in their place a TRAP is set,
To make the thief repay the debt.

The mouse at evening dares to peep,
And thinks his foe is fast asleep,
The savoury cheese his fancy draws
Within the TRAP's unfeeling jaws,
He finds too late his error there,
And dies upon the fatal snare:
(A martyr unto bad advice;
A lesson to imprudent mice,
Who, discontented with their home,
To gayer scenes desire to roam.)'

Such are the specimens of Lady Burrell's poetical talents; hich, we will venture to say, do honour to her pen. Some the lines, it must be confessed, are too prosaic to be called etical: but, as they are possibly attempts at simplicity, (for ady B. has, in a number of places, discovered powers of ergy,) what critic can be so fastidious, and so destitute of ste, as not to forgive the failure? *Ubi plura nitent, non ego ucis offendar maculis*, is a maxim with Horace, and must ever with the Monthly Reviewers. Lady Burrell has also at-npted the *ludicrous* and the *satirical*, not without success; d, in several sketches from Nature, she has shewn herself a etical Teniers.

ART. XIX. *A Translation of all the Pythian, Nemean, and Isthmian Odes of Pindar*, except the Fourth and Fifth Pythian Odes, and those which have been translated by the late Gilbert West, Esq. By the Rev. James Banister. 8vo. pp. 244. 5s. Boards. Wilkie, &c.

THE merits and demerits of the old Theban Bard have formed a frequent subject of literary contention. Ælian, th much solemnity, informs us that Pindar, when a child, ing turned out of doors and left to starve by his unnatural rents, a swarm of bees, conscious of his future sweetness,

and

and actuated by a congeniality of disposition, supported the infant poet with their honey.

Philostratus, who pretended to know more of this important matter than Ælian, insists that the child was in his *cradle* when the bees alighted on his lips, exhibiting an undoubted presage of future celebrity in song; a presage, however, not confined to Pindar alone, as it has been as strongly authenticated that Plato and others were paid the very identical compliment.

Some moderns, attempting and wishing to tarnish his poetical crown, suspect the fact; concluding it to be all a fable, invented by some idle enthusiast, who was incapable of distinguishing between sense and sound, noise and sublimity, the bold thunder and the rumbling wheel-barrow. So momentous a question is not at present to be decided even by *us* greybeards; incompetent, therefore, *tantas componere lites*, we waive the discussion, and proceed to Mr. Banister's translation; a work which we think he has executed with fidelity and elegance. We shall produce an example, by an extract from the second Pythian Ode:—' STROPHE I.

' Cities of Syracuse, the lov'd abode
Of thund'ring Mars, the warrior's god!
The fruitful nurse of generous steeds,
And youths, whom love of glory warms,
Whose souls delight in feats of arms,
And high heroic deeds!
From Thebes proud walls, to you I bring
The sweetly-sounding lyric string;
The glorious subject of my song,
The rapid chariot, borne along
By courser's swift, beneath whose bound,
Groaning heaves the trembling ground,
And Hiero, skilful to obtain
The victor's prize on Pythia's plain.
Ortygia glories in the crown,
Which on her isle refulgent beams
The splendor of deserv'd renown,
For chaste Diana in thy streams
Delights to bathe, *and* there her temple stands:
Without her aid, in vain with skilful hands
Would men attempt th' unmanag'd steeds to train,
And guide them grac'd with trappings o'er the plain.'

In this strophe, Mr. B. has an uncouth line, by means of an expletive monosyllable, which might be altered for the better:

' Delights to bathe, *and* there her temple stands.'——

' ANTISTROPHE I.

' For thou, bright goddess, skill'd to trace
The windings of the woodland chace,
And Hermes who o'er games presides,
Around the victor *Hiero*'s head,

Refulgent beams of glory shed,
When to the chariot's polish'd sides,
Obedient to the reins, he join'd the force
Of the fleet and generous horse,
Invoking oft with ardent prayers,
The god, whose arm the trident bears;
The awful majesty of kings to raise,
And give to virtue deathless praise;
Bards of every age and clime,
For this have fram'd the verse sublime:
In strains sonorous, poets vie
Thy fame, O Cynyras, to sing;
The woods, and echoing vales reply,
Proud to applaud the Cyprian King,
His subjects glory, and by all approv'd,
And by Apollo dearly lov'd;
Apollo, graceful with his golden hair,
The favourite too of Venus, heavenly fair.

'Epode I.

'Impell'd to this by heav'n-born gratitude,
With eyes of kindness to behold the good;
Sweetly Hiero in thy ears,
Sounds the Locrian virgins' voice,
When to Heaven they pour their prayers,
And in thy glorious acts rejoice;
Preserv'd by thee from dire alarms,
From the fierce victor's power, and dreadful din of arms.
Tis said, that in the dark abodes,
Ixion, whilst with horrid sound,
Turns the giddy wheel around,
Commanded by the avenging gods
Exclaims—Let gratitude inspire
Each worthy breast; with liberal hand reward
Favours receiv'd; and friendship's holy fire,
Pure from the taint of vice and interest guard.

'Strophe II.

'These awful truths Ixion now relates,
Chain'd down for ever by his adverse fates;
For once in Heaven's serene abodes,
A calm and happy life he pass'd,
Receiv'd by Jove among the gods;
But ah! these blessings could not last,
For by his frantic passions fir'd,
To Juno's bed the daring chief aspir'd,
And vainly hop'd the joys to prove,
The joys divine reserv'd for Jove:
Such crimes by Heaven unpunish'd did not go,
Destin'd to pass his days in endless woe,
The wretch now groans in agonizing pain,
Laments, and sheds repentant tears in vain.

By

By two black crimes to dire perdition driv'n,
Offended Justice arms the hand of Heav'n.
For first his hands with kindred blood he stain'd,
And thus by fraud his father's wealth detain'd.

' ANTISTROPHE II.

' And next by wild desires misled,
He strove to violate the awful bed
Of Juno, Jove's imperial bride.
Lost to the sense of all that's good and great,
He saw not, blinded by his impious pride,
The torments which such horrid crimes await:
Ah what calamities do mortals prove
From the sad impulse of unlawful love!
For with a painted cloud he fill'd his arms,
And vainly thought he clasp'd immortal charms;
For Jove had deck'd the cloud with every grace,
Resembling Juno, in her air, her face,
And well-proportion'd limbs; obedient to command
Rose the light form, beneath the skilful hand.
Deceiv'd by Beauty's lure, Ixion *ran*
To clasp those charms, by which he was undone.
Now to the wheel his hands and feet are bound,
And in perpetual circles whirl'd around.

' EPODE II.

' Art would exert its utmost powers in vain,
His limbs to loosen from the galling chain;

My Muse delights heroic worth to praise,
And scorns to tread in Satire's thorny ways.
See in Archilochus, unhappy bard,
Of envious humour, the deserv'd reward,
Poor, and distress'd, an anxious care he feeds,
And pines at noble and successful deeds;
Great is the power of riches, when combin'd
With wisdom, virtue, and a generous mind.'

In this extract, a peccadillo against grammar occurs:

' Deceiv'd by Beauty's lure, Ixion *ran*.'

Ran is not the preterite of the verb to run; such violations ught not to be indulged for the sake of a rhime.

Other instances might be selected, in which Mr. B. has sacrificed grammar to rhime or metre: but we will only add the llowing:

' To him of Peleus, *frequent* she complain'd,
And said, the youth, by impious passion led,
Had strove by force to violate her bed.' (P. 124.)

We shall now exhibit Mr. Banister's powers of translation, n an extract from the fifth Nemean Ode.

' STROPHE I.

' Unskill'd the power of beauty to impart
To polish stone, or ductile brass,
And with a sculptor's imitative art
To animate the glowing mass;
For statues labour'd by the ablest hand,
Fix'd to their base, and without motion stand:
Not so th' inspiring songs of bards renown'd,
Whose rapid flight, not earth itself can bound;
Then go my Muse, and o'er the pathless main
In some light bark, the joyful tidings bear,
And to Ægina's happy isle repair,
And tell that Pytheas on the Nemean plain,
Obtain'd by virtuous toils the wrestler's crown,
Tho' yet a youth! and scarce the tender down
Blooms on his cheeks; as first on vines appear
The budding promise of a fruitful year.

' ANTISTROPHE I.

' By noble acts he emulates a race
Of brave progenitors rever'd of old,
Who from Saturnian Jove their lineage trace,
And Nereus' daughters bright with waving gold,
And brings new honours to his native town,
Which glories in the virtues of her son;
A town which hospitable virtues bless,
Fond to relieve the stranger in distress,
For arms, for arts, and naval strength renown'd;
Peleus and Telamon the city plan'd,
And Phocus join'd, in labour and command,
And with a wall the work stupendous crown'd.

With

With hands uplifted to the realms above,
They first implor'd the majesty of Jove,
To bless their toils, and fertilize the plains
With kindly seasons, and refreshing rains.

' EPODE I.

' The azure goddess Psamathia bore
The royal Phocus, on the rocky shore;
Horror and grief at once unchain my tongue,
While the due course of my historic song
Leads me to tell the cause unfortunate,
Which from their native isle the brother heroes drove.
What ills, alas, unhappy mortals prove,
From the sad demon of revenge and hate!—
Silent I stand, unwilling to disclose
Facts, which must wound the warm and feeling breast;
A narrative of anguish, toil, and woes,
Is by the modest poet best suppress;
The wise, by silence cautiously conceal
Truths, which the weak imprudently reveal.

' STROPHE II.

' But their auspicious fortunes to relate,
Their strength of arm, their courage undismay'd,
In all the iron toils of war display'd;
My Muse delighted with a theme so great,
Her utmost powers employs to deck the song;
And as the active racer with a bound,
Leaps o'er each fence which parts th' adjacent ground,
Thus by my daring genius borne along,
Undaunted I pursue my rapid flight!
Swift as the eagle, sailing from the height
Of Heaven, his pinions stretches bold and free.
And measures a vast tract of earth and sea;
On Pelion's hill, amid the woody shades,
The choir of Muses, heaven-descended maids,
This race enobled with their tuneful tongue,
And whilst their high-heroic deeds they sung,
Plac'd in the midst, Apollo struck the lyre;
And as across his careless hand he flings,
In quick vibrations move the obedient strings,
And speak the master's skill, and poet's fire.'

Euphoniæ gratiâ, we wish an alteration in the following line:

' Is by the modest poet *best* suppress.'

From the above specimens, the reader will, probably, not entertain a mean idea of Mr. Banister's version. Ease and perspicuity pervade it; and if the translator manifests any deficiency, it is on the side of simplicity. A feeble prosaic line now and then limps into a stanza; which, for the ODE, requires vigour and inversion.

Mr. B expresses, in his preface, a timidity at appearing before the awful tribunal of the public, after Gilbert West: let him

him be comforted; for if *we* are in possession of any powers of decision on the subject, Mr. B. will suffer little diminution of fame by a comparison.

Before we conclude this article, we would advise Mr. B. to be more moderate in his praise of a favourite author. In his note on the second Pythian Ode, is the following expression: 'Mr. Warburton, who had the happy art of *illumining*, by the irresistible powers of his genius, every subject on which he wrote.'

This is far from a faithful portrait of Dr. Warburton. *Amicus Plato, amicus Socrates, sed magis amica* VERITAS. That he was a man of classical erudition, will not be denied; that he possessed some critical *acumen*, must be also confessed: but that he sometimes darkened instead of illumining the text of an author, will be as easily granted by the discerning and the impartial.

The famous Canons of Criticism, by Edwards of Lincoln's Inn, (written in a justifiable spirit of revenge for the aggressor's insolence,) prove what little dependance is to be placed on the Bishop's skill in the art of illustration. It will be no deviation from truth to assert, that his taste was generally cold, phlegmatic, and sometimes vulgar; and that he was by no means qualified for being the *Petronius* of literature. That he was far from the first, or even a first-*rate* scholar of the day, his dreaded antagonist, the late learned and worthy prelate, Lowth, *threatened* to *prove:* but, from a motive of candour, though amply justified by his opponent's provoking conduct, he desisted. In all the pride of authority, Dr. Warburton deemed himself *nulli secundus*; a few, however, *knew* him to be *pluribus impar*. Could haughtiness, intolerance, and self-sufficiency have conferred a claim to universal homage, he would have been the deity of his time. The constitution of letters had been voted a republic until the appearance of this Hyder Ally in literature; who seemed immediately resolved, in virtue of his own arbitrary claim, to erect his *throne*; and, with all the overwhelming spirit of an Eastern despot, he wished to *bestride* the *world* of opinion. His triumph continued for a time; his slaves admired, feared, and crouched; until one or two daring little Davids courageously encountered, and brought to the ground, the Giant of Gath! The mighty sound of DIVINE LEGATION is lowered by the interposition of a few years to the mere echo of an echo.—The noise which he made, when in the zenith of his powers, astonished and deceived the multitude; which mistook a sudden gust of wind for the majesty of A STORM.

MONTHLY

MONTHLY CATALOGUE,

For AUGUST, 1793.

LAW.

Art. 20. *The Justice of the Peace and Parish Officer*, by Richard Burn, LL. D. late Chancellor of the Diocese of Carlisle, continued to the present Time by John Burn, Esq. his Son, one of his Majesty's Justices of the Peace for the Counties of Westmoreland and Cumberland. The *Seventeenth Edition*, including the Statutes of the last Session of Parliament, (32 Geo. III.). To which is added an Appendix, containing the Act respecting Aliens, and such others as have passed in the present Session. 8vo. 4 Vols. 1l. 8s. Boards. Cadell. 1793.

THE merit of this publication is so well known to the profession, and has been so long and so universally acknowleged by those for whose use and benefit it was compiled, that it is become unnecessary now to insist on it.—Mr. Burn, in the additions made to the present work, treads in the steps of his celebrated predecessor; and, as he observes in his preface to the sixteenth edition, "the many and very early opportunities given him by his father to observe the method he pursued in making the necessary alterations and additions to every new edition, and selecting from the reports such adjudged cases as seemed best to explain the laws on which the determinations of the courts were founded, and his more particular instructions to him to make extracts from the new acts of parliament, and in forming other necessary collections for the work," have in an essential degree qualified him for this undertaking.—In addition to the improvements enumerated in the title-page, the editor has inserted, under their proper titles, all the cases which have been determined in the courts, applicable to the subject of the work, and which have been given in the Term Reports, from the year 1788, in which the sixteenth edition appeared, to Trinity Term, 32 Geo. III. inclusively.—No pains, indeed, seem to have been spared to render the present edition as valuable as the nature of the design would admit.

Art. 21. *A General Abridgment of Law and Equity*, alphabetically digested under proper Titles; with Notes and References to the whole. By Charles Viner, Esq. Founder of the Vinerian Lecture, Oxford. The Second Edition. 8vo. 24 Vols. Robinsons.

The difficulty of procuring this immense body of law, and the certain expence attending the purchase of it, have induced the proprietors to reprint it in its present more commodious and less expensive form. Two volumes, at half a guinea each, to subscribers, are delivered out at the beginning of every term, and will continue so to be till the whole is completed. The only alteration made in the present edition consists in an enlargement of the Tables of Contents and of the *Indices*, which, in a work of this nature, require particular attention.

Eighteen volumes of this edition have already appeared.

Art.

Art. 22. *A general Abridgment of Cases in Equity, argued and adjudged in the High Court of Chancery,* &c. with several Cases never before published, alphabetically digested under proper Titles; with Notes and References to the whole; and three Tables, the first of the Names of the Cases; the second of the several Titles, with their Divisions and Subdivisions; and the third of the Matter under general Heads. By a Gentleman of the Middle Temple. Vol. I. The fifth Edition, with Corrections and Additions. Fol. pp. 417. 1l. 5s. bound. Butterworth. 1793.

The first edition of this valuable work was published in the year 1732, and Mr. Pooley, a Barrister of great eminence in his time, was its reputed author.—The profession have uniformly considered it as a publication of great merit and utility, so that various editions have been found necessary at different periods. To the present, which is the fifth, the editor has added an abridgment of nearly two hundred new cases; he has also illustrated the former cases with pertinent references; and he has enlarged and improved the index of principal matters.

Art. 23. *A History of the Law of Shipping and Navigation.* By John Reeves, Esq. Author of "The History of the English Law." 8vo. pp. 547. 8s. Boards. Brooke. 1792.

The intention of the author in the present publication will be best collected from his own words on the subject:

'The increase of shipping, and the improvement of navigation, are objects that have frequently engaged the attention of the Legislature; and various provisions have been made from time to time, by which it was endeavoured to confine, as much as possible, the trade to and from this country, the employment of the fisheries, and the conveyance coastwise, to the shipping and mariners of this country alone. The History, therefore, of Shipping and Navigation includes in it the history of the different branches of foreign and domestic trade, and of the fisheries carried on either upon our coasts or abroad; and we shall accordingly, in pursuing this inquiry, be led to consider the laws that have been made for better regulating those various objects of commercial policy

'But this, understood in its largest extent, opens to us a field of more space and greater variety than is necessary for our present purpose; some limit must therefore be set to our research: in so doing, it is meant to confine ourselves merely to such matters as belong to *shipping* and *navigation* in the stricter sense of those words, or at least in the parliamentary sense which they have acquired from the use and application of them in different acts of parliament. Thus, whatever relates to a *ship*, and its qualifications of *ownership*, or *built*, the master who commands, and the seamen who *navigate* it, the *goods* and *commodities*, and the *places* from which it may import by virtue of such qualifications; all these are peculiarly subjects of the present history, and will of themselves bring before us the trade and commerce of the whole world. But any incidents and circumstances relating to that trade and commerce, and not originating from, or belonging to, the precise nature of such qualifications of the *ship* and its *navigation*, are extraneous and foreign. Thus the whole concern of customs and duties

Yet vain is all the bloom of ſpring,
In vain the choral warblers ſing
To thoſe with pain oppreſt.
Hear then, oh! hear the muſe's prayer!
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That ever ſtole the farmer's grain,
Grew tir'd of acorns, wheat, and peaſe,
And long'd to feed on ſavoury cheeſe.
A travell'd ſir, a mouſe of ſpirit,
Endow'd with wit, but little merit,
In evil hour a viſit paid,
And turn'd his inexperienc'd head
With ſtories of I know not what!
The comforts of the ſhepherd's cot,
The plenty of the farmer's barn,
And granaries replete with corn;
But moſt the luxury and waſte
Of houſes own'd by men of taſte,
Where a man-cook conſumes the meat,
Yet leaves enough for MICE to eat,
And in whoſe pantry, cheeſe and ham
Invite a colony to cram.

The longing mouſe the ſtory hears,
He feels alternate hopes and fears,
His friend's advice he dares purſue,
And bids his rural friends adieu.

When night her ſable curtain ſpread,
And all was ſilent as the dead,
Our hero crept along the way
His friend had pointed out by day,
And entering at the cellar door,
Aſcended to the pantry floor.
Behind a table there he lies,
And thinks himſelf ſecure and wiſe:
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Enough to ſerve him many years;

Art. 22. *A general Abridgment of Cases in Equity, argued and adjudged in the High Court of Chancery,* &c. with several Cases never before published, alphabetically digested under proper Titles; with Notes and References to the whole; and three Tables, the first of the Names of the Cases; the second of the several Titles, with their Divisions and Subdivisions; and the third of the Matter under general Heads. By a Gentleman of the Middle Temple. Vol. I. The fifth Edition, with Corrections and Additions. Fol. pp. 417. 1l. 5s. bound. Butterworth. 1793.

The first edition of this valuable work was published in the year 1732, and Mr. Pooley, a Barrister of great eminence in his time, was its reputed author.—The profession have uniformly considered it as a publication of great merit and utility, so that various editions have been found necessary at different periods. To the present, which is the fifth, the editor has added an abridgment of nearly two hundred new cases; he has also illustrated the former cases with pertinent references; and he has enlarged and improved the index of principal matters.

Art. 23. *A History of the Law of Shipping and Navigation.* By John Reeves, Esq. Author of "The History of the English Law." 8vo. pp. 547. 8s. Boards. Brooke. 1792.

The intention of the author in the present publication will be best collected from his own words on the subject:

'The increase of shipping, and the improvement of navigation, are objects that have frequently engaged the attention of the Legislature; and various provisions have been made from time to time, by which it was endeavoured to confine, as much as possible, the trade to and from this country, the employment of the fisheries, and the conveyance coastwise, to the shipping and mariners of this country alone. The History, therefore, of Shipping and Navigation includes in it the history of the different branches of foreign and domestic trade, and of the fisheries carried on either upon our coasts or abroad; and we shall accordingly, in pursuing this inquiry, be led to consider the laws that have been made for better regulating those various objects of commercial policy

'But this, understood in its largest extent, opens to us a field of more space and greater variety than is necessary for our present purpose; some limit must therefore be set to our research: in so doing, it is meant to confine ourselves merely to such matters as belong to *shipping* and *navigation* in the stricter sense of those words, or at least in the parliamentary sense which they have acquired from the use and application of them in different acts of parliament. Thus, whatever relates to a *ship*, and its qualifications of *ownership*, or *built*, the master who commands, and the seamen who *navigate* it, the *goods* and *commodities*, and the *places* from which it may import by virtue of such qualifications; all these are peculiarly subjects of the present history, and will of themselves bring before us the trade and commerce of the whole world. But any incidents and circumstances relating to that trade and commerce, and not originating from, or belonging to, the precise nature of such qualifications of the *ship* and its *navigation*, are extraneous and foreign. Thus the whole concern of customs and duties

being merely regulations of revenue; the detail for collecting and securing such revenue, including the numerous provisions about smuggling; with an infinitude of other matters lying within the department of the custom-house, are all excluded, as no part of this work. In short, it is intended to touch upon those topics, and those only, which compose the famous *Act of Navigation* made in the 12th year of King Charles the Second, and which has in its title the same words in the same sense in which they are here to be understood: *An Act for the Encouraging and Increasing of* SHIPPING *and* NAVIGATION.'

The work is divided into three parts; the first contains the earliest laws enacted on the subject, down to and including the Act of Navigation passed in 1651. The second begins with the famous Act of Navigation passed in the 12th year of the reign of King Charles the Second, and contains an account of all the laws from that period to the making of the peace in 1783. The third commences after the peace, and states and examines the laws made down to the year 1792. —The different cases determined in the courts of law, on the subject of shipping and navigation, are correctly given, and ably illustrated and discussed; and as those cases are few in number, not exceeding ten, the opinions of various law-officers at different periods are here presented to the reader, and form a valuable addition to the work.—So much information is contained in this volume, and so much ability and diligence are shewn by the writer in the course of it, that we can with perfect confidence recommend it to public notice.

Art. 24. *History of the Government of the Island of Newfoundland.* With an Appendix containing the Acts of Parliament made respecting the Trade and Fishery. By John Reeves, Esq. Chief Justice of the Island. 8vo. pp. 283. 6s. Boards. Sewell. 1793.

We are here presented with a short and comprehensive history of Newfoundland, from the time of granting the first charter to Sir Humphry Gilbert in the year 1578, to the appointment of a court of judicature in the year 1791.—The volume contains an account of the injuries committed at different times by the merchants and adventurers on the natives and inhabitants of the place, and of the various, and, in most cases, ineffectual expedients adopted by the latter to remedy and prevent them.—Admiral Milbanke established a court of common pleas in the year 1789: but as it was doubted, by the law-officers in this country, whether he was invested with sufficient authority as Governor for that purpose; and as the measure was attended with considerable advantage in redressing the injured, and in punishing the oppressors; 'the subject was taken up by the Committee of Trade in the year 1791; and a bill was presented to parliament, under their direction, for instituting a court of the sort they had recommended in the representation made in 1790. This bill passed into a law; and being intended as an experiment of a new judicature, it was to endure for one year only. The result of that experiment was to propose another bill in the sessions of 1792, for instituting a court somewhat different from that of the preceding bill. This also was only for a year. It is now for the consideration of parliament finally to determine what courts are to be established in the island for the administration of justice in future.'

The

The profits of this work are appropriated 'to the relief of the suffering clergy of France, refugees in the British dominions:' but the merit of this volume rests not on its charitable intention alone, as the author has throughout collected and arranged much entertaining and useful knowlege on the subject of the history of Newfoundland.

MEDICAL, CHEMICAL, &c.

Art. 25. *An Essay on Generation.* By J. F. Blumenbach, M.D. Aulic Counsellor to his Britannic Majesty, and Professor of Physic in the University of Gottingen, &c. Translated from the German*. 12mo. pp. 84. 2s. sewed. Cadell. 1792.

He who wishes to enter into speculations on this curious subject, will find amusement in Professor Blumenbach's essay: he will find too a successful refutation of the favourite doctrine of the evolution of pre-existing organic germs. If he should expect to make farther progress, and to obtain a perfect theory of the matter, he will be disappointed: he will find the 'formative *nisus*' of the Professor, like the attempts of his predecessors, very unsatisfactory. In alleviation of this disappointment, we can only observe, that the knowlege of the *modus operandi* is perhaps of no great importance; and so, adopting the advice of Julian, we can only say in his words,

Ἐνθεν θαρσος ἐχω, ζωε, φιλιυε γενος.

Art. 26. *New Experiments with Mercury in the Small-pox,* by which is demonstrated its specific Virtue in that Disease. By P. Van Woensel, M.D. translated from the French by W. Fowle, M.D. 8vo. 1s. Crowder. 1793.

The author of this little pamphlet informs us, that the advantage of Mr. Sutton's method of preparing his patients for inoculation appeared to him to be entirely owing to the small doses of mercury which he exhibited. Such an hypothesis will, we apprehend, be considered in this country as a guide by no means likely to lead to any discovery of importance. It induced Dr. Van Woensel, however, to give two thirds of two grains of mercury in a day, and sometimes two entire grains, to each patient whom he was about to inoculate; this course was begun ten days before the operation, and was continued to the commencement of the eruptive symptoms. The effect astonished Dr. Van Woensel, and all who saw his patients; 'at a time when the worst species of small-pox raged at Petersburgh, and when the heat was excessive.... not one of sixty-five patients had any sickness, confinement to his bed, or indisposition, in any stage of the disease.'—So much we learn from the first part. We should have been glad if the author had given us some farther information concerning his patients,—for instance, what was the number of pustules, the numerical state of the pulse, &c. This would have pleased us more than his digressive declamation against complicated prescriptions

In the second part, Dr. Van W. describes the experiments, which he undertook with a view to ascertain the direct action of mercury on

* The translator's preface is subscribed, A. Crichton, Spring Gardens.

variolous matter. In three children, inoculated in both arms with this matter, intimately mixed with a *small portion* of calomel, no infection took place. The event was the same when two children were inoculated with recent pus, exposed for two minutes to the steam of mercury.

These two children afterward received the disease from unmixed pus.—When one arm was inoculated with pus, mixed with calomel, and the other with unmixed pus, the incision in the latter dried up without inflammation: that in the former communicated the disease in the usual manner. Mercurial plaisters applied to the incision, even when evidently inflamed, and surrounded with small pustules, caused the inflammation to subside, and prevented infection; except in cases where the incision in the other arm was left to its natural progress. The infection was not communicated by lint steeped in variolous matter, which had been exposed to *a cold* of 20° of Reaumur's scale, *i.e.* about 13° below 0 of Fahrenheit's scale. This experiment was only once made.

The author concludes by pointing out the use of these facts. He thiuks it almost impossible that any one should die in consequence of inoculation, if the plan which he recommends be pursued. He advises mercurial applications to the eyes, in order to prevent the injury which they sometimes sustain from the small-pox.

We may add, that the translation appears to have been accurately made. It is, as the translator also observes, a remarkable, and indeed a suspicious circumstance, that Dr. Van W. should speak of a strong *solution* of calomel. To solve the difficulty, he supposes Dr. Van W.'s calomel to have approached near to corrosive sublimate. We are almost disposed to believe, since he prescribes calomel of the seventh sublimation, that he has inaccurately confounded *diffusion* with *solution*—provided we may assume, that his experiments were actually attended with the results which he describes. Should they receive the confirmation which they require before they can obtain entire credit, they will prove that mercury has more power over the variolous than it probably has over the siphylitic virus; and they will doubtless, in their application to the practice of medicine, be beneficial to mankind.

Art. 27. *A Treatise on the Mineral Waters of Harrogate.* Containing the History of these Waters, their Chemical Analysis, Medicinal Properties, and plain Directions for their Use. By Thomas Garnett, M.D. Physician at Harrogate, &c. 8vo. pp. 168. 2s. 6d. Johnson. 1792.

After having given a pleasing history of the Harrogate waters, Dr. Garnett proceeds to their analysis; and here he confines his attention to the principal sulphur spring, called The Drinking Well; and to two chalybeate springs—the Old Spaw, and the Tewit wells: of the Crescent water, in which both these ingredients are contained, he has given a separate account in a former pamphlet. The analysis of these waters, according to the nomenclature of the French chemists, is as follows:

A wine

A wine gallon of the sulphur water from the Drinking Well contains,

	oz.	dwt.	gr.
Of muriat of soda, or common salt, -	1	5	15,5
Muriat of lime, - -	0	0	13
Muriat of magnesia, - -	0	3	19
Carbonat of lime, - -	0	0	18,5
Carbonat of magnesia, - -	0	0	5,5
Sulphat of magnesia, or Epsom salt,	0	0	10,5
	1	11	10

Of aeriform fluids,

	cubic inches.
Carbonic acid gas, or fixed air, -	8
Azotic gas, - - -	7
Sulphurated hydrogen gas, or hepatic air,	19
	34

A wine gallon of the Old Spaw water contains,

	grains.
Of carbonat of iron, -	2
Sulphat of soda, -	3
Sulphat of lime, -	1,5
	6,5

Of aërial fluids,

	cubic inches.
Carbonic acid gas, -	15,75
Azotic gas, -	4,25
	20

A wine gallon of the Tewit Well water contains,

	grains.
Of carbonat of iron, -	$2\frac{1}{2}$
Sulphat of lime, -	4
	$6\frac{1}{2}$

Of aërial fluids,

	cubic inches.
Carbonic acid gas, -	16
Azotic gas, - -	5
	21

The medicinal properties of these waters are afterward judiciously explained, and the necessary directions and cautions are given for their use.

EAST INDIA AFFAIRS.

Art. 28. *Letter from Mr. Francis to Lord North, late Earl of Guildford.* With an Appendix. 8vo. pp. 107. 2s. Debrett. 1793.

Art. 29. *Heads of Mr. Francis's Speech in reply to Mr. Dundas,* on the 23d of April 1793, in a Committee of the whole House, to consider of the Government and Trade of India. Mr. Beaufoy in the Chair. 8vo. pp. 19. 6d. Debrett.

The close connection between these two publications induces us to class them together. Mr. Francis's letter to Lord North is dated from Calcutta, Sept. 17, 1777; and is now published to shew the correspondence between the reasoning in his late speech and in that of his former letter. His idea of our Eastern administration, at the time of his writing this letter, is implied in the following passage: 'The same principle of government, if it deserves that name, which unites the sovereign and the merchant in the supposed person of the company, naturally extends through every branch of their commercial admini-

ſtration, and communicates ſome portion of their own arbitrary power to the loweſt agent or factor in their ſervice. The abuſes that follow are minute in their operation, and ſpare nothing. They reach to perſons and property, to which no other ſyſtem of power could deſcend, but which cannot eſcape the penetrating eyes of men acquainted with all the little channels, through which the loweſt order of manufacturers derive their ſubſiſtence.'

In this letter, Mr. F. propoſed to his noble correſpondent a variety of objects of inquiry into the management of our Eaſtern territories, and into the tendency of meaſures purſued; which, we may ſuppoſe, by the diſtance of time ſince they were pointed out, and the ſtation of the party to whom they were addreſſed, have had their weight in ſubſequent regulations. In propoſing theſe objects of diſcuſſion, and in his reaſoning on the then ſtate of affairs in Bengal, the letter-writer deplores on one ſide, as Mr. Haſtings has repeatedly done on the other, the diviſions in the council, and the fluctuation of meaſures. It is much to be lamented that, when both agreed in the fact, and in its injurious tendency, their endeavours did not unite to remove an evil ſo completely within their power: but we are ſorry to add that no ſuch conciliating ſpirit is diſcoverable in the recent ſpeech.

Mr. F. in his reply to Mr. Dundas, introduces his obſervations with a 'general preliminary declaration,' which poſſeſſes the merit of having nothing obſcure or equivocal in it.—'Namely, that the meaſure he propoſes, the principles he maintains, the facts he aſſerts, and the arguments with which he ſupports his propoſitions, appear to me to ſtand in direct oppoſition to truth, to reaſon, to policy, to experience, and to juſtice, and to be as dangerous in their application and effect as they are falſe and abſurd in their conception. I do not apply this language perſonally to the right honourable gentleman, but to the monſtrous ſcheme he recommends, and the aſtoniſhing reaſons he aſſigns for it As to himſelf, I am, and have been at all times, ready to do him juſtice, and to allow him the degree of merit that belongs to him. I wiſh he would furniſh me with more frequent opportunities of commending his conduct.'

This ſpeech, in common with others, has been looſely abſtracted in the newſpapers; thoſe who wiſh to read it more at large, and on better authority, will here find the propoſed plan for renewing the Eaſt India charter controverted with much addreſs, and poſſibly here and there with ſome truth: but it behoves us to accept party repreſentations with a degree of caution and diffidence, proportioned to the boldneſs of aſſertion, and the aſperity of language.

As we have produced part of the exordium of this ſpeech, we ſhall alſo give the concluſion of it, which is equally curious, to ſhew how much ſenatorial elocution is enriched by the rhetoric of a well-known academy ſituated more to the eaſtward; truth or falſehood out of the queſtion; farther than an old obſervation will warrant, which infers weakneſs of argument from angry language:

'I have given you my opinion of as many of the particulars of the honourable gentleman's propoſitions, as I have been able to recollect. If the plan of continuing the government of ſo great a territory in the hands of a trading company were real and effective, if it ſeriouſly meant

meant what it professed, I should think it liable to the most serious and solid objections. But, when I know that directly the reverse is the fact, when I see the name of the Company held up as a mask and a stalking horse to shelter the operation of a real power which skulks behind it, that this power engrosses every thing, while it pretends to take nothing, I should be afraid of using unparliamentary language, if I permitted myself to say what I think of the whole measure. I mean therefore to express myself with caution, with reserve and moderation, when I say, that it is a dangerous composition of bad principles with worse practice, of absurd theories carried into execution in the most suspicious form of fallacy and delusion from beginning to end. As an operation pretending to genius or contrivance, what is it but a poor, flat, pitiful conclusion from premises that announced and demanded some grand measure, some capital arrangement, the result of deep inquiry and penetration, conducted with industry, and enlightened by experience, and fit to be proposed by a statesman, to the legislature of a great kingdom, for the better government of another? I cannot believe it possible that this can be the plan which the right honourable gentleman has hitherto had in view. If it be, I am sure that all his ostensible labours and inquiries about Indian affairs have been completely thrown away.'

From the opening and the close, our readers may guess the complection of all that occurs between, to form the connexion.

MARITIME AFFAIRS.

Art. 30. *Some Account of the Institution, Plan, and Present State of the Society for the Improvement of Naval Architecture:* with the Premiums offered, List of Members, and the Rules and Orders of the Society. To which are annexed some Papers on the Subjects of Naval Architecture, received by the Committee. 8vo. pp. 81. 1s. Sewell. 1792.

As naval architecture is a national concern to a maritime people, it might be expected to be cultivated in a royal academy, after the example of the late government of France: but because we have had no professed college for the cultivation of the principles of ship building, it will not follow that we are ignorant of the art: for however we attained the knowlege, it is certain that we understand and practise enough of it to rank with any of our neighbours either in commerce or in war. The truth is, the first rudiments of mechanical arts are acquired by practice and experience; and then scientific rules are applied to the supply of defects, and to the correction of principles. Certainly, when royal professorships are instituted, with comfortable salaries, they may soon be filled; the officers will endeavour to recommend themselves by the parade of business, and will be of service in the line of patronage: but we have enough of such ministerial conveniences already. Under a free government, as we understand this to be, the genius of a people exerts itself freely in all shapes, at the call of their collective or individual interests; and when patrons are wanted, they rise up in public-spirited associations. Such an association was formed in 1791, for the improvement of naval architecture; and the list of the members is highly encouraging both in number and respectability, *with the Duke* of Clarence at their head.

The institution is yet too young to effect great things: but the papers that are now communicated relate to some important points, and are an earnest of what may be expected when the society has arrived at more maturity.—See our former notices of the institution of this laudable society, and of several publications to which it has given rise, Rev. October 1791, p. 191, and May 1792, p. 96.

GEOGRAPHY.

Art. 31. *A Gazetteer of France*, containing every City, Town, and Village in that extensive Country, shewing the Distances of the Cities and great Towns from Paris; and at the End of the small Towns and Villages noting the Post Offices through which Letters, &c. are conveyed to each. With a descriptive Account of every Country; Boundaries, Extent, and Natural Produce. Including the chief Harbours, Bays, Rivers, Canals, Forests, Mines, Hills, Vales, and Medicinal Springs. The whole including above Forty Thousand Places. Illustrated with a Map, divided into Departments. 12mo. 3 Vols. 10s. 6d. Boards. Robinsons. 1793.

At an æra when the eyes of all Europe are directed toward the unhappy convulsions of France, a particular Gazetteer of that country will frequently be wanted by those who interest themselves most in its affairs. In this work, situations are described according to the antient division into provinces, while the map conforms to the modern circles and departments; and an alphabetical list of the present departments, compared with the provinces and dioceses, is prefixed. Recent events have rendered such additions necessary; and it will be no dis-recommendation of these volumes to inform our readers, that they are professed to be little more than a translation of the *Dictionnaire Geographique Portatif de la France.*

PHILOSOPHY.

Art. 32. *Philosophical Essays on Various Subjects*; viz. Space, Substance, Body, Spirit, the Operations of the Soul in Union with the Body, Innate Ideas, Perpetual Consciousness, Place and Motion of Spirits, the Departing Soul, the Resurrection of the Body, Production and Operations of Plants and Animals. With some Remarks on Mr. Locke's Essay on the Human Understanding. To which is subjoined a brief Scheme of Ontology, or the Science of Being in general, with its Affections. By Isaac Watts, D. D. The fifth Edition, corrected*. 8vo. pp. 410. 5s. Boards. Murgatroyd. 1793.

As a republication of a valuable old work is a matter of useful information to the literary world, we shall not depart from our province in announcing this new edition of one of the philosophical productions of a writer, concerning whom Dr. Johnson justly says, "his mind was capacious, his curiosity excursive, and his industry continual." If, in his metaphysical writings, Dr. Watts sometimes fancifully indulged himself in conjectures, and took up opinions on slight grounds, they have always sufficient ingenuity and originality to excite the student's curiosity, and to repay his attention. One trait in

* We are assured that this edition is printed verbatim from that which last preceded it.

the

the character of Dr. Watts, overlooked by Dr. Johnson, and not perhaps sufficiently known, we shall particularly mention; namely, that his mind was always open to conviction, and that, toward the latter end of his life, he abandoned many of the prejudices of his younger days. When he wrote his Lyric poems, he found it necessary to invoke the "Sister of Faith, fair Charity," to enable him to allow the heretical Mr. Locke a place in heaven: but, in the preface to these philosophical essays, he acknowleges himself indebted to this great man for the enlargement of his own conceptions, and bears the following grateful testimony to his merit:

'Mr. Locke is another illustrious name. He has proceeded to break our philosophical fetters, and to give us further release from the bondage of ancient authorities and maxims. I acknowledge the light and satisfaction which I have derived from many of his works. His admirable letter of toleration led me as it were into a new region of thought, wherein I found myself surprised and charmed with truth. There was no room to doubt in the midst of sun-beams. These leaves triumphed over all the remnant of my prejudices on the side of bigotry; and taught me to allow all men the same freedom to chuse their religion, as I claim to chuse my own. Blessed be God that this doctrine has now taken such root in Great Britain, that I trust neither the powers nor the frauds of Rome, nor the malice, pride, and darkness of mankind, nor the rage of hell shall ever prevail against it.'

We shall be forgiven for stepping a little out of our way, in order to pay our homage to the great name of Mr. Locke—a name which will always be dear to the friends of science and of freedom.

EDUCATION.

Art. 33. *Grammatical Institutes of the French Language*, designed for the Use of Schools. By Mr. Des Carrieres. Part the First. A Guide to the French Pronunciation. 12mo. pp. 145. 1s. 6d. Boards. Elmsley. 1793.

The rules for pronouncing the French language are here brought within a narrow compass, and illustrated by a variety of examples, distinctly arranged. A second and a third part are promised, to complete the author's plan.

POETRY *and* DRAMATIC.

Art. 34. *Sight, The Cavern of Woe*, and *Solitude*. Poems by Mrs. Mary Robinson, Author of *Poems*, &c. *Ainsi va le Monde*, a *Monody to the Memory of Sir Joshua Reynolds*, *Vancenza*, &c. &c. 4to. pp. 32. 2s. 6d. sewed. Evans, and Becket. 1793.

Having recently had several opportunities of drawing the attention of our readers to this ingenious lady's poetical performances, little remains for us to add, with respect to this publication.

Of the three poems, above mentioned, in the title page, the first is addressed to John Taylor, Esq. (Oculist) in compliment to his professional skill.—In deploring the dreadful misfortune of those who have to lament the loss of SIGHT, that chief of human blessings! this poem manifests great pathos, feeling, and tenderness in the fair writer; with some strokes of sublimity, which strongly confirm the

opinion

opinion that we entertained of her genius, on the perusal of some of her earliest compositions.

The Cavern of Woe abounds with proofs of a glowing and fruitful imagination. Fortitude, Melancholy, Horror, Envy, &c. &c. are well personified and characterized. The painter will here meet with imagery and forms, which the pencil might seize with advantage.

Solitude is a subject which seems to suit the native turn of this lady's mind: it furnishes many ideas on which she dwells with rapture: but, surely, they are all,—or most of them,—drawn from the airy regions of romance!

The following reflection, which concludes the last mentioned poem, may be given as a specimen of the writer's moralizing and pensive disposition:

> 'Ah! Who can tell the various pangs that wait
> On SPLENDID MISERY? the hidden woes,
> That thronging round the canopy of gold,
> Pernicious, moth-like, feed upon the wretch
> Who groans beneath the PAGEANTRY OF STATE!
> Who can describe the agonizing throbs,
> The thirsty fevers, or the languid hours,
> That sated luxury is doom'd to own?
> Who can avert the strongly-poison'd shaft
> Of ENVY, glancing from the recreant soul?
> Or who can bear the slow-consuming touch
> Of unrequited LOVE; the subtle smile
> Of insolent DISDAIN; or the fell grasp
> Of keen INGRATITUDE, "the Child of Hell!"
> Or who, but those, the WORST of human kind,
> Who batten on the miseries of MAN,
> Would, robbing nature of her ample means,
> Crouch the base knee, or prompt the fawning tongue
> To gain applause from IGNORANCE and PRIDE?
>
> * * * * * *
>
> Then, welcome, SOLITUDE! The sphere is THINE,
> That gives the purest passions ample scope!
> That bids the soul beam with exterior grace
> Of light reflected from the source within!
> And when its essence shall evaporate,
> Fann'd by the desolating wing of TIME;
> When this dull scene of transitory life,
> And all its SORROWS, all its JOYS, are o'er;
> One sparkling ATOM, from its prison clay,
> Shall soar, to MINGLE WITH ITS NATIVE HEAV'N!'

Although we have unrestrainedly, however briefly, expressed our favourable opinion of the general merit of these poems, we feel ourselves obliged, by that reverence for TRUTH, to which all other regards must give way, to confess that we do not think them, on the whole, superior, if equal, to some of this lady's former productions.

Art. 35. A *Poetical Epistle* to the Hon. Thomas Erskine. 4to. 1s. Parsons.

It appears, to us, that Mr. Erskine has incurred the penalty of this *lampoon*, by his having acted as counsel for T. Paine, at his late trial.

trial. See M. R. for January laſt, p. 89.—There is in this performance leſs poetry than virulence;—in brief, we ſee a wren of Parnaſſus pecking at the eagle.—Perſonal abuſe is the tax which, in theſe Billingſgate days, men of abilities (eſpecially *public* men) pay for being eminent,—whether they rank with the *Ins* or the *Outs*.

Art. 36. *The King's Houſe at Wincheſter.* A Poem, in Two Parts. By the Rev. John Wooll, B. A. Fellow of New College, Oxon. 4to. pp. 34. 3s. Robinſons. 1793.

The author of this poem, in a ſtrain of decent verſification, pays a tribute of applauſe to the united committees for the relief of the French refugee clergy; and, at the ſame time, endeavours to preſerve, by the balm of rhime, the remembrance of the building called the *King's Houſe* at Wincheſter. Thrice lucky houſe! for what but *ſong* is competent to thine immortality?

Vixêre fortes ante Agamemnona
Multi: ſed omnes illacrymabiles
Urgentur, ignotique longâ
Nocte, carent quia VATE SACRO! HOR.

Yet are we induced to propheſy that thou wilt outlive the preſent panegyric. The reverend author will pardon us, for we do not intend to *unſay* what we have ſaid in commendation of his performance: we only mean to hint that authors of *mediocrity* labour for oblivion.

Let the poet, however, ſpeak for himſelf:—

'On that ſame ſite, where once the caſtle ſtood,
With many a Gothic arch and turret proud,
How chang'd * the ſcene, that meets the exile's eyes!
How proud the new creation ſeems to riſe!
Thy hand, O Wren †! pourtrays the vaſt deſign,
And its ſtupendous beauties all are thine.
'Yet, ah! in vain th' ingenious maſter plies
His happieſt ſkill, and each glad labour tries;
In vain the eager ſculptor boaſts his art,
And proud mechanicks, ardent, take a part,
To ſwell the triumphs of the royal dome,
Above the patterns of immortal Rome,
Death ‡, unrelenting, breaks th'illuſive ſpell,
And drags the Monarch to an humbler cell.
'Here might have ſhone, in each returning ſport,
The gay profuſion of a vicious court,
Minſtrels and muſic, poetry and play,
The ball by night, and coſtly feaſt by day,
The ſportive maſk, friend to the hidden fire,
And aſſignation, fruit of fond deſire;

* On or near the ſite of the original caſtle, Charles the Second, ann. Dom. 1683, laid the foundation of a magnificent Royal Palace, the ſhell only of which was finiſhed, and which ſtill retains the name of the King's Houſe.'

† Sir Chriſtopher Wren.'

‡ The death of the king, Feb. 6. 1684-5, prevented the progreſs and execution of this moſt noble plan.'

Here from the cupola * the wedded dame,
Whose roving heart had felt a newer flame,
And, from a maiden's timid caution free,
Had yielded to some witling debauchee,
(While the brave husband dar'd his country's foe
And gather'd laurels for his luckless brow,)
Fearful, might trace, with microscopic eye,
Each waving sail, each flaming beacon high,
With joy dissembled the mourn'd moments count,
And, Catharine †, watch the lightnings of thy mount.
'So when, with honours crown'd and regal spoil,
Return'd Atrides from a ten years toil,
From hill to hill the blazing comet roll'd,
And Nauplia last th' approaching triumph told,
While at Mycenæ the adultress Queen ‡,
The tale of growing infamy to screen,
In vain repress'd the brow of conscious shame,
And sicken'd at the once-lov'd victor's name.'

NOVEL.

Art. 37. *The Emigrants*, or the History of an Expatriated Family, being a Delineation of English Manners, drawn from real Characters. Written in America, by G. Imlay, Esq. Author of the Topographical Description of the Western Territory. 12mo. 3 vols. 9s. sewed. Hamilton. 1793.

In a novel written by the intelligent and lively author of the topographical description of the western territory of America, the public will naturally look for something more than a sentimental tale; and we can assure our readers that they will find in these volumes many things which are not commonly to be perceived in writings of this class. Not that the author is incapable of unfolding the tender passion, and of expressing its enchanting emotions. He frequently pours forth high and almost idolatrous encomiums on the fair sex; and he describes the rise and progress of love with all the ardour of youthful sensibility:—but he comprehends within the plan of his work many other objects, which will render it interesting to the philosopher, as well as to the lover. Several lively descriptions of American scenes, both natural and artificial, are introduced. The characters of the piece are so distinctly marked, and so perfectly consonant to the present state of manners, that we can easily credit the writer's assertion, that the principal part of his story is founded on facts, and that, in every instance, he has had a real character for his model. Reflections frequently occur, in the course of the narrative, which discover a mind inured to philosophical speculation. On the general subject of politics, Mr. Imlay expresses himself with the freedom of an enlightened philosopher, and advances sentiments which will be generally approved by those, who are capable of divesting themselves

'* A cupola was designed thirty feet higher than the roof, which would have been seen at sea.'

'† The beacon on the top of St. Catharine's Hill in the Isle of Wight.'

'‡ Clytemnestra.'

of

of the powerful prejudices arising from self interest :—but the principal design of the work appears to be to turn the public attention toward the present state of society with regard to marriage. It is an opinion, which this writer seems to think it of great importance to communicate and support, that the female world is at present, in consequence of the rigour of matrimonial institutions, in a state of oppressive vassalage ; and that it would greatly increase the happiness of society, if divorces could be more easily obtained. Several of the characters and incidents of these volumes are introduced for the purpose of illustrating and confirming this observation ; and the question, in different parts of the work, is expressly discussed.

After all, however, that Mr. I. has advanced on the subject, it may, we apprehend, be maintained that the inconveniencies, which have flowed from the existing laws respecting marriage, have proceeded more from the depraved manners of the age, than from the nature of the institutions themselves ; and that the perpetuity and inviolability of the marriage contract contribute essentially toward the virtue and the general happiness of society, – however unfortunate may be the lot of individuals, many instances of which, it is confessed, we have known, without being able to afford relief to the guiltless sufferers ;— and can there be a more disagreeable situation for a man of feeling, than to witness the distresses which he cannot alleviate ?

POLITICAL *and* COMMERCIAL.

Art. 38. *The Case of Officers of Excise* ; with Remarks on the Qualifications of Officers ; and on the numerous Evils arising to the Revenue, from the Insufficiency of the present Salary. Humbly addressed to the Hon. and Right Hon. the Members of both Houses of Parliament. By Thomas Paine, Member of the National Convention of France, and Author of the Works entitled " Rights of Man," " Common Sense," &c. &c. 8vo. 1s. Jordan. 1793.

We are sorry to remark that this title page, which is evidently manufactured by the " putter forth" of the work, is calculated to deceive ; for it induces the reader to believe that it is a pamphlet recently written. He is indeed undeceived by turning over the leaf, where, in the preface, he is informed that

' This little piece, which is totally confined to the subject mentioned in the title, appears to have been the first literary attempt of Mr. Paine, and to have been published when his situation in life was obscure, and his means of information very scanty : yet, under all the disadvantages attending on such circumstances, " his virgin effort" discovers a great share of that vigour and subtlety of mind, which, in his more mature works, he has invariably displayed. It made its appearance when an application to parliament in behalf of the inferior officers of the revenue was in contemplation ; and, if we consider the very able manner in which the peculiar difficulties in the situation of that useful body of men are exhibited, and the benefits which would accrue to the revenue by granting them relief, are displayed, we must conclude, that the impression it made on the public mind must have been very considerable.

' The observations contained in this little pamphlet, are remarkably shrewd and acute, and the style is concise and pointed : the author

thor possesses in a high degree (which is the gift only of men of powerful genius) the happy talent of striking out new and uncommon reflections, of exhibiting the different views of a subject, and placing it in sudden and unexpected lights. This is performed in a surprising manner in this little composition. Every reader of judgment will admire that invention by which the writer, on a subject so barren and destitute of matter, has produced such new and striking observations, without degenerating into triviality or common-place.'

We agree with the author of the preface that Mr. Paine, on this subject, though in itself infinitely trifling when compared to those on which he has since treated, displays the same active, energetic, and discriminative powers, which have raised him to the notice which he has recently attracted. The arguments employed in behalf of his brother officers, for he was himself at that time in the excise, are, that the scanty provision made for them, which, deductions included, amounted only to one shilling and ninepence farthing per day, was a sum not equal to the gain of many of the lowest mechanics; that the office was an office of trust; that consequently it was the interest of government to place those who exercised it above temptation; that actual corruption did widely exist, because of the parsimony of government; that negligence of duty was likewise a source of loss to the revenue; and that men capable of the employment would either not accept it, or, having accepted it, would soon find it their interest to seek a better profession.

Art. 29. *Club Law*; or the Consequences of a Reform in the Representation of the Commons of Great Britain, exemplified in a short Description of what has followed a Reform in the Representation of the *Tiers Etat*, or House of Commons, in France. By the Author (—— Francklyn, Esq.) of "*A Candid Inquiry into the Nature and Origin of Government.*" 8vo. 1s. Owen, Piccadilly. 1793.

In our Review for July 1792, p. 350, we reported the "Candid Inquiry, &c." written by the author of the present pamphlet. What we said respecting the merits of that work, will, in a great measure, apply, characteristically, to his "Club Law;" which is, for the most part, a warm declamation against all persons, societies, &c. that have been distinguished as advocates for a reform of the British Parliament: a measure which is here represented as pregnant, in its nature, and probable consequences, with all the horrors and miseries in which our neighbours on the continent have recently involved their country, by their unhappy attempts at a reformation of *their* government.—On this singular subject, (singular, we mean, as to the late revolution in France,) we have not yet met with a just and true parallel, though comparative statements and deductions have been often attempted by our political investigators: so widely dissimilar are the circumstances, situations, and views of the two nations!—Admitting, however, the principles of this author, and making every candid allowance for his strong attachment to one side of the question, as well as for the violence of his manner, he must, certainly, be regarded as possessing considerable literary abilities,—so far, at least, as style and diction are concerned.

Art.

Art. 40. *A Friendly Address to the Members of the several Clubs, in the Parish of St. Ann, Westminster,* associated for the Purpose of obtaining a Reform in Parliament. By William Knox, Esq. 8vo. pp. 36. 1s. White, &c. 1793.

The argument, or, rather, the doctrine, of this pamphlet may be expressed in algebraic characters, by +a—a; as one part completely destroys the other. At the beginning, it is maintained that the House of Commons is not a House of Representatives, nor was ever supposed to be; yet, at the end, it is laid down that, on the inherent indefeasible right of the freeholders of England to sit in parliament, either themselves, or by knights elected by them, as their representatives, rests the whole fabric of our constitution. Mr. Knox admits that the constitution, in its primitive state, included a representation of the trading or mercantile interest, as well as of the landed property: to recommend, therefore, a more particular attention to this principle in the formation of our present Commons House cannot be termed innovation. Indeed Mr. K. does not say that it is; he approves of granting to *certain* inhabitants of Birmingham, Manchester, and Sheffield, and the opulent inhabitants of other towns who have the same claim, a share in the legislature; but, on the principle of the representation of mercantile property, those places, whence such property is departed, should lose the power of sending burgesses to parliament, as well as the flourishing towns acquire it. Mr. K. must admit that to allow those places to send burgesses to the Commons House, where there is now (though it were otherwise formerly, when they were invested with this privilege,) no trading nor mercantile interest to represent, does not accord with the antient spirit of the constitution. In order to justify the rash attempt to tax America, the idea of representation, as necessary to the legality of taxation, was scouted: but, by the 25 Charles II. which is *an act to enable the county palatine of Durham to send knights and burgesses to serve in parliament* (extracted by Mr. K.) the inhabitants being equally liable to all payments, rates, and subsidies, with other counties, is urged as the reason why they ought to be also represented. The doctrine of representation is unquestionably the basis of our constitution:—how far it ought to extend, is a point on which politicians are much divided.

Art. 41. *Authentic Report of the Debate in the House of Commons* on the 6th and 7th of May 1793, on Mr. Gray's Motion for a Reform in Parliament; containing the Speeches of

Mr. Grey,	Sir William Young,
The Hon. R. B. Jenkinson,	Sir William Milner,
Mr. Powys,	Mr. Francis,
Mr. Windham,	The Earl of Mornington,
The Hon. T. Erskine,	Mr. Whitbread, jun.
Mr. Chancellor Pitt,	Mr. Anstruther,
Mr. Stanley,	Mr. Sheridan,
Mr. Buxton,	Mr. Adam, and
Mr. Duncombe,	Mr. Fox.

To which is added, a correct Copy of the Petition of the FRIENDS OF THE PEOPLE. 8vo. pp. 150. 2s. 6d. Debrett. 1793.

The following report, extracted from the Parliamentary Register, gives

gives the fullest and most accurate account of the debate above mentioned. The editors of that work have, at the request of several noblemen and gentlemen, been induced to publish it separately, in order more completely to gratify the curiosity of the public, and enable them to decide on the merits of a question which, from its great importance, the particular circumstances under which it was brought forward, and the distinguished talents of the several speakers, has excited the most general attention?'

ADVERTISEMENT PREFIXED.

This is a very valuable publication.

Art. 42. *The Conduct of the King of Prussia and General Dumourier investigated.* By Lady Wallace. 8vo. pp. 156. 2s. 6d. sewed. Debrett. 1793.

Difficult as it is to develope the motives of kings and statesmen, writers will be continually attempting the task. Shrewd guesses may be made, and sometimes they guess rightly. Lady Wallace, who undertakes to investigate the conduct of the King of Prussia in joining with the Emperor in the late invasion of France, attributes what she calls that *sham* campaign to a desire of diminishing the formidable power of the House of Austria, of correcting the discontent and bad discipline that had crept into his own troops during their idleness at home, and of concealing his ambitious schemes on Poland. Neither of these reasons can justify invasion, nor do honour to the King of Prussia. Lady Wallace does not produce them for any such purpose. It is evident that she thinks meanly of him, and of La Fayette, whom she pronounces a victim to the tears of his lovely Queen: but not so of General Dumourier. This 'wonderful little hero,' as he is here called, only four feet ten inches high, Lady W. highly applauds, and warmly vindicates. She contends that he was uniformly attached to the original constitution, that he always avowed his loyalty, and was always an enemy to republicanism. Lady W., from her intimate acquaintance with the General, may be supposed to know his political creed: but how this can be made to accord with several of his letters during his campaign in the Netherlands, it is difficult to prove. His female advocate also asserts, in justification of his integrity, that he has not appropriated a farthing of the public-money, with which he was entrusted, to his own use. Against this assertion, the clerks of the Bank may find reason, on turning over their books, for placing a *Query?*

The greatest part of this pamphlet contains an amusing account of Lady W.'s late travels on the continent, during which she was introduced to Gen. Dumourier, the Misses Fernick, young Egalité, Baptiste, &c. She bears testimony to the good conduct of the French army toward the inhabitants of the Netherlands, and asserts that, at the battle of Jemmappe, Dumourier had no more than 30,000 effective men.

This pamphlet also names many persons to whom Dumourier was introduced during his late short stay in this country. It is a hasty publication, written on the spur of the occasion, in eight days; and, in this view, it solicits some indulgence. Among the typographical errors, we find the *Sea* of Rome, for the *See* of Rome.

Art. 43. *Authentic Copy of a Petition praying for a Reform of Parliament*, presented to the House of Commons, May 6, 1793. Published by the Society, The Friends of the People, associated for the Purpose of obtaining a Parliamentary Reform. 4to. pp. 15. 3d. Stuart.

The fate of this petition is well known.—When petitioners come forward with their officious offers to demonstrate a string of unpleasant truths, what can they expect?—Without doors (and here the case is altered,) it may be thought to be drawn up with much ability, to contain *matters of great pith and moment*, and to merit attention. An octavo edition is published at the price of 1d.

Art. 44. *A Letter from John Cartwright, Esq.* to a Friend at Boston, in the County of Lincoln; and to all other Commoners who have associated in Support of the Constitution. 8vo. pp. 68. 2s. Ridgway. 1793.

Mr. [late Major] Cartwright is so well known to the public as a zealous advocate for the reform of parliament, that the design and spirit of his letter will be easily imagined. Having been, as he apprehends, the first who made the defects in parliamentary representation, together with a systematic and constitutional reform, the subject of a distinct treatise, he exults in the prospect that the triumph of the cause in which he is embarked is not far distant. Though, for reasons assigned in this pamphlet, Mr. Cartwright declined signing the declaration of the Association at Boston, he declares himself a fast friend to the constitution, who has watched over it for years, while the present associators were sleeping, and that he is still as zealously as ever its defender. On what grounds, and in what manner, he means to defend it, will best appear from an extract:

'The associations having effectually chased away the phantom republicanism, those who were affrighted at that spectre may now rest in peace. As the interests of the *crown* and the *nobility* are therefore in perfect safety, the associators have now full leisure to turn their attention to *the remaining branch of the constitution*. Here, there is reason to believe, they will find, not merely, (as in the other case) a phantom of the imagination, but a disease that threatens the very springs of life. If danger to the other branches of the government did in truth exist, it must have been in mere embryo; and, as appears to me, within their own unaided means to have averted. No man will say that incroachment *had actually been made* upon them; or that the slightest violation of the least of their privileges *had* even been attempted. What privilege had the nobles lost? What prerogative of the crown had been wrested from it? Or were any of *their* rights undermined by unconstitutional acts of parliament? Or were any of the benefits of those rights defeated by any imposition, or fraud, or corruption practised by the people? No: Nothing of all this had happened. Not one tittle of the long catalogue of their honours, their rights, their privileges, their powers or prerogatives *had been* touched. They were, and they still are, in the possession and enjoyment of them all. In their respective stations, they have, therefore, the full benefit of the constitution. To them, it is indeed a constitution deserving of all praise. They have no complaint

to make. What the constitution intended them to be, *that they are.* The king is, in his own person, *one component part* of the legislature, with undivided majesty, and an independent will. The peers, in like manner, have *a second share* in the legislature to themselves, independent and uncontrolled. None can partake with his Majesty in *his* share of enacting laws. That power he exercises either in person or by representatives* of *his own chusing*; and to *the duration of their power he sets what bounds he sees fit.* Neither can the power of the lords, or the limitation of the proxies who occasionally *represent* them, be partaken or invaded. *It is not possible for the commons to foist into the seats of the nobles a single creature of their own.* If then, so far as his *Majesty* and the *nobles* are concerned, all is honesty and fair dealing: if, respecting them, the letter and the spirit of the constitution are in perfect harmony; shall we not demand that, with regard to the COMMONS, the same honesty and fair dealing, the same literal interpretation, and the same substantial enjoyment shall take place!—Here, my worthy friend, let us pause.——The enquiry on which we are about to enter, is awful and momentous. On the issue must depend the salvation, or the ruin of our country.—Here it is, that will be shewn who are they that best understand that constitution, which is the object of our solicitude; and who are they that truly seek to establish a government by *king, lords,* and *commons.* It is on all hands admitted, that the people are not made for the government, but the government for the people. It must therefore be also admitted, that such is the transcendent superiority of the *commons* or *people,* to the other two branches of the government, that it is merely for the sake of THE PEOPLE that *royalty* and *nobility* make parts of the constitution at all. If this be true, with what a sacred regard to the rights of the people, ought their branch of the legislature ever to have been preserved! Its purity should be as snow; its freedom, and its independence unsuspected. These qualities it can only receive by emanating spontaneously from *the whole people,* by being a fair, an equal, and a complete representation of them; and renewable at their pleasure.—Here then, my dear Sir, I conjure you and every associator, not to shrink from a painful duty; but to have the courage to look into the state of the representation of your country; and honestly to examine it by *the line and the rule of the constitution.* If it would square by that line and that rule, all would be well; and happy would it be for Britain. But if it shall be found out of all shape, and form, and rule; if, at the sight of it, your sense of justice shall recoil; and your regard for decency be shocked; and if you shall see in it the latent, and not very distant, subversion of our liberties, unless that representation be reformed; then am I confident that there will be but one sentiment amongst us. With one voice we shall say, "Render unto Cæsar the things that be Cæsar's;" and UNTO THE PEOPLE THE THINGS THAT BELONG TO THE PEOPLE.'

In the same firm and manly tone, the author proceeds, through the remainder of the letter, to assert the necessity of a parliamentary reform, and to maintain that the present is the most proper time. The necessity is thus forcibly stated:

* 'His Commissioners for giving assent to acts of parliament.'

'To

'To say that a reform in Great Britain ought to be resisted, were as much as to say, that serious, well-founded, discontents ought to remain; and that, how fully soever the *king* and the *lords* ought to be made easy respecting *their* rights under the constitution, *the people* ought to have solid ground of dissatisfaction and complaint remaining amongst *them*. But this will not be the language of any conscientious associator who has undertaken to support the constitution, and who has represented it, that is, in theory, as a model of political perfection, worthy of the people's warmest attachment. No: between the *king*, the *lords*, and the *commons*, every upright associator will hold a steady, even balance; and do strict justice to each. At the same time that he, *being one of the people*, means to act fairly by *royalty* and *nobility*, he cannot mean to give them *more* and the people *less* than their respective shares in the government; and he will spurn at the thought of being himself cajoled into a dupe, for undermining that part of the constitution where his own rights, and all that is dear to him are deposited. While he so affectionately steps forward to guard the rights of the *crown* from even the very apprehension of attack; will he shut his eyes to the criminal existence of *treasury boroughs*, and to the violation of decency, in a long list of members of the people's House of Parliament holding enormous emoluments under the *crown**? While the associator *who, as one of the people*, so honourably, and so disinterestedly interposes his shield to protect the ungrateful *peerage* from the darts of republicanism, can he without indignation hear, that *eighty-eight* seats in the House of Commons, are become mere appendages to the estates of certain *noblemen*, while *seventy-two* more, by means of influence, are notoriously at their command; making together ONE HUNDRED AND SIXTY SEATS filled by the creatures of the lords †! and under what other class than that of the aristocracy, will reason and fact permit him to arrange those wealthy borough-holding commoners, who equally command ONE HUNDRED AND THIRTY-NINE SEATS MORE ‡? While you, my dear sir, of the associations, tell us how perfect and how excellent our constitution is, are you aware that it has sustained so alarming a violation—a violation which in effect destroys its essence and defeats its end? Will you by your language invite the whole

'* The vote in the Irish House of Commons for a committee to enquire into the State of the Representation, has been accompanied with leave to bring in a Place Bill, a Pension Bill, and a Responsibility Bill.'

'† There is reason to believe that this account is several short of the real number.'

'‡ — "Seeing themselves already approaching, or at least in a situation of being one day incorporated in the rank of nobility, they must discover their own interest in defending its rights." See *Science of Legislation*, p. 157.

'If to the word "rights," this writer added "and usurpations," perhaps he would have done no violence to truth. Within the last ten years, nine of such borough-holding commoners have been created peers; and these nine place no less than *twenty-four* members in the House of Commons. See *Report* on *Representation*, p. 29.'

fraternity of the borough-brokers to turn you into ridicule? Will you refuse to hear, or to see, when boroughs are hawked about, or put to auction? Or will you connive at the golden sons of the East, when they buy up seats of legislation in parcels? And if your House of Commons have been by its forms compelled quietly to enter upon its very journals, the Petition of an intrepid man *, stating that the seats in that House "are as notoriously rented and bought as the standings for cattle at a fair †;" will you, I ask, who associate in support of our excellent constitution, think it a time to let such things pass without enquiry? These, my friend, are the flagitious practices, the true seditions, conspiracies and treasons against the constitution, which Mr. Pitt *ought to have proclaimed* through the land; and which, in most serious truth, now demand the vigilance of our associations.'

The only effectual remedy for public grievances, in this author's opinion, is that *the people shall have the chusing of their own parliament, and for their own time:*—but, for what he advances on this important political topic, we refer our readers to the pamphlet.

MISCELLANEOUS.

Art. 45. *Historical Memoirs of the Town and Parish of Tiverton, in the County of Devon,* collected from the best Authorities, with Notes and Observations; by Martin Dunsford, Merchant. 4to. pp. 466. 12s. 6d. Boards. Marsh.

This volume, published by subscription, is dedicated to the *virtuous* and *industrious poor* of Tiverton; because it was originally undertaken to advance their interest. A diligent inquiry into charitable donations, at the same time that it was productive of utility to the parish and its indigent members, farther gave rise to several historical anecdotes, which 'induced the author to extend his plan; to collate, arrange, and publish them, for the general information of the inhabitants of Tiverton, and those in any manner connected with them, intermixed with as many general observations as could with propriety be admitted.'—The author does not pretend to elegance of composition.

The volume is divided into six departments, under the following heads—Concise general history;—Accounts of the Lords of the hundred, manor, and borough of Tiverton;—Chronological list of the public donations;—Remarkable occurrences;—Description of the parish and town, antiquities, public buildings, &c. with some biographical anecdotes;—Copies and extracts of original papers and records.

Under each of these heads we meet with particulars worth our notice.—The public benefactions surprize us; as the writer remarks, so extraordinary a list few parishes of equal extent and population in the kingdom can boast;—he adds that, by wise and virtuous management, it *might be* productive of great advantages to the community at large, and to the poor inhabitants in particular:—it is to be hoped that so important a hint will be received with attention.

The original name of the place was *Tawyford, Twoford,* and thence Twoford-*ton,* from its situation between two rivers. It appears to

* Mr. Horne Tooke.'

† Jovis 9 Die Decembris, 1790.'

have

have been a village, on a little hill, and the capital of the hundred which bears its name, in the reign of Alfred, A. D. 872 and 899. About the year 1370, the woollen manufactory was introduced, which was fully eſtabliſhed in 1500, and became very profitable.

The hiſtory of manufacturing places will generally furniſh an argument in favour of liberty, civil and religious. Deſpotiſm and oppreſſion weaken and injure, while rational freedom foſters and advances it.—The feudal power, with reſpect to Tiverton, appears to have ended about the year 1756.—Whether the town received any ſolid advantages from being conſtituted a borough and corporation, we preſume not to determine. In the reign of James the Firſt, a charter was thought to be, *politically* or really, requiſite, on account of ſome calamities which the town had ſuſtained;—and a charter was obtained, which, if it conveyed any benefit of another kind, was aſſuredly limited and oppreſſive in reſpect to the rights of electing repreſentatives in parliament. On ſome occaſion, this charter was forfeited: great aſſiduity was employed to perſuade the inhabitants to apply for a renewal; and it was inſinuated for this purpoſe that what had been objectionable in the former would now be removed. It was at length, under this apprehenſion, procured; and endeavours were uſed that it might be received with great appearances of joy: but the people ſoon afterward found that they were deluded, particularly as to the right of election, which remained on the ſame footing as before*.

Mr. Dunsford writes with a greater degree of liberality than we ſometimes diſcover in works of this kind: he ſeems to give a juſt account of his motives and views when, in the preface, he declares, that 'the author is not conſcious of retaining unjuſtifiable partialities: he has not written a paragraph intentionally to offend, nor ſuppreſſed any he judged important, to gratify the prejudices of any perſons, ſects, or parties.'—At the ſame time that he diſclaims ſelfiſh inducements, partial repreſentation, or whatever might detract from the good-will which he profeſſes to entertain for all mankind—'he expreſſes his hope that if his plan ſhould not be ſo ſatisfactorily executed, as the curious reader might deſire or expect, it will be attributed to the ſcarcity of materials, and the few ſources from whence authentic information could be attained.'

Beſide two engraved views of the pariſh and of the town of Tiverton, drawings are given of—the caſtle, or rather its remains, firſt erected in the reign of Henry I.;—St. Peter's, the pariſh church, a reſpectable gothic pile, the work of different and diſtant ages, but more regular than might, from that circumſtance, have been expected;—Blundell's free grammar ſchool; a handſome building, well endowed, and productive of great utility. Peter Blundell, once in the loweſt circumſtances, raiſed himſelf by induſtry and virtue to conſiderable fortune, of which he made a benevolent and honourable uſe; he died in 1601.

We do not find in this work any account of Druidical, Roman, or Saxon antiquities, nor have we obſerved many remarks of the agricultural or botanical kind, &c.; yet it is, on the whole, an acceptable and entertaining volume.

* A petition on this ſubject, very nearly unanimous, was preſented to the Houſe of Commons in the year 1782, but it does not appear to have produced any valuable effect.

THEOLOGY.

THEOLOGY, &c.

. *Opuſcule, ou Eſſai*, &c.—An Eſſay, attempting to reform
ous Prejudices, and to produce Men of Virtue and Underſtand-
By a Friend of the Human Race. 12mo. pp. 286. 3s.
. Fowler, Covent Garden.

work is an attack on the authority of holy writ, and on the
r of the prieſthood. Of the validity of the author's reaſoning,
the vice or virtue of his incredulity, we muſt ſuffer the world
. It is our buſineſs to announce books and opinions, and, on
of liberal criticiſm, to exerciſe ſuch talents as we poſſeſs, for
sfaction of thoſe who think our judgment worth conſulting.
quiry being at once the ſource and teſt of truth, we conſider it
duty to indulge no anger nor reſentment againſt opinions,
they ſhould be oppoſite to our own; and, when the ſpirit of
er is evidently warmed by an ardent wiſh to benefit mankind,
er his miſtakes or his doctrines may be, we regard his intention
mplacency. With reſpect to the preſent eſſayiſt, were we to give
racts from his performance, we might ſubject ourſelves to the
of aiding, however unintentionally, the deſign of an infidel
by promoting the circulation of anti-ſcriptural notions. Be-
s apprehenſion ſtruck us, we had actually proceeded to tranſlate,
of ſpecimen, part of his ſevere attack on the character and
of Moſes, both as a legiſlator and as the leader and command-
is people: but the ſeverity of his invectives on the Hebrew
ſoon obliged us to cloſe the book; leaving the writer to the
whoſe office and duty it more immediately is, to guard the
ld, and to keep out the wolves:—like the faithful dog, we

horrid ſcenes diſplayed by them before our eyes may be conſidered as a *warning to mankind*, and that the leſſon which we ſhould learn from them is, to *beware of the errors of our neighbours*.

As it is one thing to ſhew kindneſs, and another to depart from the truth, previouſly to pleading the cauſe of the French clergy, in the ſecond ſermon, the preacher gives a conciſe hiſtory of popery, expoſes its errors, and juſtifies the proteſtant faith. His zeal for truth, however, does not abate the ardour of his charity. He recommends the French clergy, as perſecuted men, to the compaſſion and benevolence of his hearers; and he concludes with hoping that the kindneſs of proteſtants may induce the Roman Catholic clergy attentively to weigh the ſubſtantial arguments on which Proteſtantiſm is founded.

Art. 48. In the Pariſh Church of St. Leonard, in Bridgnorth. By William Corſer, A.B. 4to. 1s. Rivingtons.

'Our young men, (ſays Mr. C.) are called on to go and fight againſt the enemies of their country, their laws, and religion. *We wiſh them good luck, in the name of the Lord:*'—but though he deems the war a juſt one, he thinks it at the ſame time a viſitation for our ſins. It ſhould ſeem, from his picture of the French nation, that they are much greater ſinners than we are; which accounts for their having by much the greateſt ſhare of this *ſin-purging* viſitation. Mr. C.'s prayer, with which this ſermon concludes, is truly a Chriſtian's prayer.

Art. 49. At the Chapel in Stourbridge. By the Rev. J. Pattiſon, A.M. 4to. 1s. Rivingtons.

Atheiſts cannot be ſaid to obey the precept (1 Peter, ii. 19.) which commands us to *fear God*; nor can regicides be ſaid to *honour the king*; nor can perſons, to whom theſe epithets apply, be included in the *brotherhood* to whom we are commanded to extend our *love:—ergo*—— Moſt excellent demonſtration!

CORRESPONDENCE.

*** We have received a letter from Colcheſter, ſigned R. R. N. in which the writer refers us to an extract, given in our Review for April, from Mr. Trye's pamphlet on the ſwelling of the lower extremities, &c. Mr. Trye there propoſes a copious adminiſtration of bark previouſly to the opening of large abſceſſes, and adds, that he fears he is the firſt in propoſing this practice. To diſpel this fear, our correſpondent ſays that 'for more than theſe twenty years paſt, Dr. George Fordyce has conſtantly inculcated this doctrine in his lectures.' In proof, he quotes the following ſentence from a manuſcript copy of the Doctor's lectures, taken in 1773: "And therefore we ſhould be ſolicitous, before we open the abſceſs, to uſe bark very freely, and ſuch other medicines as tend to promote good ſuppuration, and to ſupport the ſtrength; and this muſt be done before the ulcer is made, as afterwards too frequently ſymptoms come on which will not allow of its uſe."

In the remaining part of his letter, R. R. N. obſerves, that we are ſometimes rather dilatory in announcing medical and chirurgical works; and he mentions two books of this claſs which we have not

yet

yet noticed. He might easily have increased his list; and he might also have observed; among the number, many which, having been published before those that he has selected, had a prior claim to our notice, which they have by no means forfeited by inferiority or want of importance.—The remark quoted by him from one of the pamphlets in question may be just: that "every improvement of the healing art ought speedily to be communicated to the public, since, by its practice, the sufferings of the afflicted may be relieved, and their lives prolonged:"—but this refers more to original publications, than to our review of them; and it affords an excuse, which we are frequently inclined to admit, for inaccuracies and mistakes which ought otherwise to have been avoided.

In fine, we wish to remind those writers who are urgent for the speedy notice of their works, that we can only bring them forward by thrusting others back: as our pages are always full, the appearance of any one work must cause another's exclusion; and as in the court of literature there is no proper officer appointed for the purpose, we must be allowed to make out for ourselves a table and order of precedence.

*** 'A Constant Reader' is very right. We do not approve the ellipsis which he has cited: but such *incuriæ* will sometimes appear in compositions which are written in haste; and the sentence is intelligible.

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††† P.B.'s information is received: but we do not apprehend that we should do any service to Mr.K. by communicating it to our readers.

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‡‡‡ In our number for June, when reviewing Dr. Darwin's *Botanic Garden*, we noticed that ingenious gentleman's bold conjecture concerning the origin of the Earth, Moon, &c.—We have since received a letter, signed T. B., the writer of which informs us, that the same conjecture occurred to the late Earl of Orford, three or four years ago; and that, in a letter to the editor of the Annals of Agriculture, published in that collection in the year 1789, the Earl advanced the same theory. We have not this work at hand to consult: but it is not unlikely that similar ideas, on any philosophical subject, should occur to different learned men, without any inter-communication of sentiments.

*** We can, with pleasure, assure *Amicus* that measures are taking to answer the purpose for which he is so obligingly solicitous. In a very few months, he will probably hear more on this subject; and he will see that his friendly hints are not entirely thrown away.

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‡*‡ We thank 'A Borderer' for his observation on line 39. p. 175. and line 5. p. 176. of the Review for June, that *to girne* is a metathesis in common use among the Scots for *to grin*; and not a derivative from the A. S. *girran*, to make a noise like birds, as the writer of that article appears to have supposed.

APPENDIX

TO THE

ELEVENTH VOLUME

OF THE

MONTHLY REVIEW ENLARGED.

FOREIGN LITERATURE.

ART. I. *Memoires de l'Academie, &c.* Memoirs of the Royal Academy of Sciences and Belles-Lettres of Berlin, from the Accession of Frederic William II. to the Throne, in August 1786, to the End of the Year 1787. With the History of the Academy during this Period. 4to. 748 Pages. Berlin. 1792.

IN the historical part of this volume, we find very little that can be interesting to our readers; most of whom would doubtless be as much disgusted as we were with the servile and extravagant adulation of the king, which abounds in all the speeches of the academicians. Under the government of their absolute monarchs, the literati of France have often been justly reprehended for the profusion of this fulsome incense, which they offered at the shrine of royalty: but the Prussians seem resolved to excel all others in this contemptible conduct. Were the object of their hyperbolical admiration the most perfect of mortals, yet would the perpetual repetition of it be disgusting. The late King of Prussia was certainly a man of talents and abilities, which, when compared with those of contemporary monarchs, were splendid and respectable: but with many great qualities, he united many absurd prejudices; and his conduct was often capricious, and very far from being always just. We are therefore sorry to see that M. BODE has been so mean and injudicious, as to feign a constellation representing the sword of this monarch. This piece of flattery might have passed uncensured amid the mythological absurdities of the antients, among whom the little knowlege which they possessed

concerning the heavenly bodies was subservient to the purposes of political superstition: but that, in an age enlightened by science, astronomy should be prostituted, to pamper the gross appetite of individual vanity, is a real dishonour to mankind. We hope that the astronomers of other countries will treat M. Bode's curious invention with the same disregard, with which foreigners of science, and he among the rest, treated Dr. *Herschel*'s courtly appellation of his newly-discovered planet. However, for the praise ascribed to Frederic II. some excuse may be offered; it is only to the extravagance of it that we object; we are sorry to see the laurels justly due to him defaced by the creeping weeds, which the servility of courtiers would entwine among them: but what has the present King of Prussia done to deserve the applause, of which these gentlemen are so very profuse? He may perhaps have all the virtues that can adorn the human, and that ought to decorate the regal, character; if, as we hope, this be the case, we must admire his modesty in not having ostentatiously displayed them in his political conduct; we only wish that he would carry this modesty a little farther, and repress the fulsome panegyrics of his academicians.

The only article in this part of the volume which deserves to be mentioned, is a speech by the secretary; who here takes a brief view of the revolutions of literary taste, as influenced by fashion. We are told that the celebrated *La Bruyere* used to frequent the shop of a bookseller, named *Michallet*, where he amused himself with reading the new pamphlets, and playing with the bookseller's daughter, an engaging child, of whom he was very fond. One day taking the manuscript of his *Characters* out of his pocket, he offered it to *Michallet*, saying, "Will you print this? I know not whether you will gain any thing by it: but, should it succeed, let the profits make the dowry of my little friend here." The bookseller, though doubtful with respect to the result, ventured on the publication; the first impression was soon sold off, several editions were afterward printed, and the profits of the work amounted to a very large sum;—and with this fortune, Miss *Michallet* was afterward very advantageously married.

In this discourse we find the Abbé *Terrasson's Sethos* mentioned with great praise. We read it with pleasure above twenty years ago; and we remember that we were particularly struck with the account of the initiations, as being a much more pleasing illustration of the sixth book of the Æneid, than that by Bishop Warburton.

The memoirs, as usual, are distributed into four classes; of each of which we shall give some account.

EXPE-

EXPERIMENTAL PHILOSOPHY.

Memoir I. *Observations on Barometers and Hygrometers.* By M. ACHARD.

We find, from his introduction, that the design of this academician is to confute what he conceives to be vulgar errors concerning these instruments. Nothing, he contends, can be more false than the common notion, that the elevation of the mercury in the barometer indicates the weight of the atmosphere; for it is the effect of two causes combined, the weight and the expansibility of the air. If M. ACHARD means only to say that the mercury in the barometer is affected by the temperature of the air, the discovery is certainly not new: but he expresses himself with so little accuracy, that it is difficult to determine what his design really is: — he soon after tells us that the rise of the mercury in the barometer is not a consequence of the gravity of the air, and that this is proved by inclosing the lower part of a barometer in a vessel filled with common air, and hermetically sealed; in which case, though the weight of the air acting on the mercury be always the same, the height of the column in the tube will be liable to the thermometrical variations. This is very true, but it is nothing to the purpose; because the instrument, thus confined, is no longer a barometer, but becomes, to all intents and purposes, a thermometer, or rather a manometer.

Change of temperature is not, says M. ACHARD, the only cause of variation in the elasticity of the air; this fluid being also affected by its combination with water, and with different volatile substances, which it is able to contain in a state of solution; the degree of elasticity thus occasioned is various, according to the nature of the several substances dissolved, the degree of saturation to which the solution is carried, and the temperature to which it is exposed. In order to prove this, M. ACHARD confined the lower part of a barometer in a jar full of air, which, by means of the fixed caustic alkali, was rendered as dry as possible: the jar was closed with a ground stopper, to which was suspended a small thin glass bubble full of water, and hermetically sealed. He then shook the apparatus, till, by striking against its sides, the glass bubble was broken; when he observed that, while the water thus dispersed was absorbed by the air, the mercury rose in the barometer. Hence he concludes that, *cæteris paribus*, the air becomes more expansible in proportion to the number of aqueous particles with which it is combined. By exposing air of different degrees of dryness to various degrees of temperature, he found that the dilatation by heat, of air perfectly dry, corresponded exactly with that of mercury in Reaumur's thermometer: but that the ex-

panſion of air impregnated with water is much more rapid in its progreſs.

All this may be very true: but it is no new diſcovery: it has long been known that all ſolvents are increaſed in bulk by the matter which they hold in ſolution; and, that a given quantity of air, when impregnated with aqueous particles, will be augmented in volume, none, we believe, will diſpute. The grand queſtions in meteorology are concerning the proportion which obtains between the augmentation of volume and that of maſs; or in other words, whether air becomes ſpecifically lighter when thus impregnated, and whether the power of air, as a ſolvent of water, be increaſed by its denſity. This has been ſuppoſed, and, in our opinion, with great probability: but it has not yet been ſatisfactorily proved by experiments: for, could this be done, we do not think that any valid objection could be offered againſt that theory of evaporation, which ſuppoſes a chemical ſolution of water in the atmoſphere. The academician adopts this theory, but attributes the variations of this ſolvent power of the air ſolely to changes of temperature; which, as the only cauſe, does not appear ſufficient to explain, in a ſatisfactory manner, the phenomena which occur. Be this as it may, it is very certain that our author's obſervations are not new, nor do they prove the theſis with which he ſet out: becauſe the immediate effect of the dilatation of the confined air on the ſurface of the mercury muſt be preſſure; and, with reſpect to the barometer when expoſed to the atmoſphere, it is well known that the elaſticity of the air is in direct proportion to its denſity, and that, by its expanſibility, it cannot act on the mercury, unleſs it be compreſſed by the weight of the ſuperincumbent atmoſphere.

Equally unimportant are M. ACHARD's obſervations on the hygrometer; he attempts to ſhew, what has long been known, that it is affected not by the water which the air contains in a ſtate of ſolution, but only by that which the atmoſphere cannot diſſolve, and which is ſeparated from it.

Mem. II. *Obſervations on Terreſtrial Electricity.* By the ſame.

Having obſerved that the pith balls of an electrometer, communicating with an inſulated pointed conductor, diſplayed ſigns of electricity when the ſky was perfectly ſerene and without a cloud, and that their electricity ſeemed to increaſe when he touched the outſide of the inſulated glaſs, in which they were ſuſpended, M. ACHARD very ſhrewdly concludes that they derived this electricity, not by means of the pointed conductor from the air, but from the earth. He informs us that this obſervation would enable him to explain many phenomena, for which

which no cause has ever hitherto been assigned: but that want of time, (a complaint which this good gentleman makes in all his memoirs,) prevents his entering on a subject so extensive: he therefore confines, for the present, the application of his curious theory of terrestrial electricity to elucidate the rise of vapour, and the fall of dew.

M. ACHARD has here fallen into an error, not uncommon among those who are much straitened for time; he has made more haste than good speed. If, instead of being in such a hurry to put pen to paper, he had bestowed a few minutes in attending to the circumstances which he has recorded, he would have seen that his hypothesis, however ingenious, had one trifling fault; that of being contrary to fact; and thus would have saved himself the trouble of writing this memoir. He says that, when the balls appeared electric, sparks might be drawn from the wire, by which they were connected with the conductor; and that, when this connection was removed, they were not at all affected on his touching the glass in which they hung. Hence it is plain that the electricity was conveyed by means of the conductor, to the internal surface of the glass: but, this being insulated, the charge was increased by any conducting substance coming in contact with the outside.

Mem. III. *On a very advantageous Method of making Ceruse.* By the same.

The method here recommended is to triturate litharge with a solution of common salt. Of the advantages resulting from this process we cannot presume to judge; as we have not had an opportunity of seeing the experiment tried. M. ACHARD says that it saves much time, labour, and expence: but we have seen so many instances of this gentleman's inaccuracy, that we cannot yield implicit faith to his assertions.

Mem. IV. *On Absorption.* By M. WALTER.

In our Review for June 1787, the reader will find an account of Mr. Cruikshank's *Anatomy of the Absorbing Vessels*, against which this memoir is levelled. M. WALTER combats the opinion that all the parts of the living body are impervious, except by vessels, and that transudation takes place only after death. He contends that, though the lymphatics be really absorbing vessels, they do not exercise this function exclusively, except in the absorption of the milk in the breasts of women; that, wherever there is a cellular substance, absorption is performed by the veins and lymphathics jointly: but that, in all other parts of the body, whether internal or external, it is effected by the veins alone.

In the course of this memoir, M. WALTER informs us of his having had an opportunity, similar to that which occurred to *Ruysch*, of dissecting the body *mulieris statim post coitum interfectæ*. The appearances were similar to those described by that anatomist; *invenit enim tubas et ovaria sanguine distenta, illarum fimbrias hæc fortiter amplexas, et tubas semine masculino repletas.*

Mem. V. *On the Rupture of Banks.* By M. SILBERSCHLAG.

After a declamatory description of the dreadful calamities occasioned by these accidents, this academician considers those inundations of the Rhine, which have been caused by the ice accumulating in the river and choaking up the channel. The remedy, which he proposes, is to make embrasures, or openings, in the banks, that the water, when at a certain height, may be drained off in those low lands where it will do the least mischief, and which it may fertilize by the mud that it deposites.

Mem. VI. *A Theory of the Inclination and Declination of the Magnetic Needle.* By M. J. E. SILBERSCHLAG.

This memoir is written in Latin, and in a most pompous style, which is ill suited to the modest investigator of the secrets of nature. M. SILBERSCHLAG says he prefers this language, because his philosophical terms cannot, without ambiguity, be expressed or explained in any other. He accounts for the phenomena of the magnet by the hypothesis of certain immaterial elements, or primordial powers, or substances, which have an underived efficacy in themselves. These act, not by mechanical impulse, but by a communication of *nisus*, and thus are the causes of all changes in the external state of the adjacent substances: for the visible world is nothing more than the mere phenomena of these elements. To our author we must suppose that these terms are of singular utility; for he is continually enlarging with rapture on the important discoveries to which they lead him: but we must lament that the relation of *our* minds to the universe is such, that to us they suggest no distinct idea, that his demonstrations leave us unconvinced, and that, after perusing all which he has written concerning the *nisus* and *renisus*, and concerning the anterior, posterior, and intermediate nisus, all concurring in one point, we do not think the matter fully explained; nor can we exclaim with him, '*En habemus stellam polarem magnetis expositam, qualem habere cupimus.*'

To account for the inclination and declination of the needle, M. SILBERSCHLAG supposed a spherical magnet within the earth,

earth, and told us that we must descend into the abyss, as Æneas did into Avernus. He did not even allow us time to prepare for the journey; for he added, *Nulla datur mora, delabamur ergo ad inferos, non quidem aureo isto ramo Dardanii herois, sed virga trigonometrica instructi. Agedum!* Thus hurried away, we followed our philosophical sibyl (we beg our author's pardon for comparing him to an old woman,) to the regions below; and we found that the distance of the North pole of this subterraneous magnet from that part of the earth's surface under the thirtieth parallel of latitude, where the inclination is 65°, is 0,622 of the radius of our globe. It was dreadfully dark in these infernal regions. M. SILBERSCHLAG himself seemed disconcerted; he said that, if our farthing candle went out, he knew not how he should get a single spark of light; and complained of having been deceived by some people, who had assured him that there was a central sun in the middle of the earth*. We suppose, however, that he had taken care to provide himself with a tinder-box; for, when we expressed our anxiety lest we should never be able to find our way back to our garrets, and pleaded the well-known authority of Virgil's sibyl as an excuse for our apprehensions, he bad us dismiss our fears, and mind our business; saying, *Nobis quidem neque descensus nostri Averni, neque revocatio gradûs et evasio superas ad auras multum molestiæ facessit: sed visere globum ingentem magneticum, ejusdemque diametrum, distantiam, et situm emetiri, hoc opus, hic labor!* We were therefore obliged to attend him during his operations; the result of which we shall communicate to our readers, expressed in decimal parts of the earth's radius; but it is proper previously to observe that, though the centre of gravity of this magnetic sphere must be supposed to correspond with that of the earth, its magnetic centre does not; hence the magnetic meridian and equator do not coincide with the circles of this name on the surface of the globe. The distance of the north pole of this subterraneous magnet from the centre of the earth, M. SILBERSCHLAG found to be 0,509, the length of its axis 0,924, and the distance of the magnetic centre from that of our earth 0,2056. The reader may be assured that these measures are as accurate as any that can be taken in the dark.

* Lest our readers should think we exaggerate M. SILBERSCHLAG's fears, we will give them his own words: *Dolendi profecto sumus, quod in tanta feralis abyssus caligine oberrantes, vix unam alteramve datorum paucissimorum scintillulam evocare nobis liceat, ad quam facem pœne extinctam iterum accendere possumus. Heu! quam falluntur, qui in meditullio terræ lumen ceu solem centralem nobis spoponderunt, ubi nox intempesta per totum Erebum dominatur.*

. VII. *Chemical Inquiries concerning the Adamantine* By M. KLAPROTH.

first specimens of this stone, known in Europe, were t from China and Bengal, and were deposited in the on of Sir Charles Francis Greville. It acquired its om its extreme hardness; on which account the Chi- idaries make use of it, when pulverized, instead of dia- dust. According to M. *Le Sage*, it is granite, com- f felt-spar, black schorl, and quartz: that which comes Bengal is whiter and of a more distinct sparry texture e Chinese, which is grey, and generally in the form of nal prisms, about an inch in length, and three quarters ch in thickness. Its fragments are opake, except when e reduced to very thin lamellæ: it is generally surround- n *a coating* of silver mica, the particles of which adhere osely to the stone, and are intermixed with red felt-spar. tains iron disseminated throughout its substance in the f crystallized grains, which, when the spar is reduced to , are easily separated from it by the magnet. Its spe- avity was found to be 3710. After being kept an hour d heat, it had lost $\frac{1}{8}$ of its weight, and was consider- hiter than before. On analyzing 300 grains of this M. KLAPROTH obtained 60 grains of iron, and 144 of alumine, or aluminous earth; the remainder was a

greenish hue. This kind is generally discovered in compact masses, lying between strata of a micaceous schist, which is found to be decompounded. In the internal parts of this stone, it is not uncommon to meet with veins of a peculiar yellow metallic earth.

The Pechblend is soluble in the nitric and in the nitro-muriatic acids, partially so in the muriatic, but not at all in the sulphuric. From these solutions, the unsaturated ferruginous prussiat of potash, or phlogisticated alkali, precipitates the metallic substance, which then resembles Kermes mineral in colour. This, when it does not unite in flakes, but is uniformly diffused in the solution, may be considered as one of the most distinguishing characters of the Pechblend; another is, that the precipitates, effected by the volatile and fixed alkalies, are yellow; the fixed caustic alkalies giving it a lemon colour, the aërated a light yellow. This yellow oxyd, or calx, cannot be fused with alkalies.

As this fossil cannot be classed either among the zinc or iron ores, and is very different from tungstein, M. KLAPROTH proposes to give to it the appellation of *Uranium*; and he distributes it into the following species:

1. *Uranium sulphuratum.* (*a*) Dark gray, often exhibiting traces of Galena. (*b*) Black, resembling pit-coal.

2. *Uranium Ochraceum.* Brimstone colour, lemon colour, deep yellow, reddish brown.

3. *Uranium Spathosum.* (*a*) Tinged with green by copper. (*b*) Yellow. This is the green mica or chalcolithe.

Mem. IX. *Extracts from the Meteorological Journals kept at Berlin, during the Year* 1787. By M. DE BEGUELIN.

MATHEMATICS.

Mem. I. *On Euclid's Manner of demonstrating the Properties of Parallel Lines.* By M. DE CASTILLON.

This memoir may be considered as a panegyric on Euclid. The author severely reprehends the moderns for preferring algebra to geometry, and the analytic to the synthetic method. He maintains that the antients had also their analytic method, which they applied to the solution of problems; the only circumstance, he says, in which algebra is of use. In support of this assertion, he appeals to the work of Apollonius, *de Sectione rationis*, and to Pappus; particularly to the preface with which this writer introduces the seventh book of his collections. M. DE CASTILLON then enters on a defence of Euclid's definition of parallel lines, and of the theorems relative to them. To the majority even of mathematicians, this subject will not be very interesting; and we cannot help thinking that, by under-

valuing

valuing algebra, the writer falls into an extreme, the opposite of that which he reprehends in the moderns: for though we allow that, in communicating and demonstrating truths to others, the synthetic method is far the most eligible, yet the analytic is much more convenient and advantageous to the mathematician himself, in his pursuit of farther discoveries.

Mem. II. *Concerning the secular variations of Herschel's planet, occasioned by the action of Jupiter and Saturn, together with the periodical variations of its motion, depending on its heliocentric distances from these planets.* By M. Du Val Le Roy.

This paper was presented to the academy by M. *De la Grange*; who observes that it may be considered as a supplement to his memoirs, published in 1782 and 1784, which contained an application of the theory of the secular and periodical variations to the principal planets. As this memoir consists almost entirely of differential equations, it does not admit of any abstract. We shall only mention that the author adopts M. De La Grange's hypothesis, that the densities of the planets are reciprocally as their distances from the sun. According to this rule, after estimating the diameter of the new planet, expressed in parts of that of our globe, to be 4,43763, he calculated its mass to be to that of the earth, as 4,57965 to unity.

Mem. III. *Observations on the Transit of Mercury over the Sun, on the 4th of May* 1784. By M. Beitler.

This observation was made at the Academical Observatory at Mittau in Courland, the difference of meridians between which and Paris M. Beitler determines to be $1^h\ 25'\ 32'',5$, and the latitude $56°\ 39'\ 6'',5$.

Hence the longitude of the descending node of mercury is calculated for Paris to be -	$7^s\ 15°\ 48'\ 10'',9$
In M. *De la Lande*'s tables, it is computed at - - -	7 15 48 30
Difference	$19'',1$

Mem. IV. *Essay on the true elliptic and parabolic Horary Motion of the Planets and Comets.* By the same.

M. Beitler here gives a particular account of the method by which, in the preceding memoir, he had calculated the horary motion of Mercury. For this purpose, he made use of the general theorem, which Euler has laid down in his *Institutiones Calculi Differentialis, Parte Posteriori, Cap. III.* It is here illustrated by several examples.

Mem.

Mem. V. *General Observations on the Situation and Distribution of the Orbits of the several Planets and Comets, hitherto discovered and ascertained.* By M. Bode.

The object of this memoir is to point out the circumstances of analogy between the orbits of the comets and those of the planets: the observations for this purpose are deduced from the phenomena of the seventy-two comets, the orbits of which have been ascertained, and of which a table is added to this article.

It is observed, first, that most of the comets have their perihelia nearly in the same region of the heavens with those of the planets: those of the latter are situated between the second degree of Pisces and the seventeenth of Virgo: of the comets hitherto discovered, 46 have their perihelia nearly within the same limits, or between Aquarius and Virgo. This analogy induces M. Bode to think that the greater number of comets having their perihelia in the northern signs is not a fortuitous circumstance, owing to our accidental advantages for observing them. It is remarkable, he tells us, that near each pole of the sun only one comet has its perihelion; whereas a greater number approach nearest to this luminary in the signs of Gemini and Scorpio, which are opposite to the nodes of its equator. Hence he is tempted to conclude that the position of the solar axis has some influence with respect to the approximation of the comets, and that this is most frequently made in a perpendicular to it. We leave these conjectures to the judgment of our readers; to us they appear highly vague and uncertain; as, of the comets which we do know, 26 form an exception to the former; and, if the latter were just, how must we account for the two perihelia which are near the poles of the sun? beside, on looking into the table, we find that, of the seventy-two perihelia, 15 fall in Leo and Aquarius, and are therefore not far from the solar axis, 7 in Pisces and Virgo, and, though there be 15 in Gemini and Scorpio, there are not less than 16 in Cancer and Capricorn:—but how can we pretend to form general conclusions from a very small majority of the few phenomena which we know, when it is highly probable that there are comets yet undiscovered, and which, like many of those already known, may invalidate our conjectures?

Another circumstance adduced, is the distance of the comets from the sun in their perihelia. Of the 72 which have been observed, 15 pass between the Sun and Mercury, 32 between the orbits of Mercury and Venus, 13 between Venus and the earth, and 12 at a still greater distance. That the greatest number of the known comets should have been seen between

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the orbits of Mercury and Venus, M. BODE ascribes to their being then in the most favourable aspect for observation; for he seems inclined to adopt M. *Lambert*'s hypothesis, that the number of comets increases as the squares of the distances of their perihelia from the sun.

A third observation is that 45 comets have their ascending nodes between the nineteenth degrees of Pisces and Virgo. Forty comets are in their perihelia nearer to their ascending than to their descending nodes: two pass the sun in their nodes; and thirty are nearer to their descending nodes. We are also reminded that the orbits of most of the comets form much greater angles, than those of the planets, with the ecliptic. Another particular mentioned is, that the motion of 38 comets is direct, and of 34 retrograde, with respect to that of the planets; this variety, our author observes, confutes the hypothesis of *Descartes*, by whom the Sun was supposed to be in the centre of a vortex of ætherial matter. We shall not trouble our readers with the conjectures which M. BODE founds on these premises; because, in most of them, he has, in his own tables, nearly as many phenomena against him, as he can adduce in his favour.

Mem. V. *Examination of an Analytical Paradox.* By M. TREMBLEY.

Among the various methods of resolving differential equations by approximation, that of successive substitution appears the most obvious: but it has often been observed that this method introduces arcs of a circle into the integral, which it ought not to contain. Hence several mathematicians, and particularly M. *De La Grange* and M. *De La Place* have endeavoured to rectify this mode, which they effected by varying the arbitrary constant quantities. M. TREMBLEY thought it might be a useful inquiry to examine the apparently faulty method more closely, and to see whether a legitimate solution might not be obtained by it. Accordingly, he found that this method appears to produce circular arcs, because it gives the sines and cosines, contained in the integral, under the form of series; and indeed this form necessarily results from the method itself: but, as these series are regular and may be summed up, they lead us directly to imaginary exponentials, and therefore to the true integrals, without needing any rectification. This M. TREMBLEY proves by the solution of several problems, taken from the memoirs of the mathematicians already mentioned.

Mem. VI. *Remarks on the Method of Approximation in the Integration of differential Equations.* By the same.

Mem.

Mem. VII. *Theory of Solids bounded by Plane Surfaces.* By M. L'HUILLIER.

Mem. VIII. *An elementary and direct Method of calculating Logarithms.* By M. BURJA.

M. BURJA considers all the absolute numbers as powers of the base, which, in Briggs's tables, is 10, and each logarithm as an exponent, which indicates the power to which the base must be raised in order to give the absolute number corresponding with it.

SPECULATIVE PHILOSOPHY.

Mem. I. *Comparative Reflections on the Pleasures and Pains of Life, with respect to their Number, their Frequency, and their Variety.* By M. DE BEGUELIN.

In the memoirs of this academy for the year 1766, M. *Merian* published an essay on the comparative duration and intensity of pleasure and pain*, in which he made the balance preponderate on the side of pain in both these respects. This decision gave occasion to the memoir before us; which M. DE BEGUELIN introduces with observing that M. *Merian* ought to have pointed out in what manner the melancholy result of his inquiry can be reconciled with the consolatory persuasion that we owe our existence to a Being of infinite goodness, who certainly could not intend that the sum of evil should be greater than that of good to his creatures; he ought to have shewn that, notwithstanding this preponderance of pain, Providence designs for us, and, when we are wise enough to accept of it, really confers on us, a much greater sum of good than of evil, of agreeable than of disagreeable sensations.

It is justly observed by M. DE BEGUELIN that neither great pleasures, nor great pains, constitute the habitual state of man, but are very thinly sown in the path of human life. How many individuals are there who have never experienced either! The habitual state of man is that of simple well-being; which, when a little heightened, becomes pleasure, and, when, a little abated, is nullity of sensation, or the middle term of the scale, of which pleasing sensations occupy the one, and painful sensations the other, side. By nullity of sensation, however, the academician does not mean a state of perfect indifference; for this would be incompatible with the nature of man. From a state of pain, whatever be its degree, all wish to be delivered; yet it is observable that, among a hundred thousand persons, scarcely one can be found who rushes out of life in order to get rid of his sufferings; and, in this case, it is generally

* See Review, vol. xliv. page 547.

doubted

doubted whether he had at that moment the entire use of his reason:—whence M. De Beguelin concludes that even the most painful circumstances are not unaccompanied with some perceptions of good.

It is because well-being is the habitual state of man, that pleasures appear to us less lively than pains of equal intensity; and that the durations of pleasure, and of pain, though equal with respect to absolute time, seem very unequal when compared. We consider as pleasure, only that degree of good which is perceptibly greater than our habitual state of well-being; whereas we include under the appellation of pain, every state, in which our habitual well-being loses any thing of its intensity.

After these preliminary observations, the ingenious author mentions two questions which, though difficult to answer with precision, are highly interesting. In the common course, and among the several classes, of human life, is the number of pains greater or less than that of pleasures, supposing the intensity of each to be nearly equal? Of the class of pains, and that of pleasures, which contains the greater number of genera and species? Without presuming to decide on these questions, the author believes that, if they could be accurately investigated, the issue of both would be on the side of pleasure; especially if they were confined to those pleasures and pains which we derive from nature. In support of this opinion, he observes that the former are friendly, and the latter inimical, to the physical constitution of sentient beings; and this leads him, (we think, justly,) to suppose that infinite goodness has strewed the path of life with a much greater number of pleasures than of pains, and has given us a much greater diversity of the former than of the latter. The supreme Being has made us susceptible of several different sensations at the same time; which, by their heterogeneity, frequently weaken the continued impression of pain. Time and employment are known to heal the deepest wounds of affliction; and even the most wretched find relief from conversing on the circumstances of their distress. In short, it is a constant law of nature, which is nothing more than the primitive regulation of the Creator, that there should be an unremitting tendency to the preservation of beings in general, and to repair whatever injuries they may receive from foreign causes: but can this law be said to act with respect to mankind, if the number of their pains exceed that of their pleasures?

In order to set this argument in a stronger light, M. De Beguelin takes a more particular view of those pleasing sen-

ſations which enter into the habitual ſtate of moſt men: theſe ariſe from a conſciouſneſs of exiſtence,—the enjoyment, if not of perfect, yet of tolerable, health,—the alternate ſucceſſion of action and reſt,—the gratification of the appetites of nature,—curioſity,—the attachments prompted by intereſt,—the relations and affections of ſocial life,—the deſire of acquiring and of communicating knowlege,—a variety of occupations and employments, whether of buſineſs or of amuſement, which exerciſe and improve the faculties both of body and mind, together with a conſciouſneſs of difficulties overcome, and of duties performed, and laſtly, hope, which anticipates future enjoyment. All theſe ſources of pleaſure are intimately connected with our nature, and are common to the greateſt part of mankind in every period and condition of life. Our author has not mentioned factitious enjoyments, becauſe, with theſe he muſt have contraſted factitious privations, which probably exceed them in number; nor would it be fair to place that good or that evil, which derives its exiſtence ſolely from the irregularity of the imagination, in the ſame claſs with the pleaſures and pains allotted to us by the condition of our nature.

Perhaps it may be aſked, if our pleaſures be really more numerous than our pains, why are there ſo few who would be willing to recommence the career of life through which they have already paſſed? The academician anſwers this objection, by obſerving that the activity of the human mind is ſuch as to require a continual ſucceſſion of new ideas; and that nature has implanted in us a conſtant tendency to new ſtates of being, each differing from the preceding, and which gradually lead to that perfection, which finite Beings cannot attain at once. We are formed, not for a ſtationary condition, not to recommence the circumſtances through which we have already paſſed, but to be conſtantly advancing in our career toward new and higher modes of exiſtence. Another cauſe is, that the condition ſuppoſed, in the notion of recommencing our life, is that all the circumſtances, through which we muſt paſs, are already known to us. Hence neither curioſity is intereſted, nor hope excited: no new objects can be attained; not have we the liberty of preventing or of avoiding the pains through which we know that we muſt paſs: hence the experience, the knowlege, and the abilities, which we have acquired, would be loſt on us; and we could have no other proſpect than that of being, at the end of our ſecond exiſtence, exactly at the ſame point from which we had ſet out. Remove this condition; and moſt men would be glad, for the ſake of avoiding death, to recommence a life equally, or even leſs, advantageous in point of happineſs, than

that

that which they have experienced. From this number our author does not except those pretended philosophers, who limit existence to the present state; who are continually complaining of the miseries of life, and yet have not the courage to put an end to it.—As to those whom reason and religion inspire with a well-founded hope of a future existence, and of a continued progress toward perfection, though they have as lively a sense as others of the pleasures of this life, which they consider as a natural preparation for a future state, they would never be desirous to recommence their career; which, whatever pleasures it might afford, would only retard their advancement toward that perfect state, for which they know they are destined.

Mem. II. *Reflections on the State of Nature.* By M. ANCILLON.

This memoir is intended to refute *Rousseau*'s representation of the original state of mankind: but it is a dry and prolix discussion of a trite subject, and is very deficient both in perspicuity and elegance.

Mem. III. *Inquiry into Human Liberty.* By M. DE CASTILLON.

The author of this inquiry is of opinion that human liberty is one of those subjects concerning which philosophers ought never to have published their doubts; because, by denying its existence, much may be lost, and nothing can be gained: but when the discussion has been started, the same reasons, which should have prevented it, render it prudent to make the question as clear and perspicuous as possible. Of the former of these observations we cannot approve; and though we might have expected it from an orthodox divine, or a courtly politician, we are astonished to meet with it in the writings of a philosopher. Free and impartial inquiry is the only way that leads to the discovery of truth; which may indeed sometimes thwart the designs of princes and priests: but, to suppose it prejudicial to the virtue and happiness of mankind, is to question the wisdom and goodness of Providence. It has always been found that scepticism flourishes most, when compelled to shrink from the public eye; for, when openly professed, its triumph can seldom be of great extent, or of long duration; it must soon give way to the dictates of reason and common sense. Metaphysical opinions, however, whether in philosophy or religion, are merely speculative; they affect not the moral conduct of mankind; and most of the ablest advocates for necessity are not less respectable for their regard to virtue, both in principle and practice, than the most strenuous assertors of human liberty.

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M. De Castillon thinks that the beſt way of removing the difficulties attending this queſtion, is to give a clear and diſtinct determination of the ideas which ought to be connected with the term Liberty. After obſerving that liberty ſuppoſes the faculty of chuſing, he divides it, firſt, into abſolute and relative, and then into active and paſſive. A man, for inſtance, who is perfectly indifferent whether he be virtuous or vicious, and is free from all reſtraint, has the active faculty of chuſing, or, perhaps, the faculty of actually chuſing, either moral good or evil: but endue him with the love of virtue, and he will no longer have the active, but only the paſſive, faculty of chuſing; that is, he will be prevented from exerciſing this faculty, though he be not deprived of it. This definition is a ſufficient proof that the whole is a diſpute rather concerning words than things, and that the chief cauſe of difference between the oppoſite parties ariſes from their uſing different words to expreſs the ſame ideas, and expreſſing different ideas by the ſame terms; for what our author calls the *paſſive faculty of chuſing* is not very diſtant from what ſome underſtand by neceſſity. M. De Castillon, however, does not keep this diſtinction in view in his ſurvey of moral liberty, in defence of which he adduces the common and popular arguments; among the objects of choice, he includes the motives by which we are, or may be, determined; ſo that, however powerful may be the motives to any given action, we have ſtill the active faculty of chuſing and adopting weaker motives in oppoſition to them, or even of acting without any motive. Nor is this liberty of indifference, we are told, contrary to the ſyſtem of *Leibnitz*; for, in this caſe, the faculty of chuſing, and the opportunity of exerting it, conſtitute the *ſufficient reaſon* for the action of the faculties, and this cannot act without making a choice; ſo that to ſay *I will, becauſe I will*, is only aſſerting *I will, becauſe I have the faculty of willing*. We cannot help thinking that there is ſome inconſiſtency in our author's repreſenting the liberty of indifference as an *active* faculty of chuſing to act contrary to motives, when he had before aſſerted that habits, either of virtue or of vice, deprive man of the active, and leave him only the paſſive, faculty of chuſing. On the whole, we cannot praiſe this memoir as a very ſatisfactory diſcuſſion of the ſubject. One of the beſt that we have ever ſeen, is a diſſertation by the Rev. Dr. Maclaine of the Hague, to which a medal was awarded by Teyler's Theological Society, and of which the reader will find an account in the Appendix to the ſeventieth volume of our Review.

Mem. IV. *An Elementary Treatiſe on Morals.* By M. Formey.

 This

worthy ſecretary, after giving us a great deal of ſmall
but democracy, ariſtocracy, and deſpotiſm, and enter-
us with various anecdotes of monkeys, ourang-outangs,
ld beaſt of Gevaudan, nobles, kings, and empreſſes,
es that he has wandered a little from his ſubject: but he
akes other excurſions not leſs extenſive than the firſt, and
h concludes that *an arbitrary and unlimited monarchy is the*
m of government. As this concluſion is not a legitimate
ion from the author's premiſes, the reaſon of it is ob-
—ſuch is the government of Pruſſia. We are really
o ſee one, whoſe age and talents we were diſpoſed to ve-
thus degrade himſelf. Of England, he ſays, that its
are deſpiſed, only becauſe they have not legions at com-
but that ſince the acceſſion of the houſe of Hanover,
nality of their parliaments has enabled them to reign.
ink M. FORMEY would have conſulted his reputation, if,
of committing this ſtrange heterogeneous medley to the
he had attended to the advice of Horace:

Solve ſeneſcentem mature ſanus equum, ne
Peccet ad extremum ridendus, et ilia ducat.

m. V. *On the Reality and Ideality of the Objects of our*
ge. By M. SELLE.

e the objects, which we conſider as really exiſting, in
real objective exiſtence, independent of our mode of per-
them? This queſtion, ſays M. SELLE, muſt appear

we had not expected among the memoirs of an academy of sciences. Like most other assemblages of the same kind, it is a miscellany with respect to quality as well as to matter; consisting of good, bad, and indifferent stories, which have very little connection with each other. Among instances of the ignorance or inattention of authors, the collector mentions *Racine*'s geographical error in the following passage:

Doutez vous que l'Euxin ne me porte en deux jours
Aux lieux ou le Danube y voit finir son cours?

MITHRIDATE, Acte I. Sc. 1.

Nor did *Boileau* display greater knowlege of astronomy, when he described a philosopher making use of an astrolabe, in order to determine whether the sun revolves on its axis. That the celebrated *Salmasius*, in a work printed at Leyden, represented our Saviour as born at Jerusalem, must be ascribed to inattention rather than to ignorance.

A translation of Cæsar's Commentaries by Lewis XIV. was published in 1651, on which account this monarch is ranked among the learned; the justice of his claim may be determined by his asking Cardinal *Fleury*, after hearing the word *quemadmodum* repeated several times in a motet which was performed before him, who this *Prince Quemadmodum* was?

We are told that *Derflinger*, a celebrated German general, seeing the word *raptim* at the bottom of a military report, examined all the maps which he could collect, in order to find where *Raptim* was situated; and that, being informed that the march of the army was impeded by a defile, he gave orders that the defile should be put to the sword. This, and some other stories here repeated, smell rather too strongly of *Joe Miller*.

A multitude of blundering translations are here recorded, arising from the want of a complete knowlege either of the language or of the subject of the original: but it would be difficult to give our readers an idea of these errors; which, though sufficiently ridiculous as they are here told, would lose all their humour by being related in another language: beside, nothing cloys so soon as a series of unconnected stories.

Mem. III. *On the third Year of the Reign of Frederic William II.* By Count HERTZBERG.

We cannot help smiling at the various means by which courtly parasites endeavour to recommend themselves to their governors. The worthy secretary of the academy, we have seen, has taken the direct road; and, without giving himself any trouble concerning the opinions of mankind, has boldly asserted a proposition, which, to a royal ear must be peculiarly

at an arbitrary unlimited monarchy is the beſt form of

Count HERTZBERG ſeems to have a greater re-
is reputation; and, not daring to inſult mankind
pable an abſurdity, labours to prove that the Pruſ-
chy is not arbitrary. This worthy ſtateſman, how-
piece of ſophiſtry very common among courtiers,
two things which, in the conſideration of this
ught to be kept entirely diſtinct; the conſtitution of
nt, and the actual adminiſtration of it. The ſlighteſt
nce with political hiſtory will afford ſufficient proof
of theſe may be very good, while the other may be
do not mean to charge the King of Pruſſia with
yrant, nor to contradict the many flattering compli-
ich are paid to him by the Count: but when we
hat *the legiſlative and executive powers centre in the*
and are exerciſed by him alone, we can have no other
that Pruſſia is an arbitrary unlimited monarchy.
king may divide and delegate theſe powers among in-
rts and officers, is nothing to the purpoſe; becauſe
regulations, however wiſe and good, he may revoke
e. We will allow that, under a good prince, who
buſineſs, and is well ſerved, the evils reſulting from
ry form of government will be greatly diminiſhed:
not in the power even of the beſt monarch to prevent
ſive and tyrannical conduct of thoſe to whom he is
delegate his authority. It may be ſuppoſed that,

Mem. IV. *On the fourth Year of the Reign of Frederic William II.* By the ſame.

More anecdotes of the king, not leſs important than thoſe of the preceding year, interſperſed with proper notes of admiration! To theſe is added a declamation in favour of hereditary nobility, which we greatly praiſe for its brevity.

Mem. V. *On Revolutions, External, Internal, and Religious.* By the ſame.

Count HERTZBERG may ſay to the King of Pruſſia, as a more elegant flatterer of antiquity did to his patron, *A te principium, tibi deſinet*; for this ſuperficial declamation on revolutions is intended only to introduce an aſſertion, (which, by the way, is totally void of proof,) that the Kings of Pruſſia, and eſpecially the preſent, have contributed more than any other monarchs, to preſerve the general tranquillity of Europe. On this head we muſt ſuſpend our opinion, till we ſee the reſult of his majeſty's generous efforts to give tranquillity to Poland.

Mem. VI. *On the Hiſtory of Brandenburg during the Middle Ages, and the Uſe of Coins and Medals in illuſtrating it.* By M. MOEHSEN.

Amid the ſcarcity of good materials for compoſing a hiſtory of Brandenburg, during the dark ages, this academician recommends an attention to the coins of thoſe times, and gives ſome directions for diſtinguiſhing them.

Such are the contents of this volume, which do not give us very high ideas of the academy of Berlin in its preſent ſtate. The poverty of its publications may admit of ſome excuſe; for where little is performed, much cannot be communicated: but ſome of the phyſical memoirs fill us with aſtoniſhment. When we peruſed the papers by M. SILBERSCHLAG and M. ACHARD, we were at a loſs to comprehend how it could happen that a ſociety of men, who call themſelves philoſophers, could hear theſe articles read, without noticing their palpable abſurdity, and could afterward ſuffer them to diſgrace the publications of the academy. From this and other circumſtances in the volume before us, we were inclined to ſuſpect that many of theſe gentlemen belonged to the ſect of the *Gnathonics*.

ART. II. *De Oude en Nieuwe Conſtitutie, &c. i. e.* A View of the Old and New Conſtitution of the United States of America. By GERHARD DUMBAR, LL. D. Member of the Philoſophical Society at Utrecht. Vol. I. 8vo. 260 pages. Amſterdam. 1793.

AMID the variety of political ſubjects, to which the circumſtances of the preſent times have called the attention of mankind

d, we wonder that the merits of the government of the States of America have not been more accurately dif- y European writers. It was this republic which exhi- e firſt inſtance, in the preſent century, of what could ted by a people who were reſolved to be free; and who, ſucceſs, encouraged others to attempt to ſhake off the y which they felt themſelves oppreſſed; but they en- dvantages of which the nations of Europe were deſtitute. had long been accuſtomed to live under a popular go- nt, and had been educated amid the enjoyment of both civil and political; to them, therefore, liberty t a ſtranger known only by diſtant report, with whoſe they were not ſufficiently acquainted to diſtinguiſh her e impoſtor licentiouſneſs, that ſo often aſſumes her name unterfeits her pretenſions. Their manners were not ed by the contagious example of thoſe licentious courts, conſider religion only as a political machine to keep the in ſubjection, and force on them an uniform profeſſion , while government itſelf may violate every obligation ality. The jealouſy and ambition of princes, inſtead of ng againſt the Americans, was, by a concurrence of ſtances, directed againſt the power with which they were

were not fettered by that intimate political connection with foreign princes, which is always dangerous to the independence of republics. An attentive view, says our author, of the history of the American revolution will point out the causes why that of France has not been attended with more salutary consequences. This consideration led him to take a survey of the circumstances of the American proceedings, long before the present alliance among the powers of Europe had taken place in order to crush the French republic.

The volume before us is employed in a very impartial review of what Dr. DUMBAR calls the old constitution of the American states; by which he means the thirteen articles of confederation, settled in congress on the 17th of November 1777. This survey is introduced by a concise account of the rise of the war, and of the events preceding the formation of the union: which is followed by a translation of the articles of confederation. In his remarks on them, Dr. DUMBAR derives his information from the debates of congress, and from the speeches and writings of some characters of America, distinguished for political wisdom and integrity; among these, General Washington and Dr. Franklin justly claim the pre-eminence.

The chief faults in these articles had their source in that jealousy of power, which generally prevails among a people who have shaken off what they conceived to be an oppressive yoke, and have successfully asserted their liberties. Having long been accustomed to see authority and oppression united, they find it difficult to distinguish two ideas which they have acquired a habit of associating. They confess the necessity of laws to restrain licentiousness, as well as to regulate the proceedings of government: but they are apt to look with aversion on those who are appointed to execute them, as men who wish to elevate themselves above the level of their fellow-citizens, and to acquire a power independent of them. They forget that, in a republic, the magistrate, of whom they are thus suspicious, holds his power only for a short period; that when this is expired, he must retire to the station of a private citizen; and, if he has laid any burthen on the community, must afterward bear his portion of it. It must however be acknowleged that some degree of this jealousy is not more natural to republicans, than it is necessary to prevent their government from degenerating into an aristocracy: but when it is carried so far as to deprive the executive power of that vigour which is requisite to enforce the laws, and to maintain the constitution, it is pregnant with ruin to those liberties which it professes to guard.

The grand vice of the American union was that which has generally attended federate governments, the want of a sufficient sanction to its laws, or of power to compel the several members of it to comply with the conditions under which they were united. In order to shew the evil consequences of this fault, our author enters into a concise but judicious historical view of its effects in other instances of federal union. In this light he justly considers the feudal monarchies, in which the king, or liege lord, was little more than the president of a confederacy of petty sovereigns, each of whom had a supreme authority within his own territory; hence they were frequently engaged in wars, not only with each other, but also with their king, who had no other means of reducing them to obedience, than the precarious expedients of violence, in which it was impossible always to command success: hence the kingdoms of Europe were at that time continually involved in intestine and civil wars. The effects of this vice are also traced in a survey of the Amphyctionic and Achaian leagues of antient Greece, and in an account of the Germanic body; which the Doctor justly observes would long since have been dissolved, had it not been for the vast power and influence which the Emperors of the House of Austria derive from their hereditary territories.—The Helvetic league, though often mentioned as an instance of the permanence of federal states, is, in Dr. DUMBAR's opinion, equally faulty. The Cantons, he observes, have no common treasury, no common army, even in time of war, no common court of justice, nor any one character of federal government: they are kept together by the particular circumstances of their situation; by the consciousness which each has of its weakness as an individual state; by the dread of powerful neighbours, to one of whom they were once enslaved; and by other considerations of a similar nature. Whatever good effects this league may have had in common events, it has always been found impotent in differences of greater importance. Disputes concerning religion have three times occasioned the most violent and bloody quarrels, and may be said to have in fact dissolved their union; for the Romish cantons have since held their assemblies separately from the protestants, and very little business is transacted in the general diet. A view of the United Provinces concludes this chapter, and is introduced by the author to confirm the inference drawn from the whole, that a sovereignty over sovereignties, a legislation to states, which does not extend to the individuals of each state, is not only a political absurdity, but is actually inconsistent with order and the objects of civil government, by its tendency to substitute violence in the place of law, and the destructive compulsion of the sword for the mild and salutary coercion of the magistrate.

Another

Another fault considered at large by our author, is that the constitution of each state is not guaranteed by the rest; by which he means not that congress should interfere with the domestic concerns of the states, nor that it should prevent them from effecting, in a peaceable and lawful manner, such alterations in their respective constitutions as the majority of citizens in each may deem necessary, but only that it should guard against such changes as may be produced by violence. The contribution of men and money to the union by *quotas* assigned for each state; the want of a general and uniform power for regulating commerce, and of a national court of justice; the equality of the smaller with the larger states with regard to the votes in congress; the power of each to issue paper currency; the too frequent change in the members of congress; and the whole power of legislation for the union being vested in a single assembly; are the principal imperfections which Dr. DUMBAR enumerates in what he calls the old constitution of the American States. The bad consequences of these he shews by a survey of what has since happened, both with regard to internal differences between the several states, and the want of the confidence of foreign powers in a confederation, for the continuance of which there is so little security. On these heads, the author's observations are such as display great candour, as well as political information.

After all, when we consider the circumstances of the confederation here examined, instead of wondering that it has these faults, we are only astonished that it has so few. The articles were drawn up, not in the cool hours of peace and security, when their authors had leisure to examine all the possible consequences of each, and could protract the conclusion till every difficulty could be removed: but they were planned amid the horrors of war, when immediate exertions were necessary against a common enemy; and when it was infinitely more prudent to produce, with all expedition, a plan of union, however imperfect, which might effect an immediate combination of the several states, than to consume their time in vain deliberations in search of a perfection, of which their actual situation rendered them incapable. It was probably never intended for a lasting, and certainly not for an unalterable, constitution: but the American legislators acted judiciously in not producing a second, before the inconveniences of the first had been fully experienced. These inconveniences were felt, and induced the Americans, in the year 1787, to form a new constitution, in which most of the imperfections of the former were avoided; and which, though not entirely perfect, (for what can be so that is of human invention?) is certainly the best republican

government

government hitherto known. On this head Dr. DUMBAR proposes to offer some remarks in a second volume, of which we shall take notice as soon as it appears.

Posterity will do justice to the wisdom and honesty of the governors of the United States of America; who did not, like some politicians who could be named, make the acknowleged imperfection of all human institutions a pretence for persisting in errors, and for perpetuating abuses,—but were ready to prevent the wishes of their countrymen, by such a voluntary reformation of their constitution, as, without departing from its spirit, might best secure its permanence, and promote the great ends of Government; which was ordained by Providence, not to gratify the ambition of princes, the pride of nobles, and the vanity of ministers, but to promote the wealth, the peace, and the happiness, of the people, from whom its powers are originally derived.

ART. III. *De Burgerlyke Vryheid*, &c. The happy Effects of Civil Freedom, and the mischievous Consequences of Popular Liberty, considered; especially with respect to the United Provinces. By JOHN MEERMAN, J.U.D. 8vo. pp. 96. Leyden. 1793.

IF the revolution in France ought to afford an important lesson to princes and governors, mankind in general may also derive useful and necessary instruction from contemplating the confusion, the anarchy, and the misery, in which that unhappy nation has since been involved by the jealousy and ambition of contending parties, and by the desperate guilt of oppressive and cruel demagogues. If monarchs ought hence to learn the instability of arbitrary power, the ruinous consequences of a system of administration supported by corruption, and the little dependence which can be placed on the attachment even of a venal army, when employed to enforce absolute subjection; the people ought also to be taught the necessity of a regular constitution of government, and of submission to its laws, in order to secure their own happiness as individuals, as well as that of the community. Hence too, they may be convinced that, if they be so fortunate as to possess a tolerable degree of freedom, they will much more consult their own interest by enjoying it with peace and content, than by involving themselves and the community in civil broils; in which they must necessarily risk the loss of the advantages which they possess, and incur the danger of becoming the slaves, either of artful demagogues, who delude them with an empty shew of liberty; or of some foreign tyrant who, under pretence of restoring order, usurps absolute dominion, and perhaps, from what he is pleased to

call a disinterested regard to the welfare of the people whom he holds forth as unable to settle their own government, invites his neighbours to assist him in dividing and sharing their territory.

As it is certainly the part of wisdom to deduce lessons of prudence from the errors of others, we cannot but applaud the design with which M. MEERMAN has penned this address to the Dutch; and, though we cannot agree to all his sentiments concerning political liberty, we sincerely wish his endeavours may be successful in persuading his countrymen to be satisfied with the advantages which they really enjoy, and not to hazard the loss of them in pursuit of others, which the jealousy of their neighbours, and the ambition of those whom, in this case, they must entrust with power, would probably prevent them from attaining.

The author divides liberty into civil and political. The former he justly considers as the grand purpose for which civil society was formed, and government instituted. With respect to this he maintains, that the Dutch have advantages which leave them no room for complaint; and that, however imperfect their political constitution may be deemed, they actually enjoy more freedom than the inhabitants of most other countries. This we believe to be truth; and though, with regard to the security of our rights, we greatly prefer the English constitution, yet we always admired the spirit of moderation with which the government of the Dutch republic is generally administered, and the respect which it commonly pays to the privileges of the people. Some of these are such as even Englishmen might wish to enjoy; for the house of a Dutch burger may with much more propriety be termed his castle, than that of a British subject can be. No sheriff's officer, no exciseman, nor even any inferior officer of justice, can pass his threshold without his permission; nor can he on any account be taken out of his habitation, except by the judges themselves, who, for this purpose, must accompany the constables. M. MEERMAN very properly dwells on the equity of the courts of judicature, and on the inviolable security of private property. The taxes, he allows, are heavy: but this must in a great measure be ascribed to the nature of the country, the preservation of which from inundation requires a very great expence:—but he observes that these taxes are imposed,—not by an arbitrary monarch, who demands them to supply the splendid luxury of his court, or who employs them in supporting numerous armies in order to extend his tyrannic sway; not by a rapacious minister, who plunders the people in order to fill his own coffers, to enrich his friends, or to execute his plans of personal revenge: but by

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reſentatives of the nation, for ſuch, ſays our author, are
buties of the ſtates: theſe muſt conſent to the tax in
me of their fellow-citizens, and, when they have done
muſt bear their own ſhare of the load which they have
d on the public. In general, we muſt acknowlege that
n in the United Provinces is conducted with great wiſ-
in no country do the inhabitants pay greater ſums to
ment, but, from the manner in which they are collected,
rden is ſcarcely perceived; and great care is taken, eſpe-
in extraordinary impoſitions, to ſpare the lower claſs of
s as much as poſſible. Even from the heavy tax of two
nt. on all property, whether real or perſonal, exacted to
on the preſent war, all thoſe are excepted, who can ſwear
ey do not poſſeſs two thouſand five hundred florins, ex-
ly of houſehold furniture, linen, and cloaths.

nay eaſily be preſumed that M. MEERMAN has endea-
to give as favourable a repreſentation of the Dutch go-
ent, as it will bear. In this we are far from blaming
as we think every advocate has a right to make the beſt
cauſe, provided it be not maintained at the expence of
—but all this might have been done without introducing
ction, no leſs unjuſt than depreciating, on the admini-
n of juſtice in Great Britain, and on that moſt valuable
ge of Engliſhmen, to be publicly tried by a jury of

neceſſarily requires, or than is compatible with the progreſs of knowlege. As an inſtance, we may mention the proſecution of a bookſeller and printer a few years ago, for publiſhing a tranſlation of Dr. Prieſtley's *Hiſtory of the Corruptions of Chriſtianity*. This exertion of power however depends much on the perſonal character of the magiſtrates; if they happen to be liberal and ingenuous, they will diſcourage frivolous and vexatious reſtrictions: but this is a precarious foundation of liberty; and if the Bench of Burgermaſters ſhould at any time be filled with men infected with methodiſtical ſanctity, and with a violent zeal for Calviniſtic orthodoxy, they may almoſt annihilate all freedom of the pen. What renders them ſo exceedingly formidable in this and many other reſpects, is the power which they claim of proceeding extrajudicially in ſome caſes; in conſequence of which they can order a Burger to leave his city within twenty-four hours, without aſſigning any reaſon, or laying any crime to his charge. A magiſtrate of Amſterdam, who was well verſed in the laws of his country, being aſked whether the burgermaſters have really a right to act thus, fairly confeſſed that it was exceedingly doubtful; and he obſerved that, for this reaſon, they were very careful in the exertion of the power: but he added that it would be very difficult, if not impoſſible, for a perſon thus baniſhed to procure redreſs; becauſe the States, to whom he muſt addreſs himſelf, are very unwilling to interfere in any thing relative to the cities.

To what M. MEERMAN affirms of the utility of the office of Stadtholder, and of the virtues of the preſent Prince of Orange, we readily aſſent. We always have conſidered the power of the Stadtholder, provided it be properly limited, as no leſs favourable to the intereſts of civil liberty, than uſeful in a political view; for it is the only check which the Dutch conſtitution has provided againſt the encroachments of the ariſtocracy; by whom, when this office has been aboliſhed, the people have always been oppreſſed. We believe that the preſent Prince is far from being inclined to aim at any authority inconſiſtent with the liberties of the republic, and we do not wiſh to ſee his power diminiſhed: but it is highly deſirable that all power ſhould be accurately defined, as well as firmly eſtabliſhed; no leſs for the ſake of the perſon poſſeſſing it, than for that of thoſe over whom it is exerted.

The greateſt fault of the Dutch conſtitution is, that it has not in itſelf thoſe principles of vigour and ſtability, which are neceſſary to ſecure its duration. It conſiſts of two parts, which are indeed powerful reſtraints on each other; and it may exiſt as long as their equilibrium is preſerved. On great occaſions, theſe parties may unite in purſuit of one common object, and

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may promote the welfare of the republic:—but now can it be expected that this will always be the case; especially when the vast number of particular views and interests is considered, by which the several members of the state are actuated—and it becomes [illegible] [illegible] of persons [illegible] [illegible] ment, which [illegible] [illegible] people [illegible] [illegible] of this [illegible] [illegible] [illegible] mony of history [illegible] [illegible] The latter shows that, whenever such [illegible] have degenerated [illegible] of the first object of their difference, have entered into [illegible] ty, and each has endeavoured to effect [illegible] on the ruins of the other. In these cases, the weaker party has generally courted the alliance of the people to turn the scale in its favour; and the latter, having no constitutional share in the government, cannot act otherwise than with irregularity and violence:—hence the republic has frequently been exposed to all the ill consequences which can result from the interference of the people in the affairs of government, without having the advantages of political liberty—but, lives our author, are not two neighbouring powers guarantees for the constitution? They are so; and the fact itself is the strongest possible proof of its deficiency with respect to intrinsic power. Does not this circumstance, which may at all times afford the potentates a pretence for interfering in the domestic [illegible] the republic, endanger its independence? It is perhaps fortunate, in this respect, that the King of Great Britain is one of the parties engaged; because the free constitution of England is some check, though, alas! not always an effectual one, on the ambition of its monarchs. How far they may rely on the King of Prussia, may be conjectured from his conduct toward Poland.

———*Hem! di quid velis,*

Huic mandes, qui te ad frugem è tranquillo inferat. Terent.

In the former part of his address, in which the author confines his attention to civil liberty, and displays the advantages which his countrymen enjoy in this respect, he is candid and moderate; and, though we cannot join in his high admiration of the Dutch constitution, yet, while it continues to be well administered, and the people are in the main happy under it, we sincerely wish it may remain undisturbed by political commotions, which are always attended with a degree of present evil; while the good, which they may produce, is not only remote, but also extremely uncertain.

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We are ſorry that we cannot ſpeak with equal praiſe of the author's obſervations on political liberty, which he does not ſeem to have ſtudied with ſufficient attention, and concerning which his ideas are exceedingly confuſed and inaccurate. If wrong and extravagant notions of liberty have been propagated either by its miſtaken friends, or by ill-deſigning men, the beſt way of removing the evils to which they may give occaſion, is to point out the error, and to diffuſe more juſt and accurate ideas: but when men fly to the oppoſite extreme, and declaim againſt all political liberty, becauſe ſome have miſapprehended and abuſed it, we muſt ſuppoſe either that their underſtandings are exceedingly weak, or that their hearts are corrupt and malignant: this is at leaſt the concluſion which many of the defenders of Chriſtianity have thought themſelves warranted in making concerning thoſe who, from the evils which have ariſen from the ambitious and perſecuting ſpirit of prieſts, have deduced arguments againſt the religion, of which theſe latter were the zealous but unworthy perverters; and if the conſequence be fairly drawn in the one caſe, it is not leſs legitimate in the other.

It is evident from M. MEERMAN's definition of what he calls *political* or *popular* liberty, that he means what is enjoyed by the people in a pure democracy; which, he allows, may be eligible in ſome of the Swiſs cantons, and in other republics, in which the territory is ſmall, and the manners are ſimple: but he contends that it is utterly unfit for the United Provinces. This is a point which we ſhall not conteſt: but the author would have done well to have eſtabliſhed it, not by declaiming againſt this form of government in general, but by pointing out the particular reaſons which render it unſuitable to his country.

We muſt acknowlege that, when we conſider the government of the United States, we are not convinced that a good democratic conſtitution is ſo abſolutely impracticable, as the advocates for monarchy and ariſtocracy wiſh to repreſent it. In America, however, there were many circumſtances favourable to its eſtabliſhment, which are not to be found in Europe, where we do not believe the experiment would ſucceed; becauſe, excluſively of the combination of princes to maintain the powers which they have ſo long enjoyed, moſt of the nations of Europe have too little political wiſdom to form, and too little political virtue to preſerve, a democratic conſtitution; neither is it amid the conteſts of oppoſite parties, and the horrors of civil diſcord, that a ſcheme could be executed, which demands the cooleſt deliberation, the greateſt diſintereſtedneſs, and the moſt perfect unanimity.—To have taken notice of the

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American scenes, which have been inconsistent with the principles which this work is intended to support; and we observe that all mention of a democratic revolution, followed by a free and happy constitution, is most carefully avoided by writers of our author's party. He chooses rather to illustrate the dreadful consequences of democracy from what happened in his own country between the years 1783 and 1787, and from the events which have actually taken place in France since the revolution. In the former case, the evils could not be said to result from a democracy; for no such constitution was formed. The contest which occasioned them originated not with the people, but with the aristocracy; who afterward found that they were working with tools armed with a double edge, which might not only cut off the power of the prince, but also give a dangerous wound to their own. In short, the disorders of which the author here complains, were the unavoidable consequences of the licentiousness of the people, whom the contending factions had enlisted under their respective standards. Had an attempt been made to change the government of the republic into a monarchy, the endeavour, especially if vigorously opposed, might probably have been attended with similar disturbances: but would it, in this case, have been arguing fairly, to say that these evils were inseparable from all monarchical constitutions? Equally uncandid is our author's reasoning, or rather declamation, concerning France, in which he makes no distinction between the revolution in 1789, and the unhappy events which have taken place since the last summer; when the constitution, framed by the first national assembly, was destroyed by the ambition of bad men; among whom one of the most conspicuous was a prince of royal blood, who wished to get rid of whatever stood between him and the throne. In short, M. MEERMAN most injudiciously attempts to confound *popular licentiousness* with *political liberty*, and endeavours to transfer to the latter all that abhorrence which every good man must entertain for the former.

Many reasons, (as we have just hinted,) which the author has not mentioned, lead us to believe that, in the present state of Europe, the establishment of a pure democracy, which shall be permanently favourable to the liberties of mankind and promotive of social order and harmony, is an impracticable scheme:—but we cannot, on this account, wish to promote the cause of arbitrary governments and indefinite authority; under which the people have no other security against oppression than what results from the character of their rulers, and no other means of opposing it than direct violence and open rebellion. Without some degree of political liberty, this must be the

the wretched ſituation of ſubjects, who muſt conſider the enjoyment of civil freedom as what they hold from the mere indulgence of their ſovereigns, and muſt reſign it at their command. No nation can be permanently free, unleſs the people have an influence ſufficient to prevent oppreſſive exertions of power: but if their action, for this purpoſe, be not guarded by the conſtitution, and regulated by the laws, it muſt always be dangerous, becauſe immoderate; and, after occaſioning the moſt dreadful conflicts, will terminate either in abſolute ſlavery, or in the total diſſolution of the ſtate. Theſe conſiderations ſhew the utility of a mixed government, like that of Great Britain; in which the democratic is combined with the other forms; in which the inconveniences of each are avoided, and their ſeveral advantages united. To this one would imagine no rational friend to mankind could object; yet M. MEERMAN is ſcarcely leſs inimical to it than to pure democracy: but his arguments are founded on miſrepreſentation, and are ſo trite and childiſh, that we wonder how a man of ſenſe could condeſcend to uſe them. They turn on the hypotheſis, that every male inhabitant, without any diſtinction of property or condition, ſhall have his vote in the election of all perſons in government; and they are accompanied with a complaint that, according to this ſyſtem, the fair ſex would not be repreſented. The following expreſſions ſufficiently ſhew with how little wiſdom and moderation our author treats this ſubject: 'I cannot,' ſays he, 'find words to expreſs my conviction with ſufficient force, that political liberty is, in its very nature, the deſtroyer, the exterminator, the murderer, of civil freedom.' Again, 'Deprive the Britiſh miniſtry of its influence over parliament, and in the election of a conſiderable number of its members; let the ſeveral counties and towns be repreſented in the proportion which the populouſneſs of each ſeems to require; and that ſtate, in which the accurate balance of powers is now the admiration of Europe, will ſee the energy of its executive power entirely deſtroyed, its houſe of commons transformed into a national convention, and perhaps its king ſent to the Tower, or condemned to the fate of a Charles or a Lewis.'

Had the latter obſervation been made by an Engliſh ſubject, we ſhould have conſidered it as a libel on the nation, on the conſtitution, and on the king: in a foreigner, we aſcribe it to ignorance or to prejudices, which we pity. Had M. MEERMAN been as induſtrious to ſtudy the hiſtory of our conſtitution, as he is ready to miſrepreſent it, he would have ſeen that the moſt valuable of our civil rights have been, not voluntary conceſſions from our monarchs, but actually wreſted from them by the

of commons; and that, to the independence of parlia- and especially of the lower house, we have been not less ed for the preservation of our liberties, than we were for st acquisition of them. This may indeed sometimes oc- an opposition to the views of a minister; and it ought to hat effect, whenever they are inconsistent with the free- nd happiness of the people; which ambition and the love ver are too apt to sacrifice to their peculiar objects: but g as this opposition is confined within the limits pre- l by the constitution, and a proper regard is paid to it, r the person nor the government of the king can possibly all endangered. The opposition of the parliament to the ical measures of Charles I. was such as rendered its ers worthy of the admiration and gratitude of their coun- n in every age; nor can it be said to have been the cause death, any farther than as it provoked him to those inju- s extremes which terminated in his ruin: but this was lt, not theirs; his obstinacy and violence overturned the tution which, while it authorized the opposition of par- t, would have rendered him secure from the attempts of on. Whoever understands and loves the English con- on, will consider the independence of the house of com- as not less essential to it than the prerogatives of the . The influence, for which the servile hirelings of the ry are continually endeavouring to apologize, has al-

ART. IV. *Annales de Chimie, &c.* Chemical Annals, or a Collection of Memoirs relative to Chemistry and to the Arts depending on it. By Messieurs DE MORVEAU (now GUYTON), LAVOISIER, MONGE, BERTHOLLET, FOURCROY, ADET, HASSENFRATZ, DIETRICH, SEGUIN, VAUQUELIN, and PELLETIER. 14 vols. 8vo. each containing about 320 pages. Paris. 1789—1793.

THE science of chemistry having, within these few years, been more cultivated than before, and new light being thrown on it by the labours of philosophers of various countries, the gentlemen, whose names are mentioned in the title to this article, thought they could not render a greater service to science, than by collecting and publishing the substance of such papers as were of most importance to chemistry. This plan was commenced in the year 1789, and has since been continued by the publication of a volume once in every three months. We did not at first give any particular account of it; because periodical writings do not fall immediately within our plan; though this perhaps might have been excepted, were it not that the most important parts of its contents came under our consideration in reviewing the memoirs of the Academy of Sciences, and other scientific works, which were then more regularly published than they can be at present: but amid the dreadful calamities in which the greatest part of Europe is now involved, we are glad to turn our own attention, and that of our readers, to the pleasing and useful pursuits of science, in order to forget for a moment the disgusting theme of politics; which displays, on the one hand, the savage ambition of unprincipled demagogues, and the fury of licentious multitudes; on the other, the ruinous projects of princes; and, every where, desolation and slaughter. In these circumstances, which put a stop to the progress of science in that country, where it was most cultivated; which prevent the publication, and impede the circulation, of the useful labours of philosophers; we are reduced to collect information where ever we can find it; and we must look back to see whether any thing has escaped our notice, which may be worthy of the reader's attention. For this reason, we shall, without farther preface, take a short view of the original and most interesting memoirs in these volumes.

The principal contents of the first volume have been already noticed in the 8th volume of our New Series, p. 169. where we gave an account of an English translation of that portion of the work. We believe that the intention of translating these annals has not been farther prosecuted: at least we have not heard that any other volumes have been published.

moſt intereſting memoirs in vol. II. are ſuch as have been noticed by us, or are taken from publications are now pretty generally known. We ſhall therefore to

III.—*On ſome Phenomena of Viſion.* By M. Monge.

ight *à priori* be thought that, when we look through a ſs, thoſe objects which are white would appear red; and oſe which appear red, would undergo no farther alte- of colour than what reſulted from the diminution of light. however, we are here told, is not always the caſe; for if s of objects of different colours be ſurveyed through a red white and red bodies will indeed appear of the ſame co- but this, inſtead of being red, will be white. A yellow has the ſame effect, for yellow objects, ſeen through it, white: but blue, green, and violet-coloured glaſſes do ve theſe phenomena; probably becauſe theſe colours may duced by the mixture of heterogeneous rays. The illu- comes more ſtriking, in proportion as the objects viewed h the red glaſs are numerous, and ſtrongly illuminated. Monge obſerves, that there is another phenomenon, ous to this, which may be very eaſily obtained. On a morning, before the ſun is riſen, when it is ſufficiently o ſee the blue colour of the ſky, if any white object, as a of paper, be ſo placed that it can at the ſame time receive

In order to explain these phenomena, M. Monge remarks that, when we look at a number of objects of different colours, every visible part of the surface of each reflects, with the rays of its peculiar colour, rays of white light; and it is by these that we judge of the relative elevation and depression of its several parts. When we survey objects which have a polished cylindrical surface, we perceive the convexity of this surface by the very same means which the painter is obliged to use in order to represent it on the canvas. Whatever be its colour, we see a stripe parallel to its axis that reflects only white light, which, in the adjacent parts on each side, is gradually fainter, and, as these recede from the eye, melts into the colour peculiar to the object. The same phenomenon takes place, however diminutive be the object. Every thread, for instance, of a piece of scarlet cloth reflects to the eye not only those red rays which determine the colour of the whole, but also rays of white light, by means of which we should perceive the cylindrical form of the threads, if they were of sufficient magnitude, and by which we do perceive it, when we use a microscope. The number of these rays of white light is varied by the different angles under which the surface is exposed to the light itself, and to the eye of the observer; and this variation occasions the different shades and tints in the several parts of its surface.

When we view an object through a red glass, instead of the white light, which would otherwise be reflected by the surface, only red rays are transmitted to the eye; these therefore must, by their number, perform that service in determining the relative position of the several parts of the surface, which we were accustomed to receive from the white light; and, because this uniformly takes place with respect to every object then within our view, the mind is deceived, and mistakes them for white rays. This deception extends to all other rays of the same kind; and hence red and white surfaces, though painted on the retina by means of red rays, are both perceived by the mind as white.

This explanation, the author observes, is confirmed, when it is considered that the illusion does not take place, if the objects, seen through a red glass, be few in number, or not strongly enlightened: if, fixing the red glass in a tube, we look at a single object, whether it be white, or red, it will appear of the latter colour; because, in this case, there are no other objects in the same circumstances to produce the deception.

An illusion of a similar kind, and depending, according to M. Monge, on the same cause, is produced in the following experiment: Let a room be illuminated by the light of the sun transmitted through a red silk curtain, and a hole, two or three

lines in diameter, be so made in the curtain, as to admit rays from the sun; which must be received on a sheet of white paper; the part of this paper on which these rays fall will not appear white, but bright green; and, if the curtain be green, the image of the sun on the paper will exhibit a beautiful red. In both cases, says M. MONGE, in consequence of the various objects which we perceive within the room, we mistake for white the homogeneous rays transmitted through the curtain and reflected by the several surfaces; and therefore the rays, which are really white, exciting in us a different situation, must appear of a different colour. Hence he concludes that our judgment concerning colours does not depend solely on the absolute nature of the rays of light which the surfaces reflect to the retina, but is modified by other circumstances: he thinks that it is determined, not so much by the affections of the rays considered as absolute, as by the relations which may take place between some of these affections. This may indeed be the case with respect to surfaces viewed through a coloured medium, in which our judgment is formed merely from a comparison of objects which, if we may so express ourselves, are disguised: but we are inclined to think that the phenomena of the sun's rays transmitted through a small hole in a red or green curtain may be explained, without supposing any deception. It is remarkable that the phenomena, here represented as universal, are denied as such in a memoir written by M. *Gentil*, and are ascribed to some peculiar circumstance in the glass used by M. MONGE.

Vol. IV.—*On the Combination of Phosphorus with Sulphur.* By M. PELLETIER.

M. *Margraaf* combined phosphorus with sulphur by means of distillation: M. PELLETIER observes that this process is not necessary; as phosphorus will unite with a considerable proportion of sulphur at the temperature of boiling water: but though it might be supposed that the sulphur would render the phosphorus more solid, the combination becomes fluid in the moderate temperature of 50 degrees of Fahrenheit's thermometer.

On the Medicinal Properties of Oxygen Gas, or Vital Air. By M. FOURCROY.

Some physicians having imagined that, in the *phthisis pulmonaris*, great advantages might accrue to the patient from inspiring vital air, the experiment was tried, without the success which these gentlemen had expected. The first trial indeed always appeared to give relief, and seemed to promise the happiest effects; the patients breathed with greater ease and freedom, every alarming symptom seemed to be alleviated, they became

became more cheerful, and flattered themselves with the hope of a speedy recovery: but the hectic fever was heightened, even while these favourable appearances continued; and they soon gave way to a return of the disorder, with an aggravation of all its worst symptoms; the acceleration of which our author ascribes to the great proportion of caloric, communicated by this air to the animal system. Though the inspiration of oxygen gas, however, be thus detrimental in pulmonary complaints, M. FOURCROY is of opinion that it may be of great service in those diseases, which are either caused or accompanied by a defect of animal heat, and by a languor of circulation; he tells us that he has seen its beneficial effects in the chlorosis, in scrophulous affections, in indurations of the abdomen, and in the rickets in children; in the moist and chronic asthma, in hypochondriac complaints, and in other disorders of this class. Its immediate effects were an increase of warmth and colour, and an acceleration of the pulse: these symptoms, by the frequent inspiration of vital air, were heightened till they became febrile, and produced that increase of vigour in the solids, which was necessary to enable the constitution to conquer chronic diseases. A letter from M. *Chaptal* of Montpellier confirms these facts, but contains a caution against the inspiration of that vital air which is obtained from mercurial oxyds, as this has very frequently occasioned a salivation.

On the Camphor of Murcia. By M. PROUST.

This dissertation was written in Spanish, but we have here a translated extract of it, by which we find that the Spaniards obtain camphor from the essential oils of rosemary, marjoram, sage, and lavender: particularly from the latter, which yields it more abundantly than the rest. It is separated from the oil, by distillation, or by evaporation: but the latter seems to be the most advantageous process. Oil of lavender, set to evaporate in a cool place in the open air, began, in less than twenty-four hours, to deposit crystals, and yielded a quarter of its own weight of camphor. By distillation, the produce was not above $\frac{5}{24}$ ths. The best way of purifying it is, to sublimate it with about an eighth part of its weight of lime: thus it becomes white and dry, but loses about a twenty-fourth part of its weight. M. PROUST observes that the great mystery in refining camphor consists in making use of flat instead of spherical vessels, and in sublimating it with as great a heat as possible, short of ebullition; by which it is rendered transparent and heavy. It is remarkable that camphor will not boil over the sides of a vessel, of which it takes up a fourth part.

periments relative to the Propagation of Sound in Aeriform . By M. PEROLLE.

ese trials were made by placing an alarm watch in vases with the several gases which were to be examined; their ic gravities were compared by weighing a cubic foot of and were in the following proportion:

arbonic acid gas -	1080	Oxygen gas -	765
tmospheric air -	720	Nitrous gas -	698
ydrogen gas - -	72		

distances, at which the sounds ceased to be heard, were lows

ygen gas -	66,5 feet	In carbonic acid gas	48,4 feet
itrous gas -	66,5	Hydrogen gas	13
mospheric air	59		

e results do not at all confirm Dr. Priestley's opinion, the propagation of sounds in these elastic fluids is propor- to their several densities.

ol. V. The most interesting original paper in this volume *n the State in which the Bodies were found on digging up an Burial Place in Paris, in* 1786 *and* 1787. By M. DE CROY.

is remarkable that of those bodies which had been interred

equal quantity of oxygen gas; this mixture took place without any inflammation: but, on adding an inch of nitrous gas, a moſt violent exploſion was produced and broke the receiver; by ſome pieces of which, M. PELLETIER was wounded in the face. The gas, diſtilled from the phoſphoric acid, caught fire when a lighted taper was introduced into it. M. PELLETIER thinks that, during the diſtillation of the acid, water was decompoſed, and that its hydrogen, combining with the phoſphorus, formed phoſphorized hydrogen gas; which, however, was not ſufficiently impregnated with phoſphorus to take fire on coming into contact with atmoſpheric, nor even with vital, air.

Vol. VI. Among a variety of extracts from books, and articles which have only local importance, contained in this volume, we find a paper by M. DE FOURCROY, complaining that many diſcoveries made by him have in various publications been aſcribed to others. In order to prevent this error, he is reſolved that every new fact of importance, which occurs to him in the courſe of his chemical reſearches, ſhall be regiſtered in the office of the ſecretary to the academy, with the time of the diſcovery. Five phenomena are here related; for the diſcovery of which, chemiſtry is indebted to the aſſiduity of this gentleman and his aſſiſtant, M. VAUGUELIN.

Some oxygenated muriatic acid gas being introduced into a ſolution of two drachms of gum arabic in eight ounces of diſtilled water, the gum was in a few days converted into the citric acid. It is remarkable that the nitric acid converts gum into the oxalic or ſaccharine acid.

The cakes of turnſole, ſays our author, owe their blue colour to the carbonat of ſoda which they contain; and when that is diſſolved, they become red. If paper, coloured with turnſole, be moiſtened with the muriatic acid, and afterward waſhed to carry off the muriat of ſoda formed on it, the red colour, which it has thus acquired, will be changed again to blue, on its coming into contact with ammoniac; and if this be evaporated by a gentle heat, the paper will be red. It is therefore only by ſaturating the ſoda, that acids alter the colour of the turnſole from blue to red.

M. FOURCROY tells us, that the extract of vegetables is not, as is commonly ſuppoſed, a ſoap, conſiſting of oil and pot-aſh, but that this ſubſtance, after being diſſolved in water, is ſeparated from it on being expoſed to the atmoſphere, the oxygen of which it abſorbs, and loſes its ſolubility. The oxygenated muriatic acid converts it into a yellow concrete ſubſtance, which is ſoluble, not in water, but in alcohol and in the alkalies.

iſtilling a pound of the ſerum of the blood of an ox, me ounces of the diluted nitric acid, M. FOURCROY d a ſmell reſembling that of bitter almonds, which in- the Pruſſic acid. Accordingly, this produce being vith the oxyd precipitated by lime from the ſulphat of d with a little of the muriatic acid, yielded a very l Pruſſian blue. Our author thinks this proceſs much nple and commodious than that of *Scheele*.

oagulating, by heat, the arterial blood of an ox mixed hird part of its weight of water, a fluid was ſeparated; when carefully evaporated, yielded a juice perfectly ng bile in colour, taſte, and ſmell, and, on being d, appeared to be of the ſame nature.

AUGUELIN, in a chemical memoir on caſſia, cautions aries againſt the uſe of braſs or copper veſſels in making ct. In the rattling caſſia, he has frequently diſcovered f tartarous and acetous acid; and he aſſures us that, xtract bought at the ſhops, he has often detected a con- quantity of oxyd of copper. It were to be wiſhed apothecaries were forbidden to uſe either braſs or copper

he Formation of the Nitric Acid, during the reciprocal ſition of Oxyd of Mercury and Ammoniac. By M. DE

mercury precipitated, by the fixed caustic alkali, from corrosive sublimate; the oxyd became black; some of it was revived; and there remained in the liquid a triple salt, the elements of which the author indicates by giving it the appellation of ammoniaco-mercurial nitrat. Another method of forming the nitric acid, discovered by the writer of this memoir, is by pouring the concentered sulphuric acid on the liquid Prussiat of soda, or the caustic mineral alkali saturated with the colouring matter of Prussian blue: this mixture is attended with effervescence, and emits a vapour, which has the smell of the acid of nitre, and is of a red colour, similar to that of the nitrous vapours, which result from mixing nitrous gas with atmospheric air.

Vol. VII.—*On the Culture of the Clove-tree in the Isle of Bourbon, and in Cayenne.* By M. Fourcroy.

It is not probable that the Dutch East India company will long retain that monopoly of the spice trade, to secure which they have more than once degraded their character, by measures not less mean than detestable. It has been discovered that the cinnamon and the clove tree, as well as the nutmeg, may be cultivated in various places with the same success as in the Moluccas. The clove and the nutmeg tree were first planted in the Isle of France in the year 1769; and, in 1787, above three-thousand plants of the clove-tree were distributed among the colonists of that island and of the Isle of Bourbon. Thence some plants were carried, in 1773, to Cayenne; where they flourished so well, that, in the year 1787, the crop amounted to 273 pounds, and might have been much greater, if the cultivators had not prudently left a considerable number of flowers for seed. In the Isle of France, the clove-tree is full of buds in the month of January; the flowers do not open till a long while after this period; and the berries, which succeed them, are not ripe till December. The time for gathering the cloves, which are tubulated calices containing the petals and the organs of fructification, is just before the flowers begin to expand; they are then red, unctuous, and highly aromatic. There are trees which produce 50 pounds of cloves, beside 12,000 berries for seed; and it is remarkable that the plants which are natives of these islands, and have been raised from seed there, produce finer cloves than those which were originally brought from the Moluccas. When the cloves are gathered, the best way is to dry them in the sun; at least, of the various methods of treating them which have been tried, none have succeeded so well. The cloves of Bourbon are in some respects superior to those of the Moluccas; they are more highly aro-

matic,

matic, and yield a greater proportion of essential oil; which is much more clear, of a more delicate odour, and much lighter, than that of the Dutch clove.

On the Calcareous Phosphat. By Messrs. BERTRAND, PELLETIER, and L. DONADEI.

This mineral is found in Estramadura. It is of a whitish colour, and of great solidity, though not sufficiently hard to strike fire with steel. If triturated in an iron mortar in the dark, or even if two pieces of it be rubbed together, it becomes luminous: but when it has once lost this property, it does not, like some natural phosphori, receive it again by being exposed to the rays of the sun. If reduced to a very fine powder, and laid on coals, it does not decrepitate, but burns with a beautiful green light; though, if the coals be very hot, and the powder coarse, decrepitation will take place.

According to the analysis, made by these chemists, an hundred grains of the calcareous phosphat is resolvable into the following elements:

Carbonic acid —	1 grain	Pure calcareous earth	59 grains
Muriatic acid —	½	Phosphoric acid —	34
Iron — —	1	Fluoric acid —	2½
Quartzous earth —	2		
			100 grains

Extract from the Registers of the Royal Academy of Sciences. By M. DE LA PLACE.

The formation of water, from the combustion of hydrogen and oxygen gas, is a fact of great importance in the new system of chemistry, which in a great measure depends on it; it cannot therefore be too carefully examined. It is certain that, in many experiments, the water thus formed has contained a little of the nitric acid: but this the French chemists have supposed to be accidental, owing to the mixture of a small quantity of azotic with the oxygen gas. Several very ingenious philosophers have been of a different opinion, and have considered the formation of the nitric acid as a necessary consequence of the combustion of hydrogen and oxygen gas. Messrs. FOURCROY, SEGUIN, and VAUGUELIN undertook, therefore, to investigate this question more accurately, and to try whether, by varying the experiment, they could not obtain pure water, without any mixture of acid. The oxygen gas, which they used, was obtained from the super-oxygenated muriat of potash*; and one hundred cubic inches of it contained

* This, which we suppose to be what M. *Lavoisier* calls oxygenated muriat of potash, is a salt resulting from a combination of what used

tained only three of azotic gas; the hydrogen gas was produced from zinc diſſolved by the ſulphuric acid. Both the gaſes were expoſed to the cauſtic alkali, in order to free them from any fixed air which they might contain; and the proceſs was ſo managed, that the combuſtion was much more ſlow than in any preceding experiment. 25582 cubic inches of hydrogen, and 12457 of oxygen gas, were decompoſed when theſe gaſes were reduced to the mean thermometrical temperature of 10 degrees of Réaumur's ſcale, or 54,5 degrees of Fahrenheit's, and the height of the barometer to 28 inches French, which are equivalent to 29,83 inches Engliſh meaſure; the weight of the hydrogen was 1039, and that of the oxygen gas, 6210 grains. The water produced weighed 7245 grains, which was only four grains leſs than the weight of the gaſes. Thus, in the water reſulting from this proceſs, the weight of the hydrogen was to that of the oxygen, as 14338 to 85662, which is very nearly the proportion indicated by Meſſrs. *Lavoiſier* and *Meuſnier*. The water exhibited no ſigns of acidity. It did not in the leaſt redden paper dyed with turnſole, or violets; when mixed with a ſolution of nitrat of ſilver, it occaſioned no precipitation, nor even cloudineſs; and its ſpecific gravity was the ſame with that of diſtilled water. The aeriform reſiduum in the balloon, in which the combuſtion had been effected, rendered lime water turbid; which ſhewed that ſome fixed air or carbonic acid had been formed from the carbon contained in the hydrogen; the remainder conſiſted of a little hydrogen gas, and of a mixture of oxygen and azotic gas. It is ſuppoſed that, in this experiment, the purity of the oxygen gas, and the ſlowneſs of the combuſtion, prevented the oxygen from combining with the azotic gas, and from forming the nitric acid.

Vol. VIII.—*On the Senſations of Heat and Cold.* By M. SEGUIN.

As language is the means of facilitating the operations of the mind, it is certainly of importance to ſcience that it ſhould be rendered as perfect as poſſible, that every diſtinct idea ſhould be expreſſed by its peculiar and unvaried appellation, and that every term ſhould, as far as poſſible, ſuggeſt to all the ſame idea. It is in attempting to eſtabliſh this accuracy, that the merit of the new chemical nomenclature principally conſiſts; and we muſt acknowlege that, in this reſpect, it is greatly ſuperior to the old. Among other improvements to which it has given occaſion, M. SEGUIN directs our attention to the greater pre-

uſed to be called dephlogiſticated marine acid with the cauſtic vegetable fixed alkali. This order of ſalts was diſcovered by M. *Berthollet*, in 1786.

ciſion

cision with which it enables philosophers to express themselves on the subject of this memoir. Formerly the word *heat* signified sometimes a sensation, and sometimes the cause of this sensation; which most of the philosophers of the present time ascribe to a peculiar substance; this the new chemists have expressed by the word *caloric*, reserving the term *heat* to signify one of its effects. When a greater quantity than usual of caloric is communicated to our bodies, it occasions the sensation of heat: but when, on the contrary, we communicate it to other bodies, we experience the sensation of cold. As we cannot otherwise appreciate the intensity of heat and cold, than by comparing the several degrees of these sensations, which cannot be reduced to any common standard, our judgment concerning this intensity must be very inaccurate, and must not depend on the quantity of caloric received or communicated, but on the proportion between the present sensation, and that which immediately preceded it. This is illustrated by a variety of ingenious observations, from which the author concludes that the variety in the degree of heat or cold, which we feel on coming into contact with different bodies of the same temperature, depends on their several capacities, on their masses, on their property of *conducting heat*, and on the renewal of contact. We cannot, however, help wondering that one, who professes such great accuracy, should express himself so inaccurately as M. SEGUIN has here done; for *heat* is, according to his own definition, the sensation, not the substance which causes it; yet surely the sensation cannot be said to be conducted: but this inaccuracy becomes still more striking, when we are told that *the thermometer is by no means an exact measurer of heat*. As this is an assertion deduced from the preceding proposition, and which our author has not explained, we are at a loss with respect to the sense which ought, in this place, to be connected with the word *heat*; especially as this assertion is announced as a new discovery, in opposition to an opinion generally received. We do not believe that any philosopher ever considered the thermometer as an exact measure of the sensations of heat and cold; and Dr. Crawford, several years ago, shewed that it was not a measure of absolute heat; because the quantities of this, in bodies of different kinds, may be unequal, and yet their effect on the thermometer be the same.

Vol. IX.—*Extract of a Letter from* M. GUYTON (DE MORVEAU).

Dr. Priestley had observed that when saline liquors, inclosed in glass tubes hermetically sealed, were exposed to heat, a precipitation took place: but M. GUYTON, on an accurate investigation of

of the ſubject, is convinced that what the Doctor conſidered as a precipitate, is only an eroſion of the glaſs, reſulting from the action of the confined liquor on it. When green inſtead of white glaſs was uſed, this phenomenon did not take place.

On the Electrical Properties of the Magneſio-calcareous Borat. By the Abbé HAÜY.

The property of becoming electrical by heat, without friction, has been ſuppoſed to belong only to the tourmaline and the Braſilian topaz. Some years ago, the author of this memoir diſcovered it in a cryſtallized oxyd of zinc, or calamine *; and he has now found that it is poſſeſſed by the cryſtals here mentioned, to which M. *Weſtrum*, a German chemiſt, gave the name of Boracic ſpar of magneſia and lime. This mineral has alſo been called, from its figure, cubic quartz. It is found near Lunenburg, in the duchy of Brunſwic, near the ſummit of a mountain which bears the name of Kalkberg. The electricity ſeems to act in the direction of diagonal lines, drawn from one angle to its oppoſite, through the centre of the cube. The experiment ſucceeds beſt with a very gentle heat. Theſe cryſtals may alſo be excited by friction, but not ſo ſtrongly as by heat.

On the Combination of Oxygen with the Carbon and Hydrogen of the Blood; on the Solution of Oxygen in this Fluid; and on the Manner in which Caloric is ſeparated. By M. HASSENFRATZ.

The theories of reſpiration, as productive of animal heat, adopted by M. *Lavoiſier* and the ingenious Doctor Crawford, are too well known to need any particular detail. Doctor *Girtanner* differs from theſe gentlemen only in ſuppoſing that a part of the oxygen combines with the venous blood, and gives it that vivid colour which it exhibits in its paſſage through the arteries. They are, however, agreed that all the caloric, which the blood diffuſes through the animal ſyſtem, is let looſe in the lungs. To this Meſſrs. *La Grange* and *De La Place* objected that the temperature of the lungs was never obſerved to be ſo much higher than the other parts of animals, as, according to this hypotheſis, it muſt be; and that ſo high a temperature muſt tend to their deſtruction. Hence they concluded that the heat, communicated to the animal ſyſtem, is not ſeparated in the lungs alone, but that it is gradually detached in every part of the body through which the blood circulates. In order to obtain ſatisfaction with reſpect to theſe points, M. HASSENFRATZ tried the experiments here related. He firſt mixed with venous blood ſome oxygenated muriatic acid, on

* See M. Rev. Vol. lxxviii. page 621.

h the blood was inſtantly decompoſed, and the colour be- much darker than before: but the colour of venous blood not altered by mixing with it the common muriatic acid, ited that its acidity was nearly equal to that of the oxy- ed; however, when undiluted muriatic acid was poured e blood, this was inſtantly decompoſed, and a flaky pre- te of a more vivid colour was formed. Our author ob- s that, in the oxygenated muriatic acid, the oxygen is in ſtate in which it will readily combine with the hydrogen arbon of the blood, when it comes in contact with them: ark colour, therefore, which was produced in the firſt ex- ent, muſt be that which the blood ultimately receives the oxygen. From theſe and ſeveral other experiments, ASSENFRATZ gives it as his opinion that the vivid colour e arterial blood is owing to its ſolution of oxygen gas; during the courſe of circulation, this oxygen gradually ines with the hydrogen and carbon of the blood, by which s it acquires a deeper colour; that, when it returns to ngs by the veins, this combination is completed, and it receives a freſh ſupply of oxygen, which it carries into rterial ſyſtem. Some caloric, he allows, muſt be ſepa- in the lungs, where the proceſs begins: but the greater of it is employed in vaporizing the water, which the ex- air carries with it; and a much larger proportion is let during the circulation, by the combination of the oxygen

tube, the air, which is to be examined, and after being previouſly gaged in a graduated receiver, muſt be conveyed by a little at a time. The combuſtion will continue till all the air be decompoſed, and the oxygen abſorbed; though, for the ſake of greater exactneſs, the reſiduum may be more ſtrongly heated. When the apparatus is cool, the reſiduum muſt be conveyed into a receiver gaged like the firſt; and the difference between the two volumes will indicate that of the oxygen gas contained in the air which has thus been examined. When the temperature of the atmoſphere is 50 degrees of Fahrenheit's thermometer, there will be no occaſion to heat the phoſphorus whenever freſh air is introduced; as it will take fire ſpontaneouſly, as ſoon as it comes again into contact with vital air.

Vol. X.—*On the Action of Lime, and of ſome metallic Oxyds, on Phoſphorus.* By Dr. RAYMOND.

M. *Gengembre* diſcovered that, by boiling phoſphorus in a ſolution of pot-aſh, a peculiar kind of gas was produced, which had the ſingular property of taking fire on coming into contact with the atmoſphere, and to which the French chemiſts have given the appellation of phoſphorized hydrogen gas. Dr. RAYMOND thought of varying the proceſs, in order to diſcover whether this gas might not be produced in ſome other way. He took two ounces of lime ſlaked in the air, a drachm of phoſphorus cut ſmall, with half an ounce of water, which he mixed up into a ſoft paſte, and put into a ſtone retort; to this retort a tube was fitted, the internal diameter of which, he ſays, ought not to exceed a line and a half, communicating with a receiver full of water. As ſoon as the retort was well heated, the phoſphorized hydrogen gas was generated ſo abundantly, that, from the quantity of ingredients here mentioned, no leſs than three quarts of it were obtained. The reſiduum was found to have all the characters of the native phoſphat of lime. Hence the Doctor ſuppoſes that the water was decompoſed during the proceſs, and that its oxygen ſerved to acidify the phoſphorus; which, in this ſtate, was combined with the lime, and formed the phoſphat; while its hydrogen, aſſuming a gaſous ſtate, carried with it a part of the phoſphorus, to which the property of taking fire by contact with the air muſt be aſcribed. The gas ſoon loſes this property, and the phoſphorus is condenſed on the ſides of the receiver; great caution, however, is neceſſary; for though a part of the gas may ſeem to have depoſited its phoſphorus, and to be reduced to pure hydrogen, yet another part, in the ſame receiver, may retain enough to cauſe a formidable exploſion, when in contact with air.

The facility with which water was thus decompoſed led the author to ſuſpect that a ſimilar effect might be produced by the

mixture in the mean temperature of the atmoſphere. ngly he found that, in ten days' time, a ſmall quantity gen gas was generated in the vials, in which the in- were placed; this, however, was not phoſphorized, not being ſufficient to volatilize the phoſphorus.

ated by this ſucceſs, Dr. RAYMOND reſolved to try uld be effected by metallic oxyds. He made two like the former: but, inſtead of lime, he ſubſtituted, in the white oxyd of zinc, and, in the other, the black iron. After long diſtillation with great heat, he ob- rom both phoſphorized hydrogen gas: but it was pro- n much leſs time, and in greater quantity, from the zinc, than from that of iron; which he aſcribed to the inity of the former to the phoſphoric acid.

he different Sulphats of Mercury; on the Precipation of lts by Ammoniac; and on the Properties of a new Triple lting from this Operation. By M. DE FOURCROY.

e performing ſome experiments to aſcertain the effects oniac on ſulphat, or, as called by the old chemiſts, f mercury, M. FOURCROY found them to be various; t this variety depended on the different modifications of On farther examination, he diſcovered that the cauſe difference might be aſcribed, in ſome meaſure, to the on between the mercury and the ſulphuric acid employed

riatic acid converts it into *mercurius dulcis*. A hundred parts of this ſulphat, when dried, contain twelve of ſulphuric acid, ſeventy-five of mercury, eight of oxygen, and five of water.

If this ſalt be ſtrongly heated, it yields, firſt, water; then ſulphurous acid; and then oxygen gas: if this proceſs be ſtopped as ſoon as the ſulphurous acid ceaſes to be ſeparated, the ſulphat is converted into turbith mineral, which the author calls yellow ſulphat of mercury, or ſulphat with exceſs of oxyd. This is ſoluble in 2000 parts of water; and, when precipitated by an alkali, is grey. It is in a great meaſure decompoſed by the nitric acid, and the muriatic acid converts it into corroſive ſublimate. A hundred parts of turbith mineral contain ten of ſulphuric acid, ſeventy-ſix of mercury, eleven of oxygen, and three of water.

From the remaining experiments here related, it appears that ammoniac decompoſes the ſulphats of mercury partially, and not entirely, like the fixed alkalies. When the volatile alkali is poured on a ſolution of the neutral ſulphat, the precipitate is a dark grey powder; if this be expoſed to the rays of the ſun, part of it is revived, and a ſalt is formed, which this author calls an ammoniaco-murcurial ſulphat; as it is produced by an union of ſulphat of ammoniac with ſulphat of mercury. M. FOURCROY obſerves, that this ſalt contains more ammoniac and oxyd of mercury, in proportion to its ſulphuric acid, than the two ſulphats of which it conſiſts; that hence it muſt be conſidered, not as a ſimple combination of them, but as a triple ſalt, having properties very different from their properties, and formed by the union of an alkaline and metallic baſe with each other, and with the ſulphuric acid. This ſalt is not produced by the combination of ammoniac with the acid ſulphat; becauſe, in this caſe, the alkali, being ſaturated with the acid which this contains, does not diſengage the oxyd of mercury.

Vol. XI.—*On ſome Facts that have been maintained in oppoſition to the Antiphlogiſtic Syſtem of Chemiſtry.* By M. BERTHOLLET.

The principal objection here conſidered, is that offered by M. *Weſtrumb*, who inſiſts that dephlogiſticated marine acid contains, beſide its muriatic baſe combined with caloric and water, a conſiderable portion of calx of dephlogiſticated manganeſe; and that it is to this, and not to oxygen, that its yellow colour muſt be aſcribed. In anſwer to this objection, M. BERTHOLLET produces ſeveral experiments, which ſhew that the oxygenated muriatic acid does not neceſſarily contain oxyd of manganeſe. If, ſays he, the nitric and muriatic acids be mixed, effervescence takes place; and oxygenated muriatic acid is produced. This gas is of the ſame colour, and has the

ſame properties, with that obtained from the oxyd of manganeſe: but there can be no reaſon to ſuſpect that manganeſe is concerned in this produce. Beſide, no oxyd of manganeſe is precipitated by lime, nor by the alkalies, from oxygenated muriatic acid that has been diſcoloured by light; which would be the caſe if, as M. *Weſtrumb* pretends, this oxyd had been diſſolved in it. Muriat of manganeſe, mixed with this acid, renders it turbid, and the oxyd is precipitated; in this caſe, the acid loſes its colour, becauſe the oxyd has deprived it of its oxygen. After adducing theſe and other facts of a ſimilar nature, M. BERTHOLLET confeſſes that, in two or three inſtances among his numerous experiments, his oxygenated muriatic acid, though prepared with great care, became turbid, and depoſited oxyd of manganeſe; he ſays that he does not know how to account for this circumſtance: but he thinks it was owing to ſome accidental quality of the manganeſe employed in the proceſs.

M. *Gren*, another German chemiſt, abſolutely denies that recent oxyds, which have not attracted moiſture from the air, can be reduced without charcoal, and that vital air can be produced from them. M. BERTHOLLET, in reply, appeals to experience; obſerving that, if pure nitric acid and mercury be diſtilled with a briſk heat, nitrous gas will firſt be produced, and afterward the neck of the retort will be filled with red vapours; when theſe ceaſe, vital air will be obtained, and the oxyd be reduced. In this caſe, the oxyd is reduced immediately after its formation, and, not having been in contact with the air, can have attracted no moiſture from it.

The remainder of this memoir is occupied by an account of the oxygenated muriat of pot-aſh that has been ſubſtituted for nitre, in making a gun-powder which was found to have much greater expanſive force than the common ſort, but, at the ſame time, proved ſo very inflammable, as not to be uſed without great danger; its taking fire was the cauſe of a dreadful exploſion at Eſſonne about two or three years ſince.

On the Compoſition of the Colouring Matter of Pruſſian Blue. By Profeſſor CLOUET.

From the various experiments which have been made concerning this ſubſtance, the Profeſſor ſuſpected that it was the reſult of a combination of the volatile alkali with carbon: he tells us that he obtained a conſiderable quantity of Pruſſian blue by expoſing, to a very ſtrong heat, a mixture of five parts of quick lime with one of ſal ammoniac, in a retort; to the neck of which was adapted a porcelain tube filled with powdered charcoal made red-hot; the ammoniac, which came over through this, was received in a balloon containing a ſolution of iron in the ſulphuric acid.

On

On the Method of making Instruments of Elastic Gum or Caoutchouc. By M. GROSSART.

The elasticity and flexibility of this substance, together with the circumstance of its resisting the action of most fluids, might render it useful in many respects, particularly in surgery: but the form, in which it is brought into Europe, makes it difficult to derive from it all the advantages which it might afford. It is now well known that the caoutchouc is the juice of a tree called by Linné *Hævea caoutchouc:* but it is seldom brought to Europe in its fluid state; and whenever this is the case, it is decomposed by the heat, and loses its properties. It may be dissolved in drying oils, and thus makes an excellent varnish, impenetrable by water, and even by air, and unaffected by acids. This has been used for coating balloons; M. *Bernard*, and afterward Messrs. *Durand*, employed it as a varnish for their well-known bougies: but these, though in many cases highly useful, have not all the advantages that would result from tubes made of the gum itself. In order to attain this object, solvents have been sought: but all which have hitherto been found alter the nature, and destroy the properties, of the gum. The author, however, justly observes, that an entire solution is unnecessary; all that is requisite is to soften it so far, that different pieces of it may cohere, and be, as it were, glued together; experience has convinced him that, if two pieces of the elastic gum thus softened be pressed together, and the pressure continued till they be dry, they will be so strongly united, that, if force be used, the gum will break in any other part as soon as in that cemented. It may thus be softened by ether, by the volatile oils of lavender and turpentine, and even by boiling water. M. GROSSART's method is to cut a gum-bottle in a spiral direction, so as to make of it one long ribband, a few lines in breadth. This he lays in the solvent till it be sufficiently softened; if boiling water be used, its edges will become rather transparent in about a quarter of an hour; it must then be rolled round a little cylinder or mould, taking care to press the several turns close to each other, so as to form one continued surface; a piece of tape, rolled very tightly over it, serves to continue the pressure till it be dry. In order to draw the mould out of it, he steeps it a little while in warm water.

On the Combination of Oxygen with the Sulphuric Acid. By M. J. A. GIOBERT.

M. *Crell* observed that, by the black oxyd of manganese, the sulphuric acid may be oxygenated as well as the muriatic; and M. *Schurer*, another German chemist, affirmed that, in this state, the sulphuric acid dissolved gold and silver. Messrs. *Vau-*

nd *Bouvier* tried the experiment without ſucceſs, and he ſulphuric acid unaltered by the proceſs. M. *Giobert* ore fortunate, and aſcribed the failure of the French s to their not diluting the acid. His method is to pour unces of ſulphuric acid on two of the black oxyd of man- reduced to a fine powder, to which he adds twelve ounces led water; and he lets this mixture digeſt during ſix hours mperature of between 60 and 70 degrees of Réaumur's it is then boiled for about ten minutes, and twelve ounces er are added to it; after which it is removed from the ffered to cool, and filtrated. The produce is a ſulphat ganeſe with a great exceſs of acid ſurcharged with oxy- It contains, however, a much greater proportion of the f manganeſe than is ever found in the oxygenated muria- d: but this may be in a great meaſure ſeparated, by ng the liquor while hot, and letting it grow cold before cond quantity of water be added to it. The oxygenated ric acid is of a roſe colour, and the intenſity of this colour es the degree of its oxygenation. The muriatic acid s oxygen from it; yet the adherence of oxygen to the ric ſeems to be much ſtronger than to the muriatic acid; e oxygenated ſulphuric acid has been kept during ten s without undergoing any alteration: it is decompoſed rays of the ſun, but does not, like the oxygenated muri-

ward, the liquor became transparent; and, when evaporated to the consistence of syrup, deposited a great number of yellow radiated crystals, which had a saccharine and subacid flavour. If the liquor be exposed to air, confined by mercury, it imbibes oxygen, and the gum separates and floats on its surface; this separation is also greatly promoted by acids, and particularly by the oxygenated muriatic acid: alkalies have an effect directly opposite. The concrete gum, on being exposed to the air, changed its colour from white to brown, and appeared to have all the properties of that which is commonly sold. M. FOURCROY advises those who live in the countries where it is produced, and who may wish to send it to Europe in its fluid state, to add the vegetable fixed alkali to it; by which means he thinks its decomposition, and the separation of the gum, will be prevented.

Vol. XII.—*Account of a Process for making Kunkel's Phosphorus from Urine, which is shorter and more economical than that by which Messrs. Scheele and Gahn extract it from the Bones of Animals.* By M. GIOBERT.

This method is founded on the property of the metallic salts to separate the phosphoric acid from urine, which *Margraaf*, we believe, first discovered: but M. GIOBERT has greatly improved on the process directed by the German chemist, as he avoids the tedious and disgusting operations of evaporating the urine, and exposing it to putrefaction. He tells us, that it is indifferent whether the urine be that of healthy or diseased persons; and that of horses is nearly as good for this purpose as that which is human. He gradually pours into it a solution of lead in the nitric acid, till the precipitation ceases which this had occasioned; the whole is then diluted with a considerable quantity of water, and afterward filtrated through a linen cloth. The precipitate, which is phosphat of lead, must be made up into a paste with powder of charcoal, and well dried in an iron or copper pan: it must afterward be distilled; when it will yield, first, an ammoniacal, and then an empyreumatic, oil; these oils proceed from the urine, from which it is difficult to purify the phosphat. As soon as the oil ceases to come over, a clean receiver must be applied, and the fire be greatly increased. The phosphorus generally appears in about half an hour; and, within eight hours, twelve or fourteen ounces of it may thus be obtained. If the process be conducted with care, M. GIOBERT thinks that a hundred parts of phosphat of lead will yield between fourteen and eighteen of phosphorus.

If, on the phosphat of lead, thus precipitated from urine, a solution of sulphat of ammoniac be poured, and this, after di-

gesting during twelve hours, be filtrated and evaporated, phosphat of ammoniac will be obtained; and, if sulphat of soda be used, the result will be precipitat of soda.

A seventh Memoir, on Magnetism. By M. Coulomb.

M. Coulomb's preceding memoirs related chiefly to electricity; they were published at different times in the Memoirs of the Academy of Sciences; and were briefly noticed by us in our review of the several volumes of that excellent collection*. It is sufficient to remind our readers, that he applied the force of torsion of metal wire, which he had previously endeavoured to ascertain, in order to determine the laws of the attractive and repulsive forces of the electric and the magnetic fluid; which he found to be in the duplicate reciprocal ratio of the distances of the acting particles from each other. Pursuing these inquiries, he endeavoured to compare the force by which needles of the same diameter, but of different lengths, were carried back to the magnetic meridian from a deviation of thirty degrees. This force, which he considers as acting in a direction perpendicular to the needle, he calls the directive; and he found that, on diminishing the length of the needles within a certain limit, it decreased in the same proportion: but, when still shorter needles were tried, it appeared to be as the squares of their length.

M. Coulomb ascribes the phenomena of magnetism to two fluids contained in the magnet, and supposes that the several particles of each attract one another, and repel those of the other fluid, in the duplicate inverse ratio of their distances. In a piece of iron which gives no signs of magnetism, the two fluids remain intimately combined, and neuteralize each other: but when it becomes magnetic, they are separated; the one, which our author calls the boreal, recedes to the northern, and the other, or the austral, to the southern parts of the magnet. These fluids are not emitted by the magnet, but act by attraction and repulsion of the analogous fluids of every other magnet that comes within their sphere. The author farther supposes that, of every magnetic needle, each ferruginous particle is itself a little magnet, the poles of which are contiguous to the opposite poles of the adjacent particles. In the northern part of the magnet, the northern pole of each particle is stronger than the southern pole of the next; but this excess of force diminishes as the particles approach the centre where the powers become equal; after which that of the south pole acquires a superiority, which increases as they approximate the southern

* See M. Rev. vol. lxxviii. p. 612. 621. vol. lxxxi. p. 604. New Series, vol. v. p. 491. and vol. viii. p. 512.

extremity

extremity of the needle. In order to illustrate this theory, M. COULOMB magnetized a small tube filled with steel filings, each of which on being afterward poured out, was found to be in fact a separate magnet, having its north and south pole. These hypotheses, however, are by no means either new or satisfactory; the author's supposition, that particles of the same magnetic fluid attract each other, will not account for the repulsion which takes place between poles of the same name. M. *Wilke*, who maintained a similar hypothesis above twenty years ago, supposed each fluid repulsive with respect to itself, and attractive with respect to the other. As to the latter part of M. COULOMB's theory, it appears to us purely hypothetical. We own that we are not fond of these physical hypotheses; they may be plausible and ingenious; but they are of no use in the promotion of science. We adhere to the excellent maxim of Boerhaave, that, *in physics, nothing is certain, except facts which are obvious to our senses, and those conclusions which are adduced from them by strict mathematical reasoning.*

On some Properties of the Muriat of Tin. By M. PELLETIER.

This salt is obtained by boiling tin in the muriatic acid; it becomes oxygenated on being exposed to oxygenated muriatic gas, and, in this state, is an useful ingredient in dying: the properties here mentioned depend on its great affinity to oxygen, which it will attract from various acids and metallic oxyds; as it also absorbs this principle from air, M. PELLETIER thinks it may be applied with advantage to eudiometrical purposes.

Vol. XIII.—*Explanation of some Phenomena which seem to be contrary to the Law of Chemical Affinity.* By M. HASSENFRATZ.

To express by numbers the proportions of affinity between substances, whether simple or compound, in their various combinations, is a problem which has employed the attention of some of the most eminent chemists; of the various tables in which this has been done, M. HASSENFRATZ thinks those the best, which were published by M. *Guyton (de Morveau)* in the *Encyclopédie par ordre de matieres*, and from these he has taken the particular cases here discussed.

In these tables, the affinity between the muriatic acid and soda is expressed by 31; and that, between the muriatic acid and lime, by 24. If then this acid be exposed to the action of soda and lime at the same time, it will be attracted by the soda with a force equal to 31—24 or 7, and muriat of soda will be formed.

Again, the affinity of the carbonic acid to soda is 8, and to lime, 12: whence, if carbonic acid be poured on a mixture of soda

and

, the lime will attract the acid with a power equal to or 4. From these premises, it might be concluded om a mixture of lime and soda with muriatic and car- cid, the result would be muriat of soda and carbonat of but *Scheele* asserts, that, if a solution of muriat of soda ed on lime, and the mixture be set in a cellar, where abundance of free carbonic acid, or fixed air, the re- be carbonat of soda, and muriat of lime. These and enomena of the same kind astonished *Scheele*; and, in account for them, he supposed that the affinities be- lkalies and acids varied in proportion to the water con- n the neutral salt.

e is one circumstance in this experiment, of which M. as not taken notice, though it ought to have been men- viz. that a part only of the muriat of soda is decom- this depends on the proportion of the muriat of soda to lime; for the greater the quantity of the latter is with o the former, the greater will be that of the carbonat of t, with this, carbonat of lime will also be formed.—To these phenomena, our author observes that, if a stone dish with flaked lime, and water, saturated with muriat of soda, ed on the lime, the water will be uniformly distributed he lime, so that each particle of it will be surrounded with

from the ſimultaneous action of three ſimple affinities, which may be repreſented by the following formula. Let *a* be the affinity of the acid of a neutral ſalt with its baſe, *b* the affinity of the ſame acid with lime, or any other ſubſtance mixed with it, and *c*, the affinity between the carbonic acid and the baſe of the neutral ſalt; then we ſhall have either $a-b<c$, or $a-b>c$; in the former caſe, the baſe of the ſalt will unite with the carbonic acid, and form a carbonat; in the latter, there will be no decompoſition. M. HASSENFRATZ obſerves that, by purſuing experiments of this kind with metallic oxyds, and mixing theſe with neutral ſalts, with the baſes of which they have no affinity, we may diſcover numerical quantities to expreſs the relative affinities of theſe oxyds with acids and alkalies; and, by combining theſe trials with thoſe in which one metal is precipitated by another, the affinities between oxygen and the ſeveral metals may be known.

On the Solubility of Sea Salt in the Solutions of various Neutral Salts. By M. VAUQUELIN.

Theſe experiments are arranged under three claſſes. In the firſt, ſea-ſalt, or muriat of ſoda, was diſſolved in ſolutions of alkaline and earthy ſulphats; in the ſecond, in ſolutions of nitrats; and, in the third, in thoſe of the muriats of pot-aſh, of ammoniac, of carytes, and of lime; in each, the change of temperature, as indicated by Réaumur's thermometer, and the quantity of ſalt precipitated, was carefully obſerved. It was found that moſt of theſe ſolutions were decompoſed by the muriat of ſoda; in which caſe a quantity of caloric was let looſe, proportional to that of the ſalt precipitated; and that ſea-ſalt is more ſoluble at a temperature of 10 degrees, than moſt of the alkaline and earthy neutral ſalts: but this is not the caſe in a very high temperature, as it may be precipitated from a boiling ſolution, by throwing in ſulphat of ſoda. It is alſo remarkable that ſeveral ſaturated ſaline ſolutions will diſſolve a greater proportion of muriat of ſoda, than pure diſtilled water, without precipitating any of their own ſalt, and without any caloric being let looſe. This ſhews, ſays M. VAUQUELIN, that a very little acceſſion of caloric is requiſite to diſſolve ſea-ſalt; and that there is, among theſe ſalts, a tendency to combination, which favours the ſolution of the muriat of ſoda.

Continuation of a Memoir on the Combination of Phoſphorus with Metallic Subſtances. By M. PELLETIER.

We have already given an account of M. PELLETIER's mode of combining phoſphoric glaſs with ſome metallic ſubſtances; in this memoir, he relates experiments, in which he brought the phoſphorus into immediate contact with the metal in

in fusion; this is certainly a dangerous process: but our author says that the danger may be avoided, by cutting the phosphorus into pieces of about four grains each, and putting them one by one into the melted metal. The phenomena were nearly the same with those which were mentioned in the preceding memoir on this subject; and platina thus treated became malleable. M. PELLETIER thus combined phosphorus with mercury, zinc, bismith, antimony, cobalt, nickel, speiss, manganese, and arsenic. The details are not very interesting; and these combinations not being perfect, very little, except their mere possibility, can be concluded from them.

Three Memoirs on the Nutrition of Vegetables. By M. HASSENFRATZ.

As the earth, in which plants have grown to a considerable size, has been found to have been undiminished in weight; and as some vegetables, and even trees, have been made to grow in water; it has been supposed that only air and water were necessary to their nutrition:—but M. HASSENFRATZ, on repeating these experiments, found that this vegetation was imperfect; and that plants, which had not been suffered to come into contact with earth, never arrived at such maturity as to produce fruit. This seems indeed to have been acknowleged by M. *Du Hamel*, in his account of an oak, which grew during eight years in water; and which, though for the first two years it seemed to vegetate faster than if it had been planted in the earth, soon appeared to decline. M. HASSENFRATZ tried the experiment with hyacinths, French beans, and cresses; they grew and produced flowers, but never came to full maturity: on analysing them afterward, they were found to contain a less proportion of carbon, than other plants of the same kind. Hence he concludes that the expansion and growth of vegetables in water alone is occasioned by the combination of the water with the constituent parts of their seeds, or roots; and that the carbon, therein contained, is conveyed by the water to the several parts of the plants: thus the increase of this principle, which takes place in vegetables during their growth in earth, cannot be derived either from air or from water; because, when left to derive nourishment from these alone, the original proportion of carbon is diminished during their vegetation.

It is supposed, by many philosophers, that vegetation decomposes carbonic acid; that its carbon is imbibed by the plant; that its oxygen is restored to the atmosphere; and that thus carbonic acid must be considered as the principal source of nutriment to plants, whence they derive continual accession of

carbon:—but M. HASSENFRATZ found that plants, vegetating in water impregnated with this acid, did not derive any addition of carbon from it. He obſerves that, if water and carbonic acid were decompoſed in vegetation, a conſiderable quantity of caloric muſt be abſorbed, and cold produced: but this, he contends, is contrary to fact. Another objection is that, according to the hypotheſis here oppoſed, air, in which plants vegetate, ought to be oxygenated: but our author affirms that air, in which plants had grown for two months, had undergone no ſenſible alteration; for though, in the day time, the plant might emit oxygen gas, while expoſed to the rays of the ſun, yet, during the night, this gas was re-imbibed, and combined with a part of the carbon of the vegetable, which then yielded carbonic acid;—this fact became evident on introducing lime water under the receiver in which the plant was confined.

In order to manifeſt whence plants derive their carbon, M. HASSENFRATZ reminds us that water, filtrated through manure, is brown, and that, when evaporated, its principal reſiduum is coal. Hence he concludes that plants derive their carbon from the earth, and that the fertility, which manure occaſions, depends on its introducing into the ſoil a greater quantity of this principle, combined with the moiſture which the vegetables imbibe. This hypotheſis is confirmed by the experiments made by M. *La Baiſſe* and M. *Bonnet*; which ſhew that plants, growing in water, coloured with madder, become red; and that they grow black, if made to vegetate in ink. Hence it is evident that the roots imbibe, not only the water, but alſo the matter with which it is coloured, and that this matter is depoſited in the ſubſtance of the plant. In ſupport of his opinion, our author introduces ſeveral ingenious obſervations on the effects of manure in fertilizing the earth; and he maintains that the ſtrength and vigour of vegetables depend on the quantity of coal diſſolved in the water which they imbibe.

Vol. XIV.—*Account of M. Jeanety's Method of preparing Platina.* By M. BERTHOLLET.

On the hiſtory of this metal, and the various attempts to diſſolve and render it malleable, we ſhall not enlarge. The only perſon* who had been able to apply it to any uſeful purpoſe, was M. *Rochon*; who fuſed it with arſenic, and, by combining it with copper and tin, compoſed a metal of which he

* Except Dr. *Ingenhouſz*; for whoſe diſcoveries relative to the malleability, fuſibility, and uſes of platina, ſee the account given of his "*New Experiments in Natural Philoſophy*," in the Appendix to our Review, New Series, vol. iii. p. 526.

made

made mirrors for reflecting telescopes. We are here told that, in the year 1784, M. *Chabanon* brought from Spain some ingots of platina, which he had purified in a manner that he would not communicate to any one; and he applied to M. *Jeanety*, a goldsmith of Paris, to make some trinkets of it. Hence this artist was excited to discover the mode of preparing it; in which he succeeded so well, that he is able to draw it into wire, and to make of it all those articles, whether for use or ornament, in which gold and silver are usually employed.

He first pounds the platina in water, to clear it from heterogeneous substances, and then mixes three marks of platina with six of white arsenic powdered, and two of refined pot-ash; this done, he heats a large crucible, which will contain forty marks, and throws into it a third part of his mixture, which he exposes to a strong fire, adding the two remaining portions at proper intervals, and stirring the whole together with a rod of platina. He then increases the heat, till the whole is melted. On breaking the crucible, he obtains a well formed mass of metal, which is attracted by the magnet: this he pounds as before, and refines a second time, by repeating the process already described; and if this should not purify it from iron, he renews the same operation; which is seldom necessary.

For the next process, M. *Jeanety* makes use of a crucible with a flat bottom, about three inches and a half in diameter; into which, when made red hot, he puts three marks of the platina, refined as above and reduced to powder, with an equal weight of arsenic, and a mark of refined pot-ash; this he exposes to a strong fire till the whole is melted, when he lets the crucible cool; observing to keep it in a horizontal position, that the ingot may be of an uniform thickness; this is now a mass of pure sonorous metal, weighing three marks and three ounces; and it is observed that the platina is the more easily and speedily refined in proportion to the quantity of the arsenic combined with it. The ingots, thus obtained, are placed during six hours in a muffle: but care must be taken not to increase the heat after the evaporation is once begun; as too great a degree of fire would spoil the whole. They are then dipped in oil, and again exposed for six hours to a heat sufficient to dissipate the oil in smoke. When the evaporation ceases, the fire must be increased as much as possible by oil; for by this, we are told, the arsenic sublimed acquires a metallic splendour, and the platina a perfect malleability, which it would not otherwise possess. The ingots are then cleansed in the nitrous acid, and boiled in distilled water till no acid remains: after which they are exposed to a strong fire, and hammered while hot; which

must

muſt be repeated, till the metal has acquired a ſufficient compactneſs.

On the Phenomena which occur on combining Ammoniac with the Nitrat and Muriat of Mercury. By M. DE FOURCROY.

The triple ſalt, which reſulted from precipitating ſulphat of mercury by ammoniac, induced this gentleman to purſue ſimilar experiments with the nitrat and muriat of this metal. Theſe experiments are here related; and it appears that the reſult of them is analogous to that of the decompoſition of the ſulphat: a triple ſalt is formed both by the nitrat and the muriat: but, in the former caſe, a grey precipitate is depoſited, and a part of the oxyd is reduced by the ammoniac; whereas, when the muriat is decompoſed, no grey precipitate occurs, the oxyd is not reduced, and a very white inſoluble triple ſalt is immediately formed, which is entirely precipitated. To the former of theſe ſalts M. FOURCROY gives the name of *ammoniaco-mercurial nitrat, with exceſs of oxyd and ammoniac*; and he diſtinguiſhes the latter by the appellation of *ammoniaco-mercurial muriat.* He conjectures that other metallic oxyds, when thus combined with ammoniac, may unite with neutral ſalts; and that thus various kinds of triple ſalts may be formed.

On the Preparations of the Phoſphorus and Phoſphoric Acids, with ſome Obſervations on the Phoſphorat of Soda. By M. PELLETIER.

This philoſopher's method of preparing the phoſphorus acid differs little from that which was ſome years ago propoſed by M. *Sage* *, and which, we believe, is now pretty generally known. The principal alterations made by the author of the preſent memoir conſiſt in his putting each ſtick of phoſphorus into a glaſs pipe, the lower part of which is ſhaped like a funnel, terminating in a very ſmall opening; and in covering the apparatus with a tubulated receiver, which he can open at pleaſure. By theſe means he can diſſolve a greater quantity of phoſphorus without danger of an exploſion. His method of converting the phoſphorous into the phoſphoric acid, by the nitric, or the oxygenated muriatic acid, is the ſame with that diſcovered by M. *Lavoiſier* †, which is deſcribed in his Elements of Chemiſtry.

The phoſphat of ſoda is obtained by combining the phoſphoric acid with the mineral alcali: it has, we are told, been given with ſucceſs as a purge; and M. PELLETIER thinks it may be applied to the purpoſe of ſoldering metals, inſtead of borax; and indeed it reſembles this ſubſtance ſo much in many

* See M. Review, vol. lxxi. p. 493. † Ibidem.

of

of its properties, that Messrs. *Exchaquet* and *Struve* have supposed that the phosphoric acid is one of the constituent principles of borax*.

In the selection of these articles, we have attended only to such as were most generally interesting: but there are many others in the work, which, from an apprehension that we should too much exceed our limits, we have not mentioned, although they are not unworthy of the attention of those chemists who are converts to the Lavoisierian theory. On the whole, the 'Annals of Chemistry' are an useful collection of facts and experiments; which, by diffusing the knowlege of what is already discovered, may serve to encourage as well as to direct the farther pursuits of science. We intend, therefore, to communicate to our readers whatever may be worthy of their attention in the continuation of this work.

ART. V. *Asiatic Researches.* Vol. II.

[*Article concluded from the last Appendix.*]

On the second Classical Book of the Chinese. By the President.

SIR WILLIAM JONES informs us that,

'According to a *Chinese* writer, named LI YANG PING, the ancient characters used in this country were the outlines of visible objects earthly and celestial; but, as things merely intellectual could not be expressed by those figures, the grammarians of *China* contrived to represent the various operations of the mind by metaphors drawn from the productions of nature: thus the idea of roughness and of rotundity, of motion and rest, were conveyed to the eye by signs representing a mountain, the sky, a river and the earth; the figures of the sun, the moon, and the stars differently combined, stood for smoothness and splendour, for any thing artfully wrought, or woven with delicate workmanship; extension, growth, increase, and many other qualities were painted in characters taken from clouds, from the firmament, and from the vegetable part of the creation; the different ways of moving, agility and slowness, idleness and diligence, were expressed by various insects, birds, fish, and quadrupeds: in this manner, passions and sentiments were traced by the pencil, and ideas not subject to any sense were exhibited to the sight; until by degrees new combinations were invented, new expressions added; the characters deviated imperceptibly from their primitive shape, and the *Chinese* language became not only clear and forcible, but rich and elegant in the highest degree.'

In this language, adds the President, so antient and so wonderfully composed, are a multitude of books abounding in use-

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* See Review, New Series, vol iii. p. 551.

ful

ful, as well as agreeable, knowlege: but the highest class consists of *five* works, one of which at least every Chinese, who aspires to literary honours, must read again and again, until he possess it perfectly.—Of these five classical works, that which is at present under consideration is the second, containing *three hundred* odes, or short poems, in praise of antient sovereigns, and legislators, or descriptive of antient manners. The copies of this book, entitled SHI' KING, are supposed to be much interpolated, and the style of the poems is sometimes too metaphorical, and sometimes obscure from its brevity. Most of these odes are said to be nearly three thousand years old. We shall quote the following specimen: the original is given from the SHI' KING itself. 'It is a panegyric on VUCU'N, Prince of *Guey* in the province of *Honang*, who died, nearly a century old, in the thirteenth year of the Emperor PINGVANG, *seven hundred and fifty-six years* before the birth of CHRIST, or *one hundred and forty-eight*, according to SIR ISAAC NEWTON, after the taking of *Troy*; so that the *Chinese* poet might have been contemporary with HESIOD and HOMER, or at least must have written the ode before the Iliad and Odyssey were carried into Greece by LYCURGUS.'

'Behold, where yon blue riv'let glides
Along the laughing dale;
Light reeds bedeck its verdant sides,
And frolic in the gale:

So shines our Prince! In bright array
The Virtues round him wait;
And sweetly smil'd th' auspicious day,
That rais'd him o'er our State.

As pliant hands in shapes refin'd
Rich iv'ry carve and smoothe,
His *Laws* thus mould each ductile mind,
And every passion soothe.

As gems are taught by patient art
In sparkling ranks to beam,
With *Manners* thus he forms the heart,
And spreads a gen'ral gleam.

What soft, yet awful, dignity!
What meek, yet manly, grace!
What sweetness dances in his eye,
And blossoms in his face!

So shines our Prince! A sky-born crowd
Of Virtues round him blaze:
Ne'er should Oblivion's murky cloud
Obscure his deathless praise.'

On the Indian Game of Chess. By the President.

Although the game of chess, according to our author, was 'certainly invented' by the *Hindus*, he cannot find any account of it in its primitive simple state, in the classical writings of the *Bráhmans*. The game which he here describes is much more complex, and by no means so well contrived, as that which is commonly played in Europe. It is said to be played by four persons, representing as many princes, two allied armies combating on each side: but, from the description here given, the mode of playing is not easily to be comprehended.

On two Hindu Festivals, and the Indian Sphinx. By the late Colonel PEARCE.

The antient festival of Bhavání is annually celebrated by the Gópas, and all other Hindus, who keep horned cattle for use or profit: on this feast they visit gardens, erect a pole in the fields, and adorn it with pendants and garlands. The day on which the Colonel describes this festival as happening, 'was our *first of May* *, on which the same rites are performed by the same class of people in England, where it is well known to be a relique of antient superstition in that country: it should seem, therefore, that the religion of the East, and the old religion of Britain, had a strong affinity.'

The second festival is thus described:

'During the *Húli*, when mirth and festivity reign among *Hindus* of every class, one subject of diversion is to send people on errands and expeditions, that are to end in disappointment, and raise a laugh at the expense of the person sent. The *Húli* is always in *March*, and the last day is the greatest holiday: all the *Hindus*, who are on that day at *Jagannáth*, are entitled to certain distinctions, which they hold to be of such importance, that I found it expedient to stay there till the end of the festival; and I am of opinion, and so are the rest of the officers, that I saved above five hundred men by the delay. The origin of the *Húli* seems lost in antiquity; and I have not been able to pick up the smallest account of it.

'If the rites of MAY DAY show any affinity between the religion of *England* in times past and that of the *Hindus* in these times, may not the custom of making *April-fools*, on the first of that month, indicate some traces of the *Húli*? I have never yet heard any account of the origin of the *English* custom; but it is unquestionably very ancient, and is still kept up even in great towns, though less in them than in the country: with us it is chiefly confined to the lower classes of people; but in *India* high and low join in it; and the late SHUJA' UL DAULAH, I am told, was very fond of making *Húli*-fools, though he was a *Musselman* of the highest rank. They carry it here so far, as

* The days for the celebration of these ceremonies in England and India do not always correspond.

to send letters making appointments, in the name of persons, who, it is known, must be absent from their house at the time fixed on; and the laugh is always in proportion to the trouble given.'

The figure, which is supposed to represent a sphinx, is thought by the President to be a representation of a *lion* seizing a young elephant.

Two Inscriptions from the Vindhya Mountains; translated from the Sanscrit by CHARLES WILKINS, Esq.

Translation of an Inscription in the Maga Language, engraved on a Silver Plate found in a Cave near Islámabád. Communicated by JOHN SHORE, Esq.

This inscription is of a nature highly curious, but is too long for our insertion.

On some Roman Coins found at Nelore: Extract of a Letter from ALEXANDER DAVIDSON, Esq.

'A peasant near Nelore, about 100 miles north-west of Madras, was ploughing on the side of a stony-craggy hill: his plough was obstructed by some brick-work: he dug, and discovered the remains of a small Hindu temple, under which a little pot was found with Roman coins and medals of the second century.'—These were sold as old gold, and many of them were melted: of those which were recovered, Mr. Davidson had two—an Adrian and a Faustina, of which drawings are given. Many of the coins are said to have been 'as fresh and beautiful as if they had come out of the mint but yesterday.'

Of the Introduction of Arabic into Persian.

This paper will not admit of being abridged; nor can any parts of the following be extracted without danger of injuring the whole. It treats,

On the Astronomical Computations of the Hindus; by SAMUEL DAVIS, Esq.

and it well deserves the attention of those who wish to inquire into the state of science in India.

On the Baya, or Indian Gross-beak. By AT'HAR ALI' KHA'N of *Delhi*.

This bird is rather larger than a sparrow, with yellow-brown plumage, a yellowish head and feet, a light-coloured breast, and a conic beak very thick in proportion to his body. He builds his nest on the highest tree, placing it with its entrance downward, to secure it from birds of prey. Strange stories are related of him: he is said to light his nest by means of fire-flies, which he catches alive during the night, and confines by means of moist clay: he may be taught to fetch any small thing that his master points out to him; 'it is an attested

t, if a ring be dropped into a deep well, and a signal be
o him, he will fly down with amazing celerity, catch
g before it touches the water, and bring it up to his
with apparent exultation.' One instance of his docility
tioned by the author with confidence: 'The young
women at Banáres, and in other places, wear thin plates
d, called tíca's, slightly fixed by way of ornament be-
their eyebrows; and when they pass through the streets,
ot uncommon for the youthful libertines, who amuse
lves with training Baya's, to give them a sign which
nderstand, and send them to pluck the pieces of gold
he foreheads of their mistresses, which they bring in
h to the lovers.'

the Dissection of the Pangolin. By ADAM BURT, Esq.

the account of this animal, which we have already ex-
l from the 1st vol. of Asiatic Researches *, we shall add
llowing particulars:

he representation of this animal in the MEMOIRS of the ASIA-
SOCIETY, makes it unnecessary for me to enter into any ge-
escription of its external figure and appearance. There are
h foot five claws, of which the outer and inner are small when
red with the other three. There are no distinct toes; but each
moveable by a joint at its foot. This creature is extremely
ive. It has no teeth; and its feet are unable to grasp. Hence

'The stomach is *cartilaginous*, and analogous to that of the gallinaceous tribe of birds. It was filled with small stones and gravel, which in this part of the country are almost universally calcareous. The inner surface of the stomach was rough to the feel, and formed into folds, the interstices of which were filled with a frothy secretion. The guts were filled with a sandy pulp, in which, however, were interspersed a few distinct small stones. No vestiges of any animal or vegetable food could be traced in the whole primæ viæ. The gall-bladder was distended with a fluid resembling in colour and consistence the dregs of beer.

'The subject was a female: its dugs were two, seated on the breast. The uterus and organs of generation were evidently those of a viviparous animal.'

Mr. BURT offers a conjecture, which he supports with some ingenuity at least, 'that this animal might possibly derive its nourishment from mineral substances.'

On the Láchà, or Lac, Insect. By M. W. ROXBURGH.

This paper, enlarged, is inserted in the Philosophical Transactions of the Royal Society, part 2, for 1791. We have already noticed it in our 7th vol. p. 76.

The Design of a Treatise on the Plants of India. By the President.

SIR WILLIAM JONES here gives a description of five Indian plants, by way of example, and to induce others to continue his plan.

On the Spikenard of the Ancients. By the President.

The Indian spikenard is here supposed to be the Jatámánsì of the mountains of Népàl; and the President collects the following natural characters from an account of it, with which he was favoured by Mr. BURT:

'AGGREGATE.

'*Cal.* Scarce any. *Margin*, hardly discernible.
'*Cor.* One petal. *Tube* somewhat gibbous. *Border* five cleft.
'*Stam.* Three *Anthers*.
'*Pist.* *Germ* beneath. One *Style* erect.
'*Seed* Solitary, crowned with a pappus.
'*Root* Fibrous.
'*Leaves* Hearted, fourfold; *radical* leaves petioled.

'It appears, therefore, to be the *Protean* plant, VALERIAN, a sister of the Mountain and *Celtick* Nard, and of a species, which I should describe in the *Linnæan* style: VALERIANA JATA'MA'NSI *floribus triandris, foliis cordatis quaternis, radicalibus petiolatis*. The radical leaves, rising from the ground and enfolding the young stem, are plucked up with a part of the root, and, being dried in the sun or by an artificial heat, are sold as a drug, which from its appearance has been called *spikenard*; though, as the *Persian* writer observes, it might be compared more properly to the *the tail of an ermine:* when nothing

ns but the dry fibres of the leaves, which retain their original
they have some resemblance to a *lock of hair*, from which the
rit name, it seems, is derived. Two mercantile agents from *Bután*
e part of the *Dévárájá* were examined, at my request, by Mr.
RINGTON, and informed him, that the drug, which the *Ben-*
called *Jatámánsì*, "grew erect above the surface of the ground,
bling in colour an ear of green wheat; that, when recent, it had
t odour, which was greatly increased by the simple process of
g it; that it abounded on the hills, and even on the plains, of
, where it was collected and prepared for medicinal purposes."
its virtues are, experience alone can ascertain; but, as far as
ical analogy can justify a conjecture, we may suppose them to be
asmodick; and, in our provinces, especially in *Behar*, the plant
robably flourish; so that we may always procure it in a state fit
xperiment. On the description of the *Indian* spikenard, com-
with the drawing, I must observe, that, though all the leaves,
ineated, may appear of the same shape, yet all of them are not
expanded. Mr. BURT assures me, that the four radical leaves
arted and petioled; and it is most probable, that the cauline and
leaves would have a similar form in their state of perfect ex-
on; but, unfortunately, the plants at *Gayá* are now shrivelled;
hey, who seek farther information, must wait with patience, until
ems and leaves shall spring from the roots, or other plants shall
ought from *Népál* and *Bután*. On the proposed inquiry into the
s of this celebrated plant, I must be permitted to say, that, al-

every branch of useful knowledge, accompanied Mr. RICHARD JOHNSON from *Lac'hnau* to *Calcutta*, he visited the humble writer of this tract, who had long been attached to him with sincere affection; and, in the course of their conversation, "One of the fruits of my late excursion, said he, is a present for you, which suits your profession, and will be generally useful to our species: conceiving you to be worthy of it by reason of your assiduity in medical inquiries, I have brought you a prescription, the ingredients of which are easily found, but not easily equalled, as a powerful remedy against all corruptions of the blood, the *judham*, and the *Persian* fire, the remains of which are a source of infinite maladies. It is an old secret of the *Hindu* Physicians; who applied it also to the cure of cold and moist distempers, as the palsy, distortions of the face, relaxation of the nerves, and similar diseases: its efficacy too has been proved by long experience; and this is the method of preparing it:

"Take of white *arsenick*, fine and fresh, one *tôlá*; of picked black pepper six times as much: let both be well beaten at intervals for four days successively in an iron mortar, and then reduced to an impalpable powder in one of stone with a stone pestle, and thus completely levigated, a little water being mixed with them. Make pills of them as large as tares or small pulse, and keep them dry in a shady place*.

"One of those pills must be swallowed morning and evening with some *betel* leaf, or, in countries where the *betel* is not at hand, with cold water: if the body be cleansed from foulness and obstructions by gentle catharticks and bleeding, before the medicine is administered, the remedy will be speedier."

To this account he adds,

'The writer, conformable to the directions of his learned friend, prepared the medicine; and, in the same year, gave it to numbers, who were reduced by the diseases above mentioned to the point of death. GOD is his witness, that they grew better from day to day, were at last completely cured, and are now living (except one or two, who died of other disorders) to attest the truth of this assertion.'

On the Cure of Persons bitten by Snakes. By JOHN WILLIAMS, Esq.

Six cases are here related of persons in the most dangerous situations, in consequence of being bitten by the *Cobra de Capello*, who were cured by the internal and external use of volatile caustic alkali. The dose was a tea-spoonful repeated according to the necessity of the case. Mr. WILLIAMS concludes by saying, 'I have seen instances of persons bitten by snakes, who have been so long without assistance, that, when they have been brought to me, they have not been able to swallow, from convulsions of the throat and fauces, which is, I observe, a constant symptom of the bite of the *Cobra de Capello*; and indeed I have had many persons brought to me who

'* 105 grains constitute the quantity of arsenic in the Hindu prescription.'

had been dead some time; but never knew an instance of the volatile caustick alkali failing in its effect, where the patient has been able to swallow it.'

In the Appendix to this volume are contained, *a Meteorological Diary, kept at Calcutta*, by HENRY TRAIL, Esq. from 1st February 1784 to 31st December 1785; and four Papers by Mr. REUBEN BURROW.

The first of these is a synopsis of the different cases that may happen in deducing the longitude of one place from another by means of Arnold's Chronometers, and of finding the rates when the difference of the longitude is given.—The second contains memorandums concerning an old building in the Hadjipore district, near the Gunduck river.—This is a cylinder placed on the frustum of a cone: the diameter of the cylinder is about 64 feet: its height, 65 feet: the height of the conic frustum on which the cylinder is placed, is 93 feet; and the diameter of the cone at the base, is 363 feet.

Mr. BURROW says, that this seems evidently intended for the well-known image of MAHADEO; and he conjectures that the Pyramids of Egypt, as well as those lately discovered in Ireland, and probably too the Tower of Babel, were nothing more than images of the same personage.

In the next paper, are observations of some of the eclipses of Jupiter's Satellites;—and in the last, is given a proof that the Hindus had the Binomial Theorem. We shall quote a part of the valuable introductory remarks accompanying this paper:

'The *Islands* in the bay of *Bengal* are many of them covered with shells and marine productions, to a great height, and there are beds of large smooth pebbles near the *Herdwar* some hundreds of feet above the present level of the *Ganges*; the sea has therefore gradually been retiring, and consequently the position of the Equator was formerly farther north than it is at present in this part of the earth: and if a few similar observations were made in other countries, it is evident that the ancient situation of the pole upon the surface of the earth might be determined sufficiently near for explaining many difficulties and paradoxes in Geographical antiquities: for this purpose also it would be advisable to have permanent meridian lines drawn in high northern latitudes, to be compared in succeeding ages, and also to have marks cut upon rocks in the sea to shew the proper level of the water.

'In the aforesaid position of the Equator the sands of *Tartary* were inhabitable and the Siberian climates temperate; and the deserts of the lesser *Bukharia* were then part of the seat of the *Paradise of Moses*; and the four sacred Rivers of *Eden* went through *India*, *China*, *Siberia*, and into the *Caspian Sea*, respectively: this appears from a *Bramin* map of the world in the *Sanscrit language* which I met with about two years ago in the higher parts of *India*, together with a valuable Treatise of Geography upon the system of *Boodh*; both of which I communicated with my ideas on the subject to Mr. WILFORD, of the

the *Bengal* Engineers; and from him the world may expect shortly to be favoured with the first true representation of Scriptural and *Hindoo* Geography.

'From the aforesaid country the *Hindoo* religion probably spred over the whole earth: there are signs of it in every northern country, and in almost every system of worship: in *England* it is obvious; Stonehenge is evidently one of the Temples of *Boodh*; and the Arithmetic, the Astronomy, Astrology, the Holidays, Games, names of the Stars and figures of the Constellations; the ancient Monuments, Laws, and even the languages of the different nations have the strongest marks of the same original. The worship of the sun and fire; human and animal sacrifices, &c. have apparently once been universal: the religious ceremonies of the papists seem in many parts to be a mere servile copy of those of the *Gosseigns* and *Fakeers*; the Christian Ascetics were very little different from their filthy original the *Byraggys*, &c.; even the hell of the northern nations is not at all like the hell of the scripture, except in some few particulars; but it is so striking a likeness of the hell of the *Hindoos* that I should not at all be surprised if the story of the soldier that saw it in SAINT PATRICK's purgatory, described in MATTHEW PARIS's history, should hereafter turn out to be merely a translation from the *Sanscrit* with the names changed. The different tenets of *Popery* and *Deism* have a great similarity to the two doctrines of *Brahma* and *Boodh*, and as the *Bramins* were the authors of the Ptolemaic system, so the *Boodhists* appear to have been the inventors of the ancient *Philolaic* or *Copernican*, as well as of the doctrine of attraction; and probably too the established religion of the *Greeks* and the *Eleusinian* mysteries may only be varieties of the two different sects. That the *Druids* of *Britain* were *Bramins* is beyond the least shadow of a doubt; but that they were all murdered and their sciences lost, is out of the bounds of probability; it is much more likely that they turned Schoolmasters and Freemasons and Fortune-tellers, and in this way part of their sciences might easily descend to posterity, as we find they have done: an old paper said to have been found by *Locke* bears a considerable degree of internal evidence both of its own antiquity and of this idea; and on this hypothesis it will be easy to account for many difficult matters that perhaps cannot so clearly be done on any other, and particularly of the great similarity between the *Hindoo* sciences and ours: a comparison between our oldest scientific writers and those of the *Hindoos* will set the matter beyond dispute, and fortunately the works of *Bede* carry us twelve hundred years back, which is near enough to the times of the *Druids* to give hopes of finding there some of their remains: I should have made the comparison myself, but *Bede* is not an author to be met within this country; however, I compared an Astrolabe in the *Nagry* character (brought by Dr. MACKINNON from *Jynagur*) with CHAUCER's description, and found them to agree most minutely; even the center pin which CHAUCER calls "the horse" has a horse's head upon it in the instrument; therefore if CHAUCER's description should happen to be a translation from *Bede* it will be a strong argument in favour of the hypothesis, for we then could have nothing from the *Arabians*: what *Bungey* and *Swisset* may contain, will

will also deserve enquiry, and that the comparison may be the readier made, where the books are procurable, I mean very shortly to publish translations of the *Leelavotty* and *Beej Ganeta*, on the Arithmetic and Algebra of the *Hindoos*.

'It is much to be feared, however, that many of the best treatises of the *Hindoos* are lost, and that many of those that remain are imperfect; by the help of a *Pundit* I translated part of the *Beej Ganeta* near six years ago, when no *European* but myself, I believe, even suspected that the *Hindoos* had any Algebra, but finding that my copy was imperfect, I deferred compleating the translation in hopes of procuring the remainder; I have since found a small part more, and have seen many copies, but from the plan of the work (which in my opinion is the best way of judging) they still seem all to be imperfect, though the copier generally takes care to put at the end of them that they are compleat. I have the same opinion of the *Leelavatty*, and for the same reason; indeed it is obvious that there must have been treatises existing where Algebra was carried much farther: because many of their rules in Astronomy are approximations deduced from infinite series; or at least have every appearance of it; such, for instance, as finding the sine from the arc, and the contrary; and finding the angles of a right angled triangle from the hypothenuse and sides, independent of tables of sines; and several others of a similar nature much more complicated. I have been informed by one of their *Pundits*, that some time ago, there were other treatises of Algebra, besides that just mentioned, and much more difficult, though he had not seen them; and therefore as it is possible they may still be existing, and yet be in danger of perishing very soon, it is much to be wished that people would collect as many of the books of science as possible; (their poetry is in no danger), and particularly those of the doctrine of BOODH, which perhaps may be met with towards *Thibet*. That many of their best books are depraved and lost is evident, because there is not now a single book of geometrical elements to be met with; and yet that they had elements not long ago, and apparently more extensive than those of EUCLID, is obvious from some of their works of no great antiquity: the same remarks are applicable to their Cosmographical remains, in some of which there are indications of an Astronomy superior to that of the SOORYA SIDDHANT, and such popular treatises.

'Till we can therefore find some of their more superior works, it must be rather from the form and construction of their astronomical tables and rules, and the properties applied in their accidental solution of questions, &c. that we can judge what they formerly knew, than otherwise; that they were acquainted with a differential method similar to NEWTON's, I shall give many reasons for believing, in a treatise on the principles of *Hindoo* Astronomy, which I began more than three years ago, but was prevented from finishing, by a troublesome and laborious employment that for two years gave me no leisure whatever; and which (though the small time I had to spare since has been employed in writing a comment on the works of NEWTON, and explaining them to a very ingenious native who is translating them into *Arabic*) I hope ere long to have an opportunity of compleating:

at

at present I shall only give an extract of a paper explaining the construction of some tables, which first led me to the idea of their having a differential method.'

We are sorry that our limits will not allow us to give the remainder of this valuable paper.

We have now noticed each separate communication in this collection; and when we consider the importance and excellence of the aggregate, we look with dread toward any accident that may impede the progress of the Society's researches. We read with great sorrow the close of the President's sixth discourse, and we heartily wish to unite our exertions with his 'to promote the sale of the work in London;' that thus may not only be diffused those lights which have hitherto been attained, but that the members may be encouraged in their pursuit of others, which may hereafter be attainable.

ART. VI. *Ideen über die Politik*, &c.—*i. e.* Ideas on the Policy, Intercourse, and Commerce, of the principal Nations of Antiquity. By A. H. J. HEEREN, Professor of Philosophy in the University of Gottingen, and Member of several Literary Societies. 8vo. pp. 487. Gottingen. 1793.

ALTHOUGH it may appear very improbable that we should, at this period of literature, derive more historical and geographical information than has been already collected from the antient authors, who have been so often and so carefully perused, and on most of whom we have had able commentators, we have yet before us a striking instance how much a new point of view, or a combination of new facts, committed to the sagacity of a comprehensive mind, may still elicit from documents which were thought to be altogether exhausted. The discoveries, which have been made, especially within these last twenty years, have certainly, if we except the successful voyages of Columbus, surpassed those of any former interval, of similar, and indeed of far superior extent:—but, while we owe these successes to the great improvements made in navigation, the same cause, it must be owned, by the bias which it has given to our investigations, has made us lose sight of many great and important regions with which our forefathers were far better acquainted than we are.—The trade of the antients was chiefly carried on in the inland parts of the Old Continent, particularly in Asia and Africa; with which, notwithstanding all our ardour for discovery, we are more imperfectly acquainted than with the greatest part of the New Continent and the South Sea Islands;—and concerning this subject some materials are extant, which, if carefully collected and judiciously combined,

, may not only convey immediate information, but also as a guide to direct our future researches:—Such is the t of the present work.

is a trite observation, that historians of all ages have at- d more to the conflicts of nations, to the convulsions of , and to the crimes and follies of individuals, than to the ful arts which lead to human happiness, or to the virtuous generous exertions which, after all, abound in the public ll as in the private transactions of men. This observa- however destitute of novelty, seems to have been one of hief inducements which led Professor HEEREN to the in- ation to which we owe the present work. The period, hich he limits his researches, descends no farther than the of Alexander, when splendid conquests and inhuman nter became the chief distinctions which led to pre- ence and fame, and subverted the peaceful intercourse and s to which mankind seem at that time to have been in- d for a great share of prosperity.—The first two Ptolemies ypt, and Seleucus Nicator in Syria, are perhaps the only s, from that reign to the few Roman Emperors, who actuated by any motives but the gratification of their pas- and to whom antient historians ascribe any exertions for oting the welfare of their people and of mankind in general,

regret the ſcantineſs of the materials that have reached us! and how greatly we are indebted to him who, having carefully collected all theſe ſcattered materials, and compared them with, and illuſtrated them by, the hitherto unſatisfactory information which we have obtained from recent travellers, has eſtabliſhed many facts which we little expected ever to ſee well authenticated!

The preſent volume relates only to the African nations, under the three heads of *Carthage*, *Ethiopia*, and *Egypt*. The authors chiefly conſulted are Herodotus, Diodorus Siculus, Polybius, the *Periplus* (or *circum-navigation*) of Hanno, and that of the Red Sea aſcribed to Arrian,—Livy, Appian; and ſome others, ſuch as Agatharcides and Eratoſthenes—who, though full of information, ſeem as yet to have obtained little attention.—Some of theſe, eſpecially Herodotus, have obtained various new illuſtrations, partly from the critical acumen of the learned Profeſſor, and in a great meaſure from the corroborating information which he has collected from modern travellers; which throw much light on ſeveral paſſages that were conſidered as obſcure, dubious, and perhaps altogether erroneous. Theſe moderns are chiefly Leo Africanus, Bruce, and the accounts collected by the African Aſſociation: but, beſide theſe, our author diſplays ſuch a fund of erudition, that nothing, as far as we recollect, ſeems to have eſcaped him, which could in any way tend to illuſtrate his ſubject.

The following are the titles under which the contents of this work are arranged. I. Of Carthage. 1, The territories of Carthage in Africa. 2, Her poſſeſſions in Sardinia, Corſica, Sicily, the Balearic Iſlands, Spain, and her colonies. 3, Her marine, and maritime commerce. 4, Her inland trade with and final reduction by Rome.—II. Of Ethiopia. 5, Her military force. 6, Her conſtitution. 7, Her conteſts. 1, Geographical ſurvey of the Ethiopian nations. 2, Of the ſtate of Meroe. 3, Of the trade of Meroe in Ethiopia. III. Of Egypt. 1, General account of Egypt. 2, State of Egypt before Pſammetichus; her conſtitution, religion, learning, and commerce, at this early period. 3, State of Egypt from the reign of Pſammetichus to the conqueſt by Alexander.

We are confident that we ſhould gratify our readers, were we to enter into an ample detail of moſt parts of this intereſting performance: but, as our ſpace will not admit of it, we ſhall confine ourſelves to a ſketch of the information which the work affords concerning the commerce in the interior parts of Africa; which, at this time, are the peculiar objects of geographical inveſtigation: 'A country, (ſays our author,) containing extenſive empires of which the names are barely known;

where

nature carries on ſome of her grandeſt operations; where ſpecies of animals are preſerved from the rapacity of n ſecret receſſes and impenetrable deſarts; and where na- have riſen to a ſtate of ſociety very different from ours, a polity founded on principles of which we have perhaps leaſt conception.'

caravans of Carthage appear to have been one of the of that ſtate, no author having expreſsly mentioned not even Herodotus, who ſpeaks ſo fully of the route by the Egyptians penetrated from Thebes into the heart of . The articles of commerce, however, with which the ginians are known to have ſupplied their neighbouring ependent ſtates, eſpecially the number of ſlaves which onveyed to the Balearic Iſlands and ſeveral of their es, are ſufficient evidence that they muſt have penetrated ard, if not to the very banks, of the Niger; and this could in thoſe times as well as in our days, be effected by the of caravans. We know that there are ſuch caravans at ; and the courſe which they take, we are well aſſured, ſts with the route laid down by Herodotus in the paſſage ch we have above alluded.

s paſſage (Herod. l. iv. c. 181—185.) is in a manner t on which the chapter on the inland-trade of Africa is an commentary.—Herodotus relates the information which

It muſt here be added, that Herodotus mentions having received much information from the Lotophagi, and the Naſamones their neighbours; which plainly implies a communication with thoſe nations; and the practicability of this communication will in a manner evince its exiſtence; the moſt eaſtern dwellings of the Naſamones not being above ten days' journey from Augila, the ſecond ſtation on the great Theban road. Herodotus mentions, but in a very vague manner, certain ſalt pits (ἅλὸς μέλαλλον) about ten days' journey from the Atlantes, where men live in huts made of ſalt, and where it never rains. This ſpot is conjectured to be the inhoſpitable *Tegaſa*, viſited by Leo Africanus, who ſpent three days at the pits; whence Tombouctou receives its ſupply of ſalt. The diſtance between theſe two places is ſaid, by Leo, to be about 20 days' journey.

If the above information be thought to throw ſome light on what the antients have left us concerning the interior parts of Africa, the chapters on Meroe and the Ethiopian trade, we are perſuaded, will prove ſtill more ſatisfactory and intereſting. We again regret our narrow limits, which prevent our doing all the juſtice that is due to the merits of this curious part of the performance.—Herodotus, in his uſual way, traces the route from Elephantine, the ſouthern frontier town of Egypt, to Meroe, which he dignifies by the name of the Metropolis of Ethiopia.—From this evidence, and from the information of Agatharcides, Diodorus Siculus, Strabo, Pliny, and Eratoſthenes, the ſituation of this once celebrated city muſt have been on the right hand of the Nile, a little below the preſent Chendi, at about 17° N. lat. and 52½° E. long.; and Pliny expreſsly mentions that the emiſſaries ſent by Nero to explore theſe parts had obſerved an iſland in the Nile, named Tadu, facing that city, to which it ſerved to give the ſhelter of a harbour. We muſt here have leave to tranſcribe a ſhort paſſage from Mr. Bruce; which, as he ſeems not to have been much biaſed by the information derived from the antients, is a ſtrong confirmation of the locality of that memorable place.

"On the 20th of October in the evening we left Chendi, and reſted two miles from the town, and about a mile from the river; and next day, the 21ſt, at three quarters paſt four in the morning, we continued our journey. At nine we alighted to feed our camels, having gone about ten miles. At this place begins a large iſland in the Nile, ſeveral miles long, full of villages, trees and corn; it is called Kurgos. Oppoſite to this is the mountain Gibbainy, where is the firſt ſcene of ruins I have met with ſince that of Axum, in Abyſſinia. We ſaw here heaps of broken pedeſtals, like thoſe of Axum, all plainly deſigned for the ſtatues of the Dog, ſome pieces of obeliſk, likewiſe with hieroglyphics, almoſt totally obliterated. The Arabs told us theſe ruins were very extenſive, and that many pieces of ſtatues,

both

both of men and animals, had been dug up there: the ſtatues of the men were moſtly of black ſtone. It is impoſſible to avoid riſquing a gueſs, that this is the ancient city of Meroe *."

The fact ſurely is now beyond a conjecture; and the next ſtep in the inquiry is to inveſtigate the political ſtate of this once extenſive and flouriſhing metropolis.—We collect, from Diodorus, that it was under the dominion of a caſt of prieſts; that it was the centre of their power and devotional rites; that they ſent out emiſſaries into diſtant parts, who founded other towns of no inconſiderable magnitude and conſequence;—that Elephantine, Thebes, and perhaps Ammonium, were among the number of theſe ſettlements toward the north; and that, conſidering Meroe as the ſtaple of the commerce of Ethiopia, ſhe certainly had eſtabliſhments to the ſouthward, whence various articles, ſuch as gold, ivory, ſpices, perfumes, &c. were procured, which were not produced, or did not abound, in her own vicinity.

This circumſtance leads to a probability, almoſt amounting to a proof, that there was an intercourſe between Meroe and Arabia Felix, whither the produce of India is known to have been imported in the earlieſt periods. The eaſieſt and moſt probable communication was undoubtedly acroſs the Straits of Babelmandel; and that ſuch a communication did once exiſt, ſeems well authenticated by the account given by Mr. Bruce of the remains of Azab on the African ſide of thoſe Straits, and of Axum, about midway between Azab and Meroe; which point out the road taken by the caravans that carried on the intercourſe between the Ganges and the Mediterranean.—His words are as follow:

"On the 8th we came to the plain wherein ſtood Axum, once the capital of Abyſſinia, at leaſt as it is ſuppoſed. For my part, I believe it to have been the magnificent metropolis of the trading people, or Troglodyte Ethiopians. The towns of theſe people had buildings of great ſtrength, magnitude, and expence, eſpecially at Azab, worthy the magnificence and riches of a ſtate which was from the firſt ages the emporium of the Indian and African trade."

As among theſe *Rudera* there are only ruins of public buildings, and none of private dwellings, it is conjectured that they were not cities of conſtant reſidence, but rather places of reſort; where the adventurous traders and their attendants lived, as uſual, in their tents, but where the religious rites were celebrated with the greateſt ſolemnity, and in a manner becoming the diſpoſitions of men who ventured on expeditions acroſs the deſarts, far more difficult and dangerous than thoſe acroſs the Atlantic; whence alſo may be derived the great influence, or

* Bruce's Travels, vol. iv. p. 538.

rather

rather power, of the order of priests, who perhaps were the only constant inhabitants of these spots, which they wished to be considered as the favourite abodes of their divinities.—Thus much appears from the best authorities, that Meroe, Axum, and Azab, were places that had a common origin, and most probably were the principal stations of the caravans which traded to Arabia; while Thebes and Ammonium continued the communication toward Carthage.—Whether from Azab there was an intercourse with the Ethiopians of the more southern parts of Africa, toward Cape Gardefan and the present Zanguebar, remains matter of farther investigation; for which, however, there are sufficient grounds of incitement.

Professor HEEREN gives us to understand, in his preface, that if he should meet with encouragement, he intends to publish a second volume, on the policy, &c. of the antient Asiatic states, and a third on the European states. He has likewise intimated to a correspondent that, should the present volume be deemed worthy of a translation into English, he has additional materials which would improve the work essentially, and which he is ready to communicate.—We hope to see both these objects accomplished.

ART. VII. *Catholicon. Erste Abtheilung: Naturgeschichte, &c. i. e. Catholicon*, Part the First:—being an universal Polyglot-Lexicon of Natural History, with explanatory Observations. By PHILIP ANDREW NEMNICH, J. U. L. 4to. pp. 839. Hamburgh and Halle. 1793. London, Sewell. 16s. sewed.

UNDER the general title of *Catholicon*, this author had sometime since proposed to lay before the public a general Dictionary of the European languages, digested in one alphabetical series, which was intended to comprize not only the words in common use, but also the technical terms and phrases of every art and science. On mature deliberation, however, and, by the advice of many experienced editors, this plan was laid aside as far too extensive, and likely to prove too costly for those for whom it was chiefly intended, viz. professional men, who would gladly forego all that does not relate to their peculiar pursuits or avocations.—This idea has induced the author to distribute his work into certain classes; and we have now before us the first part of the class relating to natural history, which goes as far as the word *Canus*, and is conjectured to be about one quarter of the whole of this alphabet.*

* The Marine Lexicon is preparing by M. *Roding*, of which the first part is likewise published: see the next succeeding article.

The specimen before us is an ample proof of the ingenuity, and, we must add, of the indefatigable industry, of the compiler. In the nomenclature of the animals, plants, and minerals, he has followed *Gmelin*'s last edition of the *Linnéan* system: to every name is annexed its etymological derivation; which often leads to an enumeration of the Latin and Greek synonims: then follow the names in as many languages as they could be procured, in which the author has not limited himself merely to the European; many Asiatic, and, in general, the original Indian, names having been subjoined.—In every language, he has attended to the principal dialects of it; and the varieties of each species, as well as the names given to animals at their different ages, are inserted; then follow the general observations descriptive of the object, its manners, habits, or any other striking circumstance belonging to it.—None of the terms of the art, and of their different acceptations, appear to have been omitted; and the anatomical technology has been considered as a constituent part of this subject.

In order to convey some idea of the extent of the work, and of the manner in which it is executed, we shall add the following short sketch of the article *Anas*, which occupies above 12 pages.—The generic name, with a short definition, is at the head of 65 species; among which the more common are of course more amply discussed. Of the *Anas boschas domestica*, we have the name in 34 principal languages, beside many subordinate and obsolete dialects.—The paragraph *English* stands thus:—'The Duck, the tame-duck, the decoy-duck; *Anglo-sax.* Ened; *Galic*, Tunnag, lach, gaillcheark; *Welsh*, Hudnwy, hwyad; *Cornish*, Hawz, haz, hoet.

1. The drake, or male; *Galic*, Nolach.

2. The duck, or female.

3. The duckling, the brood of the duck; *Galic*, Iseun tunnag.'

To most of the species are added observations; which, we are confident, will be found satisfactory to those who may not use this work as a lexicon. They are comprehensive, but clear, and to the purpose. As the author solicits hints for the improvement of the succeeding volumes, we would suggest whether a reference to the best icon of every subject might not, without much increasing the bulk, be a convenient addition for those who may be induced to use this work as a manual.—We must add, that, beside the lexicons of the different arts and sciences, the author means to give a nomenclature of the familiar languages; so that every individual, by having the part that relates to his particular profession or pursuit, and this general

nomenclature, will find himself in possession of all that he is likely to want in the way of lexicography.

ART. VIII. *Allgemeines Wörterbuch der Marine, &c. i. e.* A General Dictionary of Sea-terms. By J. H. RODING. Vol. I. 4to. Sewed. Hamburgh. 1793. (Sewell, London. Price 16s.)

IT was hardly to be expected that a nation, which has but little coast, should execute, for Europe, a work like that which is now before us. Such, however, are the advantages of a diffusive cultivation of literature, that Germany (with a constitution which prevents the patronage of national undertakings by the sovereign,) finds, in the encouragement of individuals, a sufficient incentive to every sort of intellectual exertion which the public interest requires.

This is a most laborious work. It opens with a catalogue of all the books on naval science that have been printed in Europe, of which the first is dated in 1484. These are arranged in the chronological order of their appearance; and are enumerated almost completely: yet we have not observed the following:—Gee, on the Navigation of Great Britain; of which a French translation was printed in 1749. Robertson's Elements of Navigation, 1754. Hamilton's Introduction to Merchandice, containing the Law and Practice relating to Sale, Factorage, Insurance, Shipping, &c. 1788. Account of Greenwich Hospital, 1789. Brough's Considerations on the Necessity of lowering the Freight of Ships employed by the East India Company, 1786; and several of the popular works; as Mariner's New Calendar; Mariner's Compass; Seaman's Vade Mecum; India Officer's Pocket Guide, &c. Under the head 1751, K. a work is ascribed to Kippax which was by him translated from Ustariz. Several pamphlets on the Fisheries are omitted, and some books of voyages which contain important observations. Articles of treaties relative to navigation should also have been enumerated. This list is succeeded by a reference to all the scattered essays on nautical subjects inserted in the transactions of different philosophical societies.

The observation, which the author's brief account of these books impresses, is, that there have been in Europe two great nautical schools, the Mediterranean and the Baltic. In the first, a *calm* sea, the art of ship building was a continual improvement of the *oar-raft*, a coasting navigation, the practice of the mariners; and the port-customs, the technology, and the maritime laws, all wear marks of this original character. In the second, a *stormy* sea, the art of ship-building was a progressive evolution of the *sail-raft*; an open navigation, from the

times, was preferred; and the usages, the phraseology, e of regulations, are all tinctured by a corresponding ion. The common and statute law of sea matters, down by tradition, and by the Rhodian code from the s, was gradually modified into that system of regulations by the name of "*Il Consulato del Mare*," which received al sanction in 1075, was re-enacted in most of the sea f the Mediterranean, but not till 1162 at Marseilles, as first printed at Barcelona in 1502. This work has ranslated into most European languages, our own ex- The Dutch version of 1704 is the best.

rules and orders taught by the circumstances and expe- of the Baltic sailors were first reduced into a body of law at Wisby, one of the Anseatic towns, and were in 1505 at Copenhagen, in the Frankish tongue. The nglish translation appeared in 1536.

probable that the Arabians were among the foremost to mathematical science to the improvement of navigation. arliest books on the subject made their appearance at Se- nd Lisbon. The first English hints on this head are in W. Cunningham's Cosmographical Glass, 1559, he recommends the use of the quadrant. In 1581, was ed "The New Attractive, by R. Norman;" a book forms an epocha. It is a treatise on the variation of the

encouragement of these branches of inquiry recover to Great Britain her antient superiority!

To give an idea of the execution of this dictionary, we shall translate the articles *Ch.*

'*Chalkembolon.* Under this name, the antients designated every ship beaked with iron for purposes of offence: such beaks or spikes were called *embolon.* The prow was armed with one or more of them. According to Diodorus, one Piseus, an Italian, invented this weapon, of which the elder Greeks knew nothing, as Homer has not named it. Æschylus, however, calls the ship of Nestor *dekembolos*, as if it were armed with ten spikes. These spikes were originally made long, and projected from the deck; afterward they were made stronger, shorter, and placed so low as to perforate the enemy's ship under water. This innovation is attributed to Aristo of Corinth. He taught it to the Syracusans, who used it with advantage against the Athenians; as, at the first onset, many of their vessels were thus shattered, or made leaky. Above the sprit, was placed the Parembolis. From coins, it should seem that these spikes were often ornamented with figures of animals.

'*Chalkene.* This seems to have been the name given by the Greeks to the inner planks of the ship, which were also called *lesbion* and *pleidopodion.*

'*Charter-party.* Holland, *Certe-partie:* Dan. *Sarte partie:* Swed. *Certe-parti:* Fren. *Charte-partie:* Ital. *Contratto di noleggio:* Span. *Contracto di fletamento:* Port. *Contracto de affretamento.* A written contract between the captain and freighter of a vessel, executed before a notary, and of which at least a duplicate is provided. The basis of this document is, that the freighter agrees to provide the captain with a cargo, or a certain portion of cargo, and, after delivery of the same at the place agreed, there, or on his return, to pay or order to be paid some certain price or recompence. In this document, may be inserted the time of stay in a given port, under penalty of forfeiture, the lading to be brought back, the farther voyage, &c. The obligations of the captain consist in undertaking to provide a sound vessel, with all accoutrements; to receive the cargo on board; and to carry it faithfully and with speed to the place of destination.

'*Cheleusmata.* The name given by the Greeks to the planks of the keel; which met in a point. The Latins called them *cunei.* Probably they served to ease and preserve the keel from the wear and tear of dragging it ashore. We expose the bare keel.

'*Chenisko.* An ornament of Greek ships derived from *chen*, a goose, of which it was an image: it was thought to be auspicious, because geese float without sinking. Where this ornament was placed, is unknown.'

The author acknowleges, in the preface, his obligations to certain individuals, who assisted him in a labour which will be useful to the statesman, to the philologist, and even to the practical navigator.

ART. IX. *Memoires du Maréchal Duc* DE RICHELIEU: *i.e.* Memoirs of the Marshal Duke DE RICHELIEU, containing the History of the Courts of Lewis XIV. and XV. 2d Edit. 9 Vols. 8vo. About 400 Pages in each. Paris. 1793.

THE first edition of these memoirs, in four volumes, appeared in 1790, and we gave an account of it in our Appendix to vol. iii. New Series. In this second edition, the history of the court is brought down to the death of Lewis XV. Except a few notes of no great importance, the first four volumes have received no addition; and the character which we gave of them is equally applicable to the remainder of the work. It is the history of despotism, superstition, irreligion, and vice. In the latter volumes, the editor, M. SOULAVIE, speaks more frequently in his own person, than he did in the former; some of his observations are sensible and pertinent: but others shew that he is not uninfluenced by party spirit, and on this account we read him with caution; most of the facts, however, which he relates, are confirmed by other historians and memorialists.

The fifth and sixth volumes contain the history of the court, from the King's majority to the death of Cardinal *Fleury*. Every kind of vice was then countenanced by the example of the nobility; and, if we may believe the accounts of several other historians beside our author, the most unnatural crimes were perpetrated without shame, and almost without concealment. The conduct of the princes of the royal family was most infamously licentious, mixed with a degree of brutality and cruelty which disgraces humanity. The Count of *Charolois* murdered one of his valets in the year 1725, in order to carry on, without interruption, an intrigue with the widow of this unhappy man; and he shot several persons, merely from the most wanton barbarity. In conjunction with the Prince of *Condé*, he was guilty of a piece of cruelty toward Madame *de St. Sulpice*, of which decency forbids our giving the particulars. Crimes of a similar kind are alleged against the Prince of *Conti*, of which even the meanest wretch that ever was hanged at Tyburn would blush to be accused.

The character of Lewis XV. was the most despicable that could be imagined: from his education he had imbibed all the silly terrors of superstition, without one sentiment of religion. He remained for some time faithful to his queen, not from affection, nor from a sense of duty, but merely from his fear of the cardinal in this world; and of the devil in the next. The queen was certainly a most fanatical devotee, the blind instrument of artful priests, and had neither personal charms, nor mental accomplishments, to attract his affections. The intrigues

trigues of the courtiers, countenanced by the hypocritical *Fleury*, to provide a mistress for the king, and the arts by which they at length overcame the timidity of this overgrown boy; for he was nothing else during his whole life; cannot but excite the indignation of the reader. The amours of Lewis with Madame *de Mailly*, and with her two sisters, Madame *de Vintimille* and the Dutchess of *Chateauroux*, are so well known, that we shall not enlarge on this disgusting part of the work before us: but we cannot suppress our indignation on finding even the princes and princesses of the blood submitting to be the vile panders to the lust of the monarch, and countenancing, by their infamous servility, a conduct on which even the poorest woman, who had the least regard for the esteem of her fellow-creatures, would look down with contempt and aversion; nay, from which all, except the professedly abandoned, who can practise the arts of seduction for the gratification of others, would turn with disdain. Among these worthies, the Duke DE RICHELIEU figures as an accomplished pimp. To these detestable characters, there were very few exceptions; and in this respect it is no more than justice to mention the Duke and Dutchess of *Luynes*, who disdained to attend the instalment of a royal concubine, and the lewd orgies held at Choisy; on which account the tyrant, who dared not shew his resentment openly, meanly revenged himself by retarding the Duke's promotion.

Among the few good characters, which occur to relieve our attention from the almost uninterrupted scene of villany here exhibited, the unfortunate *Stanislaus*, King of Poland, and father to the Queen of France, deserves to be particularly mentioned. This prince had been obliged to resign his throne to *Augustus*, Elector of Saxony, but, on the Elector's death, was encouraged by the French government to renew his claim, or, at least, to offer himself as a candidate for the monarchy. He had, it is said, a majority of the Poles in his favour, and *Fleury* distributed large sums among the grandees in order to secure his re-election: but, as the diet was surrounded by the Russian, Imperial, and Prussian troops, it was difficult and dangerous for him to go to Warsaw. In order to compass this point, a nobleman, who greatly resembled the king in person, assumed his name and character, and went by sea to Dantzic; while *Stanislaus* travelled by land, under the disguise of a merchant's clerk, to Warsaw, where he was immediately elected. His expulsion by the Russians, and his subsequent misfortunes, are well known. His character seems to have been amiable: but the French complained that his little court retained much of the Polish ferocity of manners. From the anecdotes related with a view to illustrate this assertion, it appears that these noblemen were

eficient in politeness to those who did them the honour
mitting adultery with their wives.
editor of these memoirs is a declared enemy to the house
ria, and loses no opportunity of expressing his dislike of
y, which, from the age of Charles the Fifth, to the
times, has shewn a most unjustifiable ambition and lust
er. The character of the Empress Queen is well drawn:
oft other crowned heads, she had the art to appear amiable
n distress; she could then assume the mask of goodness
umanity, and profess a regard for the civil and religious
of her subjects: but, when firmly seated on the imperial
, and freed from those apprehensions which had forced
act a feigned part, she displayed her real character, as a
nd tyrannical princess.
e brave defence of Prague, in 1742, by the French gar-
nder M. M. *de Belle-Isle* and *Broglio*, is one of the most
ting events here related. The city was reduced to the
tremity, and the soldiers experienced all the distress which
sult from famine and the rigour of winter. They were
ed by the inactivity of *Fleury:* Lewis was too much en-
d by his infamous pleasures to pay any attention to busi-
and displayed the utmost indifference when told of the
on of the army. At length, an order was given to eva-
the city, and to retire to Egra, which was done in the

and good providential government; and, though we believe they are wisely permitted as the natural effects of the vices of mankind, and designed to produce, in a manner which our contracted faculties cannot discern, consequences worthy of supreme benevolence; yet it is impossible for the man of humanity to contemplate them without deep concern, or to avoid feeling resentment against their unworthy authors.

No part of history is so pleasing as that which exhibits emancipation from oppression: for nothing can afford greater satisfaction than to see a brave people resolving to be free, shaking off the yoke of unworthy servitude, and punishing their audacious tyrants. The revolution in Genoa, after it had been conquered by the Austrians, is an event of this kind. *Botta*, the general of the Empress Queen's forces, had, by his insolent menaces, so terrified the senate and nobles, that these contemptible grandees resolved to resign the republic into his hands, and to throw themselves on his mercy. *Aderno* alone, who commanded in Savonna, behaved with proper spirit: he declared that he was determined to defend this place to the last, and that he had made a will, by which he had destined all his fortune to the relief of the widows and children of those of his countrymen who might be slain during the siege. To the messengers sent by the senate to command him to resign the town to the Austrians, he answered, "that he had been entrusted with the defence of it by a free republic, and would not obey the orders of an enslaved republic to resign it." Accordingly he sustained a siege and blockade of three months, and did not capitulate till reduced to the last extremity. The rapacity of the Austrians was insatiable, and they added the most intolerable cruelty to their excessive extortions. There were, however, in Genoa forty thousand men, who were neither nobles nor senators: but whose conduct deserved a more honourable title than any which kings and senates can exclusively bestow. The Austrians were about to carry off the cannon, in order to employ them against the allies of the republic; which excited the utmost indignation:—during this operation, an officer happened to strike a Genoese, who did not obey his orders with sufficient alacrity; the Genoese instantly stabbed him to the heart: this was the signal for a general insurrection; the people attacked the Austrians with stones, which were the only weapons they then had: but they soon procured other arms, notwithstanding the attempt of the Doge and senate to prevent them. *Botta* was mad with rage; "Shall the Austrians, (he cried,) who drove the French out of Italy, tremble before a Genoese mob?" Yet this Genoese mob, under the command of *Doria*, defeated them repeatedly, slew several thousands of them,

nade four thouſand of them priſoners, and at length
em entirely out of the city. This brave people did not
ain their liberty; the perfidious Lewis, who had reaped
vantages from their ſpirited conduct, and who could not
rove of it when directed againſt the Auſtrians, was
nough to aſſiſt the ſenate and nobles in re-eſtabliſhing
ſtocratical government.

attempt made by the French army, under the Prince of
o force a paſſage over the Alps, is here minutely re-
nd is deſerving of attention, as it ſhews that the greateſt
ies may be ſurmounted by valour and perſeverance: but
ained by the moſt deteſtable cruelty. Thirty peaſants,
ng oppoſed the invaders of their country, were carried
native village, and were there hanged in the preſence of
ends and relatives.

: ſeventh volume, we have an account of the campaigns
and 1745, and of the remainder of the war; together
me reflections on the progreſs of philoſophy and the
the eighteenth century. Among the events here re-
he treatment which the Pretender received from the
court attracted our attention, as one proof, among many
of the little dependence that can be placed on the *friend-*
eſpotic princes; and that their kind offices, as well as
mities, are the reſult of a mean ſelfiſhneſs, and vary

wrote a submissive letter to Lewis, and was released, on giving his word that he would immediately leave France, and never come into it again. He then took refuge in the canton of Fribourg; on which the British minister wrote, in a very haughty style, to the magistrates of that state, complaining, "that it afforded an asylum to an odious race, proscribed by the laws of Great Britain:" this was answered by *L'Avoyer* with proper spirit. "This odious race, (said he,) is not proscribed by our republic; your letter is highly improper: you forget that you are writing to a sovereign state, and I do not conceive myself obliged to give you any farther answer." The Pretender, however, soon set off for Italy.

The eighth volume is employed in an account of the royal family, of the intrigues and vices of the court, of the king's mistresses, and particularly of Madame *de Pompadour*; also of the disputes between the Jesuits and the Jansenists, and those between the ministers and the parliaments. All this exhibits such a series of vice and folly, that we turn from it with disgust, and shall not sully our page with any particulars; they are indeed sufficiently known from other memoirs.

The ninth volume commences with a long detail of the trial, or rather torture, and execution of Damiens, which is shocking to humanity. The cause and the contrivers of this man's attempt on the king's life are mysteries, which, if they were really known to the court, were carefully concealed from the public. The Jesuits accused the parliament, which, with much greater probability in its favour, retorted the charge on the pious disciples of *Loyola*. We are told that the Duke *de Choiseul* endeavoured to inspire the king with suspicions of the dauphin; and, on the other hand, the Duke is accused of having poisoned Madame *de Pompadour*, the dauphiness, and afterward *Tercier*, whom he dispatched in order to get possession of *Broglie*'s correspondence.

The character of Lewis became more contemptible as he advanced in years; when he divided his whole time between the practices of superstition and the most licentious debauchery. Thus he made himself despised by his subjects, while his profusion and extravagance toward his unworthy favourites provoked the resentment of the people; till, toward the close of his reign, he was as much hated as he had been beloved in the beginning of it.

In our author's observations, both on politics and religion, we see much of that levity, and of that proneness to run into extremes, with which his own countrymen have so frequently been charged. Some of his reflections are just: but, in all, we observe a superficiality and a want of precision, which leave the reader

ſatisfied. He ſeems to be a determined enemy to
ty: but at this we are not aſtoniſhed; becauſe he
t what it is, and miſtakes popery for it: nor can we
how an intelligent Roman catholic, who thinks at all
ubject, can avoid feeling a ſecret contempt for his
Infidelity is the neceſſary conſequence of the impo-
n intolerant ſuperſtition on mankind; they are taught
r this abſurd nonſenſe as the religion of Chriſt; and
either opportunity nor encouragement to inquire into
of the goſpel, it cannot be ſurprizing that they ſhould
h averſion and contempt what is ſo obviouſly incon-
th reaſon, and really ſo contrary to true religion, that,
oice were confined to either popery or deiſm, we
ithout heſitation, prefer the latter, as infinitely leſs
able to God, and leſs prejudicial to the happineſs of
Infidelity was prevalent in France long before
revolution: nay it prevails, in ſome degree, in every
atholic country, and the public profeſſion of it is re-
nly by the dread of the civil and eccleſiaſtical powers.
y eaſy is it to account for the political extremes into
French have unfortunately deviated. It was perfectly
r them to deſpiſe and hate the government under which,
n itſelf it was completely deſpicable, they had ſuf-
ong and ſo much. We abhor the cruelties and crimes

we cannot think that his conduct was such as to remove all suspicions of his sincerity. It is in vain, however, to reason on a subject which is now left to the decision of the sword. The King of Prussia has succeeded so far as to engage most of the powers in Europe in a war, of which, though the motive be obvious, it is difficult to conceive the object. Should the combined powers succeed, the French may be exterminated; and monarchical instead of democratical despotism may be established in a desolated waste: but it will probably be at such an immense expence of blood and treasure, that the conquest will be not much less ruinous to the victors, than to the vanquished; and, after all, it is more easy to exterminate men, than opinions.

ART. X. *Bedenkingen en Proefnemingen, &c. i. e.* Reflections and Experiments relative to the Recovery of Persons apparently drowned. By M. VAN MARUM, M.D. 8vo. pp. 105. Haarlem. 1793.

DOCTOR VAN MARUM is convinced of the truth of Dr. Goodwyn's hypothesis concerning the immediate cause of death by submersion, which he ascribes to the patient's being deprived of pure air: for to the continual supply of this he attributes not only the florid colour of the blood, but also that stimulating quality, by which it excites the heart to contraction. The inflation of the lungs with vital air, or oxygen gas, is therefore the remedy recommended. This elastic fluid, the author says, may be kept for this purpose in jars, fitted up like those of his gasometer, of which the reader will find a description in the Appendix to the seventh volume of our New Series. For injecting it, he advises a syringe, containing about twenty-three cubic inches, which he prefers to one of greater capacity, from an apprehension of danger from forcing too great a quantity of air into the lungs; as it cannot be expected that all, who may happen to perform this operation, will be sufficiently intelligent and careful. Dr. Goodwyn had advised the use of the syringe to exhaust the water that may be contained in the lungs: but Dr. VAN MARUM has shewn that this method is insufficient, unless the patient be so placed that the gravity of the water may co-operate with the exhauster: his directions for this are judicious; and he advises the trial always to be made, as it may be done in less than five minutes; and as it cannot be known *a priori* whether it may not be necessary. At any rate, he observes, it can do no harm, as it tends to clear the lungs of vitiated air, and to remove the adhesion of the epiglottis, by which the *rima glottidis* is sometimes so closed up as to prevent all access to the lungs. Dr. Goodwyn is of opinion that, after every injection, the

piston of the syringe should be drawn up again, to clear the lungs of the foul air: but Dr. VAN MARUM recommends this to be done only after every second injection, in order to give a longer time for the mixture of the pure air with that which is rendered unfit for respiration.

The restoration of animal warmth is of importance nearly equal to the introduction of vital air: for this purpose the Doctor justly recommends a water-bath, which ought to be heated to a temperature of 80 degrees; if this cannot be had, a bath of warm ashes, or sand, may be used.

Doctor VAN MARUM ascribes very little efficacy to the stimulants usually applied on these occasions; they may be advisable as auxiliaries, and, in cases where the circulation is not entirely suspended, they may be of service: but they are insufficient to restore the contractile power of the heart, on which the patient's recovery depends. Electricity, he thinks, is the only stimulant capable of effecting a cure; and he attributes the little success, which has hitherto attended the use of it, to the imprudence of the operators; who, by giving electrical shocks that were too strong, destroyed, instead of exciting, the remaining irritability. A series of sparks from a large machine, or of very weak shocks from a smaller, are what our author advises; and these should be so directed as to pass through the heart. Some of our readers will perhaps, on this occasion, recollect the remarkable case, related in the Reports of the Humane Society, of a child who, after falling out of a window, was taken up to all appearance dead, but was recovered by being electrified *. As electricity cannot be applied while the patient is in the bath, the Doctor would not have it tried, except in cases where the warm bath and the injection of pure air have produced no salutary effect.

In order to confirm the utility of the mode of treatment here recommended, the ingenious author refers us to a dissertation which he and M. VAN TROOSTWYK published some years ago; in which they gave an account of the recovery of birds and rabbits by introducing pure air into their lungs, after they had been suffocated in mephitic air †. In addition to these experiments, he now relates others, in which rabbits, that had been kept under water above a minute after they appeared to be dead, were recovered by the warm bath and the injection of pure air. It is remarkable that these experiments never succeed when tried on dogs and cats; which perhaps may be owing to the quantity of water which these animals receive into their lungs. This conjecture seems to be confirmed by an experi-

* See Rev. vol. liii. p. 357. † See Rev. vol. lxxix. p. 613.

ment

ment made by our author: he drowned a cat in ink, and, on opening it, he found that this fluid had penetrated into every part of the lungs, which were entirely coloured by it.

In order to obtain oxygen gas at as cheap a rate as possible, our author procures it from purified nitre; and, for this purpose, makes use of matrasses of Wedgewood's ware, covered with a coating of pipe-clay and sand. The expence attending this process is certainly inconsiderable: but we wish that some more simple method had been pointed out of keeping the vital air ready for use; for the Doctor's apparatus, though very ingenious, is not sufficiently portable to be always at hand. We have seen this elastic fluid long preserved in common bottles, with a little water in them to keep the cork moist; and a wooden tub, with a shelf in it, is certainly neither an expensive nor cumbersome piece of furniture.

ART. XI. *Verhandeling, &c. i.e.* Observations on the Use of the Lever of Roonhuizen. By JOHN DE BREE. 8vo. 16 pages. Amsterdam. 1793.

SIMPLICITY is the character of this sensible little pamphlet, as well as of the instrument which it recommends. M. DE BREE's object is to lay down such directions for the application and use of the lever, as may easily be comprehended by all who have any knowlege of midwifery: this he has done with great plainness. He first gives a short account of the passage of the child's head in a natural labour; and then states, in a very perspicuous manner, the circumstances which occur, when the head of the foetus is locked in the pelvis; in which case, he observes, its situation is generally oblique, and it presents itself as an obtuse angled cone. It is in these cases that our author recommends the lever, as preferable to all other means of delivery. The nature of our work will not permit us to enter into the particulars of his mode of using it; it is sufficient to observe that he manages it with so much gentleness and care, that, in most cases, the patient and the by-standers have no suspicion that an instrument has been applied; and he makes it a rule not to employ more force, than if he wanted to excite a strong pain. For the fulcrum of his lever, he always chuses one of the *ossa pubis*, avoiding the synchondrosis as much as possible; by which means he does not incur the danger of injuring the urethra, nor of lacerating the perinæum. He also recommends this instrument, in preference to the forceps, when the head, though not completely locked in the pelvis, is retarded by its oblique position; in which case the ear generally lies beneath the *synchondrosis ossium pubis*: but when the head,

hough locked, presents itself in a natural situation, he the forceps.

II. *Verhaal van de Kunstbewerking, &c.* Account of a Section *Synchondrosis* of the *ossa pubis*, performed by C. BLEULAND, oa and Man-midwife in the City of Gouda. 8vo. 36 . Gouda. 1793.

pamphlet is no less conspicuous for pomposity and va- y, than was the foregoing for simplicity and modesty. eration was attended with success; that is, the woman rtunately recovered; for the child was dead; and M. AND was honoured, by the magistrates of the town, present of a silver bread-basket, with an inscription re- the skill of the operator; on which monument of his y he declaims in a most ridiculous rhapsody.

case of this kind, success is not the only test of the 's merit; for all will agree that to expose the poor to this dangerous operation, unless it were the only left for saving her life, was a rash and cruel proceed- serving of censure rather than of reward. It does not, r, appear from M. BLEULAND'S narrative, that this ab- necessity existed: except which, nothing can vindicate t in having recourse to so hazardous an operation. He found the head of the child in an oblique position, with

was four feet five inches in height; he is however very particular in ascertaining the length and breadth of the table on which she was laid when the operation was performed; this was certainly a circumstance of great importance toward determining concerning its expediency.

It is evident that, in this case, the woman might have been delivered without having recourse to the section; and all will allow that other means ought to have been tried by the author, before he carried *his happy thought* into execution. Dr. Osborne, in his essay on laborious parturition, gives an instance of the delivery of a woman, the diameter of whose *pelvis*, from the *pubis* to the *os sacrum*, was not above an inch and an half: but M. *De Bree*, the author of the preceding 'Observations,' furnished a Friend (from whom we heard it,) with a case which occurred in his practice, and in which, by the crotchet, he delivered a woman, in whom the bones of the pelvis were so deformed, that the distance between the *sacrum* and *pubis* was scarcely an inch. The patient was so distorted, that the loins were bent inward more than three inches; and the one hip was above a hand-breadth higher than the other. She had been several days in labour, and the child had been so long dead, that putrefaction had taken place; it was indeed a work of great difficulty, and required the most unwearied patience and perseverance; he had, however, the satisfaction of saving the poor woman, after two men-midwives had given up the case as hopeless, and had determined that, to undergo the Cæsarian operation, was the only resource left. After bringing away the child, M. *De Bree* attempted to introduce his hand, in order to extricate the placenta: but, to his surprise, he found that the diameter of the pelvis was not equal to the thickness either of *his* hand, or of that of any one present.

We are ready to do all possible justice to the liberal intentions of the magistrates of Gouda in thus rewarding M. Bleuland's success, which was indeed remarkable: for he tells us that, two months after the operation, the patient was able not only to walk to church, but also to dance; would they not, however, have acted more cautiously, if they had first ordered an inquiry to be made concerning the necessity of thus endangering the life of the woman, and had estimated his merits by this circumstance? We have known instances, in which the fame, that results from difficult operations, has tempted practitioners to have recourse to the knife, when patience and gentler means of relief might have been applied with equal prospect of success; and we should be sorry to see this motive acquire greater influence from the hope of furnishing their side-boards with plate by these perilous experiments. About a year ago, a pompous account was published of a Cæsarian operation performed,

, by a Professor in one of the universities of the Dutch
ic, on a poor woman, in whom the smallest diameter of
vis was, by his own account, two inches and an half.
ofessor was not however so fortunate as M. BLEULAND;
ead of being able to dance, the patient died on the fourth
The child lived. In his account, the Professor tells us
fter the child was extracted, he introduced his hand into
und, in order to measure the diameter of the pelvis, but
not succeed on account of the sudden contraction of the
Some will perhaps think that, in the attempt, he dis-
more curiosity than tenderness.

XIII. *Voyage dans le Désert de Sahara, &c. i. e.* Travels in the
rt of Saara, or Zara. By M. FOLLIE, Officer of the Colo-
Administration. 8vo. Paris. 1792.

s work appears to be a relation, by another of the suffer-
s, of the unfortunate expedition in which M. *Saugnier*
gaged, and of whose account of it an abstract was given
Appendix to our 8th vol. N. S. p. 559-562. M. FOL-
if this be a real name,) therefore, relates many particulars
we have already noticed, and some, referring more
lly to himself, with which we were not before acquainted.
s, that he, with nine of his fellow-passengers, fell to the

he performed more than half this journey on foot, driven along by five or six slaves armed with sticks; at last he fainted with fatigue, and, when his drivers found that he was so much exhausted that even blows failed of their effect, they determined to set him on a camel. On his arrival at his master's habitation, he was allowed three days to recover his strength, and met with much better treatment: he was afterward sold to another merchant who lived at Glimy, where he was redeemed from slavery by Messrs. *Cabannes* and *Desparres*, French merchants at Mogador; and, partly by threats, and partly by money, most of those who had been wrecked with our author were recovered, and shipped off with him for Cadiz.

The narration of these adventures employs the first part of the work; they are certainly extraordinary, and the author's manner of relating them is not less romantic than the adventures themselves. He appears to have borne his sufferings with great patience and fortitude. In the remaining part of his book, he describes the inhabitants of Saara. He thinks that they are descended from the Arabs, Moors, and Portuguese, who fled from the kingdoms of Barbary, when these were subdued by the Sharifs; and he mentions a variety of circumstances respecting the manners and customs of these people, which we have before extracted from M. *Saugnier*'s work. We think that, in several parts of this volume, the author displays greater warmth of imagination than solidity of judgment; and we should therefore receive his accounts with some degree of caution.

Toward the close of the work, we find some observations on the Moors of Morocco, which contain no new information, except some anecdotes of the Emperor then on the throne, which shew him to have been a most inhuman bloody tyrant. By his order, the French merchants, who were settled at Sainte Croix, were commanded to remove to Mogador: on this occasion, they experienced a remarkable instance of the strictness with which the Arabs attend to the obligations of hospitality. A chief, who was resolved to plunder this caravan, had placed a body of four hundred men, well armed, near one of the defiles, through which it was obliged to pass. The merchants, whose guard was much inferior in number, must have fallen victims to the rapacity and cruelty of these robbers, if a sudden and violent rain had not obliged the caravan to halt before they came to the pass. Night was approaching when the guide proposed to alter the course, and to march to the habitation of the chief, of whose design they were ignorant. On their arrival, they implored his protection, and unloaded their camels. He frankly told them that he had posted four hundred men with a view to intercept them; saying, that the prophet must have inspired them with the thought of taking refuge

fuge with him, by which they had escaped a snare which they could not otherwise have avoided. He added, that they had now nothing to fear, that he was commanded by his religion to protect them, and that his men, instead of attacking them, should escort them to Mogador. He kept his word, and would neither accept of any present himself, nor suffer any to be given to his people.

ART. XIV. *An Essay on the Natural Equality of Mankind, on the Rights that result from it, and the Duties which it imposes*; to which a Silver Medal was adjudged by the Teylerian Society at Haarlem. By WILLIAM LAWRENCE BROWN, D.D. Professor of Moral Philosophy and the Law of Nature, and of Ecclesiastical History, and Minister of the English Church at Utrecht. 8vo. pp. 272. 3s. 6d. Boards. Cadell, London. 1793.

OF this ingenious dissertation we gave a short account in our last Appendix, (Vol. x.) when it came under our notice in the publication of the Society to which it was addressed. In its present form, it appears to greater advantage, as the excellence of style and composition must be much more conspicuous in the original than it can be in a translation. This however is very far from being its only merit. The propriety of reasoning, the liberality of sentiment, and the powers of eloquence, with which the Professor states and urges the reciprocal duties and obligations of mankind, deserve the highest praise, and entitle the learned author to a very distinguished rank among moral writers. When, in our former review, we ventured to hint that we thought it less accurate than we could have wished in the discussion of the former part of the question, we particularly alluded to the principal proposition of the first book; in which, after insisting on the natural diversities among men, and on the unequal distribution of human abilities and talents, the Professor maintains, what he acknowleges may appear paradoxical, 'that an *equality* the most exact and perfect, in respect of every moral and social obligation, springs from *inequality* itself.' We admire the ingenuity which he displays in illustrating the position, and we confess the truth of what he advances on the subject: but we do not think it the whole truth, of which the question required the discussion. The mutual dependence of men on each other establishes, in a certain sense, a degree of equality among those who are the most unequal in external condition, or in other accidental circumstances: but this is neither the sole nor the principal respect, in which mankind may be said to be equal. The Professor has indeed enumerated other obvious circumstances of equality, in the sixth chapter, which we cannot help considering as not less important to the

question

question, than that on which he seems to lay the chief stress: but these appear to be thrown, as it were, into the back ground, and thus not to have that force which he very properly ascribes to them, when he treats of the rights and duties of mankind. The mutual dependence of individuals on each other is a very proper argument to enforce the social duties, as it displays the intentions of Providence, and shews the expediency of virtue: but is it not a consideration too remote to be regarded as the immediate foundation of natural rights, the very idea of which seems to indicate that they are derived from something inherent in human nature, and not merely from circumstances which, though they necessarily result from the constitution of society, are, with respect to every individual, accidental and precarious. In this light, the Professor himself seems to consider these rights, when he observes that there are certain principles so strongly interwoven with the human frame, so intimately blended with its essence, so efficient of all that is human, that the violation of them cannot be regarded in any other light than in that of a degradation, nay, an entire extinction, of the distinctive attributes of the human character.

'Of consequence, (he adds,) every man stipulates, by entering into society with his species, that the enjoyments grounded on these principles, or, in other words, the rights which attach to them as the gifts of God to his rational creatures, shall be maintained to him inviolate, and reserves to himself the privilege of defending them at all hazards, whenever it is attempted to wrest them from him. For, as every human being is a constituent member of the social body, he is, while he discharges the duties incident to his peculiar capacity, entitled, equally with every other, to the grand prerogatives of human nature, which civil society is intended to maintain and improve. These rights are the necessary appendages of that equality, which subsists among all men, amidst the diversities which society and civilization have introduced.'

Similar observations may be applied to duties, which are inseparable from rights. The Professor justly observes, that the obligation of doing to others as we wish them to do to us, is founded 'on the *equality of human nature*, amid all the diversities of condition and circumstances; that it takes, as the rule of conduct, the feelings of every individual, supposing his condition were exchanged with that of the person toward whom he acts:' but what is the *equality of human nature* here mentioned? We cannot conceive it to be merely equality in respect of moral obligation; for then the superstructure and the foundation would be one and the same: nor can it be that equality only which results from inequality of condition, and consists in the mutual dependence of individuals on each other, because equality of moral obligation would still be the same, if there were *no inequality of condition.*

s essay had been on a subject of less importance, or had
less merit, we should have spared ourselves the trouble
ng these remarks. It is easy to bestow indiscriminate
but, in so doing, we should ill discharge the duty which
to the public; especially with respect to a subject of
from the temper of the times, it may not a little contri-
the happiness of mankind to cultivate the most accurate
Toward attaining this great and useful end, Professor
's essay may be of much service to the public, as it shews
doctrine of equality, when well understood, is not ini-
the order and felicity of society, and as it points out
dissoluble connection between right and duties, which
hilosophical writer ought ever to keep in view. In this
we are particularly pleased with the second and third
in which religious and philosophical arguments are most
united in the best cause. We admire the author's ardent
liberty both civil and religious, his warm resentment of
ries which tyrants inflict on their fellow-creatures, and
nly spirit, which leads him to address those of the highest
as of the inferior ranks, in the firm yet decent language
e. Works like this, which are really dictated by sound-
judgment and benignity of heart, must be productive of
benefit to mankind: their effects may not be immedi-
nparent; but we hope they are therefore not less real

ART. XV. *Dissertatio inauguralis, &c. i. e.* An inaugural Dissertation shewing that the Heart is without Nerves; to which is added a Disquisition concerning the Power of Nerves surrounding Arteries. By JOHN BERNARD JACOB BEHRENDS. 4to. pp. 43. Mentz. 1792.

THERE is considerable merit in this dissertation: for if the facts be well ascertained, on which the author founds his conclusions, it will rectify some errors in physiological and pathological reasonings, and also explode some unjust notions in practice.

The title will give the reader an unfavourable opinion of this publication, for it is contrary to repeated demonstration to affirm, that *the heart has no nerves.* On perusing the dissertation, it appeared that the author means to prove no such thing, but to demonstrate that the muscular part or substance of the heart has no nerves; and that this organ has no nerves but those which accompany the large vessels — the coronary arteries.

Walter and others have contended, that the nerves of the heart must be very numerous, on account of its constant motion, force, and strength; and others, as the present author, have thought that nerves must be useless to this organ, because it can perform its motions in consequence of its irritability, and of the constant repetition of the stimulus of the blood.

Others have affirmed, that the heart is the most sensible part of the human body; while some, again, have maintained, that there is no proof of this sensibility.

Haller said that this organ has very few nerves; and *Soemmering*, that it has probably none, but those of the large vessels. The cardiac nerves being irritated, the action of the heart is not accelerated; and if they be divided or destroyed, the motion of it is not affected; nor do wounds of the *medulla spinalis*—the source of the nerves of the heart—alter its function. *Haller* has shewn that, by irritating the nerves of the heart, the motion of it is not altered. The organs of voluntary motion have numerous nerves: but the heart has none in its substance. Our author's words are: '*Nervorum cordis examini scrupulosius intendens, tum observando tum analogice concludendo, didici, nullos omnino nervos ne surculum quidem in ipsam cordis carnem dispergi. Nervos omnes, quotquot a magnis vasis ad cor descendunt arterias coronarias sequi vidi comites, absque ullo ramulo cordis carni immisso.*' The heart has no *vis nervosa:* but its action is excited by the stimulus of the blood applied to the irritable power.

The nerves of the heart resemble, in figure, magnitude, and consistence, those of the blood-vessels, and differ in these respects from those of the voluntary muscles.

Wounds of the heart produce little pain; and so do inflammations, worms, and ulcers.

It is not a new opinion that the *heart itself* is insensible; for *Galen* and *Erasistratus* both considered nerves to be unnecessary to the heart.

Caldani and *Fontana* found that opium, applied *externally* to the heart, did not affect its motion: but this drug, applied to muscles or their nerves, diminishes the muscular motion. In apoplexy, all the functions depending on the *vis nervosa* are affected, but not that of the heart.

The heart does not become less irritable to the blood by the repetition of this stimulus, any more than the eye does to light, the stomach to the *succus gastricus*, or the intestines to bile.

The heart, then, as *Metzgerus* affirms, affords an example of a muscle whose action does not depend on the *vis nervosa*; for the irritability to blood, &c. remains when the nerves are destroyed.

Although, if opium be applied either to muscular fibres or nerves, the muscular motion is destroyed, yet this effect proceeds only from the nervous power being affected. Opium does no injury to the heart, because it is not endowed with nerves.

The arteries assist in the circulation of the blood, and are irritable: but their irritability is supported especially by nerves. The small fibres of the arteries act weakly: but the *vis nervosa*, which they possess, beside the irritability, much increases the moving powers of the arteries, and of the muscles; although the nerves may not have been demonstrated in every fleshy fibre, nor in the fleshy part of the arteries, but in their coats. There are most nerves in the vessels through which the blood passes with the most difficulty. The influence of the *vis nervosa* on the arterial system is seen in the instances in which affections of the mind, as well as pains of the body, alter the state of the arteries or of the circulation.

With regard to the cardiac nerves, their character and use are the same as in other situations in which they accompany vessels; these nerves, therefore, assist only in propelling the blood through the coronary arteries. The left coronary artery has the most nerves, because it requires more their assistance, from the greater difficulty of the passage of the blood through it.

A few experiments on nervous electricity are subjoined: but they are familiarly known by *Galvani*'s and *Valli*'s experiments. We only notice that experiment in which, the cardiac nerves being attempted to be irritated by arming and applying the conductor in the usual way, no motion of the heart ensued; nor was the heart excited to action when the stimulus of the nervous electric fluid was taken from other parts.

INDEX

I N D E X

To the REMARKABLE PASSAGES in this Volume.

N. B. *To find any particular* Book, *or* Pamphlet, *see the* Table of Contents, *prefixed to the Volume.*

A

B

Barometer

INDEX.

C

Curtis,

INDEX.

control

INDEX.

Q

T

U—V

W

Z

ERRATA

ERRATA in Vol. XI.

Page 61. line 4. from bott. *for* 'evangelis' *read* 'evangelio.'
173. — 1. *for* 'thais,' *read* 'thair.'
337. — penult. *for* 'Buffy,' *read* 'Puffy.'
358. — 6. from bott. *for* 'evaporated,' *read*, 'incorporated.'

DATE DUE			